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## Soul Prosperity

*By the Editor*

*"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).*

**T**HIRD JOHN, written to the "wellbeloved Gaius" whom John loved "in the truth," records John's prayer that Gaius might prosper, be in good health, and that these blessings might be in proportion to his *soul's prosperity*. That John referred to Gaius' spiritual life is evidenced by these supplementary words: "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church." Briefly, Gaius' spirituality was prospering.

All men hope to prosper financially and in health; only few men seek prosperity of soul. Being little concerned about their standing before the Lord, men worldly prosperous usually are poor and beggarly of character. In parable, Jesus spoke of one such man who said: "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Soul prosperity? Not a whit!—for God wrought havoc with his Tower-of-Babel dream, saying: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be?" Jesus warned, "So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:15-21.)

Paul appreciated the importance of soul prosperity, instructing Timothy: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eter-

nal life" (2 Tim. 6:17-19). Persons "destitute of the truth" suppose that "gain is godliness" (v. 5). Good health and financial prosperity do not make one rich in the sight of God. "Godliness with contentment," however, "is great gain"—for "we brought nothing into this world, and it is certain we can carry nothing out" (vv. 6, 7).

Though the wicked prosper in their wickedness, the Lord's people cannot prosper financially if they are lean of soul. Sinful Israel, "Thou shalt not prosper in thy ways . . . thou shalt be only oppressed" (Deut. 28:29). "He that covereth his sins shall not prosper: but whoso confesseth . . . shall have mercy" (Prov. 28:13). Child of God, let your soul prosper—and you shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:3). "Trust in the Lord, and do good . . . and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord . . . and he shall bring it to pass" (37:3-5). "Say ye to the righteous, that it shall be well with him" (Isa. 3:10).

Jesus, whose spiritual life was most prosperous, taught: "Forgive, and ye shall be forgiven; give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:37, 38). One thus favored is richer than Croesus—and more happy.

Peter, holes in his pockets but prosperous of soul, said to the lame beggar: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). . . . Ah, lame world! Ah, beggarly soul! We pray you prosperity "even as thy soul prospereth." "Rise up and walk"! Enter joyously into the Temple, and praise your God! "It shall be health to thy navel, and marrow to thy bones" (Prov. 3:8).

# EDITORIAL



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## The Veil Over All Nations

The Apostle Paul beautifully prophesied of the coming of the Lord, saying: "The trumpet shall sound, and the dead shall be raised incorruptible, and we (the living saints) shall be changed" (1 Cor. 15:52). Speaking of that time, he said, "Death is swallowed up in victory" (v. 54). Isaiah, seven hundred years before Christ, foresaw the same Day: he foresaw that in "this mountain" (Jerusalem) the Lord will make "a feast of fat things" unto "all people," He "will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (25:6, 7).

What is "the veil that is spread over all nations"? That question is answered, we believe, in Romans 5:12, saying: "By one man sin entered into the world, and death by sin; and so death passed upon all men." Irrespective of race or nationality, it is "appointed unto men once to die" (Heb. 9:27). Death reigns supreme throughout the four quarters of the earth. Death veils all nations!

Isaiah, Messianic prophet, foretold that the Christ would "swallow up death in victory" (v. 8), adding: "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (v. 9). Then the redeemed may mock the grave, saying, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55.) Thus agrees the theology of Isaiah and Paul.

The "veil that is spread over all nations" blankets, as it were, earth's war-torn countries. Only the coming of the Lord can remove "the covering." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). Soon we shall say, "This is the Lord; we have waited for him."

## Man's Agreement With Hell

Isaiah rebuked certain scornful rulers in Jerusalem, accusing them of having attempted to make "a covenant with death" (28:15). They were saying, "With hell are we at agreement." Many religious leaders today are guilty of attempting to make a similar covenant with death and agreement with hell. In Isaiah's day, the false teachers were saying, "When the overflowing scourge shall pass

through, it shall not come unto us"; today the false teachers are saying, "What seems to be death holds no plague or fear for us." Are men honest in their theorizing that "there is no death"? Well, the men in Isaiah's day who tried to bluff the truth were honest in one respect, they admitted: "We have made lies our refuge, and under falsehood have we hid ourselves" (v. 15).

Against them cried Isaiah: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand . . . ye shall be trodden down . . . for the bed is shorter than that a man can stretch himself upon it: and the covering narrower than that he can wrap himself in it" (18-20). Who today can get real rest by lying on the too-short a bed of imagined glory in death? Theologians who try to rest on such a bed will find insufficient covering to keep themselves warm, and, if we mistake not, their bare feet will stick out in the cold.

## "Enticing Words of Man's Wisdom

Though the Apostle Paul was educated "at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers" (Acts 22:3), he not once quoted from the great Gamaliel. Said he to the Corinthians: "I . . . when I came to you, came not with excellency of speech or of wisdom . . . for I determined not to know any thing among you, save Jesus Christ, and him crucified. . . . My speech and my preaching was not with enticing words of man's wisdom . . . that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:1-5).

Sermons are too often judged by excellency of speech. John the Baptist, "more than a prophet" (Matt. 11:9), has never by critics been classified as an orator. Jesus was no elocutionist. The Corinthians said of Paul, "His bodily presence is weak, and his speech contemptible" (2 Cor. 10:10). Obviously, it is the gospel that will save men and women, not enticing words. The greatest preachers in any century since the apostolic days have not been men most highly schooled. Rather, they were men thoroughly converted to the Christ and His message, men willing to preach the simple wisdom of God—though it was considered foolishness by the wise of this world.



# Faith, Repentance, and Baptism

By Emory Macy

*"What doth the Lord thy God require of thee?" (Deuteronomy 10:12.)*

**J**OHAN THE BAPTIST, preparing men for the Kingdom, preached, saying, "The kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). Similarly, Jesus taught His disciples to pray, "Thy kingdom come," and instructed them to preach the gospel of the Kingdom, baptizing those who believed.

It is through promises concerning the "kingdom of God" that we who are Christians have hope of eternal life. Only when the Kingdom comes will this earth be cleansed of all sin, sorrow, and sickness. John the Revelator pictured the glory of the Kingdom, saying: "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). Considering the glories of the Kingdom, repentance and baptism seem as very easy requirements.

God is the supreme Being. He is Creator of the earth and all that is therein. He has given laws unto men for them to obey. Furthermore, God has given us promises of a reward, *if* we obey His commandments. With these thoughts in mind, we herald the text, "What doth the Lord thy God require of thee?"

A well-known Jewish teacher of the third century said, "Six hundred thirteen commandments were delivered unto Moses on Mount Sinai: three hundred sixty-five of which were prohibitive laws, corresponding to the number of days of the solar year, while the remaining two hundred forty-eight were affirmative, being as numerous as the limbs which constitute the human body." David reduced the number from six hundred thirteen to eleven in Psalm 15, after he asked the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" In Isaiah 33:15, the number is made still smaller, even unto six, in answer to the question, "Who among us shall dwell with the devouring fire?" (v. 14.) These words: "To do justly, and to love mercy, and to walk humbly with thy God" was the answer Micah gave to the question, "What doth the Lord require of thee?" (6:8.) Words of Habakkuk 2:4 are very fitting—the same also quoted by Paul in Galatians 3:11, Romans 1:17, and Hebrews 10:38—reducing all laws to one law, that is, "The just shall live by (his) faith." The author of the Book of Romans, in chapter 4, tells that Abraham "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" (vv. 20-22). Abraham proved his faith in God by his willingness to offer his son as a burnt offering. He was one of many Old Testament characters who had faith in God and did what the Lord required.

A centurion, whose servant was sick of palsy, spoke to Jesus, seeking His help. Jesus said to him, "I will come and heal him." In joy and fear, the centurion answered, "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." When Jesus heard these words, He marveled and said to them that followed, "Verily, I say unto you, I have not found so great faith, no, not in Israel." (See Matt. 8:8-10.) It was the faith of the woman who desired to touch the hem of Christ's garment, that made her whole again. (See Matt. 9:22.)

Faith is one requirement of God. Without it, it is impossible to please Him! (See Heb. 11:6.)

Turn to Acts 8 and review with me the story of Philip and the eunuch. After reading a portion of the Book of Isaiah, Philip began to speak of Jesus and explain to the eunuch what was required to become a Christian. Study of the Scriptures with Philip prompted him to ask for baptism. Immediately after the confession of the eunuch, saying, "I believe that Jesus Christ is the Son of God," Philip baptized him.

Peter, on the day of Pentecost, preached a sermon which condemned all men who heard him. "Now when they heard this, 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.) The multitude who heard Peter realized the Lord required something of them. Then Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (v. 38). "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (v. 41).

Recall with me the story of the jailer—when Paul and Silas were in prison, and how they sang songs of praise unto God and prayed, even at midnight. A great earthquake shook the foundations of the prison, "all the doors were opened, and every one's bands were loosed" (Acts 16:26). The jailer "came trembling, and fell down before Paul and Silas . . . and said, (Please turn to page 11)

# What Is a Soul?

By Emma C. Railsback

WHAT is a soul? Following are a few lines that might be considered by many persons as a satisfactory answer, the quotation being not from Scripture but from a song that contradicts the truth of God's Word:

"A charge to keep have I, a God to glorify;  
A never-dying soul to save, and fit it for the sky."

There are many songs along the same line—songs that nullify the plain teaching of the Scriptures. Notice the statement, "A never-dying soul to save," and then turn with me to Ezekiel 18:4, where we read, "The soul that sinneth, it shall die," then to Leviticus 23:29, 30—"Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people."

Again, speaking in Joshua 10:37 of the city of Hebron, we read that Joshua "destroyed it utterly, and all the souls that were therein." Also, "They smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe" (11:11).

From this small portion of the evidence to be found in the Word, we must conclude that a soul can die, can be slain with the sword, can utterly perish.

The word "soul" is frequently confused with the word "spirit," and they are used as though they were synonyms, but this, too, is a mistake. To draw correct conclusions concerning these words, it will be necessary to examine the story of man's creation as found 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." Yes, a living being. Dust-formed man, then, plus breath, equaled life, or a soul.

According to Ecclesiastes 12:7, at death "shall the dust return to the earth as it was; and the spirit (or breath) shall return unto God who gave it." This fact is also verified in Psalm 146:4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Yes, "the living know that they shall die: but the dead know not any thing" (Eccl. 9:5).

The "spirit," then, in this connection, is the breath which gives life or soul to the dust-formed creature.

In Hebrew and Greek lexicons, the words translated "soul" are frequently translated "life"—showing that their

*Following is a transcript of an address made by the Pastor Emeritus of the Los Angeles Church of God over KFOX at a weekly Vesper Service.*

meanings, if not identical, are similar. Let us look at a few texts where the word "soul" can be replaced by "life," or "living being," and not change the

meaning one iota. Following are the texts:

Leviticus 17:12—"No soul (living being) of you shall eat blood."

Leviticus 22:11—"If the priest buy any soul (living being)."

Leviticus 23:30—"Whatsoever soul (living being) . . . doeth any work."

Deuteronomy 12:20—"Thy soul longeth to eat flesh. . . . Whatsoever thy soul lusteth after."

Proverbs 11:25—"The liberal soul shall be made fat."

Numbers 30:10—"She . . . bound her soul by a bond with an oath."

Isaiah 29:8—"His soul hath appetite."

Proverbs 13:25—"The righteous eateth to the satisfying of his soul."

We might go on indefinitely multiplying just such texts which show that souls can eat blood, can be bought, can work, can lust, can be bound with an oath, have an appetite, can be hungry, can be made fat, and so forth. In fact, anything that can happen to a living being can happen to a soul.

Now again, in 1 Samuel 24:11, we read what David said to King Saul, as Saul pursued him, trying to slay him: "I have not sinned against thee; yet thou huntest my soul to take it. And later Saul said to David, "My soul was precious in thy sight."

In 1 Kings 17:17-22, we read the story of Elijah's miracle of restoring life to the widow's son. There was no "breath left in him," and Elijah prayed and the soul, or life, came into the son again. In Job 12:10, we read that in God's hand "is the soul (life) of every living thing." Also, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul (life)?" (27:8.) In Psalm 35:4, David said, "Let them be confounded and put to shame that seek after my soul (life)."

Can anyone draw the conclusion from this evidence that a soul is the "invisible, immaterial, immortal part of man"? Such a conclusion cannot possibly be reached by those who are earnestly seeking for the truth that sets men free.

Now, another phase of the subject: In Revelation 16:3, we read that "every living soul" in the sea died. Yes, fish,

too, have the breath of life and therefore are *souls*. Where, in Leviticus 22:11, the priest is spoken of as "buying any soul," that soul (living creature) was an animal bought to be offered in sacrifice.

Solomon explained in Ecclesiastes 3:19 that man and beast have "one (the same) breath," and that all go to the same place when they die. Our conclusion, then, must be that any creature having breath is a soul, and when the breath "goeth forth," life ceases.

There is still another phase of the subject, however, that should be of vital interest to all who are seeking for "glory and honour and immortality." In Psalm 49:15, David exclaimed: "God will redeem my soul from the power of the grave." If David's soul ceased to exist when his breath went forth, how could it be in the grave? Notice again how the Apostle Peter (Acts 2:25-31) understood David's prophecy of Christ's resurrection, found in

Psalm 16:8-10. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

According to these texts, both David's and Christ's souls went into the grave. These scriptures do not refer to this present mortal life, but to a new spiritual life which is begun in those who seek for it during the present life. We read in James 1:18, that God "of his own will begat . . . us with the word of truth, that we should be a kind of firstfruits of his creatures." This "word of truth" is the good news of the Kingdom of God, and the things concerning the name of Jesus Christ. (Acts 8:12.) This Word, being heard, is believed, then obeyed in the waters of baptism, which is a seal of the believer's faith.

Said the Apostle John: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also (Please turn to page 10)

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## Suffering for the Sake of Truth

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By Florence E. Tuttle Pease

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*"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).*

WE WHO have been separated from the world unto Christ must remember that we are called to the warfare of the living God. "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" (Eph. 6:13). No soldier marching to war goes in frivolous joy and delight. He marches forth to battle, not as one just risen from his bed, but from his tent wherein he first fully equipped himself for duty and sacrifice. His work is a series of trouble, sorrow, and turmoil; even in time of peace he is not free from labor. He is taught to endure the fatigues of war; he marches under arms; he exercises in the field; he digs ditches; he saws wood for various kinds of armaments and fortifications—all is labor and toil lest his body or mind be influenced by fear. This training continues from dawn of day till the evening twilight, through the heat of summer and the cold of winter. There is patience and suffering for a carnal prize!

What of Christian warfare? What of the prize? We are fighting "the good fight of faith." We are marching in a good contest in which the living God and His Son, the Christ, will be dispensers of the prize!

Christian combatants, too, must undergo severe discipline and exercise, that both their physical and spiritual powers may be improved. For this end, they are kept

from rich foods and strong drink, they are subjected to constraint, they are exercised in the "things of the Spirit," and sometimes are required to suffer for their most worthy Captain. The greater preparatory exercise they take, the greater is their hope of victory!

"Now they do it," said the Apostle Paul, "to obtain a corruptible crown; but we an incorruptible (eternal)" (1 Cor. 9:25). Jesus said, "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). Perhaps the flesh will be terrified at the sharp sword, ravenous beast, excruciating pain of the flames, or other means of torment. (Heb. 11:33-40.) Then the Spirit and flesh stand in opposition! Then must the Spirit prevail!

Are we, followers of the Crucified, afraid of suffering for sake of truth? Shall we pay less for salvation than others willingly endure for "a corruptible crown," for vanity? Let us prepare ourselves resolutely to endure those calamities which equally befall the willing and the unwilling. There are few persons who would not still suffer for man's sake. Why, then, should we hesitate or fear to suffer for the cause of God? God, through Christ, well recompenses us with the purest love, and He will yet recompense with joy and everlasting glory. Our coronation will be a crown of everlasting life. Who suffers for Christ? Who pays the price?

# Blessings of a Blackout

By Mrs. Charles Sibert

*"Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).*

JESUS must have known that we, His followers, would have many reasons for a troubled heart during these "last days" of literal and spiritual blackouts. It seems that now is a time of all times to listen to these words, "Let not your heart be troubled." Christ did not say, "Do not worry, do not form false impressions in your mind and then concentrate on them." This we do far too much. It would sound so idle to ask God to keep us from worry, but when trouble strikes at the heart we need God and we call on Him for help. "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). "Humble yourselves . . . under the mighty hand of God . . . casting all your care upon him; for he careth for you" (1 Peter 5:6, 7).

Jesus, who also loves and cares for the faithful, said to the disciples, "Let not your heart be troubled," for love comes from the heart. The mind is much more easily disturbed than the heart. Though we make up our minds to follow Christ, we sometimes find ourselves drifting away. When we let Jesus come into our hearts, however, we are usually working with Him in some way, though we often fall short in being what God wants us to be. We still try to hold to solid ground.

In Matthew 6:6, we read Jesus' words: "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." In such manner of prayer, Christians are to close out of their sight all earthly things, to get into a complete blackout, alone with the Lord, for they are told to shut the door. Said Jesus in John 14:1, "Ye believe in God, believe also in me." Jesus shines like a light in our lives, and, when we have His love in our hearts, there will be no spiritual "blackout."

Read Acts 16:23-34. Paul and Silas, although prisoners in the jail at Philippi, prayed at midnight. This is an instance of men having the light of faith praying in darkness, for it must have been dark in the jail at midnight.

By their faith they were able to rejoice in song and prayer. They prayed that God would loose the shackles in which they were bound and tear away the prison bars. God honored their prayers by sending an earthquake—showing that with God all things are possible. God knew their faith in Him was complete. He knew that Paul and Silas believed His promise, though there was a "blackout" about them. Their hearts were not troubled, because they believed, even as they told the jailer when he asked how

he could be saved: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (v. 31).

The blessings that came out of that darkness, in answer to their prayers, were twofold. Paul and Silas were released from prison, and the jailer and all in his house were saved. What seems the greatest blessing to come out of darkness is recorded in Mark 14:32-34. Here we read that Jesus was in the Garden of Gethsemane, praying in the darkness. Jesus and eleven disciples walked slowly down the dark streets of Jerusalem. When they came near to the Garden, Jesus told eight of the disciples to wait outside. He took Peter,

James, and John in with Him. He then walked a short distance from them and there He knelt and prayed alone. He prayed that the cup might pass from Him if it was the will of the Father. God knew, however, that His only Son had to die on the cross to save the world from sin, "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "When the sixth hour was come, there was darkness over the whole land until the ninth hour. And the ninth hour Jesus cried with a loud voice, saying . . . My God, my God, why hast thou forsaken me?" (Mark 15:33, 34.)

Yes, when our blessed Saviour was nailed to the cross a strange darkness fell over all the land. Out of that darkness came Jesus' cry of loneliness. Blackness of man's sin seemed for a moment to "black out" even the light of God's Presence. But God's light conquered the darkness.

## SHADOWS WITH JESUS

By Jack Pease

In shadows of darkness, in shadows of dawn,  
Walking in shadows with Jesus, alone.  
At midnight first came the glorious light  
Of God's saving truths, shining so bright!

In shadows with Jesus, truth came to me—  
Showing God's Kingdom on earth to be.  
This world of sin and pleasure free  
Compared to Eden, means nothing to me.

In shadows of darkness, in shadows with Him,  
Christ lifted my burden, He lifted my sin.  
There I surrendered to Jesus, alone—  
Whose light through shadows brightly shone!

In shadows of darkness, in shadows of dawn,  
Toward God's Kingdom, Christ leads on—  
Darkest of shadows, He leads us through;  
We're trusting Jesus; why don't you?

The final triumphant and trusting cry of Jesus was, "Father, into thy hands I commend my spirit." What a wonderful blessing came out of this darkness, for on the third day, Easter morning, Christ came forth from the tomb.

From the darkness of the cross, from the darkness of the tomb, came Jesus, the Light of the world. An innocent Man gave His life that we "might have life, and . . . have it more abundantly." *(Please turn to page 11)*

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## "That Blessed Hope"

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*By Mae Nedrow*

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*"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).*

**T**HOUGH the sea of life is stormy in these last days, and though the billows seethe and hiss about us, we who are Christians still can feel secure, for "God is (our) refuge, and underneath are the everlasting arms" (Deut. 33:27). In Psalm 125:2, we read this beautiful analogy: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Moreover, Jesus the Christ is to reappear. Then the storms of this present life will subside, and the morning of the New Day will break bright and clear. This is the Christian hope, and without this hope we would be "most miserable" (1 Cor. 15:19). "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). We are to be "a peculiar people, zealous of good works"—though the sea of life *is* stormy.

Every student of the Bible, understanding that there will be sorrowful conditions in the end-time, recognizes the present apostasy among believers as a sign that the coming of the Lord draws near. "As he (Jesus) sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (end of the age)?" Jesus answered: "Take heed that no man deceive you . . . nation shall rise against nation, and kingdom against kingdom . . . there shall be famines, and pestilences, and earthquakes . . . ye shall be hated of all nations for my name's sake . . . many . . . shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. . . . Then shall be great tribulation, such as was not since the beginning of the world" (Matt. 24:3-21).

Though the world today is steeped in sorrow and suffering, many persons spend their time in riotous living.

"As in the days that were before the flood they were eating and drinking . . . and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (vv. 38, 39). We are admonished to "watch" and be "ready."

In this time of trouble, which is alluded to as "Jacob's trouble," worldly men's hearts will fail them for fear. (Luke 21:26.) We who have "that blessed hope," however, are not to become discouraged when these things come to pass, but are to "lift up (our) heads; for (our) redemption draweth nigh" (v. 28). Since only God knows the day and the hour when He will send Jesus back to earth, we are to watch and be ready, for "in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). We are to "comfort one another with these words" (v. 18). The saints will be hid, "as it were for a little moment, until the indignation be overpast" (Isa. 26:19). Then, "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).

They who have been cut off from the world by the "circumcision of Christ" (Col. 2:11), that is, by baptism, they who have entered the "commonwealth of Israel," are promised an inheritance in the Kingdom which will be established when Jesus returns. Though we are passing through difficult times of testing, we pray that God will give us courage to continue faithfully working. May we be found watching and trusting when the Life-giver comes, ever "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

# The Sabbath?—The Saviour!

By the Editor

**E**ARLY in our ministry, a friend who worships on Saturdays pleaded with us to accept Sabbath keeping, showing us many kindnesses and courtesies, praying that we might eventually accept and teach the Sabbath, and bespeaking confidence in our honesty that we would preach the Sabbath as soon as we became convinced that it is binding upon Christians.

## *Who Has Not Pondered This Question?*

Indeed, we were for several years deeply concerned about Sabbath keeping, and we gave it diligent study. More, we know many Christians are concerned about this question. Three or four persons whom we baptized are today keeping the Sabbath, two or three ministers of the Church of God having headquarters at Oregon, Illinois, have, during the last three years, affiliated with organizations of Sabbatarians, and laymen not infrequently ask why we do not observe the Sabbath. Thus, it is timely to present Scripture which we believe proves that Sabbath keeping is not a Christian ordinance.

## *Why Strive About an Unprofitable Law?*

Sabbatarians so emphasize the keeping of Saturday, that one is reminded of Paul's counsel to Titus: "Avoid foolish questions, and genealogies, and contentions, and *strivings about the law*"—thus classifying "strivings about the law" with "foolish questions," and further saying, "They are unprofitable and vain" (Titus 3:9). True, this charge of "striving about the law" may strike two ways: 1) against endless Sabbath-keeping preaching, and 2) against such anti-Sabbath articles as here being written. Only at infrequent times, however, do we speak or write about this question, but we believe that every member of the Church of God should be posted in the texts that prove he has been redeemed from the first covenant (which contained the Sabbath law) and texts that prove he is justified through faith in Christ, irrespective of the first-covenant laws.

## *Christian, Were You Slave in Egypt?*

Not an uncommon question craftily asked by Sabbatarians is: "You believe in the Ten Commandments, do you not?" Many Christians, knowing the importance of the Ten Commandments in Old Testament times, quickly reply, "Surely, I believe in the Ten Commandments!" The more careful student, however, recognizes that, good as were the Ten Commandments, they were never given to Christians. They were given only to Israelites. Moses, speaking for the Lord in giving the Ten Commandments

to the Israelites, said: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2)—then follows the Ten Commandments.

Christians were not "brought out of the land of Egypt"! Only Israelites were there in "the house of bondage"! The law, "Remember the sabbath day, to keep it holy," is not recorded in the New Testament. Could it be that Christians are duty-bound to keep a law—whatever it might be—though that law does not once occur in the New Testament?

## *Did Abraham Forget the Sabbath?*

Sabbatarians advocate that the word "remember" in the fourth Commandment, saying, "*Remember* the sabbath day, to keep it holy," proves that Sabbath keeping was an institution before the law was given at Mount Sinai. Also, Sabbatarians teach that Sabbath keeping was instituted at the very beginning when, after six days of labor, God rested on the seventh day. Reasonable as this might seem, none should overlook that there is no mention that Abraham (who was justified by faith and to whom the gospel was preached) kept a Sabbath, nor is there mention of anyone keeping a Sabbath prior to the giving of the Ten Commandments at Horeb. The word "remember" does not necessarily mean that the Israelites at Sinai were told to recall a formerly given and forgotten law. In Deuteronomy 5:1, the record simply states: "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them."

Obviously, the Ten Commandments (including the law of the Sabbath) had not been given before "this day," making it necessary that the Israelites first "learn them" and then "keep, and do them." We read, moreover: "The Lord our God made a covenant with us in Horeb. The Lord *made not this covenant with our fathers*, but with us, even us, who are all of us here alive this day" (vv. 2, 3).

Thus, the Israelites were commanded to keep the Sabbath, but not because their fathers had forgotten it. The patriarchs had no such commandment. Said Moses to the Israelites: "Thou wast a servant in the land of Egypt . . . the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (v. 15).

## *The Ten Commandments—God's Covenant to Israel*

Next, we would show that the Sabbath law was a part

of the first covenant, that the first covenant made no provision for eternal life, and that Christians are today living under a "better covenant." The Lord said to Moses: "I have made a covenant with thee and with Israel" (Ex. 35:27), and Moses "wrote upon the tables the words of the covenant, the ten commandments" (v. 28). Deuteronomy 4:13 likewise says: "He declared unto you his covenant, which he commanded you to perform, *even ten commandments*; and he wrote them upon two tables of stone." Inasmuch as the Ten Commandments comprised God's covenant with Israel, the fourth Commandment (re Sabbath keeping) was a part of God's covenant with Israel. Are Christians justified by Israel's laws?

#### *Christ, Mediator of a Better Covenant*

All Bible students recognize that Christians are not under the Aaronic priesthood. Consider then that Paul said: "The priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). Paul also said: "The law made nothing perfect, but the bringing in of a *better hope* did; by the which we draw nigh unto God" (v. 19), and, Jesus was "made a surety of a *better testament*" (v. 22), being "the mediator of a *better covenant*, which was established upon *better promises*" (8:6).

Not only is the new covenant a better covenant, it is the "faultless" and life-giving covenant, as we read: "If that first covenant had been faultless, then should no place have been sought for the second" (v. 7). Read the Ten Commandments. Wherein is there any promise of eternal life? They were as cold, rigid, lifeless, and hard as the stones upon which they were written. Only the "bringing in of a better hope" could justify and save sinners.

#### *The Law Ministered Death, Not Life*

Though the law contained no promise of eternal life, it did contain the penalty of death. The Lord told Moses: "Speak . . . unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you (God and Israel) throughout your (Israel's) generations . . . Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."

So strict was the penalizing of law breakers, that one who picked up sticks on the Sabbath was, by commandment of the Lord, put to death, though the Israelites themselves were not sure that so severe a penalty would be required. "The Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses" (Num. 15:35, 36). Thus was man condemned by the law. The law, being "perfect" (Psalm 19:7), could not be kept by mortal and imperfect man.

#### *Christ Accomplished "What the Law Could Not Do"*

Feeling the weight of this law condemnation, the Apostle Paul cried out: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24), then answering his own question, said: "I thank God through Jesus Christ our Lord" (v. 25). More, he joyously exclaimed: "There is therefore now no condemnation to them which are in Christ Jesus . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (8:1, 2)—adding that Christ had accomplished for him "what the law could not do" (v. 3).

#### *"Why Tempt Ye God?"*

In the early days of the Christian dispensation, questions of the law frequently troubled Christians. Soon a council was called at Jerusalem to determine whether or not Gentile converts must be circumcised. "Certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). (Similarly some today teach brethren, "Except ye keep the Sabbath after the manner of Moses, ye cannot be saved.") Peter, to whom Jesus gave "the keys of the kingdom of heaven" (Matt. 16:19)—which assures us that Peter properly taught the way of salvation—was one of the preachers at the general conference at Jerusalem. Being inspired of the Lord, and thoroughly disgusted with the Pharisees who taught circumcision, he pleaded: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10)—"then all the multitude kept silence"!

#### *"Take My Yoke Upon You."—Christ.*

The yoke which Christians are required to bear is not a yoke of commandments so rock-hard that none can keep them. Jesus' yoke is easy! Especially applicable was Jesus' invitation to the burdened Israelites, and it is likewise applicable today to those who burden themselves with laws that our fathers could not keep. Hear His invitation: "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).

"The first covenant" (Heb. 9:1) was only a "figure for the time then present . . . that could not make him that did the service perfect" (v. 9), but concerning Jesus and the new covenant it is written: "He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (v. 15). Contrary to the stone-texture of the Ten Commandments, Jesus has feeling, forgiveness, and life. Stones slew me; Jesus gave me life!

## WHAT IS A SOUL?

*(Continued from page 5)*

that is begotten of him" (1 John 5:1). Concerning those in whom this begetting has taken place, we read again in 1 John 3:2, "Now are we the sons of God." John proceeded immediately to tell us, however, that purification must follow: growth and development must take place; a walking after the flesh must yield to walking after the Spirit; a crucifixion of the fleshly desires; an adding to faith of virtue, knowledge, meekness, temperance, patience, godliness, brotherly kindness, and charity—a full transformation of the mind to the knowledge and will of God. The believer must then wait to be adopted into God's family until the redemption of his body takes place when the Lord comes. (Rom. 8:23.)

Jesus said that if a man keeps His sayings, he will never see death. (John 8:51.) It is the spirit life to which He referred, not the present fleeting life. When this natural life ceases, this new spiritual life is dormant and is represented as sleeping in the grave. Said the Apostle Paul in 1 Thessalonians 4:13-16, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Again Paul said in 1 Corinthians 15:51, "Behold, I shew you a mystery; We shall not all sleep"—referring to those who, having obtained this new life, will not have to yield to the power of the grave, but will experience the new birth as will the sleeping ones, when Christ returns to establish God's Kingdom. There is further explanation on the subject of the Spirit birth, as in Romans 8:11: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Yes, the spirit, or life, or soul, will be redeemed from the power of the grave when Christ who is our life shall appear the second time, without a sin offering, to give salvation to all those who love His appearing, to those who are waiting and longing for it.

This translation of living ones, and resurrection of sleeping ones, constitutes the birth of the Spirit which Jesus mentioned to Nicodemus in John 3:3-8, saying: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Jesus Himself was the first-born to the Spirit life (Col. 1:18), and He is called "the firstfruits

of them that slept" (1 Cor. 15:20) — Paul then saying: "afterward they that are Christ's at his coming" (v. 23).

David had perfect knowledge of this plan and purpose of God. He said, "I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope" (Acts 2:25, 26). It was when meditating upon these things, that he declared that God would redeem his soul from the power of the grave; and, in his foreview of Christ, David proclaimed: "I will behold thy face in righteousness, I will be satisfied when I awake in thy likeness."

Some popular theologians, thinking to ridicule those who have searched these truths from God's Word and are proclaiming them to the world, refer to them as "soul sleepers," not realizing that they are paying them a compliment by classing them with Christ, Paul, David, Job, and, in fact, with all of God's faithful people.

Under God's blessing, may this brief review of a vital subject in His Word of Truth be the means of stimulating each and every reader to search for himself to learn if these things are truth.

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## THE MINISTRY OF PRAYER

*"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jeremiah 33:3).*

"There's a holy, high vocation  
Needing workers everywhere;  
'Tis the highest form of service,  
'Tis the ministry of prayer.

"No one need stand idly lounging  
For a place in which to share  
Active service for the Master,  
There is always room in prayer.

"In these days of tribulation,  
Wickedness pervades the air,  
And the battles we engage in  
Must be won through fervent prayer.

"There's no weapon half so mighty  
As the intercessors bear;  
Nor a broader field of service  
Than the ministry of prayer.

"Do you long to see the millions,  
Who are perishing today,  
Snatched as brands plucked from the burning?  
Do you long, yet seldom pray?

"Are you longing for revivals  
In the good old-fashioned way?  
We must use old-fashioned methods—  
Which have always been to pray."



## FAITH, REPENTANCE, AND BAPTISM

*(Continued from page 3)*

Sirs, what must I do to be saved?" (vv. 29, 30.) They replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (v. 31). There is nothing in the story which indicates that the jailer was a very sinful man, nor is there any thought that he previously knew the Scripture; yet he was willing to fulfill the requirements Paul asked of him. Realizing that baptism was very important, he did not wait until dawn, a matter of two or three hours, to be baptized, but "he (the jailer) took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (v. 33).

"Jesus is coming to earth again! What if it were today?" are the words we sing without a thought of their meaning, or we do not consider it possible that our Lord *can* return today. Have we fulfilled all of the requirements that are expected of us? Are we fully prepared? Can we honestly pray, "Thy kingdom come"—"Come, Lord Jesus, and come quickly"? "The night is far spent," we are nearing the dawning of that Day!

## BLESSINGS OF A BLACKOUT

*(Continued from page 7)*

Another thought relative to "blackout" concerns the rite of baptism. When one is baptized, he is lowered into a dark, watery grave, going down into darkness with all his sin, but, having been brought forth, he is in the light, ready to walk in newness of life. His sins have been blacked out—a blackout that gives him spiritual blessings all through life.

*Buried With Christ*

Buried with Christ and raised with Him, too;  
What is there left for me to do?  
Simply to cease from struggling and strife,  
Simply to walk in newness of life.

Risen with Christ, my glorious Head,  
Holiness now the pathway I tread—  
Beautiful thought while walking therein;  
He that is dead is freed from all sin.

Living with Christ who dieth no more,  
Following Christ who goeth before,  
Not under law, I'm now under grace,  
Sin is dethroned and Christ takes its place.

Buried with Christ and dead unto sin,  
Dying but living, Jesus within;  
Ruling and reigning day after day,  
Guiding and keeping all of the way.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Perhaps the best textbook on religious education these crippled eyes have scanned is the Baptist-inspired tome, *A Survey of Religious Education* (Thomas Nelson; \$2.00).

Prepared by a battery of experts from the Southern Baptists, who have had, in the last thirty years, an unparalleled success in Sunday school, vacation Bible school, and other educational activities, the book represents ideas which, if put into practice, would revitalize any church or any conference.

Unlike many texts on the subject, *A Survey of Religious Education* does not hold that religious education is confined to the Sunday school classroom and the pulpit. It recognizes almost no limit to the varieties of education available to the church. Journalism, entirely ignored by most of those who plug for higher standards in church work and more effective Christian teaching methods, is given considerable space—but nowhere near the amount of space that journalism richly merits. The problems of teaching Christian principles in the home, the best ways of operating a denominational college or seminary, the place of social-recreational agencies in the church: all are weighed in the balances of both practical experience and theory.

*A Survey of Religious Education*, although published by a general house, is primarily slanted toward the Southern Baptists; but it contains almost nothing that cannot, in one way or another, be applied to Church of God matters. It is authoritative, and it has the second advantage of having been sponsored by a denomination which is quite as insistent upon the teaching of Biblical dogma as is our own. There is no suggestion of training children and church members in how to vote; there are only suggestions for training children and church members in how to study, understand, and practice Biblical ideas.

Luckily—or perhaps with careful forethought—the four authors have prepared the book so that it easily can be used by the individual; it is not one of these dull, dry texts that infest college classes and are never seen anywhere else.

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

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"What things were gain to me, those I counted loss for Christ" (Philippians 3:7).*

### God's Autograph

"Creation's dawn was deep in night,  
When suddenly: 'Let there be light!'  
Awakened grass, and flower, and tree,  
Chaotic skies, the earth, the sea;  
Then, to complete creation's span  
In His own image, God made man,  
And signed His name, with stroke most sure—  
Man is God's greatest signature!"

### The Call to Service

As Christ passed by the "receipt of custom," or Matthew's place of business, He saw Matthew. He said, "Follow me" (Mark 2:14). Levi, or Matthew, arose and followed Jesus. Matthew was a tax collector, but he did not let his business keep him from answering the call to service for Christ. Today, we must let nothing come between us and His call for us to follow and serve Him.

We read and hear much about being loyal to our country. The public is asked to buy as little as possible to supply everyday needs, so men can lend ten per cent of their incomes to the government. All are asked to keep in good health, to accept special jobs, and to learn special work, such as first aid or how to fight fires.

The Christian can often apply these same principles to his Christian life. We should, if we are loyal to Christ, save and sacrifice and learn to do special work for our Lord. We should give as much as we can to further Christ's plans upon this earth. We can do more for Him if we are healthy. Through Christ, we can talk to God in prayer. It is through faith in Christ that we hope to have eternal life. So, why not be loyal to Christ? Can anyone give us more, or love us more?

### Be Loyal—Tell Others

When Matthew learned to know Jesus, he invited his friends to a dinner to meet the Christ. The good "church people" of that time (Pharisees and scribes) were surprised. They did not approve of Jesus' eating with sinners.

Often when we try to work for our Master, others who should know better, do much to hurt the work and hinder

what might have been done. Sometimes your playmates show their jealousy in school. For example, a child took her teacher a bouquet of flowers. Another child, who was room monitor, had to dust and clean the room. She threw out the bouquet before the flowers were withered because she had not brought it! Let us be loyal to others: telling them of Christ. We are no more loyal to Christ than we are to our Christian brethren.

### Jesus Gave Advice

"They that are whole have no need of the physician, but they that are sick" (v. 17). We can also say that those who think they are whole cannot be cured by a physician, though they are sick. "There is none righteous, no, not one" (Rom. 3:10). That is, no one has his own righteousness. When we have the righteousness of Christ, we are righteous through Him. All need Jesus.

### Paul's Loyalty

Paul said the things he once called gain for himself—education, social position, and so forth—he gave up as loss to learn about Christ. To know Jesus and to have the hope of eternal life was much more important to Paul than were education and social standing.

### New Members

No. 370, Betty Lou Cunningham, of North Las Vegas, Nevada, joins today. Have you enrolled?

### Happy Birthday Wishes

Mary Patterson, Oct. 5, age 12, Springfield, La.  
Alice Faith LeCrone, Oct. 6, age 7, Ripley, Ill.  
Richard Jackson, Oct. 6, age 13, Cleveland, Ohio.  
Betty Lou Cunningham, Oct. 8, age 6, N. Las Vegas., Nev.  
Bobby Nedrow, Oct. 8, age 13, Oregon, Ill.  
Janice M. Hawkins, Oct. 9, age 7, St. Cloud, Minn.  
Joan Hetrick, Oct. 9, age 9, Ripley, Ill.  
Earl Dennis, Oct. 9, age 9, Vanzant, Mo.  
Eunice C. Poland, Oct. 10, age 5, Skelton, W. Va.  
Gene Bauerle, Oct. 10, age 14, Hammond, La.  
Lucinda McKinney, Oct. 11, age 5, Hammond, La.  
Winnie McKinney, Oct. 11, age 12, Springfield, La.



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

### Of the Making of Books

\* \* \*

*Arlen Marsh, Los Angeles, Calif.*

It was, perhaps, no coincidence that led the Preacher to observe mournfully in Ecclesiastes 12:8, "Vanity of vanities . . . all is vanity," and to add only a little later, "Of making many books there is no end; and much study is a weariness of the flesh."

There is a good deal of vain repetition in the deluge of books that pours annually from the presses of the world, and there is—take it from one who knows!—much weariness of the flesh in sifting its good from its bad points.

Yet this sifting is, largely, to be the occupation of your first vice president. Under the terms of the new constitution adopted at the 1942 conference of the National Berean Society, this unfortunate officer must "check on published materials that might be useful to our societies" and must "also work with the Publishing Committee."

To avoid any useless debate, the Executive Board of the National Berean Society formally resolved that disagreements between the first vice president and the head of the Publishing Committee should be settled by the president, who thus is placed in the precarious position of any innocent bystander. But no resolution has been passed to indicate who is to arbitrate the arguments of the first vice president with himself as to *what* published materials may be most useful to our societies.

An effort will be made to suggest on this page, from time to time, some of the publications—books, pamphlets, periodicals, and miscellany—which may be of help to the Berean member and leader. It must be remembered, however, that these suggestions are representative of a single individual's opinion, and that that opinion may be as far from correct for your own organization as it sometimes is for the average reader when it finds expression in "Building Your Library." Materials will be recommended with a great deal of the tongue-in-cheek attitude; you yourself will be expected to adapt any recommendations and any proposed materials to your own needs, and not to turn to them as a positive panacea for the ills of your society.

These recommendations will take two forms: first, books and magazines will be reviewed, as in the past, in the weekly column, "Building Your Library"; second,

other materials which may be employed for practical teaching purposes and for personal study will be considered in occasional special articles on the Berean page.

With a happy (for him) misconception of Article II, Section 3, of the new by-laws, the present Publishing Committee chairman has apparently decided that the duty of the first vice president is to work for, not with, the committee. As a result, although there is absolute unanimity in regard to the need for haste plus quality in the publication of permanent literature, there may be some slight delay—longer than we had hoped—in the appearance of the three items already on schedule: a tract, suggested by the Berean editor, calculated to cover the essential teachings of the Bible as briefly as possible, and in modern magazine-style English; a pamphlet, done in the same vein, on Berean organization and leadership methods; the second of the latest series of Berean lesson books. A fourth item is no longer on the schedule, inasmuch as it is on its devious way to the printer: the current constitution.

What has already been written by Chairman Watkins in respect to the Berean book now in preparation can hardly be augmented now. Other books will, as he has said, be prepared as rapidly as possible—he now has outlined, in brief, the subject matter for ten lesson books to be published, presumably, at intervals of six months each. Every endeavor will be made to keep to this semiannual publication plan; but, as the French would shruggingly put it, "*C'est la guerre*"—"It is the war"—and none can tell what delays and disappointments may lie ahead.

A third duty of the first vice president, not constitutionally assigned, is the final polishing of the program for the annual Berean conference of 1943. In this, he is working in close collaboration with the president of the National Sunday School Association. Between them, they hope to contrive a bill that will, in the two days given over to the Association and the Society, offer model classes, discussions on practical leadership problems, and suggestions on leadership training. A definite announcement of the detailed programs of the Association and Society will be made later. Incidentally, the first vice president also is assigned the task of recommending Sunday school materials for the Association; these recommendations may (we hope) prove to be of help to Bereans, too.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

October 18—Rally Day at Ripley, Ill.  
 October 18-25—Special meetings at Ripley, Ill.  
 October 25—Rally Day at Eden Valley, Minn.

### CONFERENCE CALENDAR

October 15-18—Minnesota State Conference at Saint Cloud.  
 October 16-18—Northwest Quarterly Conference (Oregon and Washington) at Felida, Wash.  
 Oct. 30 - Nov. 1—California Conference at Los Angeles.

### ATTENTION! PROGRAMS WANTED!

Please look through your scrapbooks, or what not, for the 1914-1921 period. Prior to the organization of the National Bible Institution in 1921, the National Berean Society held its annual conferences in different states—Iowa, Illinois, Indiana, Michigan, Nebraska. Plans for these conferences were carefully made months in advance, and programs were printed. Copies of these programs are now much needed in a history project that the Bereans have undertaken this year. Not one has been found! Please help in the search.

How about it—Emma Railsback, Nellie Blakely, Frank Siple, Mae Moore, Lulu Pickering, Adele Bray, Beth Richardson, Sybil Guthrie, Fern Moore, Virginia Ritenour, Leota Hanson, Eldred Marsh, Leland Hanson, Clyde Randall—and others who remember those Berean board meetings and conferences? You are all paged, whether or not your name was called. Thank you.

Please send programs and reminiscences to  
 Leila E. Whitehead,  
 Chicago, Ill., 5439 Ohio St.

### LOS ANGELES, CALIFORNIA

The Los Angeles Church of God has completed eight months of broadcasting the gospel.

Bro. and Sr. H. L. Luper had the misfortune of being in an automobile accident, recently. Sr. Luper sustained some injuries and their car was put out of commission.

Emma C. Railsback.

### OREGON BIBLE COLLEGE NEWS

The first student meeting of the year was held at the Students' Home, Thursday, September 26, at which meeting a student senate was elected consisting of three members, namely, Terry Ferrell, Paul Williams, and Harold Doan.

The Lord has blessed us with a goodly number of freshmen for the fourth year of Oregon Bible College, all of which, along with the second and third year students, have settled to the task ahead of them—that of study and work in the Master's field.

The first birthday of the year was celebrated Tuesday, September 29, by all present partaking of one of "Mom" Brewer's delicious dinners, finished off by a beautiful birthday cake carrying twenty-one candles. The guest of honor was Mrs. Iris Burnett; other guests present were: Mr. Francis Burnett, Mrs. T. J. Ellis of Waterloo, Iowa, and Mr. and Mrs. A. M. Jones of Eagle Grove, Iowa. Many happy returns of the day, Iris!

R. E. Parish, Reporter.

### LAWRENCEVILLE, OHIO

The Maple Grove Church of God at Lawrenceville, Ohio, recently completed a week of special services—Sunday, September 20, through Sunday, September 27. The guest speaker was Bro. A. M. Jones from Eagle Grove, Iowa. The services were well attended. All received much good from the messages presented by Bro. Jones. The congregation was pleasantly surprised Wednesday, the 23rd, when Sr. T. J. Ellis from Waterloo, Iowa, arrived.

On Saturday evening, the 26th, a pot-luck supper was served in the basement of the church to about fifty members and friends. The supper and entertainment served the twofold purpose of a farewell party for Bro. and Sr. Grover Gordon and the monthly birthday party. Four birthdays were celebrated. During the course of the evening, a special business meeting was held, at which time Bro. A. M. Jones accepted the call to serve as pastor for the coming year. Farewell gifts were presented by the church and Sunday school to the Gordons, in appreciation of their services and co-operation during the past four years.

On Sunday evening, the 27th, Bro. Gordon presented to Bro. Jones the keys of the church. Bro. Gordon then delivered his farewell sermon to a well-filled house.

Bro. and Sr. Jones and Sr. Ellis departed early Monday morning to their homes in Iowa. We are anxiously awaiting the return of the Jones' in about three weeks.

Bro. and Sr. Gordon departed the following Wednesday for their new pastorate at Omaha, Nebr. May God be with them.

Helen Overholser, Reporter.

### OREGON BIBLE COLLEGE

J. R., Palm Springs	\$10.00
Mrs. Fannie Knight	1.00
Muriel Randall (refrigerator)	2.50
Mr. & Mrs. J. A. Patrick (refrigerator)	5.00
A Family	2.00

## Gleanings From the Field

"The field is the world."—Jesus.

Rally Day at Ripley, Ill., is scheduled for October 18, and at Eden Valley, Minn., October 25.

"As to the work in greater Kansas City and vicinity, all who attend are deeply interested and are receiving wonderful blessing."—John F. Green, 6216 Peery Ave., Kansas City, Mo.

"We are always glad to read The Restitution Herald. Its articles make it easier to understand world conditions."—Mrs. E. L. McIrvin, Ridgefield, Wash.

"Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

She knows it's coming. "Best wishes for the Oregon Bible College Building Fund Drive."—Cora G. Pace, 424 W. Center St., Cedar City, Utah.

### KOKOMO, INDIANA

The Annual Home-coming of the Kokomo Church of God was held, Sunday, September 27. Bro. and Sr. Emory Macy were with us to help both spiritually and socially. There were almost a hundred persons who enjoyed the day with us—several were from out of town: Tipton, Michigantown, Indianapolis, Frankfort, and Oregon, Ill.

Mertie Maroney, Secy.

### OREGON, ILLINOIS

Rally Day, with Dixon and Rockford brethren uniting in the afternoon and evening services, was much enjoyed at Oregon, October 4. Several out-of-town members and friends were present. Come again; come often.

Bro. and Sr. G. M. Siple plan soon to visit relatives and friends in and near Hammond, La., their former home.

Bro. and Sr. Vivian Kirkpatrick recently survived a charivari, followed by a joyous party at the home of Bro. and Sr. Frederick Claussen.

We gladly welcome into our membership Bro. Edward Buse. He was baptized in Rock River near Oregon, Ill., September 28.

Sr. Muriel Randall went to Gary, Ind., October 3, being a guest at the wedding of Ella Randall and Robert Boyd, both of Gary, who that day were married at the Clayton Magee home.

Bro. and Sr. Ben Carpenter announce the marriage of their daughter Genniell to Walter Anderson, September 15. Congratulations.

"Grandma" Hatch and "Uncle" Paul, having sold their home at Harvey, Ill., are visiting at the pastor's home, where Sr. Hatch will continue to make her home, that she may be near her daughter, Mrs. Magaw.

Bro. Harold Hardesty was recently inducted into the army at Camp Grant, Ill. As we go to press, word comes that he has safely arrived at Camp Livingston, La.

Sydney E. Magaw, Pastor.

Bro. and Sr. C. R. Randall are working with the Morning Star Church of God, South Bend, Ind., where a new house of worship is in construction.

Plans are in the making whereby a student of Oregon Bible College may shortly preach part time at North Salem, five miles north of Plymouth, Ind.

Sr. Icel Stedman, formerly of Arapahoe, Nebr., is teaching school at Atlanta, Nebr.

Bro. Arnold Johns, Omaha, Nebr., meditates attending next year's Summer Bible Training School.

With this issue of The Restitution Herald, it begins its thirty-second volume. It has been a faithful servant; let us make it a better servant.

**A REPORT OF GOSPEL WORK**

On Friday, September 19, we drove to Muskogee, Okla., for a short series of gospel meetings. On the way, we visited Bro. and Sr. R. O. Turner, at Boynton, Okla. We enjoyed a good dinner and a pleasant but brief stay with them. They are faithful servants of the Lord.

We arrived at the home of Mr. Joe Helmer, near Muskogee, where I preached to a well-filled house at 8:00 p.m. The meetings closed at 4:00 p.m., Sunday, Sunday, at 2:00 p.m., I spoke on "Baptism" at the water's edge, and baptized Monroe Helmer of Muskogee, Rt. 3, Box 138-D, and Cecil U. Wilson, H. & S. Med. Det., 335 Engrs. Reg. G. S., Camp Gruber, Okla. Having returned to the Helmer home, we set the Lord's Table and ate of the emblems in memory of the Lord's death till He comes. We left good interest, and hope soon to return there for another gospel meeting.

My prayer is that we will meet in the Kingdom of God. J. M. Morgan.

**ELWYN DEWEY LEHMAN**

Elwyn Dewey Lehman was born in Wichita, Kan., September 16, 1894, and died September 29, 1942, at Veterans' Hospital, Muskogee, Okla. At the age of five years, he went to Troy, Ohio, to live with his aunt, Mrs. N. S. Westfall, who, with her husband, became as parents to him.

He leaves to mourn his death: one sister, Mrs. A. E. Kammendeiner, Oklahoma City, his uncle N. S. Westfall, Troy, Ohio, and two daughters of the Westfalls who grew up with him as though they were his sisters—they are Mrs. Wesley Brower, Oxford, Mich., and Mrs. William McCurdy, Troy, Ohio. Also surviving are an uncle and aunt, John Lehman and Anna Eidemiller, West Milton, Ohio, and several cousins.

Funeral services were conducted October 1, 1942, at Oklahoma City, where also interment was made. N. S. Westfall.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Paul C. Johnson	\$ 6.00
Wayne & Georgia Thompson	2.00
W. A. Reid	4.00
Oregon, Ill., Church	11.12
Amy Young	3.00
Dorothy Magaw	2.00
Leila Whitehead	5.00
Mr. & Mrs. James A. Patrick	5.00
Mrs. S. T. Stantial	6.90

**HERALD RECEIPTS**

Elroy Budrow; Grace Schier; William J. Eckert; Wayne Wilson; Mrs. Grover Gordon (for others); F. A. Stilson (for another); Mrs. E. L. McIrvin; Mrs. T. J. Ellis; Maud Darrah; Mrs. Jack Pease; Bess Plummer; Alva Huffer (for another); Barbara Fish; Mrs. Nettie Bridges; Carl Bunch; Mrs. S. T. Stantial; Mrs. J. C. Waller (for another); Carnation Apiaries.

Send The Restitution Herald to your friends.

**MINISTERS' FUND**

Previously reported	\$1,399.44
J. R., Palm Springs	3.00
Waterloo, Iowa, S. S.	2.81
Iowa State Conference S. S.	.69
Mr. & Mrs. James A. Patrick	5.00
Delta, Ohio, Bereans	14.50
<b>Total</b>	<b>\$1,425.44</b>

**OREGON BIBLE COLLEGE**

**Building Fund**

Previously reported	\$2,329.48
Mrs. H. L. Davis	2.00
Mr. & Mrs. Elroy Budrow	8.00
Lillian Dauntler	10.00
<b>Total</b>	<b>\$2,349.48</b>

**THE RESTITUTION HERALD**

**Published by**

Oregon, Illinois

National Bible Institution

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

**EVANGELISM**

J. R., Palm Springs	\$10.00
Mrs. Thelma Ransom	1.00
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**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 . . . . .	\$_____
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For Renewal to The Restitution Herald . . . . .	\$_____
(\$2.00 per year)	
<b>Total</b>	<b>\$_____</b>

Sender's name \_\_\_\_\_

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# — Tracts and Books —

*"This gospel must first be published among all nations" (Mark 13:10).*

The gospel of the Kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

TRACTS							
Name	No.	Per	Per				
	Pages	Doz.	100				
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				
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				116	.50		
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				480	.75	\$3.50	
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				50	.20		

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, OCTOBER 13, 1942

NUMBER 2

## Signs of the Times

By the Editor

*"The earth shall reel to and fro like a drunkard" (Isaiah 24:20).  
"Can ye not discern the signs of the times?" (Matthew 16:3.)*

THE earth, like a drunkard, reels to and fro, and, like a drunkard, revels in carnal glee and avarice. It cannot drink enough to satiate the burnings of its thirsty soul; then carnal glee and avarice change to stubborn brutality. Not only the timid fear this reeling monster. The brave grow serious, and faithful men turn thin pages that reveal through this sign of world drunkenness and many other signs that the "coming of the Lord draweth nigh" (James 5:8).

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. . . . In that day . . . the Lord shall punish . . . the kings of the earth . . . and after many days shall they be 'found wanting' (marg.). 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. 24:19-23). Let the drunkard reel, slipping in his own vomit. Let him laugh and brag and kill! *Another* and a *Better* is coming soon to reign in Jerusalem and before his ancients gloriously! First the night, then quickly comes the Day!

Jesus, foretelling His second coming, said there would first 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 on the earth" (Luk 21:25, 26). "Then," said Jesus, "shall they see the Son of man coming in a cloud with power and great glory" (v. 27). O, Christians, become not dizzy by watching the reeling earth, but "look up, and lift up your heads; for your redemption draweth nigh" (v. 28). "Know ye that the kingdom of God is nigh at hand" (v. 31). "As a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Folly is the wisdom of this world. "Ever learning, and

never able to come to the knowledge of the truth" (2 Tim. 3:7), "reprobate concerning the faith" (v. 8), the wise of this world lean heavily at the bar. They "grope for the wall like the blind" (Isa. 59:10). "Their feet run to evil, and they make haste to shed innocent blood . . . the way of peace they know not . . . they have made them crooked paths: whosoever goeth therein shall not know peace."

Deeper and deeper into the engulfing maelstrom of despair reel all nations. Babylon, herself sunk into hell, laughs and reaches out with her hands of perplexity and fear to pull her sisters asunder. By her "sorceries were all nations deceived" (Rev. 18:23). "Houses rifled, and women ravished"! "Every man's sword . . . against his brother"! "Blood . . . unto the horse bridles"! Blasphemy, and pain, and sores from the mark of the Beast! Lightning and hail and earthquake! *What mean Creation's groans?*

"The whole creation groaneth and travaileth in pain together until now. And not only they (the untamed forces of nature *and* the unconverted), but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22, 23). Pray for the coming of Jesus; pray for the coming of earth's rightful King! Soon "shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2)—in the Kingdom where no drunkards reel!

Thus do God's people who "believe and know the truth" (1 Tim. 4:3) interpret the staggering of earth's drunken nations. There is handwriting on the wall! "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44). Then will be fulfilled the saying that is written: "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). "Neither shall they learn war any more" (Isa. 2:4).

# EDITORIAL



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

## “They Twain . . . One Flesh”

We are pleased here to present a wedding picture of Brother and Sister Vivian Kirkpatrick, married August 30, 1942. Brother Kirkpatrick is registrar and an instructor in Oregon Bible College. Sister Kirkpatrick, formerly of London, Arkansas, is helping her husband to establish a home in Oregon, Illinois. Both are faithful workers in the Oregon Church of God.

In keeping with Jesus' teachings, “They twain shall be one flesh” (Matt. 19:5) and, “What therefore God hath joined together, let not man put asunder” (v. 6), we pray them a most happy wedded life—a wedded life in which “they twain” shall become as “one flesh” through the ties of ever-increasing devotion. Well applying in the marriage of Brother and Sister Kirkpatrick are the following proverbs of Solomon: “Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord” (Prov. 18:22); “She will do him good . . . all the days of her life” (31:12); and, “Her husband is known in the gates, when he sitteth among the elders of the land” (v. 23).

## “A Glorious Church, Not Having Spot”

Christ loved the church and “gave himself for it . . . 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).

How carefully does a prospective bride prepare her wedding dress! How carefully she keeps it clean, almost snow white, without “spot or wrinkle, or any such thing.” Thus is typified her purity of character—purity of character merited and won by him who gave himself for her, that he might at the wedding receive a bride “holy and without blemish.”

What, though, of the church redeemed by Him whose love is always true and constant? What of the best loved maiden? She is woefully careless! She flirts with Satan,



returns to Christ, flirts yet more with Satan, hesitates to return to Christ, and falls into sin. Then Grace, matchless Grace, restores her virgin purity, and in renewed confidence she anticipates the promised wedding when, without “spot, or wrinkle, or any such thing,” she will become “one flesh” with Christ, immortalized! “Glorious church”! not by her works alone, but because she is cleansed beyond every trace of sin—washed by the water of baptism and forgiven “seventy times seven times”!

Said Paul: “I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor. 11:2, 3). Indeed, only those who can be presented as a “chaste virgin” will be presented to Christ. Do you wear the wedding garment? (Matt. 22:11)

## “Of His Body . . . His Flesh . . . His Bones”

As husband is head of his bride, they “twain” being “one flesh” or one body, so Christ is head of His bride, the church, they “twain” being “one flesh” or one body. When we as members of the church sin, we sin against the dictates of our Head whose impulses are always correct. Shall an arm argue with the mind? Does a finger plan its own service? Jesus leads, He is Head, He is Saviour of the body.

## “See That She Reverence Her Husband”

Through toil and pain, a faithful wife shows reverence to her husband. Is Jesus less deserving than mortal man? Well might it be said to the church, “See that she reverence her husband.” What of toil, if we love Him? What of pain, if we love Him? What of sacrifice? What of the cross? Shame the saint who bears anything less! O, thou Christ, our hope of glory, Thou art owner of our souls!



# Scriptural Ordination

By James A. Patrick

THERE seems to be some confusion among our people about the subject of ordination. That it is a Bible subject, we think no one will deny, but the manner of performing the ceremony seems to be in question.

In Hebrews 8:3, we read, "Every high priest is ordained to offer gifts and sacrifices." Further, Paul said, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary" (9:1). In the following verses, Paul told of the furniture of the tabernacle, and in verse 6 he said: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God."

Everyone knows that there was much ceremony in the ordaining of priests and the different articles of the tabernacle.

In 1 Chronicles 9:22, we read: "All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel . . . did ordain in their set office." These were chosen, then ordained. Were these men chosen, then told, "This is your job, go and do it"? If it was done in that way, it was done differently than the placing of any other men in their respective offices in those days of the tabernacle service.

Christ said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16). They were chosen, then ordained. If the ordaining was not different from the choosing, why was such language used?

In Acts 14:23, we read, "When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." In connection with the ordaining, they not only prayed but they fasted as well.

In Titus 1:5, Paul said, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The setting in order and the ordaining of elders were two different things.

In 1 Corinthians 7:17, Paul said, "As God hath distributed to every man, as the Lord hath called every one, so

let him walk. And so ordain I in all churches." How did they ordain?

There are two very clear examples. In Acts 6:6, we are told how the deacons were ordained. When they had chosen them, it is said, "Whom they set before the apostles: and when they had prayed, they laid their hands on them." Was there any impartation of the Spirit in this act? No. It was said of Stephen before they laid their hands on them that he was "a man full of faith and of the Holy Ghost."

The other example is recorded in 1 Timothy 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." What was the gift that Timothy received by prophecy? The word "prophecy" in this verse is defined by Young as "public exposition." We call it preaching. What gift did Timothy get from preaching? In 2 Timothy 1:14, we read: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." It was not the Holy Spirit that Timothy received by prophecy, for whatever it was, he was to keep *by* the Holy Spirit. Weymouth's translation of this verse

states: "That precious treasure which is in your charge, guard through the Holy Spirit who has his home in our hearts." It was *the truth* Timothy received through prophecy. Hands were laid on him for some other purpose.

It might be objected by some students that the Bible does not say that the deacons and Timothy were ordained by the laying on of hands. True, it does not. But it is recorded that elders were ordained in every church, and Titus was to ordain elders in every city. If the laying of hands on the deacons and on Timothy was not ordination, will someone please tell us what it was?

We have heard that some say we are imitating other churches when we ordain as we do. Some churches baptize by immersion. Are we imitating them when we baptize by immersion? No. We are following Scriptural teaching. If ordination as we practice it is taught by the Bible—and we think we have shown that it is—we are following Scripture and not imitating anyone.

#### SAID PAUL TO TITUS:

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, not striker, not given to filthy lucre;

"But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:5-9.)

# CREDENCES

By Edward Goit

*"One Lord, one faith, one baptism" (Ephesians 4:5).*

WE of the Church of God believe in *one* God, God Almighty, Creator of the heavens and the earth, and in His Son, the Lord Jesus Christ. Genesis 17:1 and Exodus 6:3 declare that God is omnipotent. In Exodus 9:14, it is recorded that "there is none like (Him) in all the earth." Paul, in his Epistle to the Corinthian brethren, said: "There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ" (1 Cor. 8:6). If we use the Word of God as our foundation, no other conclusion can be formed.

Faith in God and in Jesus Christ is rapidly dwindling from the hearts of men. Hebrews 11:1 defines faith as "the substance of things hoped for, the evidence of things not seen." Faith and works are correlative. In Ephesians 6:16, the Apostle Paul stated: "(Take) the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Are men of today taking up the shield of faith? No, they are more interested in the things of the world. They are looking elsewhere than to God. Who today sincerely believes God's promise concerning the second coming of Christ? Who prepares for the coming of our Lord?

Because he preached the gospel, Stephen was stoned to death. Nevertheless, Stephen retained his faith in God, for we read: "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried . . . Lord, lay not this sin to their charge" (Acts 7:59,60). Can we not continue our faith in Him who has given us the promise and hope of eternal life and a place in the Kingdom? Why hope for something else?

In Acts 15:9, we read that men purified their hearts by faith; today men fill their hearts with worldly pleasures. There is very little faith in God, very little appreciation for the wondrous works that God has wrought, very little love for Christ. Men turn away from saving truth; they have little or no time for religion. Man has developed an egotistic viewpoint. He has become self-centered, he is no longer interested in church work, and has replaced his Christian duties with social activities.

In ancient times, Abraham, the father of our faith, was a very credulous man. In Genesis 22, it is recorded that God tested Abraham's faith, asking him to sacrifice his son. Abraham took Isaac, his only son whom he loved, up into the Mountain of Moriah where he was to offer him as a burnt offering to God. Abraham bound his son to

the altar, and was about to plunge a knife into him, when he was halted by the word of God. His willingness to offer his only son as a sacrifice and the belief that that son would live again proved Abraham's great faith in God.

Christians, the seed of Abraham, have a promised inheritance of the Kingdom of God if they prove themselves worthy. It is written in Genesis 17, that those who keep the covenant will receive an "everlasting possession"—entrance into the gates of the Kingdom—if their works justify it. James 2:17 states: "Faith, if it hath not works, is dead, being alone." To believe and to adhere to the Word of God should be the desire of every Christian. Unless we have both faith and works, we cannot look forward to entering the Kingdom on earth as stated in the Lord's Prayer.

The common Orthodox teaching is that death is a mere transition of a person from this earth to the "Beautiful Isle of Somewhere." This is fallacy. Anyone familiar with Job 14:12, one of many such scriptures, will readily dispute this absurd idea. This form of belief probably has been assumed because of its consoling thoughts and appeal to the unthinking public. In Genesis 2:7, we read that man was formed from the "dust of the ground" but it took the breath of God to make him a living soul. When this breath is taken away, man ceases to live. Genesis 3:19 states, "In the sweat of thy face shalt thou (man) eat bread, till thou (the man) return to the ground . . . for dust thou art, and unto dust shalt thou return."

Mortal man must have faith to believe that God can re-create man out of the dust of the ground. "With God all things are possible" (Matt. 19:26). On this basis, a true Christian should entrust himself to the arms of our Redeemer who, through faith in His Father, was resurrected from the dead, "who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

Baptism was given to us by our Saviour as a means of keeping the covenant which the Father had established with Abraham and his seed. Faith inspires one to be baptized: to be buried in Christ and to rise to walk in newness of life. There is no Scriptural proof for the common Orthodox form of baptism—sprinkling—and it means nothing. True credence, or faith, requires a strong foundation. Christ is the cornerstone on which we build. Christ was baptized by *immersion*. (See Matt. 3:16; Mark 1:10.) Christ is our Pattern; why not follow Him?

# Christian Mothers

By Mae Nedrow

*"Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Proverbs 14:1).*

**M**OTHERS form an important part in guiding their children in the way that they should go. The home, too, should be a place where love permeates. Since children take their ideals most generally from the mother, she should be an example to them. A Christian mother will feed her family on both material and spiritual food, and will instill in their hearts the thought that life is a gift from God, to be used for Him.

From a babe, Jesus' mother must have taught Him the Holy Scriptures. She must have been a virtuous person, for did not God choose her to be the mother of the Saviour of the world? From Proverbs 31, we quote some of the characteristics of a virtuous woman: "The heart of her husband doth safely trust in her . . . she will do him good and not evil all the days of her life . . . (she) worketh willingly with her hands . . . she riseth also while it is yet night, and giveth meat to her household . . . she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy . . . strength and honour are her clothing . . . she openeth her mouth with wisdom; and in her tongue is the law of kindness . . . she looketh well to the ways of her household, and eateth not the bread of idleness . . . her children arise up, and call her blessed; her husband also, and he praiseth her."

The first Bible story I learned when a child was the story of how God created all things. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). I was told that when we said unkind things to one another, the tears would run down the face of Jesus, God's precious Son. I remembered this all through my childhood, and many times when bitter words would rise to my lips, I would stop them ere they would be uttered, for I did not wish to bring tears to the eyes of my Saviour. Before I could read, I was taught the shortest verse in the Bible, John 11:35. My good mother endeavored to make me understand how real God and His precious Son really are.

A mother may think that all her striving and teachings have been of no avail, and when her children leave home they will forget what has been taught them. But rest assured, they will remember what has been implanted in their minds as children. Though they may turn aside for a little moment, it is almost a certainty they will come back to the truth.

The sweetest message a mother ever received was a letter from her boy who is miles away and whom she may never see again. At the very end of the letter, and added as a postscript, were the words: "Mom, I went to church Sunday." Tears rolled down the face of this mother as she read those words. How well this young man knew that no gift could have pleased her more than a message like that! One night several years before, having worked overtime, this same boy and his brother quietly entered their home, not wanting to disturb anyone. The mother, lying awake as all mothers do when their children are away from home, heard the following conversation as the boys turned on the lamp in the center of the table around which the family had gathered to read earlier in the evening.

## VIRTUOUS MOTHERHOOD

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her . . . she will do him good and not evil all the days of her life. . . .

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet ('double garments,' marg.). . . .

"Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates" (Proverbs 31:10-31).

Softly the older boy said, "I know where Mom sat." The younger brother replied, "Oh, that's easy to guess; she sat there by the open Bible." Now, after several years, this same boy again brings tears of joy to his mother's eyes, as she reads: "Mom, I went to church Sunday."

Mothers, we are wonderfully blest! We have access to the Bible all through the day. We can carry it about with us from room to room as we go about our daily tasks; we can read a chapter and meditate upon what we have read as we go about our work. Ironing day is an ideal time to study the Bible. While the iron is heating, a chapter can be read and the Bible left open on the end of the ironing board: it is a poor ironer who cannot iron and steal a few looks at her Bible at the same time. The hours seem to have wings and before one realizes, the ironing is finished. Wash day is also an excellent (Please turn to page 11)

# Worship God With Songs of Truth

By G. M. Siple

**S**AIID the Apostle Paul, "I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). Singing songs of truth should always be an important part of Christian worship.

The Book of Psalms is composed of hymns and other sacred songs. This Book is often called the "Songs of David," for he was the author of most of these songs. David is said to be the first to introduce and practice the singing of sacred hymns in the service of God. It is also claimed by early writers that the whole Book of Psalms was supposed to be memorized by all ministers, so any Psalm could be repeated when necessary. This—to our mind—is not as important as it is for us to sing *the truth* of God's Word when in worship in the various Churches of God, today.

We have not visited many of our churches, but in the few where we have been privileged to call we have found all kinds of hymn books. Very few of these books, if any, are suitable for use in our churches. The best hymn book we have found so far is an old book compiled and published by Brother Almus Adams (now deceased) and by several others. It is now out of print. We have made an effort several times to find out what became of the plates, thinking perhaps it could be reprinted for use in our churches.

It is called, "Manual of Praise," and has two hundred fifty-seven pages. It is not our ideal of a song book, but it is so much better than the average songbook that we feel our people would appreciate it if they could get it today. The songs are all true and in accord with Scripture. Why must we use books cluttered with falsehood?

The writer is as guilty as anyone in this matter, as the church of which he is a member is using one of the worst books of the entire lot. At a very important place in the center of this book there is a hymn entitled, "When We All Get to Heaven." As none of us, to my knowledge, are planning a trip there—not even after death—it seems very inappropriate for the book to be used in our church

and Sunday school. True, we manage to avoid some of the difficulty by having a marked copy on the pulpit, but sometimes this copy is misplaced. In certain other churches we have visited, someone in authority has gone even further, having crossed out in all the books all the verses containing falsehood.

Some of the hymns have only one or two verses "off color," or, in other words, untrue. We have heard some of our older ministers make the statement, however, that it is as bad to sing a falsehood as it is to tell one.

The use of songbooks containing error is not to be recommended. It is not as dangerous for adults (who should know what the Bible teaches) to use such books, as for youth to use them. Remember, too, that we have many children in our Sunday schools, children who have never had advantage of being taught the truth at home. These children naturally suppose that any song printed in a church hymnal must be true. Thus, they are easily misled.

Please do not misunderstand us. We are not condemning any writer of these hymns. Most hymn writers no doubt believed the old superstition that there is a part of man called the "soul" or "spirit," which, as a living and conscious entity, returns to God at death. They also

believed, as do many others yet today, that they were immortal by nature, and therefore could not die. Believing as they did, they could conscientiously write and sing such erroneous songs.

If one will turn back to Genesis where God was speaking of the forbidden fruit in the midst of the Garden, he will read: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (3:3). God spoke this warning almost at the beginning of His dealing with man. In the following verse, we read: "The serpent said unto the woman, Ye shall not surely die." Here are two opposite statements: the first from God Himself, and the other by the Serpent or wicked one sometimes called the Devil.

## AN EXHORTATION TO PRAISE Psalm 96

O sing unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, bless his name; shew forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord is great, and greatly to be praised: he is to be feared above all gods.

For all the gods of the nations are idols: but the Lord made the heavens.

Honour and majesty are before him: strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

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

O worship the Lord in the beauty of holiness: fear before him, all the earth.

Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Which statement shall we believe? Too many persons today seem to believe the Devil's lie, instead of God's Word. The lie is printed as truth in nearly all songbooks. The most dangerous serpent, however, is the one partly hidden from view, as are these lying songs among songs of truth. The Psalms of David were all true songs. Can we not have the truth in song today?

Let us now turn to Ecclesiastes 9:5, where we read: "The living know that they shall die: but the dead know not any thing." We are also told in 1 Timothy 6:16 that God "only hath immortality." How can anyone claim immortality for himself, if it is possessed only by God Himself? Song writers are often poor theologians. Even Jesus, God's only Son, was mortal by nature. He obtained His spiritual nature only when He was raised from the dead. It was therefore said of Jesus that He was the "firstfruits" of men who slept in death.

Christians are told in Romans 2:7 to "seek" for immortality, but we shall not receive this prize until Jesus returns to give it to us at the resurrection—after we have passed through the death state. If we already had immortality, why would we be told to seek for it? "This mortal must put on immortality" (1 Cor. 15:53). This verse tells us in very few and plain words that we are "mortal" by nature. Thus, our only hope of obtaining eternal life on

this earth lies in the return of Christ who will sit as ruler on the former throne of David in the New Jerusalem. Let us sing more songs telling about these truths.

Said Paul: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). As Jesus received His immortal nature at resurrection, so we, too, must wait until resurrection when He returns. Christ will raise us from death and crown us with immortality. All are now subject to death, even as Jesus was subject to death, and we shall die. There is only one exception to this rule: saints who are fortunate enough to be alive when Christ returns will escape the Adamic death. Their bodies will be "changed" to immortal or spiritual bodies at His coming.

True, there are several places in the Scripture which state the saints' reward is in heaven, but we have yet to find one place in the Bible where we have ever been invited to go there to get that reward. Songbook theology is not Bible theology!

Would you want to go to a place you had not been invited, and where you would (Please turn to page 11)

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## Opportunity for Home Missions

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By Glenn Birkey

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OUR MASTER looked with pity upon the crowds as He spoke these words: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). The following study taken from *Review of the World* seems to verify our Master's thoughts.

"Is America becoming pagan? Dr. William Adams Brown makes the claim, and says: 'Nearly half of our present population claims no sort of relationship to the Christian church. Ten thousand rural communities are churchless, while thirty thousand have no pastor in residence. Approximately 13,400,000 American children under twelve years of age receive no religious instruction whatever. Many mountain pockets and range regions of the South and West, backward sections of New England, Ohio, Michigan, Wisconsin, the Dakotas, and elsewhere, voice urgent demands for adequate religious ministries. Utah has seven whole counties without a functioning evangelical mission. In Maine, 100,000 rural folk have no

religious opportunities, and throughout New England, only forty per cent of the adults and thirty-three per cent of the young people are claimed by any church or Sunday school. A study of eleven townships of one Michigan county showed 1,005 children enrolled in forty-six public schools, yet with no church or Sunday school. Another Michigan county reported that one half of its public school pupils were unrelated to any church.'"

Perhaps this accounts for war in the world in general. Maybe this accounts for the Sodom-and-Gomorra appearance of some streets late on Saturday nights, or other nights, for that matter. Many of America's churches are over half empty on Sunday mornings and closed on Sunday evenings. Very few churches have mid-week prayer and study services. There cannot be any question that home missionary work has been sadly neglected.

May we do all we can to at least have some share in sending the good news of the Better Day to these people living in darkness. Opportunities lie at our own back doors—and sometimes at our front doors.

# The Sabbath?—The Saviour!

(Concluded from last week)

*By the Editor*

IN CONTINUING the study of the Sabbath-Saviour question, we believe it well next to show that Christ was the end, or fulfillment, of the law. Said the Apostle Paul, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Thus, a Christian's righteousness is founded in belief in Christ, not in impossible obedience to perfect law.

### *Who Ascended? Who Descended?*

Few Bible students appreciate Paul's meaning in the following quotation: "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)" (vv. 6, 7). What did Paul mean? Simply this: no Christian asks, "Who shall ascend into heaven?" for he knows that Jesus alone has ascended into heaven. Even to talk about some other person going to heaven would be to dethrone Christ from His exalted and rightful position, or, as Paul said, "to bring Christ down from above." Likewise, no Christian asks, "Who shall descend into the deep" for that would be equivalent to asking if some man other than Christ could die for men's sins, and would be, as Paul said, "to bring up Christ again from the dead."

What has all this to do with the question of keeping the Sabbath? Paul said that "the righteousness which is of faith speaketh on this wise," that is, in agreement with the foregoing thought. Thus, there is a righteousness imputed to the person who recognizes that Christ, and no other, died for his sins, and that Christ has ascended as Mediator to heaven—where no other possibly can mediate. More, Paul said, "The word is . . . even in thy mouth, and in thy heart . . . the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (vv. 8, 9). Did the Sabbath suffer agony and shed blood for us? Is the Sabbath at the right hand of God, mediating for us? *Christ* is the Saviour! and He "is the end of the law for righteousness to every one that believeth" in the One who descended into the grave and ascended into heaven.

### *Sinners Were Doomed by Law*

There was a curse in the first-covenant law. Said Paul: "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth

not in all things which are written in the book of the law to do them" (Gal. 3:10). There was not one person, except Jesus, who kept all the law. By breaking any part of the law, man was doomed. Therefore, the law was a curse to every person.

More, in Matthew 5, Jesus explained that man was as guilty of breaking a law when he merely desired or purposed in his heart to break a law, as he was guilty when he literally broke it. Certainly, in light of this truth, no man would hope for salvation by the law. Sabbath keepers, have you never experienced at least a twitch of lust? Did you never even wish you might pick up sticks on the Sabbath? Ah! perfect imperfection!

### *Jesus Fulfilled Every Jot and Tittle*

One of the texts often quoted in attempted proof that Jesus was not "the end of the law for righteousness" is: "Think not that I am come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). "One jot or one tittle" did *not* pass from the law until it was fulfilled—Jesus being the One who fulfilled it!

When, on the cross, Jesus cried, "It is finished," what requirement of the law had not been fulfilled or finished? What jot or tittle had Jesus broken?

That Jesus kept the law during His pre-crucifixion ministry can better be understood when one considers His commandment to the ten lepers whom He healed. Said Jesus, "Go shew yourselves unto the priests" (Luke 17:14). Likewise, He commanded another leper whom He had healed, saying: "See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded" (Matt. 8:4). According to law, the priests judged whether or not lepers were safe to be in public. Jesus was keeping that law!

Similarly, Jesus taught the scribes to tithe (Matt. 23:23) in keeping with the Mosaic law of tithing—from which law they, in their self-glory, had no desire to be redeemed. After Jesus was crucified and risen, He commanded not even a Pharisee to tithe, and at no time when instructing His disciples did Jesus teach them to tithe.

### *The Sabbath a Shadow*

In Christ's death, He blotted out the ordinances and nailed them to His cross. (Col. 2:14.) Paul also said: "Let no man therefore judge you in meat, or in drink, or

in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (vv. 16, 17). Discriminating readers will notice that "*days*" in "sabbath *days*" is a King James supplied word. Plainly, a Christian is not to let anybody judge him or his religion in "respect of . . . the sabbath." The Sabbath was a shadow. Is there any power, any life-giving properties, any atonement in a shadow? "The body is of Christ."

#### *What Law Was Nailed to the Cross?*

Sabbatarians frequently attempt to distinguish between the Ten Commandment laws (containing the Sabbath law) and other Mosaic laws, claiming that the Ten Commandments were ordained of God to be in force for all eternity, and that only the ceremonial and sacrificial laws were ended in the Christ. Let us see.

In Romans 7:1-7, the Apostle Paul spoke of law—whatever it may have been—which law no longer holds dominion over Christians. Now, that he was speaking of the Ten Commandments cannot honestly be denied, for he quoted the law being considered as saying, "Thou shalt not covet." That law not only was one of the Ten Commandments, but it was nothing else, being recorded only two places in the Old Testament, in Exodus 20:17 and Deuteronomy 5:21, in which chapters the Ten Commandments appear in full.

#### *Accept Both Christ and Sabbath?*

Also in Romans 7:1-7, Paul called attention to the fact that a woman is bound to her husband only so long as he lives, stating that she would be an adulteress if she married another man while her first husband lived, but that she is free to be married to another man after her first husband is dead.

Then said Paul: "My brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead" (v. 4). In other words, if one who claims Christ as his Saviour trusts also in the law as having any saving qualities, he is, figuratively speaking, an adulteress—claiming two living husbands, the law and Christ. By Paul's quotation here of "Thou shalt not covet," we know he was speaking of the Ten Commandment law. Consequently, the Sabbath is part of the dead husband. Shall we sport with the dead? Let him sleep! "By this time he stinketh: for he hath been dead" nineteen hundred years and more!

#### *"Fallen From Grace"*

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is 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" (Gal. 5:1-4). "How turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?" (4:9)

#### *Why Christians Worship on Sundays*

In considering why Christians worship on Sundays, it should be clearly understood that Sunday worship makes no pretense of being based in the Old Testament Sabbath law. Pointedly, Sunday is not the Jewish Sabbath. More, Christians are not obliged by New Testament teaching to "keep" any day. Said Paul to the Galatians, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (4: 10, 11). A Christian who worships only on Sunday, thinking that he is thereby complying with the standard established by the Fourth Commandment, is as seriously in error as he who tries to keep the Old Testament Sabbath. *All* days are sacred days to him who follows Christ.

Though Christians are not day worshippers, there is considerable New Testament reason for them to congregate for worship the first day of each week. Irrespective as to the actual hour Jesus came forth from the tomb, the new dispensation was recognized as beginning with the *appearance* of the resurrected Christ—"the first day of the week" (John 20:1). We read, "The first day of the week cometh Mary Magdalene . . . unto the sepulchre" (v. 1), and "saw Jesus" (v. 14).

It was, also, "the same day at evening, being the first day of the week," that Jesus entered into the ~~the~~ <sup>the</sup> room where His disciples were assembled, and "stood in the midst" (v. 19). Thus, the law, with its Sabbath, ended on a Sabbath, and the new dispensation began on the "first day" of a new week. Let none try to put new wine in old bottles! Christianity looks forward, not backward.

Immediately following Pentecost, Christians were "*daily* . . . in the temple" (Acts 2:46), but several texts indicate that the early church soon established the custom of meeting "the first day of the week" for public worship. We read: "Upon the first day of the week . . . the disciples came together to break bread" (Acts 20:7), and, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

#### *Conclusion*

Thus saith the Lord: "Be it known unto you therefore, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 38, 39).

Jesus invites: "Take my yoke upon you . . . for my yoke is easy" (Matt. 11:29, 30).

## CHRIST WILL BE OUR JUDGE

By Lillian M. Dauntler

*"Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew 25:32).*

ALL men must appear before the judgment seat of Christ. The Man of Sorrows will come again, with "power and great glory" (Matt. 24:30), and "before him shall be gathered all nations" (25:32). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him" (Rev. 1:7). What encouragement to believers! Christ is the very Person they would have chosen as their Judge, and when they see Him on the throne they will rejoice and will feel secure.

How dreadful, though, for those who have rejected the Christ! How terrible His look of reproach to those who pierce Him by their sinful neglect! How dreadful it will be to hear the voice (which now says, "Come unto me") say, "Depart from me, ye cursed!"

Suppose a prisoner is soon to be tried for a crime for which the punishment will probably be the death sentence. He is visited by a man of humble appearance, but of great kindness, whose heart seems to overflow with pity for the prisoner. The man has been laboring very faithfully for the culprit's acquittal at the trial, reveals this to the prisoner, proving that he may be safely trusted. Assuring the prisoner that he is quite able to secure an acquittal or pardon, the man asks the prisoner if he is willing he should act as defense lawyer, saying: "I pray you, let me come forward at the trial, and speak on your behalf. Let me plead your case. I have saved many prisoners whose cases were as difficult as yours: I can save you." The prisoner, however, continues his reading, talking, or sleeping, and takes no notice of this friend, who comes again and again. But the prisoner dislikes these visits and, by his actions, asks the friend to depart.

At the trial the prisoner is brought into the court, looks at the judge attired in the official robes, and recognizes him as the despised friend who made the many visits to his cell. How solemn is the countenance of the judge! How changed is his voice! He who was refused as a friend now appears as the judge.

He who as Judge will occupy the throne at the Last Day offers to be your Saviour. He is willing to plead your cause, and promises a free and full deliverance at the trial if you believe in Him. Refuse Him not, for soon you must stand at His bar. Trust in Him as your Advocate, if you would not tremble before Him as your Judge. Accept His invitation, if you would not hear Him pronounce your doom. Welcome Him now to your heart, by giving Him the best of your life, that He may soon welcome you into His Kingdom.

## GOD'S PLAN OF THE AGES

By J. M. Morgan

*"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" (Revelation 21:3, 4).*

SOME Bible students teach that God formulated His plan in Christ before He made Adam. But where, in the Bible, is there any proof that God did prearrange His plan before sin entered into Adam's world? If God did prearrange that Adam should sin and bring death on his race, why did it grieve God at His heart that He made man? (Gen. 6:6.) God did not pass condemnation on man until after man sinned. Then God said to 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 . . . till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17, 19). Therefore, Adam's world was not cast down till after he sinned (v. 12), and no animal was slain in sacrifice before man sinned. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (v. 21). Thus blood was shed after Adam had sinned.

Revelation 13:8 states: "All that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world ('casting down of a world,' Diaglott)." This word "world" is translated not from *aiónios* but from *kosmos*. Therefore, because Adam sinned, God cursed the earth, dethroned Adam as ruler of his world (kosmos) and cast it down. Before Adam sinned, there was no curse, no sickness, and no death sentence. Adam went out of his world into a world of sin and death. Thus are there two worlds (*kosmos*) of the evil kind: the one destroyed by water, and the present evil world which will be destroyed by fire.

God promised eternal life after man sinned, in that He foretold the Seed of the woman would bruise the Serpent's head. Said Paul in Titus 1:2, 3: "In hope of eternal life, which God, that cannot lie, promised before the world began ('before times age-lasting,' Diaglott)." This statement places this promise back in Adam's world before the two evil ages began. Man lost his world by sin (Heb. 2:6-8), by doing that which God did not command or know (Jer. 19:5). "I (God) will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know" (Gen. 18:21). By knowing the Bible truths, and by rightly dividing the Word, we will realize that God can, being all-powerful, withhold or give as He desires.



## WORSHIP GOD WITH SONGS OF TRUTH

(Continued from page 7)

not be welcome? "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:17). God has promised to give us a beautiful home on this earth which will be purified, and where all wickedness will be removed. What more could we ask? Jesus said, regarding this question, "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), and, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Does this not say positively that our reward will be brought to us by Jesus Himself, if we are among those who are faithful?

Being so interested in our future reward, we should have a songbook containing songs about this reward. The Church of God needs a suitable songbook! It just "struck me" that this might be a good work for the General Conference to take up. In its meetings, attempts have been made to solve some problems of less importance than the one concerning songbooks.

There is a new Sunday school near Oregon, Illinois, which is laying aside money to buy new song books. All children in this Sunday school have been raised outside our faith. The teachers are making every effort possible to teach them the truth. Does anyone in the United States or Canada know of a songbook suitable to place before those who are hungering for the truth?

Someone may say that the cost would be too great to print a new book. It would cost money, of course, but if we fail to spread the gospel truth in song, as well as in word, will we not be responsible for our shortcoming? We believe the time to work is very limited.

The Psalms were songs of truth. Can we not have the truth in song today?

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## CHRISTIAN MOTHERS

(Continued from page 5)

time to learn a difficult verse, and if only one verse is learned thoroughly, something has been accomplished. Each morning there is time to play a Bible game with the little fellow, before sending him off to school. How our pulse quickens as we see him pause at the door and for his goodbye repeats the Aaronic benediction. (Num. 6:23-26.) Evening is the best time of the day, for then we can all gather at the supper table, and choose a Bible verse as our topic of conversation. Yes, mothers, we are wonderfully blest! Said Solomon: "Every wise woman buildeth her house: but the foolish plucketh it down with her hands."



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Thus far ignored by Building Your Library, except for the most casual mention, are two of the most important works of religious fiction ever to appear in any language: Henry Van Dyke's immortal *Story of the Other Wise Man* and General Lew Wallace's equally immortal *Ben Hur*.

The first of these is a short book, published by Harper & Brothers for only seventy-five cents per copy. Harpers seem to have a remarkable facility for issuing the best in religious literature; the Harper Anvil Series, books intended primarily for ministers, is famous, and the many other Harper religious texts and novels add nothing but luster to the reputation of the house.

*The Story of the Other Wise Man* is suitable chiefly for adults, but may also be used for children who can read well. The vocabulary is simple, the plot is easily understood. And we believe that no more dramatic moment has occurred in uninspired literature than the death scene of the other wise man, who sought for weary years to find the Christ, but whose purpose always was thwarted by the pressing needs of suffering segments of humanity. This is more than a Christmas story; it is an epic to be read and reread, to be treasured above almost all other books in your religious library.

*Ben Hur*, of course, is the tale of the son of Hur, wealthy Jewish family of the days of Jesus of Nazareth. There are long pages of description, but none boring; there are life and brilliant writing to be found on every leaf. If the dying of the other wise man be dramatic, the chariot race from *Ben Hur*, during which Messala is hopelessly crippled and financially ruined, looms above the supposedly "action" Wild West stories as the Empire State Building looms above your home town post office. Only one flaw lies within the book—it takes the orthodox viewpoint, at the crucifixion of Christ, that heaven will be the home of the Nazarene's followers. But who would proscribe a masterpiece such as this for a single flaw?

*Ben Hur* is available in a small type edition (Grosset & Dunlap; 75 cents), and in a beautifully printed large type edition (Harper & Brothers; \$2.50) which is much superior.

• • • •

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



*"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).*

### "The Child Grew"

Jesus grew as any other baby or child grows. When babies are first fed, they are given milk. As they grow older, other food is added. When this food is used by the babies' bodies, they grow stronger and bigger. Then they can take more milk and other foods.

The same is true of a "babe in Christ." Who is a "babe in Christ"? He is a beginner, one who has just been baptized into His name and taken Christ for his personal Saviour. These babes cannot digest strong, heavy food, such as meat. They must have simpler food—"the sincere milk of the word" (1 Peter 2:2).

"The child (Jesus) grew, and waxed strong in spirit, filled with wisdom" (Luke 2:40). His growth was pleasing to both God and man.

If you want to grow, read your Bible and pray often. Study your Bible school lessons and daily readings. You, too, will be kept in the loving favor of God if you continue to study, think, and pray.

There are children (you see them at school) who answer questions without first thinking. Generally their answers are wrong. We must think when we read and study our Bible lessons.

### "Like Precious Faith"

Peter wrote a book. He addressed it to those of "like precious faith" (2 Peter 1:1). That also refers to the Christians of today who believe God's Word. Peter's wish of grace and peace may apply to us, too. To us are given "exceeding great and precious promises." We have promise of everlasting life—being made like Jesus!

If we would be given these gifts, we must try very hard now to improve ourselves and to help others. "Faith without works is dead" (James 2:20). Though we may not be very successful in doing our good works, we should keep on trying. You know, Peter made many mistakes, but his heart was always in favor of Jesus.

### Building for Eternity

Get eight blocks and pile them up as your read. Peter listed certain graces for us. The first, or foundation, is *faith*. We believe in Christ and His Word, so we live and

work for Him. Faith that does not bring actions is not faith. A recipe for a cake is not a cake until it is mixed, beaten, and baked. Faith plus works equals faith alive.

Second, add *virtue*. We need purity and honesty if we are Christ's helpers.

Third, add *knowledge*. Knowledge is more than just knowing. It is applying what we know. Solomon said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7).

Fourth, add *temperance*. We are to be temperate or moderate in all things, at all times. Not sometimes hot and sometimes cold, but always full of zeal—moderate in work and play. We are never to be indifferent or lukewarm in our service to our Lord. That is not the meaning of temperance.

Fifth, add *patience*. A child who must always "get even" when another does him some little wrong has no patience. Patience is a very necessary grace.

Sixth, add *godliness*. Be like God and Jesus—loving and forgiving.

Seventh, add *brotherly kindness*. "Be ye kind one to another."

Eighth, add *love*. Christian love is called charity. We are to love our neighbors as ourselves.

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 1:8).

### Our Prayer

Make us worthy, God, we pray  
To do Thy service here today;  
Give us the graces that we need  
To live for Thee in word and deed. Amen.

*"Study to shew thyself approved unto God, a workman that needeth not to be ashamed" (2 Timothy 2:15).*

### Happy Birthday Wishes

Karma Alsbury, Oct. 18, age 7, Saint Francis, Kan.  
Mabel Barnum, Oct. 16, age 14, Hammond, La.  
Barbara E. Eyster, Oct. 15, age 11, Oregon, Ill.



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

### All the Earth Shall Know the Truth

\* \* \*

*Iola Magaw, Oregon, Ill.*

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

Probably all of us have very close friends and relatives who do not believe the true, everlasting gospel, but for whom we would wish the gift of eternal life. Although Isaiah 11:9 states that "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," many people will not believe or accept the true gospel. It is our duty to pray for these people and try to teach them the truth. If they know and will not believe the truth, however, they are in God's hands, and He will give them their just reward, which, we believe, will not be eternal salvation.

In the time of Noah, people were taught and warned, but they would not believe. Neither will people today take heed and listen to the Word. "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). Some people who hear the Word preached acknowledge the truth but lack the faith to accept it. Instead, the ways of the world have the greater control of their minds and hearts. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat . . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Christians today are recognizing the fulfillments of prophecy. Those people of the world who do not know the "precious promises," are nervous and angry with themselves and everybody else. But we can lift up our heads and rejoice, because we know by these things that the coming of Jesus is drawing near. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

What a glory that all the earth will be filled with the knowledge of the Lord, but what a shame that so few people will accept it!

### Character

\* \* \*

*Beth Hardesty, Oregon, Ill.*

"Character is nature in the highest form." Everyone wants a character beyond reproach, for by admirable character one obtains the respect of others. One should try to inspire this respect from the time he is old enough to understand what is right and what is wrong. If we pattern our lives after Christ, the world cannot hurt us. Remember, circumstance cannot change a defect in character: hours of training, careful study, and above all, prayer, are required to make the improvement. It is only natural that a Christian will turn to worldly things at times, but those things that are wrong can be overcome.

Many people become conceited when they are praised, but those who have trained their lives correctly will not be spoiled by praise, nor will they direct their actions for that purpose.

Perhaps one factor that helps to build character is friendly criticism. It is said that men of character like to hear their faults because they will then be able to correct them. Men of the other class do not like to hear their faults—too many men being self-righteous. Very often unfair remarks are made by so-called Christians. This is not right and usually they use such remarks as a blind for covering themselves from that of which they accuse another.

What kind of person do we, as young people of the Church of God, want to have as our group leader? We want a person with good, strong, tested Christian character. We all know that we need a representative who has more than talent; we want one who has the power and the strength to make his talent be trusted by his fellow men.

Our highest and mightiest leader is Christ. His life was above reproach. He was tempted in all ways and manners many more times than are we. He was laughed at, cast out by his own people, despitely used, and crucified, but nothing could mar His character.

Jesus gave His life for us. We can, in turn, build our lives on the Rock that will weather every kind of storm. Is it too much to ask that we pattern our lives after that of our Saviour?

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

October 18—Rally Day at Ripley, Ill.  
 October 18-25—Special meetings at Ripley, Ill.  
 October 25—Rally Day at Eden Valley, Minn.

## CONFERENCE CALENDAR

October 15-18—Minnesota State Conference at Saint Cloud.  
 October 16-18—Northwest Quarterly Conference (Oregon and Washington) at Felida, Wash.  
 Oct. 30 - Nov. 1—California Conference at Los Angeles.

## MACOMB, ILLINOIS

Arrangements have been completed for Bro. J. R. LeCrone to assume the pastorate at Macomb, Ill. He will make six trips per month from Ripley, giving four afternoon Sunday services and two midweek Bible studies. This has been made possible through the kindness of the Ripley church board and the financial assistance of the Illinois State Conference. J. W. McLain.

We have been having special meetings at Macomb under the capable leadership of Bro. J. W. McLain. Although the attendance was somewhat small, the interest was very good. God was with us during these meetings and richly blessed us.

We are very glad and thankful to say that we have started to build a basement church. At this writing, the foundation has been laid and the walls are rapidly going up.

Through co-operation of the State Conference and the Ripley church, Bro. J. R. LeCrone is to be our pastor. He will preach to us on Sunday afternoons as soon as our building is completed. We are very thankful to get Bro. LeCrone, and will welcome his sermons. At present, we are meeting in a room at Hotel Lamoine and will continue there until our basement is ready.

We know that Christ has said, "Where two or three are gathered together in my name, there am I in the midst of them," and we at Macomb have really felt His presence. We know that God truly answers prayers.

Lillian Gunning, Secy.

## ALBERT CITY, IOWA

On Sunday, October 4, the Albert City Church of God met at the home of Bro. and Sr. Harold Smith. A goodly number assembled and listened to two good sermons. In the morning, Delbert Jones spoke, and in the afternoon, Bro. J. Arthur Johnson brought us a message on "Faith in God, and Obedience in Baptism." Following the afternoon service, all drove to the water's edge where the son and daughter of Bro. and Sr. Smith were baptized by the writer. Harold and Shirley have been reared in the "nurture and admonition of the Lord," and we welcome them into full fellowship.

A. M. Jones.

## GOLDEN RULE HOME

Mrs. Elizabeth March \$ 97.10  
 Mr. & Mrs. G. H. Loudenslager 100.00

## MORSE MILL CHURCH OF GOD

The first meeting within five years was conducted at the Morse Mill (Mo.) Church of God, September 26 and 27. The church has been repaired and painted, and meetings are to be held the fourth week end of every month.

With the generous help of the Fredericktown church in letting Bro. Ellsworth Routson, their pastor, come to our church each fourth week end, we hope to rebuild our church so we can carry on regularly.

We were well pleased with the attendance at our first meeting, fifty persons being present, including several from Fredericktown. We hope that the attendance will grow as time goes on.

The Morse Mill church building is about fifty years old. Among those who have conducted meetings here are Bros. Winingham, Crowe, Austin, Anderson, Siple, Conner, and possibly others. Florence Thal, Secy.

## BURR OAK, INDIANA

The Burr Oak, Ind., Church of God enjoyed a successful Rally Day, October 4. Bro. L. E. Conner, who has visited Burr Oak frequently for many years, preached three timely sermons. Visitors from Culver and Plymouth were in attendance. A basket dinner, served in the church basement, was one of the highlights of the day.

Bro. Conner will again be with the Burr Oak brethren on October 18, for morning and evening services. They extend a sincere welcome to all who can come to help them.

## MINNESOTA STATE CONFERENCE PROGRAM

Saint Cloud—October 15-18

Thursday, October 15.—7:45 p.m., song service; 8:00 p.m., sermon, Wiggins.

Friday—10:00 a.m., Bible study, Wolfe; 2:00 p.m., Bible study, Denchfield; 7:45 p.m., song service; 8:00 p.m., sermon, Wolfe.

Saturday—10:00 a.m., Bible study, Wiggins; 2:00 p.m., State Berean service; 7:45 p.m., State Berean program; 8:15 p.m., sermon, Denchfield.

Sunday—10:00 a.m., Sunday school; 11:00 a.m., sermon, Wolfe, Communion service; 2:00 p.m., sermon, Denchfield; 6:30 p.m., Berean Bible study; 8:00 p.m., sermon, Wiggins.

Everybody welcome!

S. O. Ross, Secy.

## MINISTERS' FUND

Previously reported	\$1,425.44
Arkansas City, Kan., S. S.	5.00
Hillisburg, Ind., S. S.	.56
Burr Oak, Ind., S. S.	3.00
Mrs. Eska Evans	1.00
Oregon, Ill., S. S.	2.00
<b>Total</b>	<b>\$1,437.00</b>

## "INDIA"

Mrs. Lillian Railton	\$10.00
Mrs. Kate Olmstead	6.00
A Friend	10.00

## Gleanings From the Field

"The field is the world."—Jesus.

**Thank You!** A friend of the National Bible Institution, in making a contribution, writes: "Desiring to help support the work of the Lord, I am enclosing a contribution to be used for general operation, for I feel oftentimes this part of the work is neglected."

"Bro. J. Arthur Johnson, Lake View, Iowa, is recovering from an injury to the muscles of his leg which necessitated a cast for some time, but which is now removed."—A. M. Jones, Eagle Grove, Iowa.

**Send the better one:** "Later, we hope to send a better picture of our church."—Florence Thal, Grubville, Mo. Good clear photographs for use in The Herald are solicited; snapshots are seldom satisfactory.

The Lord willing, the Editor will preach at Graytown Church of God near Clear Lake, Wis., Sunday, October 25. Plans, still in the making, may include some of the students on the trip.

**"Go with him twain":** The Editor wishes to comply with an insistent call for evangelistic meetings, but cannot do so unless ministers out on the field co-operate immediately by writing articles for publication in The Restitution Herald during his absence. Brother, send your article—or articles, for Jesus said: "Whosoever shall compel thee to go a mile, go with him twain."

"A treat for the whole church, but especially for the young people, is planned for Anniversary Week, with Bro. Vernis Wolfe, the boy preacher from Minnesota as guest speaker. He will preach evenings leading up to Anniversary Sunday, October 25."—Southlawn Park Church of God Bulletin, Grand Rapids, Mich.

Bro. and Sr. A. M. Jones and Sr. T. J. Ellis recently visited at headquarters en route home (Iowa) from Lawrenceville, Ohio, to which place Bro. and Sr. Jones hope soon to return for pastoral duties.

It is: "I surely hope the work in Oregon Bible College is progressing well."—Mary E. Richardson, Hammond, La., Rt. 1, Box 116.

Bro. Ernest Gesin, member of the local Church of God but now residing in Des Moines, Iowa, was a recent visitor at headquarters.

"We try to read everything in The Restitution Herald, except our own name and address, and would very much miss the paper if it did not come each week."—Mr. and Mrs. Irvin L. Barnhart, Welland, Ont.

Bro. Paul M. Hatch preached the Sunday evening sermon at Oregon, Ill., October 11. Thank you, Paul.

**PENNELWOOD CHURCH OF GOD**  
(Grand Rapids, Michigan)

Bro. Harvey Krogh took over the duties as pastor of the Pennellwood church, September 1. The Kroghs are very pleasantly situated at 124 Liberty St., S.E.

Miss Lois Greiner is teaching in the Godwin school this year and is again taking an active part in our church program.

The chapel has undergone some redecorating and several new additions, which include a large blue neon cross on the front of the building proclaiming, in red letters, that "Jesus Saves." We have dreams of a new building, however, and a fund for that purpose has been started, many members adding a penny a meal to it.

On September 29, Mr. and Mrs. Albert Rosenberger, 27 Nottingham St., S.E., were baptized by Bro. Krogh at the Southlawn Park Church and were extended the right hand of fellowship following Communion, October 4. Bro. and Sr. Rosenberger are the uncle and aunt with whom Lois Greiner resides.

We are glad to report that Carl Todd is making steady improvement at the sanitarium in Muskegon. He spent a Sunday at home recently, and expects to be released from the sanitarium about Christmas.

Sr. Edith Richardson is spending a few weeks with her son Rex and family in Scranton, Pa.

Bro. George Holly of Dutton, is recovering from an operation at St. Mary's Hospital. We pray God will grant him speedy recovery.

In these trying times of shortages and rationings, may we ever be thankful that we have unlimited access to the Word of God and that there is no rationing of His love and blessings to those who faithfully seek them.

Mrs. L. F. Slocum, Secy.

**MARTIN PIERCE EAKLE**

Martin Pierce Eakle was born February 12, 1882, in Pine Rock Township, Ogle County, Ill., and died October 3, 1942, at his home in Oregon, Ill.—being a lifelong resident of Ogle County.

Early in his youth, he became a member of the Washington Grove Christian Church, to which he continued a faithful member until death.

He was married to Miss Maude Mae Atwood, Chana, Ill., August 22, 1905, to which union four children were born: Rosetta Snyder, Byron; Norvella Kuntzelman, Leaf River; Ilene Carpenter, Rochelle; and Martin (Bud), Oregon, Ill. He was a kind, loving husband and father, and was well liked by all who knew him.

Surviving are: his widow, the four children, three brothers, Jesse, Ada Minn.; Vern, Oregon, Ill.; and Joe of Aurora, Ill.; two sisters, Mrs. John Shaffer, Dixon, and Mrs. Ethel Bursing, Byron, Ill., thirteen grandchildren, and many other relatives and friends.

Funeral services were conducted October 6, at the Washington Grove Christian Church, burial being made in the cemetery near by.

Sydney E. Magaw.

**EVANGELISM**

An Old Friend	\$25.00
Nora Johnson	15.00
Hillisburg, Ind., S. S.	1.73
Hope Chapel, South Bend, Ind.	13.02
Mr. & Mrs. Elza Robbins	5.00
Burr Oak, Ind., S. S.	3.00
Mrs. Eska Evans	3.00
Clarence Bunch	1.00
Mrs. Clara VeNard	2.00
Mrs. Minnie Rogers	1.00
Oregon, Ill., S. S.	4.11
Illinois State Conference	75.00
Mr. & Mrs. J. W. McLain	6.00

**WILSON - SMITH**

A very pretty wedding was solemnized in the Church of God at Holbrook, Nebr., Friday morning, August 21, at 8:30, when Miss Carol Wilson became the bride of Mr. Burton Smith. Bro. F. L. Austin officiated, using the single ring ceremony.

The altar was beautifully decorated with baskets of gladioli and garden flowers. Miss Leona Lathrop played Lohengrin's Wedding March and Bro. Clarence Lapp, accompanied by his wife, sang, "Saviour, Like a Shepherd Lead Us."

The bride, wearing an Australian green, street-length dress with matching hat and copper accessories, was attended by her sister Beulah, who wore a street-length dress of fuchsia with tan accessories. Wayne Wilson attended the bridegroom.

Carol is the oldest daughter of the writer, Longmont, Colo., and is a member of the Church of God at Holbrook. She was graduated from the State Teachers' College at Kearney and has attended the University of Colorado at Boulder. For the past several years she has been teaching school at ChapPELL, Nebr.

The groom is the son of Mr. Fred Smith of ChapPELL, and is engaged in farming.

Immediately after the ceremony, the couple left for a few days' wedding trip in the mountains of Colorado.

The new Mr. and Mrs. Smith are at home to their friends at their farm near Big Springs, Nebr.

A. B. Wilson.

**OREGON BIBLE COLLEGE**

A Friend	\$10.00
Dr. Milton Becker	20.00

**NATIONAL BIBLE INSTITUTION**

O. F. Marsh	\$10.00
Leota B. Hanson	10.00
Mr. & Mrs. George Siple	10.00
Mr. & Mrs. Allen Deitzman	3.00
A Sister in Christ, Holbrook, Nebr.	3.00
Mr. & Mrs. Russell Harman	30.00
A Friend	9.00
Mrs. George W. Reye	5.00
Anonymous	3.00
Maurertown, Va., S. S.	9.27
Mrs. Anna Eychaner	1.00
Mrs. Etta L. Elton	18.00
Mrs. Eska Evans	3.00
A Friend	3.00
Mr. & Mrs. Charles Netts	5.00
Mary Richardson	5.00
Mr. & Mrs. A. E. Shaw	2.00

**HERALD RECEIPTS**

Azalia Winfrey; William Ford (for another); Allen Deitzman; Laura McInturff (for another); Kate Olmstead (for others); Mrs. George W. Reye; Mrs. I. L. Wood; Mattie Campbell; Mrs. A. E. Moek (for another); Mrs. W. J. McClelland; Mrs. A. J. Chaplin; Joseph Wilson; Norma Kirkpatrick; Ella C. Boyer (self & another); Mrs. Bessie Huffer; Etta L. Elton; Mrs. Walter Wulff; Edith Barber; Winifred Tackett; Harold Kessler; Mrs. Leora Antonides; Mrs. Frank Heaton; Waldo Wood; Beth Hardesty (for another); Lillian Greiner; Mrs. Minnie Rogers; Walter Fisk; Mrs. Nora Wanamaker; William Densmore; Mrs. Lillias Sweeney; Mrs. James Robinson; Florence Dart (for another); Mrs. Ida Orem; Grace Harbert; Mrs. Charles Stedman (for another); Mary Richardson; Mrs. Frank Moran; J. W. Currens; J. S. Thorp; C. B. & M. B. Compton (self & another).

**SUPPORTING THE LORD'S WORK**

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution  
Oregon, Illinois

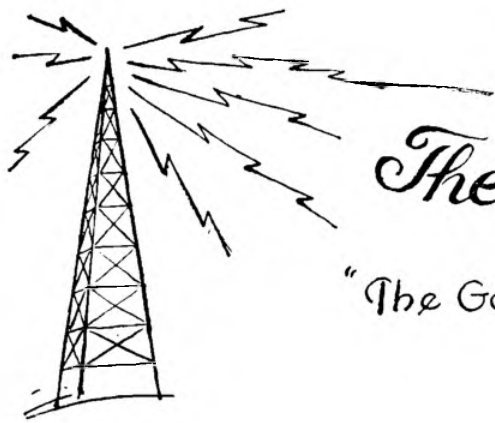
Dear Sirs,

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)	-----
<b>Total</b>	<b>\$-----</b>

Sender's name -----

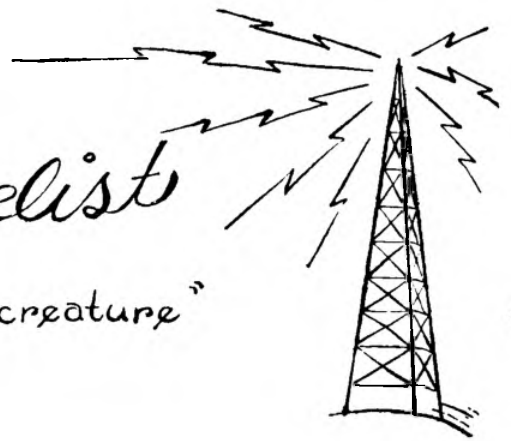
Address -----



# The Illinois Evangelist

"The Gospel to...  ...every creature"

James M. Watkins, Editor



## Your State Work

By Leland T. Hanson, President

For a number of years, Illinois has followed the system of serving its churches with an evangelist who traveled many miles each month, visiting from three to a half dozen church groups. Some of our churches were able to have preaching services one Sunday each month, while others less fortunate were content with one mid-week service.

During the past three years, it has been the firm belief of the Illinois Conference Board, that if the work in our State was to progress, the traveling-evangelist system must be changed to full- or at least half-time pastors for all of our churches. The board members feel that if good church work is to continue in a community, the pastor must live in that community and devote his efforts to a full church program. It is the plan of the Conference board to continue urging and developing such a program until each organized church group is so served.

Now, if such a goal is to be realized, we must have unity among the brethren throughout the State, "endeavoring to keep the unity of the Spirit in the bond of peace," as expressed by the Apostle Paul to the Ephesian brethren. The brethren in the State of Illinois must see and realize the program the State board is attempting to accomplish, and they are urged to put their shoulders to the wheel and all push together.

A number of churches within the State now have full-time pastors who are supported entirely by the local churches without State aid. We have other church groups wanting full-time pastors, but to be able to have such, some State aid will be required. Several churches are in this group. As soon as these church groups are able to fully support themselves, aid will be withdrawn, and the funds will be used to assist other churches.

The Evangelistic Committee, headed by Brother James M. Watkins, assisted by Brothers Delos Andrew and Paul C. Johnson, wants the State work to grow. The committee hopes to see a full-time pastor in each church within the State, thus enabling the evangelistic program to be extended to new localities.

You ask, "What can I do to help the Evangelistic Committee to realize this aim?" We, each and every member of the Church of God in Illinois, must be responsible that the budget proposed by the Budget Committee, with Brother Francis Burnett as chairman, is raised. This can and will be done if we all

stand united—physically, morally, and financially—behind the program. Many tithe their incomes, and it is our belief that if everyone throughout the State did this, our budget problems would readily be solved.

Too, the board is anxious to conduct evangelistic services. If you know of some good locality in the State, where evangelistic work could be conducted to advantage, write to Brother Watkins (2234 Saline Avenue, Eldorado). He will arrange in some way, either by co-operation with the National Evangelistic Board, or otherwise, to hold a series of meetings and Bible studies in that community.

Finally, we have planned to do some radio work. This will be a new venture for Illinois, but it has been very successfully used by other denominations. The Evangelistic Committee expects soon to use this means of spreading the gospel.

As president of the Illinois Conference, we see no reason why the plans outlined above cannot be carried out. Either we progress or we slip back; we do not stand still. Give the program of State aid to churches, evangelistic work in new localities, and radio evangelism your prayerful and thoughtful consideration. Write to Brother Watkins and give him your pledge of support. Send all your financial contributions to Sister (Miss) Elizabeth Ford, our faithful treasurer, and guarantee to her that there will be sufficient funds on hand to meet the budget.

If we do all these things in His name, our State work cannot help but move forward. May the Lord bless us in proportion to our faith, and direct in leading His work forward.

### ANNOUNCEMENT

Because circumstances make it impossible for members of the State board to attend, and because many others are feeling the force of restrictions, it will be necessary to abandon plans for the Quarterly Conference which was to be held October 31 to November 1 at Eldorado. Final decision in this matter having been left with the Eldorado group, we see no other way than to make this announcement. On the other hand, should there be some members in southern Illinois and Missouri who feel they can be with us on this day, we shall be glad to hear from them and make them welcome on Sunday, November 1.

Restitution Church of God, Eldorado.

## Radio

Plans are almost completed for the beginning of our first radio program. Though final details are not yet completed, it is planned to begin over WEBQ, Harrisburg, the project being sponsored jointly on a fifty-fifty basis by the State Conference and the Eldorado church, using the pastor of the Eldorado church as speaker.

Broadcasts are planned for fifteen-minute periods near the supper hour each Saturday night. We hope to begin Saturday night, October 31. We also hope that this is only a beginning, and that other churches will follow this lead by getting in touch with us in an effort to work out something for their localities. As fast as money is available, we plan to put on other broadcasts, until Illinois is covered by a network of local stations.

The purpose at present is to use the smaller stations for the purpose of getting local pastors and churches acquainted with a larger group in the area of their respective churches. Our aim is in creating personal contacts, rather than long-range instruction.

## Treasurer's Report

General Fund—October 1, 1942

Balance on hand, September 1, 1942	\$136.97
Income	64.00
	<hr/>
	\$200.97

### Expenditures:

For Macomb meetings	\$25.00	
Aid to churches	85.00	
Advertising	22.37	
Postage & miscellaneous	4.50	136.87

Balance on hand, October 1, 1942	\$ 64.10
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According to the budget which has been adopted, the various funds stand as follows:

Aid to Churches	\$25.23
Radio and Evangelism	46.24
Traveling Expense	7.80
Advertising and Printing (deficit)	14.57
Postage and Miscellaneous (deficit)	.60

Elizabeth Ford, Treasurer  
123 West First Street  
Dixon, Illinois

The Macomb brethren are busily engaged in the construction of a basement church.

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, OCTOBER 20, 1942

NUMBER 3

## Sing Unto the Lord!

By J. W. McLain

FROM experiences with the group singing hour at General Conference, Oregon, Illinois, this year, we have learned the true joy that can be ours through singing together for harmony's sake as unto the Lord. The things we did and the things we learned we want to share with all who love to sing for the beauty of the song.

This type of singing differed from the many song services which were part of the regular program in that we sometimes spent the whole hour on one song: learning to appreciate its words and musical composition, striving to develop a balance of four-part harmony in the whole group. This may sound like work to those who were not there, but it really was fun. It is always fun to build or develop something until you can feel that a work has been well done. Ask the basses, the tenors, the altos, or the sopranos if it was not fun to work out their individual parts. The feeling of satisfaction over the finished result of their harmonies was theirs.

In this age of canned music and the radio, we have lost the true art of singing as our fathers enjoyed in the singing schools of days gone by. In some respects, the modern musical instrument has been a curse on the development of group singing voices. In those districts where brethren have not been privileged to own either piano or organ, the necessity of relying entirely on the development of the voices has resulted in far better quality *harmony singing* than is true where considerable dependence has been put on the instrument. The accompanying instrument can be helpful if it is used intelligently to support the voices and add its distinctive tones with those of the voices. The abuse of the development of the singing voice comes when we "lead" with the piano, pounding out the tune, launching ahead with the hope that everyone singing will keep up.

The voice, through training, is the more perfect instru-

ment. The piano, or any other modern instrument, is far from perfect. To have an instrument that is not too complicated to play, certain compromises have been made in the modern scale of music eliminating delicate shadings of tone that are possible with the voice. For example, the



J. W. McLain

tones of A-flat and G-sharp do not have the same pitch or number of vibrations, but for convenience one serves for the other on the piano and other fixed-tone instruments. The violin can more nearly accomplish the same degree of perfection as the voice, since its tones are not fixed. When it plays with the piano, or fixed-tone instrument, however, it must accommodate itself to the fixed tones. That is why many stringed ensembles seem to have more sound harmony when no fixed-tone instrument plays with them. It is for this reason that voices practicing apart from the instrument, *a cappella*, can approach the more pleasing sound harmonies. With this in mind, we should give more attention in our congregations to the *voices*, practicing apart from the piano or organ.

We must be able to think of our choir as an orchestra, in which the sopranos are the violins, the altos the violas, the tenors the cellos, and the basses the bass strings.

As violins lead, so the sopranos of choir or congregation must be trained to lead the song. Group singing cannot come to its best when the whole song depends on one person to carry the melody, as in the case where too much dependence is placed in the voice of the leader. He should train the people to sing, not do all the singing himself.

One of the customs that has been noted among some congregations is to provide songbooks only for a small group of singers, gathering the singers in a corner to do all the singing—while the congregation listens or gossips. In such instances, the congregation is losing its greatest opportunity to serve and to

(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

## Memory Tantalizers

Starting this week, THE RESTITUTION HERALD will present a series of pictures taken many years ago of workers in the Church of God—some living, some deceased.

Doubtless, many readers of THE HERALD immediately recognize the accompanying picture of our beloved president and manager, Brother L. E. Conner, as he appeared in young manhood. Hereafter, however, pictures will be shown as "Guess-Who" memory tantalizers, names not being published until a week later.

Readers having good pictures of pioneer workers are invited to submit them, with correct names and other brief information, for possible use in this new feature section.



## Thirty Years Ago

Six articles in this issue of THE RESTITUTION HERALD were written thirty or more years ago. They indicate their authors to have been deeply appreciative of doctrines today cherished by the Church of God. They reveal, too, accurate insight of interpretation: truth for truth's sake being paramount, and little effort being made to tickle the ears of such as live in these later and more sophisticated days.

## Preaching Unpopular Truth

The Restoration of Jews into their own land of Palestine is today so seldom considered an absurdity, that the average Bible student may easily underestimate the implicit and fearless faith of H. V. Reed in his article, "The Ships of Tarshish and the Jews." One who thirty years ago preached that the Jews would return to Palestine courted being called a crack-brained fanatic. Hail him who preached an unpopular truth years before there were visible signs that Zionism could become today's reality. . . . Today, thirty years later, there are Bible students reluc-

tant to confess the truth foreseen by Brother Reed—these being named, perhaps, in the last two words of Titus 1:12.

## Stupendous Figures

"In recent years," said Brother G. E. Marsh thirty years ago, "the world has spent for war \$13,265,000,000.00—a sum sufficient to build two railroads around the entire earth at a cost of \$250,000.00 for every mile! The United States' military expenses for ten years (1895-1905) were \$2,966,381,257.00 . . . money enough to buy every farm in Iowa, and furnish each farmer with \$1,650.00 with which to begin the pursuit of agriculture!" (See "The Present Crisis," page 8.)

Thirty years ago, those figures were stupendous—but not today! Now, instead of military expenses being less than three billion dollars for *ten* years, Uncle Sam contemplates a war expenditure during the forthcoming *one* year of something near seventy-two billion dollars. War expenditures in the United States are now nearly \$200,000,000.00, daily. The national debt, says Senator Walter F. George, is likely soon to reach the "astronomical figure of \$200,000,000,000." Two hundred billion dollars in dollar-bill currency would encircle Mother Earth's waistline more than seventy-five times, if the dollars were put end to end—but they won't so tie up Mother, for nobody has that many dollar bills: it's a prospective debt, not a donation. Or, starting at the birth of Christ and continuing until today, one, had he lived during all that time, could have spent \$282,000.00 per day—only, again, he could not have done so, for nobody can spend a *debt*.

Incidentally, \$30,000.00 for Oregon Bible College Building Fund would not so much as prime the pump of worldly enterprise: *money given to the Lord's work goes farthest*. Well did Solomon say: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). *Build the College Building Fund!*



## Fruits of Evangelism

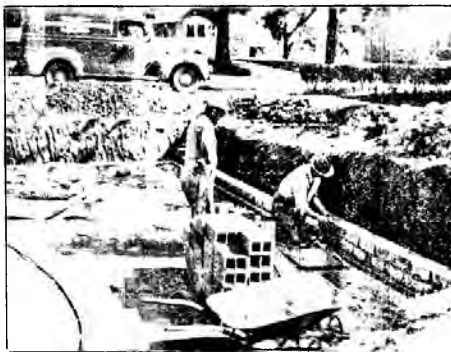
*By J. W. McLain, General Conference Evangelist*

THE accompanying picture shows the beginning of the construction of the new basement church at Macomb, Illinois. It is expected that it will be finished and in use before the end of October.

With wisdom, the officers of the Illinois State Conference laid their plans for evangelism at Macomb, looking forward to this result. Their planning is now bearing fruit of a permanent nature. The lesson we must learn for state and national evangelism from this and kindred efforts is the necessity of providing follow-up pastoral work in the new fields, thus developing a definite program toward the permanent establishment of a church. It is the only course we can possibly pursue if we are to reap any permanent gains from our evangelistic efforts.

It is the impatient and shortsighted person who believes that the only effective kind of evangelism is that of going from field to field, converting people who are never organized or trained to carry on in their newly found faith. It takes time, toil, and patience to develop and establish a new field, but when it is accomplished, that new church takes its place among the ranks of those faithful groups who make it possible financially and spiritually to carry the work ever constantly farther afield. When we see the steady year-by-year conversions taking place in a well-established church, we may begin to accurately measure the success of the evangelistic effort that was first made in that field. The Apostle Paul set the example for us in his organization and oversight of the new fields which he had won for Christ.

The story of the work at Macomb is typical of many of our churches in their struggle to develop a church that would provide a full-time pastor and a full schedule of Christian education. The first effort was in the nature of a Berean class that was organized more than thirty years ago with only a handful of students. Occasionally, a passing minister would stop for a night and speak to them. The first concerted work began under the auspices of the Illinois State Conference when Evangelist F. L. Austin, with the writer as song leader, was sent into this field for evangelistic meetings. These first meetings were con-



ducted in a lodge hall over a saloon, this being the only room available at the time. To F. L. Austin must go much credit for his organizing ability and wise counsel to the small group beginning Christian effort at Macomb.

When organized, the church first held forth in a rented dwelling house, in one side of which the pastor lived. Later, the work was moved to a tar paper lodge building. From the first, the overwhelming need of

the work here was a permanent building that would be of the type that would contribute to the success of the work. This has not been possible until plans were laid for the construction of their own building. It was under the leadership of C. E. Lapp, who as Illinois State Evangelist was part-time pastor at Macomb, that a lot was purchased and a building fund started. With about a dozen faithful workers to begin this effort, none of whom have financial backing, Macomb presents a challenge to larger groups who hold back in their work because, "We are too few."

The actual construction of the building was begun under the joint supervision of the Illinois State Conference and the National Board of Evangelism, through the national evangelist sent in for a series of meetings for the express purpose of helping the Macomb Church of God to get its building started and to make arrangements for pastoral leadership.

Ministers who have aided in the development of the work at Macomb since the evangelistic effort was begun in 1937, are: F. L. Austin as evangelist, the writer, Harvey Krogh, Jr., C. E. Lapp, and Robert Hardesty as pastors.

Arrangements have now been made for J. R. LeCrone to assume the pastoral leadership at Macomb, making several trips per month from his pastorate at Ripley. This has been made possible through the spirit of evangelistic co-operation of the Ripley Church of God and the financial assistance of the Illinois State Conference.

Present officers of the Macomb church are: elders, Leo Wilson and Robert Mercer, Jr.; treasurer, Mrs. Robert Mercer, Sr.; secretary, Miss Lillian Gunning; Sunday school superintendent, Walter Croxton (Mrs. Potts is leading the Sunday school in the superintendent's absence.)

# The Ships of Tarshish and the Jews

By H. V. Reed

Reprinted from THE RESTITUTION HERALD of November 20, 1912

TO the student of prophecy, there seems to be much significance attached to the power that controls the ships of Tarshish and the future restoration of Israel. The points seem to be well arranged and made clear as to the relation of these two nations. There seem to be certain political reasons, as well as financial, connected with the subject. Von Ritter, who has written much about the geography of Palestine and the adjoining peoples, says, "We are satisfied that the phrase, 'ships of Tarshish,' refers to any power that controls the seas by having many ships. It is a power that was prominent in the days of Hiram, king of Tyre, and Solomon, king of Israel. The 'ships of Tarshish' were active in their sea voyages in behalf of Israel, and were depended upon to furnish the gold, silver, tin, and many other matters for commerce with the powers named above. But it is not within the scope of geographical or scientific accuracy to define the exact location and commercial position of what is known as the ships of Tarshish."

So, Von Ritter concluded that "ships of Tarshish" was a general name given to represent any great fleet that sailed the seas and opened up the commerce of the world.

There are some points which seem to identify England as that power. This seems more plausible than any other position and will appear as we further investigate the subject.

One point is well settled in prophecy, and that is, "the ships of Tarshish" with certain confederates are to be the powers to oppose the king of the north or the latter-day Assyrian when he invades Palestine. When Jewish restoration is well under way, the "ships of Tarshish" are to be very active bringing the Jewish people back to the land "that is to be brought back from the sword." In the prophecy of Isaiah, we have a very sublime description of the Jewish restoration and the co-operation of many nations in their re-establishment and final settlement in Jerusalem and Judea. If the reader will read carefully the whole of chapter sixty (Isaiah), he will learn that the future destiny of the scattered nation is most graphically foretold. Among the items of interest, as connected with this article, is the relation that the "ships of Tarshish" sustain to this widespread national movement of Israel. The Prophet said: "Who are these that fly as a cloud, and as the doves to their windows? Surely the *isles* shall wait for me, and the ships of Tarshish first, to bring thy sons

from far, their *silver* and *their gold with them*, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee" (Isa. 60:8-10).

It will be seen from the above that the "ships of Tarshish" are to bring the sons of Israel back to their land, and especially their silver and their gold with them. This at once shows that at the time of their restoration they will be in a position to advance their financial interests, as they have the money in their possession.

Now, by turning to Zechariah 14, it will be seen that at the time the nations are gathered against Jerusalem for the great battle of the world, there will be a large amount of gold and silver at Jerusalem. We read as follows: "Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance" (v. 14). It is at this time that Messiah is to appear as the Friend of Israel and Judah. He is also to stand upon the Mount of Olives, He is to "come, and all the saints with (him)." The reader is requested to read carefully the entire chapter, as it shows how wonderfully God will open up the new dispensation and bless the world from Jerusalem.

At this point, we wish to show that the "ships of Tarshish" are connected with this great conflict in the land of Israel when the two great confederacies stand out as the opposing forces upon the mountains of Israel. The Prophet Ezekiel devoted two whole chapters to this issue involving the final conflict for the world's dominion. He first defined the power that is to invade the land of Israel. He gave the names of his confederates, and showed the magnitude of the armies which will act in conjunction with him in his invasion. These are Rosh, Meshech and Tubal, Persia, Ethiopia, Libya, Gomer and all his bands, Togarmah of the north quarters and all his bands—and "many people with thee." (Cp. R.V.) This confederation will include nearly all the nations in the north, and all nations east as far as Persia. The names given in detail bear out the general theory that "Rosh" is Russia and her dependencies, and includes Gomer with all his contingencies. "Gog" is the name given to the great leader who will make up this immense army. The locality of this confederacy will be in the "north quarters." The time of

his invasion will be in the "latter days." The people against whom he will wage war is Israel, in their land. The object of the invasion is to "take a spoil" and to "carry away silver and gold, to take away cattle and goods, to take a great spoil." This is, in brief, the outline as given by the Prophet. The reader can find all these points clearly set forth by reading Ezekiel 38 and 39. Isaiah referred to this same power, as did also some of the minor prophets. This power is generally described as

the Assyrian who is to attack the people who have been gathered back from the sword "against the mountains of Israel."

The Prophet Ezekiel then introduced another army, or confederacy, which will stand out in bold opposition to the policies and plans of Gog, or the Assyrian. Ezekiel prophesied: "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee (Gog), Art thou come to (*Please turn to page 11*)

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## Begotten Children of God

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By F. L. Austin

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Reprinted from THE RESTITUTION HERALD of November 20, 1912

**B**IRTH always implies life accompanying an organism. This living organism is born to a condition which it never before knew. Birth also implies that that which receives birth shall exist in a higher condition than ever before. It is impossible to attain unto this position, except through birth.

With these thoughts before us, how important become the words of "Jesus of Nazareth, the King of the Jews" to "Nicodemus, a ruler of the Jews": "Ye must be born again." This at once implies a higher condition for man, which condition cannot be attained except by another birth. This birth, the most of those who read these lines will concede, is the resurrection, when the Spirit of Him "who raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." But it is forever impossible to be born without previously being begotten. So Christ's words also included this, that you must be begotten again. The begotten creature must possess in its begettal state the same nature, though immature, that it will possess after birth.

Those who agree with Paul who said, "I count all things but loss . . . if by any means I might attain unto the resurrection of the dead" (Phil. 3:8, 11), are anxiously hoping for a "spiritual body," "divine nature." If so, we must have a similar begettal. The time of birth is at the Saviour's second appearing; the time of begettal is today. "Of his own will begat he us with the word of truth" (James 1:18). "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). The gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16). As the begettal takes place through a belief in God's truth, *the gospel*, and not because of sincerity, how great is the importance of searching diligently to know what truth is! Many there are who feel that they

would desire to become members of that divine family, but who forget that there is only one mode of begettal, namely, by believing and obeying the divine truth and commandments, regardless of tradition of men.

It is also of vast importance to a healthy development, or possibly to a development at all, that an embryo be furnished with nutriment by the parent, also that such nutriment be assimilated by the embryo. It is also of vast importance while in this state that no undue influences are brought to bear, that no impurities are accepted for assimilation. It is forever impossible to receive birth, should the begettal relationship be severed for any reason, prior to maturity. The children of God are today only begotten children, assimilating the nutriment that is given through the Holy Spirit, and developing ready for the great resurrection birth.

How important it is that we refuse to be led by the appetites and desires of the flesh: that we refuse the concoctions prepared by the enemy which are only calculated to kill these unborn children! And, oh solemn is the thought, once the begettal life destroyed, or a severance from the parent, and no longer the possibility of becoming a child of God! How careful all should be that this new life be not severed in its inception! How closely should the appetites be guarded and controlled! With what a keen eye the tendencies of the disposition be watched!

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1, 2). Oh, happy day, when the songs and praises of new-born children of God shall echo and reverberate throughout His Kingdom!

# The Necessity of Baptism

By J. M. Stephenson

Reprinted from THE RESTITUTION HERALD of February 8, 1912

CHRIST taught the necessity of baptism in His discourse with Nicodemus, saying: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). He had just said, "Except a man be born again ('from above,' marg.), he cannot see the kingdom of God" (v. 4). In verse 6, Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." According to the context going before, and following after, there are just two births, namely, one of the flesh, and one "of water and of the Spirit." It requires the water and the Spirit to make the second birth. The birth of the Spirit is the real birth, that of water being only a symbolic birth. But the symbolic birth is equally as necessary as the real birth from the dead. Before proving this point, I will show that the resurrection of Christ, as the first fruits, and the great harvest of the sleeping saints, is called a birth.

Paul said that Christ was "the firstborn among many brethren" (Rom. 8:29). In this verse, the resurrection of Christ and the eventual resurrection of His many brethren is denominated a birth. These all having been born previously, this will be a second birth; and that it will be "of the Spirit" is evident from the following testimony, to wit, Romans 8:11: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Hence, the resurrection of Christ and the saints is the second birth, or the birth of the Spirit. The birth of the Spirit is so closely connected with their resurrection, that it is called resurrection.

Again, Paul said that Christ is "the firstborn of every creature . . . the beginning, the firstborn from the dead" (Col. 1:15-18). He was not the beginning of the old creation; for that was not "first which was spiritual, but that which was animal." Nor was Jesus the beginning of the new creation by His first birth, but by the Spirit birth. In this sense, He was the beginning of the new creation, the first-born from the dead, not that He was the first dead man raised to life, but the first dead man who had been quickened to Spirit, or immortal life.

As Christ's resurrection was a birth, so will the resurrection of all His saints be a birth also; for the first fruits and the harvest were always of the same nature. That baptism is equally as necessary to salvation as the resur-

rection of the dead will be seen in the light of Peter's reasoning. He said: "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ" (1 Peter 3:20, 21). I omitted the parenthesis, because his chain of argument is complete without it. I will notice it after having considered his direct argument. Peter affirmed that the water saved eight souls; and that the like figure, baptism, saves us by the resurrection of Christ; thus teaching—

(1) That baptism saves us, as the water saved Noah and his family;

(2) That baptism saves us by the resurrection of Christ.

What relation does baptism sustain to the resurrection of Christ? Answer: It is a symbolic burial and resurrection with Christ, in proof of which please read the following testimony of Paul: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4). That this symbolic burial with Christ is essential to a resurrection with Him is evident. It is evident, too, from the fact that baptism is the door into Christ, as indicated in: "so many of us as were baptized into Jesus Christ" (v. 3)—this teaching that we get into Christ by baptism. Of the same import is the Apostle's language in his letter to the Galatians, saying: "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). No man can become a Christian without first getting into Christ, or having "put on" Christ. But we get into Christ, and put on Christ by baptism, according to Paul; therefore baptism is an essential prerequisite to our becoming Christians.

Baptism, however, to be valid, must have been preceded by a gospel faith and repentance. A thousand immersions in water would be of no avail without an intelligent gospel faith and repentance, judging from the conclusion reached by the Apostle in the following verse: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5)—thus demonstrating:

(1) That baptism is necessary that we may obtain a resurrection like unto Christ's glorious resurrection, which was an incorruptible and immortal resurrection.

(2) That to be planted in the likeness of Christ's death is equally as essential to salvation as is the resurrection of Christ.

We are planted in the likeness of Christ's death by being buried with him by baptism. For proof, see Colossians 2:12. We read: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." We must be buried with Him in the baptismal grave before we can be raised with Him from the literal grave. All the importance, therefore, which attaches itself to the resurrection of Christ is associated with the ordinance of baptism.

The absolute necessity of the resurrection of Christ in order to gain any future life, or salvation, is placed beyond all question in Paul's master argument in 1 Corinthians 15. Said Paul: "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; be-

cause we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (vv. 12-18).

Thus baptism saves believers by the resurrection of Christ—so certainly that when there is no baptism there can be no part nor lot in Christ's glorious resurrection. We must be "born of water and of the Spirit," or we "cannot see the kingdom of God." Or, if at Christ's coming we are among the righteous living and, therefore, not requiring resurrection from the dead (birth of the Spirit), we must have been born of the water (baptized) and pass through the same change from corruption to incorruption, from mortality to immortality, as though we had been raised from the dead. Said Paul, "We shall not all sleep (die), but we shall all (whether living or dead) be changed" (1 Cor. 15:51). This change is the new birth; but it is so indissolubly allied with the resurrection of the righteous dead that it is called a birth from the dead.

Again, the Apostle said: "If (*Please turn to page 10*)

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## Luther on Baptism

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By H. F. Mueller

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*Reprinted from THE RESTITUTION HERALD of December 14, 1911*

**M**OST German people are of the opinion that Luther, when referring by the use of the word "*taufen*" to the ordinance of baptism, considered it as a synonym of the term "sprinkling." This meaning is entirely wrong. Every German scholar knows that the word "*taufen*" is synonymous with the word "*tauchen*," the meaning of which is "to dip," "to plunge," "to immerse." Also, that Luther, when using the word "*taufen*," had nothing else in view than immersion can easily be proved by his sermon on baptism, based on Romans 6:3-11. Quoting Paul's words, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death," Luther said:

"By these words the Apostle Paul reminds us, and will present before our eyes, what Christ has done for us and given unto us. Weigh well what makes you Christians, and that you are baptized into Christ. Do you know how and why and for what you were baptized, and what it signifies that you were plunged under the water so that it comes together again over you? And this is not only that you are washed and purified in your soul by the for-

giveness of your sins, but also that your flesh and blood are condemned to death and turned over to be drowned, so that your earthly life be henceforth a constant dying of sin. '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.' That in baptism we are put under the water indicates that we die in Christ; that we come out again signifies and indicates that we live again in Him, as He did not remain in death, but is raised again."

In these words, the great reformer gave us an indisputable proof that his view of Christian baptism was exactly the same as that of the apostles. That his followers imitated the Catholic form of baptism (of which ordinance Stephen II was the originator, A.D. 733) is indeed stranger than strange.

The above sermon on baptism is quoted from the ninth volume of Luther's works in German, page 143, and published by Carl Heyder at Erlangen, A.D. 1827.

# The Present Crisis

By G. E. Marsh

Reprinted from THE RESTITUTION HERALD of January 18, 1912

*"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:9, 10).*

FROM childhood, we have been taught to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." We have heard those words repeated over and over again in churches of all denominations, and under all conditions and circumstances. For two thousand years, childish lips have prattled them at the mother's knee; the gray-haired patriarch bending under the weight of years and care, in halting accents offers the petition. From the pulpit of the house of prayer; from the peaceful fireside of the home; from the great ships plowing their way through the billows of the deep; from the bloodstained battlefield—for ages those words have ascended to the throne of Grace. In the prayer book of the Episcopal Church, no service is complete without them, and the pious Catholic as he counts his beads, having said ten "Ave Marias," utters a "Pater Noster"—the prayer our Master taught His disciples.

Bishop Fallows is reported to have said some years ago in referring to the World's Parliament of Religions held in Chicago during the World's Fair: "At the round table we had there were represented twenty-six denominations—and we could all join in the Lord's Prayer!"

The dearest hopes, the highest expectations, the most lofty and noble aspirations of all ages and of every clime and people are found expressed in that apparently simple petition of our Lord. It is to be doubted that there is to be found in any religion another single form of prayer so replete with human needs and desires. Divine thoughts are ever tersely spoken, and, when uttered by the Son of God, only few words are required to express the greatest truths which the mind of man can comprehend.

It is not our purpose at this time to consider in their fullness all the teachings of this matchless prayer. Our time and space will not permit us to do so: for volumes might be written and countless sermons delivered—all founded on the great and important truths contained in these words of the Christ. Therefore, we will confine our attention to these few but significant words: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Why do we utter these words? Why do all men who seek after righteousness desire that prayer to be granted? To answer this question is the task we have set before us.

No matter what creed we may indorse, no matter what denomination we may be connected with, if so be we have sat at the feet of Jesus and learned of Him, if we understand something of the character of the Deity, if we comprehend the love God has for the world, our greatest desire will be that His will may be done among men. We know that His will speaks only in tones of love, and we know that in heaven peace, harmony, and immortality forever reign! Do we desire this condition to prevail on earth? The answer comes in unmistakable accents from every right-minded man and woman throughout the world, "We do!"

"We watch the circle of the eternal years,

And read forever the storied page,

One lengthened roll of blood, and wrong, and tears!"  
Such has been the history of nations written in the blood of their bravest sons! Darkness and woe and bloodshed! And again the grim cycle repeats itself. Wholesale murder and noble men and billions of treasure turned into the relentless maw of war! The hand of man is ever raised against his brother! Will it never cease? In the ages to come, will the earth roll on a lifeless desert, blackened by the quenchless fires of human hatred? Or, will Right at last triumph, and the animosities that now exist among men be swept away by the hand of God and give place to a world-wide brotherhood of nations? Such, indeed, will be the case as foretold by "holy men of God (who) spake as they were moved by the Holy Ghost!" When we pray, "*Thy kingdom come!*" we but ask our heavenly Father to hasten the day when that golden age of truth and love will dawn!

Of the following language of the Prophet Joel, we can say as Jesus did on one occasion: "This day is this scripture fulfilled in your ears!"

"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." As Joel here looked upon that terrible scene of carnage, that baptism of fire and blood through which the world was

doomed to pass, he paused long enough in the delivery of his divinely appointed message to cry out in the agony of his sympathetic heart: "Thither cause thy mighty ones to come down, O Lord," to bring about the cessation of the mighty conflict he beheld! Thereafter he continued: "Let the heathen be wakened"—(which no doubt finds its literal fulfillment in the recent awakening of China and Japan from their national sleep of ages)—"and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (Joel 3:9-14).

This day is this prophecy fulfilled in our sight!

Today the standing armies of the world on a peace footing are as follows: infantry, 2,998,500; cavalry, 509,700; artillery, 620,900; engineers and various military assistants, 4,402,000. Total standing army of the world on a peace footing, 8,531,100! The wars of modern times, however, are not confined to land, therefore the following are prepared to give battle on the sea. Remember this, too, is on a peace footing: officers, 19,572; enlisted men, 477,177. Total number of men employed in the navies of the

world, 496,749. Thus the total fighting force of the world on a peace footing is 9,027,221! On a war basis, they would number 30,328,221—equal to more than one third the population of the United States!

From 1897 to 1907, the population of the United States increased 19 per cent, her commerce 59 per cent, and her army and navy 493 per cent! The population of Great Britain in the same period increased 8 per cent, her commerce 30 per cent, and her military equipment 122 per cent! The population of Germany increased in that decade 14 per cent, her commerce 48 per cent, her army and navy 343 per cent!

The tongue of finance appeals more eloquently to the ears of today than the voice of ethics. In recent years, the world has spent for war \$13,265,000,000.00—a sum sufficient to build two railroads around the entire earth at a cost of \$250,000.00 for every mile! The United States' military expenses for ten years (1895-1905) were \$2,966,381,257.00. Beating these "swords into plowshares" and these "spears into pruninghooks" would result in money enough to buy every farm in Iowa, and furnish each farmer with \$1,650.00 with which to begin the pursuit of agriculture! What the United States spends annually for military purposes would build and equip twenty-eight times as many colleges as now (Please turn to page 11)

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## The Kingdom of Heaven

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By S. J. Lindsay

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Reprinted from THE RESTITUTION HERALD of February 19, 1913

THERE is a vast difference between the expressions, "the kingdom of heaven," and "the kingdom in heaven," yet there are many thinking people to whom "the kingdom of heaven" means "a kingdom up in heaven."

"The kingdom of heaven" is an expression frequently found in Holy Writ, but we do not remember seeing it once written, "the kingdom in heaven."

To illustrate: India is of the government of "the kingdom of England," but it is not of the government of "the kingdom in England."

There is government in heaven where, we learn, that God's bidding is perfectly done by the angels. There government reaches perfection.

The Bible points out the fact that a time will come when the people of earth will become possessed of a government like that which rules the heaven where God is, but it gives no thought anywhere that the men of earth

will ever go to heaven to enjoy the Kingdom in heaven. They will, however, if faithful now, enjoy the Kingdom of heaven in earth. For this reason, Jesus taught His disciples to pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

According to Daniel, this Kingdom is to be "under the whole heaven," and not "in the whole heaven." God will bring His tabernacle to bear among the men of earth, and nowhere does He promise to take them to heaven to be His people.

We presume that the reason people do not see this more readily is that the error has been drilled into them so thoroughly that there is no room for anything else. We cannot but think, however, that if people would read and study their Bibles as carefully as they are required to study other subjects to be successful in life, they surely would come to right conclusions on this matter. Too many are careless in their study of the Kingdom.

## QUALIFYING FOR THE KINGDOM

By Lyle Rankin

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

**D**URING His ministry, Jesus taught and preached the "gospel of the kingdom" (Matt. 4:23). After His resurrection, He was seen forty days, speaking to them of "the things pertaining to the kingdom of God" (Acts 1:3). Likewise, the apostles preached the same gospel of the Kingdom. It is noticeable that when "Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5), they were obedient in baptism "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ" (v. 12).

The "things concerning the kingdom of God" being of such great importance, let us consider some of the interesting scriptures written for us. Jesus taught His disciples to pray, "Thy kingdom come" (Matt. 6:10): if we pray the same, are we ready for it to come? Are we ready for that abundant entrance of which Peter wrote in 2 Peter 1:11? Peter wrote also of the admirable qualities we should build into our lives that we might be fruitful and not blind, ready to stand in the Day of Christ, and not to fall (vv. 5-10). The work of adding to our faith: virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, should be diligently followed throughout our lives. Our righteousness must exceed the righteousness of the scribes and Pharisees, or we cannot enter the Kingdom (Matt. 5:20).

To be more certain of an entrance into the Kingdom, one should heed Paul's words recorded in Galatians 5:19-21: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Are we guilty of any of these? It will pay us well to be free from such works of the flesh, for "the flesh profiteth nothing," but the fruit of the Spirit will mean much. If we would be bearing "the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," let us enrich our lives with the things Peter mentioned that would make us fruitful.

John foresaw and prophesied: "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." "Even so, come, Lord Jesus."

## 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 who 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. G. H. Loudenslager.

## THE NECESSITY OF BAPTISM

(Continued from page 7)

the dead rise not at all, why are they then baptized for the (resurrection of the) dead?" (1 Cor. 15:29.) None will be raised when Christ comes except those who are "asleep in Christ," or who are "Christ's at his coming." (See 1 Cor. 15:18, 23.) They are all raised incorruptible, glorious, honorable, spiritual, and shout victory through our Lord Jesus Christ (vv. 42-44, 51-57). None who live in the present dispensation will have part in this glorious and triumphant resurrection unless they have been baptized for it.

Baptism is the door into the church of God, which is the body of Christ. Paul said, "By one Spirit are we all baptized into one body" (1 Cor. 12:13). Addressing the same body at verse 27, he said, "Ye are the body of Christ, and members in particular." Christ calls those thieves and robbers who have entered in any other way.

We are told, moreover, that baptism is the only answer of a good conscience, Peter defining it as "not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Peter 3:21). No one believes that the object of baptism is to cleanse from physical



pollution. Baptism is, nevertheless, as necessary to one's being cleansed from past sins, as though it did literally cleanse him. The text does not say that baptism is the answer of a good conscience toward man, our creed, church, or favorite preacher, nor even toward ourselves, but a "good conscience toward God." This language can mean nothing less than a conscience illuminated by God's Word, and conformed to His revealed will.

Hear the testimony of the Son of God as to whom His Father can approve: "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).

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### SING UNTO THE LORD!

*(Continued from front page)*

praise the Lord. There are so few things in a service in which all members of a congregation can take part, that if they are deprived of the opportunity to sing, they have lost a great deal.

In times of great national stress there is no greater means of release from care and worry than can be found through singing. Let us encourage more congregational singing, striving for harmony, for beauty, but above all to praise God. "O sing unto the Lord."

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### THE SHIPS OF TARSHISH AND THE JEWS

*(Continued from page 5)*

take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, and to take a great spoil?" (Ezek. 38:13.) Here we have a plain statement that Tarshish is to oppose the entire policy of the latter-day Assyrian. It will also be noticed that the Tarshish power is in Palestine at the time of Gog's invasion: "Art thou *come* to take a spoil?" Judging from the general description here given, reference seems to be made to England and her confederacies. The whole merchant system of England, India, and Canada, symbolized in the lion with all her young lions as shows on her national flag, includes all of her associates in protecting Israel against the greed of the king of the north.

Because the "ships of Tarshish" are to bring back the Jews to their land, with their silver and gold, it is only reasonable to suppose that Tarshish will protect the people who are thus blessed and aided in becoming a nation in Palestine. The events referred to in this article seem to be within the scope of the final restoration from among the nations of the scattered Israel. It also seems plain that the invasion of Gog and his multitude is to be after the settlement of the Jewish people in their land. Their King Messiah, according to other prophets, is to rule in the

midst of His enemies and to pound the heads of many countries. (See Psalm 110:1-6; 2:6-10; Micah 4:1-6.)

After the ending of all these conflicts, it shall be said, "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. 52:9, 10).

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### THE PRESENT CRISIS

*(Continued from page 9)*

exist in the State of Illinois! It would pay the tuition fees of 3,663,152 students! It would pay the tuition fees for as many students as now attend all the colleges of this country for eighteen years! Or, what our Christian (?) nation spends every year to prepare for war would pay two dollars a day for a full year to 538,338 laboring men! The United States, Germany, Great Britain, and France combined spend annually for war purposes nearly one billion dollars: more than enough to pay our entire national debt!

The real cost of war, however, does not consist in the vast amount of wealth that is expended: but in the lives that are cut off, the homes that are made desolate, the wives who are widowed, and the children who are left fatherless! In twenty-five years (1855-1880) there were killed in battle more than 1,500,000 men! The number killed in the four-days' battle of Mukden a few years ago was 200,000. This is equal to the combined population of the following northern Illinois counties: Lee, Ogle, DeKalb, Carroll, Stephenson, and Winnebago! It is equal to the population of the states of Idaho and Nevada combined; or all the men, women, and children of Minneapolis; or the entire Boer population of the two South African republics that resisted the British Empire for two years! Oh, the pain and anguish, the desolated homes, and the broken hearts that war entails! Well may Isaiah cry as he looked down upon this age, "The ambassadors of peace shall weep bitterly!"

Why do we pray, "Thy kingdom come"? Need we ask the question now?

"Careless seems the great Avenger,  
History's pages but record  
One long death-grapple in the darkness,  
Twixt old systems and the Word.

"Truth forever on the scaffold,  
Wrong forever on the throne,  
But that scaffold sways the future,  
And behind the dim unknown,  
Standeth God within the shadow  
Keeping watch above His own!"

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24).*

### Temperance or Moderation

Temperance does not refer only to alcoholic drinks—alcoholic drinks should be let alone altogether. In regard to most other things, temperance means to be moderate in their use.

Consider eating, for example. A Christian should eat moderately, or should be temperate in eating. He should eat for strength, not for excess. He should not "live to eat."

Our lesson (Eccl. 10:17-20) states that there is joy in a land where the leaders *do not* eat for drunkenness. The original word means "excess" or "too much" of anything. Did you ever eat too much and then felt *so* full? It is true that older people are likely to be more intemperate about eating than you younger boys and girls. Nevertheless, habits of eating now formed will last for your whole lifetime. Therefore, think about what you eat and eat for health, now.

### Feast Days

From our lesson, we learn that God would not have any part with the people who worshiped Him with their lips alone. Their hearts were far from Him. That is why their songs of praise sounded only as "noise" to God.

The cure for all of these evils is the same today as it was then. "Let judgment run down as waters, and righteousness as a mighty stream." First, all sin should be washed away by correct judgments. Second, the people are to be kept holy by the pouring of "righteousness" over them as a "mighty stream."

### Drink Is a "Cover"

Alcoholic drink is often used to hide or "cover up" many other evils or sins. Many problems are near when alcoholic drink is featured. Some of them are: disease, poverty, accidents, suffering children, untold temptations, fights, and even death.

### Paul's Advice

Paul said he would eat nothing—not even meat—if it would offend his brother. That is similar to the view most of our churches take regarding the Communion: they use the sweet grape juice instead of fermented wine.

One sip of real wine might be too much temptation for someone who had been a drunkard. Let us be as kind in all our actions.

### Peter's Expression

Peter said that our past experience of being friends with sinners was enough—or, "may suffice us." When we accept Christ and have become one with Him, our old companions must be left behind. We are now to be leaders. If any of our old friends wish to follow us in our new path of living, excellent! But we must see to it that our past friendship with sinners will "suffice us."

### The Lazy "Good"

There is greater difference between good and bad than is commonly thought. A person is bad because of his evil thoughts and actions. A person is good only as judged by his pure thoughts and actions. If a person has pure thoughts and does not act, he is only a lazy dreamer of good.

Girls and boys who try to be good without working are the lazy good—or good for *nothing*. Put your pure thoughts to work. Be good for *something*. If not, you will be overcome with evil sometime, perhaps unexpectedly, for the lazy good are like the empty vessels spoken of in Matthew 12:45 and 2 Peter 2:20. There is strength in good works. Be strong! Work for the Lord!

"Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them . . . of the household of faith" (Gal. 6:9, 10).

### Happy Birthday Wishes

Janet Boyer, Oct. 19, age 6, Waterlick, Va.  
 Ralph Lederer, Oct. 20, age 13, Cleveland, Ohio.  
 Darrell L. Anderson, Oct. 20, age 7, Hector, Minn.  
 Joanne R. Blanchard, Oct. 20, age 13, Oregon, Ill.  
 Murray Lerner, Oct. 21, age 13, Cleveland, Ohio.  
 Beulah Wendroth, Oct. 21, age 6, Eden Valley, Minn.  
 Betty Hightower, Oct. 23, age 15, LaPrairie, Ill.  
 James L. VeNard, Oct. 25, age 10, Macomb, Ill.



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

### We Need It, Too

\* \* \*

*Lorna Macy, Troy, Ohio*

The treasurer of any organization is always asking for money. When he gets some, however, he seems never to be satisfied, for soon he is begging again. We'll not try to be different, so we will tell you now that it's money we want and money the National Berean Society needs.

We appeal first to every individual Berean. Pay your back dues, pay your present dues, and pay your future dues on time. Jesus did not let His "dues" go unpaid. He was prompt, for He told Peter, "Go thou (immediately) to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee" (Matt. 17:27).

After the local Berean treasurer has been given each person's dues, it is his responsibility to see that one half of those dues are sent to the national treasurer, if there is no state society. All dues from state and local societies are to be sent semiannually, on the first of January and the first of July, to the treasurer of the National Society. In going over the treasurer's book, we learn that Eldorado, Illinois, and Los Angeles, California, are the two societies that are prompt in sending in their dues semiannually. We appreciate this. Be "not slothful in business," but abide by the Berean constitution.

As a means of further increasing the national funds, we have devised a little plan which we shall call "A Penny a Letter." Everyone pays a penny for each letter in his name—first, middle, and last. Hand your name and pennies to your local Berean treasurer and he will, in turn, send the list of names and the pennies to the national treasurer. The isolated members may send their pennies directly to the national treasurer. It is surprising how quickly your few pennies added to a few more pennies will grow into a large sum. Watch the Berean page for the results.

Have you sent in your pledge to the Dollar-a-Month Club? Send your name to Brother John Mercer and give your dollar to your local treasurer. Treasurers, each month send your accumulation of dollars, with a list of the contributors, to the national treasurer. The Lord's work needs

your dollar and you need the Lord's work. Let us pledge now and see how soon we can get an evangelist in the field.

### Just Once a Month

Only a very few people have heard or read of the new Dollar-a-Month plan mentioned above by our national treasurer. Already we have seven "pledgers." We have been asked, and quickly consented, to print the names and addresses of all those who want to take part in making this plan work. Those first on the list are: John P. Mercer, Orris J. Mills, Gladys Mercer, and Walter Croxton, all of Washington, D. C.; Vivian Magedanz, Lexington, Kentucky; Evan Knodle, Rockford, Illinois; and Beverly Dolph, Grand Rapids, Michigan.

That's only seven, but we believe that there are many more who plan to pledge a dollar apiece each month, but who have neglected to do so.

Now, this plan is revealed to every Berean society in the country. At least one person in each society will read this page. If that one person will make certain to mention the Dollar-a-Month plan at the next meeting of his society, and will make a nuisance of himself until he is certain that everyone in his society is familiar with the plan, we should have ten times as many pledges within the next two months. Consequently, if this does result, you will soon see ten times as much activity in Berean work all over the country.

The only reason we have not accomplished more than we have in the past few years is because we have not had someone constantly pushing everybody along a well-planned course toward a well-defined goal. We have had a number of people who have done good work at pushing at one time or another, but circumstances made it necessary for them to relax their efforts, resulting in another slump. We now have an opportunity to make somebody responsible for pushing and assisting us in our Berean work all the time.

All of us are pretty well agreed on our goal—spreading the gospel. Our president is doing a fine job of planning the course. Let's all pitch in and provide the means for hiring an evangelist—a "pusher"—to really do this work right.

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

October 18-25—Special meetings at Ripley, Ill.  
 October 25—Rally Day at Eden Valley, Minn.

## CONFERENCE CALENDAR

Oct. 30 - Nov. 1—California Conference at Los Angeles.

## EAST OREGON SUNDAY SCHOOL Oregon, Illinois

Praise the Lord! Trucks are carrying lumber across the bridge to where our chapel is soon to be erected. The children are elated and sing for joy. The good news spread like wildfire through this little community, and caused more excitement than the war news. The enrollment in our Sunday school is over one hundred, with an extra twenty-nine on our cradle roll. Although our average attendance has been about forty-five, it is increasing. The number present this past Sunday was sixty-two.

To the faithful teachers and helpers who have so earnestly labored in God's vineyard with us, we are deeply grateful. May God bless each one of you is our prayer.

Since more funds are needed in building the chapel, we were happy to receive a letter from a faithful sister, sent across the continent by air mail with a love gift inside. An excerpt from her letter reads: "I am enclosing a five-dollar bill to help pay for a bell for the chapel in East Oregon. I bought some real pretty drapes, then got ashamed of myself for spending money for something I could get along without, so took them back to the store and got my money back, and am sending it for a better use. I believe the use you will put it to will be more to the glory of God than the drapes ever could be." Again we say: Praise the Lord! Mae Nedrow.

## EDEN VALLEY, MINNESOTA

A word or two from Eden Valley. Fall conference brings to our minds that winter is "just around the corner"—we had a light snow about a week ago.

The writer was privileged to unite Mr. Emmitt Berry and Miss Phyllis Hess in marriage, Sunday, October 4, here in Eden Valley. Emmitt is from Lester Prairie and Miss Hess was from Minneapolis. They were attended by a sister of the groom and a brother of the bride. The ceremony was performed in the presence of the immediate members of both families. We join in wishing them much joy and happiness.

The young people of the church took complete charge of the evening service, Sunday, October 4, and did splendidly. The choir was composed of the young people, and different ones gave short talks. We will be seeing them again, as we are giving them one service a month. The church is planning some special services for the first part of November.  
 Walter Wiggins, Pastor.

## NATIONAL BIBLE INSTITUTION

A Sister	\$ 9.00
Vernon Carpenter	2.00
W. A. Reid	4.00
A Friend, Denver, Colo.	25.00
Emma C. Railsback	6.22
Mr. & Mrs. Adolph Johnson	4.00
Maybelle Hanson	5.00

## SOUTHLAWN ANNIVERSARY

The Southlawn Park Church of God, Grand Rapids, Mich., extends a cordial invitation to the brotherhood to attend its anniversary meetings October 20-25.

Bro. Vernis Wolfe of Saint Cloud, Minn., is the guest speaker. He is speaking each of the week nights, and on Sunday he and the pastor will speak. Dinner at the annex at noon, the 25th.  
 F. E. Siple, Pastor.

## IN MEMORY OF S. J. LINDSAY

In sincere appreciation of Brother S. J. Lindsay and his interest in teaching the Bible to young men and women, Brother and Sister Roscoe Dunbar, Delta, Ohio, have contributed seventy-five dollars to the Building Fund for Oregon Bible College, the memorial being made on the anniversary of Brother Lindsay's death, October 10.

## OREGON BIBLE COLLEGE Building Fund

Previously reported	\$2,349.48
Laura McDaniel	10.00
Milton Becker	10.00
<b>Total</b>	<b>\$2,369.48</b>

## GOLDEN RULE HOME

Mr. & Mrs. J. H. Williams	\$10.00
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## HERALD RECEIPTS

Irvin Barnhart; Mrs. Alvin Bennett; Mrs. Lillian Starbuck; Louis Rahn; Mrs. Sarah E. Wilson; J. R. Thompson; Mrs. James Galbraith (for others); Mrs. Ray McCann (self & another); Mrs. Isabell Dwinell; Mrs. Allen (for another); Mrs. J. D. Shelly; Mrs. Joe Carroll; Marion Long (for another); Ellen Riesener (self & another); Emma Railsback (for another); Milton Becker; J. E. Wilson (self & another); Alda Ruhn (self & another); Adolph Johnson; A. B. Wilson (self & another); L. D. Romine.

Send The Herald to your friends  
 Trial subscriptions—\$1.00 for nine months

## OREGON BIBLE COLLEGE

Faye White	\$ 2.00
A Friend (S.T.S.)	5.00
Marion Long	2.00
A Friend, Denver, Colo.	25.00

## EVANGELISM

A Friend	\$ 5.00
Mrs. James Galbraith	5.00
Mrs. Ray McCann	2.00
Mr. & Mrs. J. W. McLain	3.00
W. A. Reid	4.00
Marion Long	2.00
A Friend, Denver, Colo.	25.00
Blanchard, Mich.	3.51
Maybelle Hanson	5.00

## MINISTERS' FUND

Previously reported	\$1,437.00
Blanchard, Mich.	1.00
Dixon, Ill., S.S.	5.71
<b>Total</b>	<b>\$1,443.71</b>

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. Orpha LeMasurier, accompanied by her daughter Dianne, Shirley Smith, and Terry Ferrell, recently motored to Eden Valley, Minn., to visit Sr. LeMasurier's mother, Sr. Ruth Hoskins, also attending the fall session of the Minnesota Conference at Saint Cloud.

Bro. J. H. Anderson, now removed from the hospital to the home of his daughter, Mrs. Orville Clark, 250 N. East St., Frankfort, Ind., continues critically ill.

"The nations are getting into so much trouble that they will never be able to get themselves out of it. Man's only hope is in the second coming of Christ."—A. B. Wilson, Longmont, Colo.

Planning soon to start a mission, including Sunday school, at Salem, Ore., Bro. F. O. Sapp, 1032 8th St., writes, "We ask the prayers of the brethren."

Freshmen at Oregon Bible College enjoyed a welcome party tendered by the church at Oregon, Ill., Friday evening, October 16.

Time will tell: "Do you suppose there will be a change in the plans for attendance at the ministerial conference this winter? There has been a change in clergy fares."—Lyle Rankin, Cashmere, Wash.

Mr. and Mrs. J. C. Jeffcott, 503 N. Floral St., Visalia, Calif., would like to read some "helpful articles written about the Parable of the Unjust Steward (Luke 16:1-12)."

"We are in the Saturday night of the old week of toil, soon the glory of the Son of man will lighten the ages and bring eternal victories to earth's suffering ones."—H. V. Reed, "both dead and buried, and his sepulchre is with us unto this day" at Chicago, Ill.

**EASTERN TALE**

There went a man from home,  
 And to his neighbors twain  
 He gave, to keep for him,  
 Two sacks of golden grain.  
 Deep in his cellar  
 One the precious charge concealed,  
 And forth the other went  
 And spread it in his field.  
 The man returns at last—  
 Asks of the first his sack;  
 'Here, take it; 'tis the same  
 Thou hast it safely back.'  
 Unharm'd it shows without,  
 But when he would explore  
 His sack's recesses,  
 Corn there finds he now no more.  
 One half of all therein proves  
 Rotten and decayed,  
 Upon the other half  
 Have worm and mildew preyed.

The putrid heap to him  
 In ire he doth return;  
 Then of the other asks,  
 'Where is my sack of corn?'  
 Who answered, 'Come with me,  
 Behold how it has sped'—  
 And took and showed him fields  
 With waving harvests spread.  
 Then cheerfully the man  
 Laughed out, and cried, 'This one  
 Had insight, to make up  
 For the other that had none.  
 The letter he observed,  
 But thou the precept's sense;  
 And thus to thee and me  
 Shall profit grow from hence.  
 In harvest thou shalt fill  
 Two sacks of corn for me,  
 The residue of right  
 Remains in full for thee.'

—Selected by Lottie E. Young.

**"INDIA"**

Mrs. Ray McCann \$ 2.00  
 Mr. & Mrs. J. C. Jeffcott 20.00

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24).

"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" (Matt. 25:29).

**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.

**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 -----

# — 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
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 Goekler	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 Im- mortality)	50	.20	
Senior Berean Book Three (God's Kingdom)	50	.20	
Senior Berean Book Five (The Church of God)	50	.20	

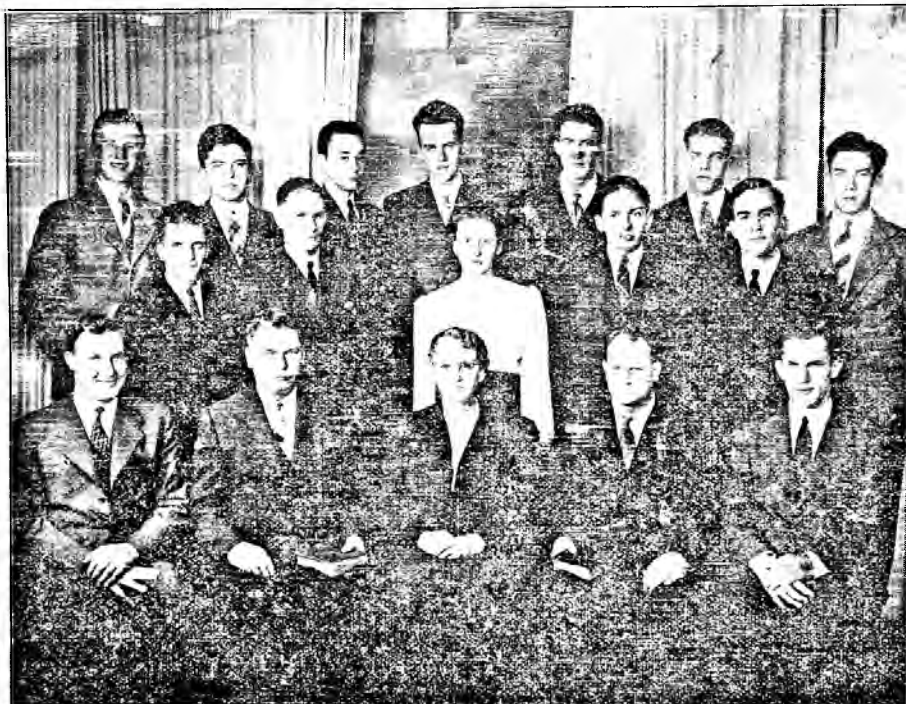
**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, OCTOBER 27, 1942

NUMBER 4



## OREGON BIBLE COLLEGE

(First Semester, 1942-'43)

We rejoice to present this picture of the personnel of Oregon Bible College, as it enters into its fourth year of service. In the back row, left to right, are the seven freshmen: Edward H. Goit, Niagara Falls, New York; Harold Doan, Grand Rapids, Michigan; E. Edwin Graham, Saint Louis, Missouri; Linford Moore, Jr., Niagara Falls, New York; Leonard Brown, Baraga, Michigan; James Mattison, Oregon, Illinois; and Bob Rouch, South Bend, Indiana; in the middle row are the juniors: Richard E. Parish, Cleveland, Ohio; Emory Macy, Oregon, Illinois; Hazel M. Burk, Tacoma, Washington; Paul Williams, Gladbrook, Iowa; and Robert O. Hardesty, Oregon, Illinois; in the front row are: Francis E. Burnett, a senior, Oregon, Illinois; Sydney E. Magaw, Dean; Mrs. Edna Brewer, Matron; Vivian Kirkpatrick, Registrar; and Terry Ferrell, a senior, Pomona, California. . . . May the Lord continue to guide and 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

## The College Building Fund

As authorized by the last General Conference assembled at Oregon, Illinois, the Board of Religious Education is now beginning its effort to increase the present Building Fund for Oregon Bible College to \$30,000.00, as more fully presented on the back page of this paper.

Oregon Bible College has grown slowly but steadily from six students in the fall of 1939 to the present enrollment of fourteen students as shown on the front page. Last year, truly enough, there was one student more than this year, but four students were lost to this year's school by reason of graduation—and these four graduates are today pastors preaching the gospel of the Kingdom. The seven freshmen of this year's school comprise the largest freshman class to date, a sure sign that there is good life and interest in Oregon Bible College. We believe the Church of God wants to see its College continue to live and grow.

At present, nearly all classes are confined to one classroom, the Students' Home serving for one or two extra classes each week. The present classroom is small, inconvenient, poorly ventilated—an upstairs room in THE RESTITUTION HERALD building where, not infrequently, public speaking classes compete with the rumble of the press-room directly below. For the College to live and grow, it must have several classrooms and other conveniences and facilities.

The most satisfactory solution to the problem is to build. True, government restrictions now make it impossible to build, but men and women who are observant of the times and trends counsel us now to prepare to build. Money is comparatively plentiful. The war which might seem to some of our brethren as a reason for waiting is really providing an opportunity for progress. Not all, perhaps, but nearly all our brethren are more prosperous than in the last several years. It is, therefore, an ideal time to develop the Building Fund, that money may be available to erect a college building as soon as building restrictions are withdrawn. "Where there is no vision, the people perish." We do well first to count the cost, to save, to plan, then, the Lord leading, to build at sufficient ex-

penditure to merit the Lord's blessing and to adequately provide for the future needs of Oregon Bible College.

A Building Fund of \$30,000.00 is not too much. Would to God that it might be more! We believe, however, that with the same good spirit of co-operation and confidence thus far tendered the School, \$30,000.00 should be soon forthcoming, and that this amount should be sufficient to justify erecting a building as soon as possible. Doubtless, gifts will be made after building operations have started, but the Board of Religious Education hopes to have available \$30,000.00 when the first shovel of dirt is dug on the basement.

The reaction of our brethren to this appeal will in no little way determine the future of Oregon Bible College. It is not to be expected that young men and young women will give several years of their lives to the School if the brethren, as a whole, refuse to give liberally of their money to the School. The safest and best investment possible to the Church of God is that which she can and should make in the religious education of her own boys and girls. In no other adventure, if, indeed, it is nothing more, do opportunity and duty so surely combine.

The Board of Religious Education, three of its five members also being members of the Executive Board of the General Conference of the Church of God, unanimously proposes and sponsors this effort to quickly raise our Oregon Bible College Building Fund to \$30,000.00—believing implicitly that it can be done, should be done, will be done! Will you, Brother, and will you, Sister, give your heart and soul and pocketbook to make this hopeful vision a joyous reality? We are already started; let's "keep going."

## Reaching the Goal

By referring to the back page, the reader will see how the Board of Religious Education hopes to raise the contemplated \$30,000.00 and to tabulate the gifts of \$100.00 or more. Whose faith and love will be engraved in that \$5,000.00 stone? Is there not one or two local churches whose zeal for this cause will prompt shooting at the squares containing the question marks? *Pray and pay!*



## “Wherefore Do the Nations Rage?”

By D. G. Harvey

*“Wherefore do the nations rage, and the peoples plot in vain?” (Smith-Goodspeed Translation of Psalm 2:1.)*

ON December 30, 1939, Adolf Hitler voiced this hope: “May 1940 bring a decision; come what may, it will be our victory.” On October 3, 1941, he declared: “I can say that this enemy (Russia) is already broken and will never rise again,” and on March 15, 1942, Der Fuhrer again boasted: “The Bolsheviki who could not defeat German troops and their allies in one winter will be annihilatingly defeated by us the coming summer.” “Wherefore do the nations rage, and the peoples plot in vain?”

The summer of 1942 is past in Russia. Three feet of snow lies in the Caucasus Mountains. The sting of the cold winter nights is being felt, but the enemy “already broken” and that would “never rise again” continues to fight. Russia well survived the winter of 1941-42, for she drove the Nazi hordes from Moscow and Leningrad. For one “annihilatingly defeated,” the defense of Stalingrad seems to show this fact (?) to be unknown to the Russians.

When one remembers the weakness of Russia in 1904-'05 during the Russo-Japanese War, Japan so quickly defeating the great Russian Empire, the present strength of Russia is more surprising. Russia, under the rule of Czar Nicholas II in the war of 1914-'18, never fought as she fights now. A German officer once declared he would prefer to fight the French or British because they fought like men, but fighting the Russians, “Bah! is like shooting rabbits.” The German officers of 1942, however, have expressed no such regrets. Russia has changed! Why? Russia is a rich land, stretching across all of northern Europe and Asia. Like our own land, Russia is almost self-supporting. Also like our own land, Russia is composed of many nationalities, having a mixed population of Slavs, Mongols, Tartars, Finns, Poles, Scandinavians, Cossacks, and Jews.

It is indeed hard for American people to understand the working of the Russian mind. We ask, Why did Russia, once considered a most religious nation, accept atheism? Perhaps a brief review of a few Russian rulers would be enlightening. About 976 A.D., or a little later, *Vladimir I* drew the wild tribes of the North into a sort of Russian Empire. He was converted to the Greek Catholic faith by marriage with Princess Ann of Greece. After his death, civil war between his twelve sons disrupted the Empire. *Ivan III*, or Ivan the Great, became the real empire builder—the Greek Catholic Church being the state re-

ligion, with the Czar the head. *Ivan IV*, “The Terrible,” was an oppressor of the poor serf who was born into a sort of slavery. Being bound to the land, he was compelled to serve the royal landlords, was often beaten and hungry, his life being only a bare existence. There was no peace or comfort for the serf! *Peter I*, “The Great,” did organize school for the nobles’ sons in an attempt to raise the standard of his barbarian people. *Catherine*, the outcast child of a peasant girl, died from the effects of drink. *Peter II* did very little except to marry *Catherine II* who, in turn, had Peter killed, and strangled her own son, *Peter III*, that she might gain the throne and become *Catherine the Great*. The last Czar, *Nicholas II*, was weak and, led by selfish grand-dukes, princes, and church leaders, oppressed the Jew and the common people, alike.

Thus, after almost one thousand years of oppression and misuse by church and state under one head, the Czar, calling himself “the little Father of all the Russians,” it is no wonder that religion became hateful to the Russian people. Hate and bitterness caused the Russian serf to rise and, almost overnight, wipe out the existing royalty. Lenin, Trotsky, and Stalin became leaders of Socialistic Russia. Because of benefits received, the Russian serfs worshiped Lenin. After Lenin’s death, Stalin came into power.

*Stalin* is a strange, silent man. While we Americans do not always approve of his acts, we must acknowledge he has done much for the Russian people and has never, to date, broken an international compact. Under his rule, many Jews have prospered more than ever before in Russia. Serfs have become learned in all modern methods, and many of them are today trained machinists, knowing liberty for the first time in Russia’s existence. So, they fight for their homeland as Russians never fought before!

*Why?* Why has God so guided the affairs of Russia? Did it “just happen” that Adolf Hitler was able to arm and train his Nazi hordes in the last decade? Did it “just happen” that peace-loving Chamberlain was in power in England? Did it “just happen” that our own land, America, furnished the means for Japan to strengthen her arms?—yes, perhaps with American oil and gasoline to bomb Pearl Harbor with American steel! *Why? Oh, why! do all these things “just happen”?* Daniel recorded the words of Nebuchadnezzar when his reason returned, saying: “All the (Please turn to page 10)

## “Be Ye Stedfast”

By Lottie E. Young

WE live in a world that is constantly changing; men and women are here today, and tomorrow their places know them no more. Conditions are steadily altering; nations rise and fall; poverty or riches may be the portion of some families at this time and ten years from now circumstances may have reversed their position. Even the earth we consider as solid is a very different place to what it was centuries ago—the action of water, wind, fire, earthquake, and other forces of nature playing their part, so what was once on the seacoast may now be several miles inland, while the reverse is found in other parts. How rapidly we change our acquaintances if they disagree with some of our pet opinions, the best friends sometimes becoming the bitterest of enemies!

But there are three who never change: God, Christ, and the Word. In the beginning God created. He is the One who “from everlasting to everlasting” remains unchanged. The Apostle John on the Isle of Patmos heard his beloved Friend say, “I am he that liveth, and was dead; and, behold, I am alive for evermore” (Rev. 1:18). We all know the beautiful verse: “Jesus Christ the same yesterday, and to day, and for ever,” the Unchanging One. Peter said, “The word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you” (1 Peter 1:25, A.R.V.)—the Bible with its promises of rewards and punishments meaning the same today as thousands of years ago.

What is the dictionary definition of the word “steadfast”? “Firmly fixed or established, resolute, constant.” Do any of us know individuals who can be absolutely trusted in every particular? One of the surest proofs that the Bible is inspired of God is the fact that the faults and failings as well as the virtues of men and women are shown therein. Abraham was firm in faith, but he was not always truthful; Jacob was called a “prince of God,” but what a scheming character he was before so blessed! Moses is one of the greatest names in the history of the world, yet he so displeased Jehovah that he was not allowed to enter the Promised Land for which he had faithfully worked and endured so much from the ever rebellious Israelites. David, the sweet singer of Israel, and “a man after God’s own heart,” was a murderer. Truly, “all have sinned and come short of the glory of God” (Rom. 3:23), yet each of these characters was steadfast. Abraham ever looked for the city whose Builder and Maker is God; Jacob prophesied, “The sceptre shall not depart from Judah”; Moses was steadfast in the belief that

God would always care for Israel. David sang of the future glories when the Messiah will have “dominion . . . from sea to sea, and from the river unto the ends of the earth” (Psalm 72:8).

Yes, there were many steadfast men and women in the Old Testament times, but how about those who lived a thousand years later? Do we not read that those very men with whom Jesus fellowshipped for over three years, and who should have been devoted to Him to the very end, all forsook Him and fled when the touch of a loving hand or the sound of a sympathetic voice would have cheered the Saviour in His last agony? Thomas doubting, Peter denying, Judas betraying, and the remainder were no better! Truly, “he came unto his own, and his own received him not” (John 1:11). Mark left the first missionaries and returned home, evidently thinking the work too hard, and Paul had to say sorrowfully of one of his dearest friends, “Demas hath forsaken me, having loved this present world” (2 Tim. 4:10).

The first reference to “steadfastness” in the New Testament is in Luke and refers to the Master: “It came to pass, when the days were well-nigh come that he should be received up, he *stedfastly* set his face to go to Jerusalem” (9:51, A.R.V.). Can you see the earnest purpose upon the Lord’s face? He knew He had a mission to perform, and though Peter might have said, “Not so, Lord,” when he was told it meant suffering and death, that did not hinder our Great Example in His purpose to accomplish the work for which He had come—to save mankind, and to reveal the Father more truly.

Forty days after His resurrection, those who had gathered on the Mount of Olives looked steadfastly up and up as they saw their beloved Master leave the earth and ascend into the blue heavens until a cloud received Him out of their sight. In spite of the fact that they were bereft of this Friend, after the Holy Spirit came upon them, and thousands were added to walk in the way of which Jesus had told them, the Record states: “They continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42). When the persecuting Jews looked steadfastly at Stephen during his trial before the Sanhedrin, they “saw his face as it had been that of an angel,” and when they sent their cruel stones to fall thickly about him, he looked steadfastly up and said: “I see the heavens opened, and the Son of man standing on the right hand of God” (7:56).

Other steadfast followers of the Lord were Silas, who

in the prison in Philippi, his back bleeding from the cruel whipping he had endured because he preached Jesus, could still sing praises in the midnight hour; Peter, who considered himself not worthy to suffer death in the same fashion as his Master, was crucified head downward; James, who was beheaded because he was steadfast in the preaching that Jesus is the Christ, the Son of the living God; and Paul who endured innumerable sufferings—beatings, shipwreck, perils of robbers (both Jew and Gentile), hunger and thirst, fastings often, cold and nakedness. Was he not a steadfast follower of the Lord! The

history of the church in more modern times tells of myriads of men, women, and even children who suffered likewise when the Roman Catholic faith was supreme, rather than deny the Lord who died for them. Persecution has not vanished from the earth. Even now, in many lands it is still dangerous to be a follower of Jesus Christ, but in all there have been witnesses who have given their lives that they might live forever with the Lord.

Are all who read these words steadfast in the "faith which was once delivered unto the saints," or more concerned with what others will (Please turn to page 11)

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## "Ersatz" Religion

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By Gerald L. Cooper

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THE word "ersatz," to English-speaking peoples, is a comparatively new one, having come from Germany and being used to describe the many substitutes that are being used in that country. We are acquainted with the word "synthetic," but have learned from experience that anything made of synthetic material is likely to be as good, if not better, than the real thing. This does not seem to be the case with something "ersatz," for it seems to be a poor substitute and fools not even the staunchest Nazi.

Bread, the staff of life, is concocted with sawdust. Rubber is made by processing wood. Even their worship is "ersatz," for the new religion of Hitler and his henchmen—try though they do to do completely away with anything smacking of Christianity—is nothing but a cheap imitation of that very thing which they seek to destroy. Even the ceremonies are patterned after the liturgy of the old German church.

A feeling of pity and sympathy comes over us when we think of the many people in Germany and other Old-World countries who are compelled to undergo these oppressions. We are also thankful that we, as yet, have not had to undergo the same hardships. Nevertheless, I wonder if their religion is any more "ersatz" than that of most of the peoples of the United States. Is it not true that in most churches there is merely a *form* of worship?

Modernists tell us that there is no saving power in the name of Jesus, that coming under His shed blood will do us no good. Rather, say many of them, man must save himself with his good works. Social gospel leaders are eagerly looking forward to the ending of the war that they may begin their plans of evangelizing the world against war, using the terror of this war to convince the people, thus bringing about everlasting peace. They be-

lieve that man, by himself, is going to bring about perfection in this world, that the world is getting better and better all the time—this latter in spite of present world conditions. Others tell us that there is no necessity for baptism, that all one needs do is to "give his heart to God," and he will be saved. Such things are being preached every day via radio and the pulpit. Finally, there are those who tell us, even as do the Japanese, the Moslems, the American Indians, and all whom we class as pagan, that "death is a friend, a steppingstone to a better life." This is nothing but the lie that the Serpent told Eve in the Garden of Eden when he disputed God's Word by saying, "Ye shall not surely die" (Gen. 3:4).

Are not all these teachings just as "ersatz" as anything found in Germany? The Scripture says, "Without the shedding of blood is no remission" (Heb. 9:22). We know that man cannot save himself by his good works, else Jesus would not have been necessary. Neither can peace come to the world through any efforts of mankind. In fact, when men cry, "Peace and safety," is the very time that sudden destruction will come. Jesus alone can bring permanent peace, for He is the "Prince of Peace." Jesus taught baptism and believed it so strongly that He was baptized Himself to "fulfil all righteousness." 1 Corinthians 15:26 plainly states, "The last *enemy* that shall be destroyed is death," and God emphatically told Adam and Eve, "In the day that thou eatest thereof, thou shalt surely die" (Gen. 2:17). These are the true teachings of the Scripture. Compare them with the substitutes that are being preached and taught in many places today.

Thank God for His Word and the privilege of reading it and interpreting it as it should be interpreted. May we ever be found accepting only the genuine truths that are found therein.

# Your Minister—and You

By James M. Watkins\*

*“Charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see” (Deuteronomy 3:28).*

**I**F YOU have not read “Faith Unshaken,” a guest editorial by J. C. Penny, chairman of the board of J. C. Penny Stores, in the October 17 issue of *Pathfinder Magazine*, you owe it to yourself to do so. The convictions of one of America’s leading business men, expounding for the future the things ministers of the Church of God have so long preached, are very inspiring. From the depths of a profound faith, Mr. Penny most sincerely states that we are in prophetic days, that the trials and tribulations so long ago prophesied for the world are upon us, and that God’s eternal purposes of justice and right will eventually be established here on earth—to which the Church of God echoes a fervent “Amen.”

Whatever we may think of the morrow, we can rest assured that, in spite of a possible temporary spiritual revival, the church, either as a church or as enduring Christians, is entering its greatest fight for existence—a fight for which we are totally unprepared. We are weakened by a religious tolerance that permits us to go to church or stay at home as we desire, and a social philosophy that encourages rather than discourages the lines of least resistance.

The Christian world as a whole is going into its greatest battle with an army fed on book reviews, ungrounded in the tactics of Christian warfare, lacking the Sword of the Spirit which is the Word of God, and soft and unprepared by too much tolerance and concessions to the way of the world.

Most regretful of all, however, is the fact that we are entering our greatest fight, which in many localities may be our last bid for existence, with an army totally lacking in officers. Church after church today is begging for a minister—a call that cannot be answered because those who are devoted to the principles of sincerity and truth are not to be had. What is true of our denomination is also true of others. I recently talked to a moderator of the Congregational-Christian Church in our locality, and his statement was that the greatest problem in keeping their churches active is the repeated calls from church after church for pastors that the denomination is unable to supply.

In spite of this obvious shortage of captains for the fight that is before us, there is also the paradoxical picture of a growing group of well-qualified men voluntarily “standing by” in an inactive or semiactive position. But that is not all! It is my knowledge that in all probability the end of this year will see that group increased by one or more of our most active workers retiring to a position of inactivity. These are facts; what is the problem, and what is its answer?

Stated simply, the problem is this: Your minister is not a superman, he is a human being like yourself. In addition to all the problems he must meet concerning the welfare of the church and the spiritual comfort of those he serves, he has also the same personal problems to meet, the same discouragements to overcome, the same human frailties to correct, the same need of encouragement along the rocky road that you also need. In addition to the many burdens which he must carry of his own, and say nothing, there is added the daily load—that he has taken from you that your way might be lighter and your pathway smoother. Is it any wonder that his steps might falter and his footprints become uneven at times under this ever-increasing burden? Even then the faltering must be done in the lonely stretches where there is none to see and none to help, and he must turn and smooth out of the dust every trace of his footprints that would indicate to those who might see that here was a place where the load was too heavy. Then, facing forward again, he must continue, regardless of the cost or the effort required.

This, my brethren, is an earnest plea—a plea for you to sit down and sincerely appraise the all-alone, heart-breaking effort it sometimes takes for your minister to sincerely serve. Shelved, inactive pastors are a testimony that somewhere that individual has not found a compensating measure of encouragement to balance the scales against the personal and public load he has found it necessary to carry.

When we “give in” to the tendency to quibble over little things that are of no consequence, rather than accept the sincere efforts that are put forth; when we adopt an underhanded way of a slap in the face instead of on the back, no matter how gentle; when we use each slightest excuse—from gas rationing down—to absent ourselves from services, a pastor is not encouraged. When he is not

\*President of the Ministerial Association of the Church of God.

encouraged, the scales in favor of his continuance in service are slowly settling in favor of the negative side.

After all, it is members of the church who are the losers when another minister shelves himself from active duty. The minister will not lose in a material way—in most cases his living will be more than he received before; he will not lose spiritually, for, if he is sincere, his service will find expression in other channels. But the Word of God says that *you* will lose. Christ's instruction to the first ministry was a practical one, "Feed my sheep." Sheep without feed will become gaunt, hungry, and dissatisfied.

If we are to seek a lesson from the past, we could do no better than to recall God's repeated instructions concerning Joshua. If there was to be an entrance into the Promised Land, there must be one to "go over before this people." The Word of God says plainly that without him there would have been no inheritance, for "he shall *cause* them to inherit the land which thou shalt see." Is it any wonder that God hinged all His ultimate blessing in the Promised Land upon two words?—words that made necessary lives of devotion to God, words that became an express command regarding His minister, "Encourage him."

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## Death—Spiritual Separation?

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By Lyle Rankin

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SOME TIME ago, death was explained to the writer as being only a "spiritual separation from God." For sustaining evidence from the Scriptures was mentioned that portion in Genesis which tells of Adam and Eve being sent out of the Garden of Eden. Contrary to this thought, death is the result of a separation; when life ceases or separates from man, death embraces. God told Adam he would die if he ate of the tree of knowledge of good and evil (Gen. 2:17). Why not believe the penalty of death to be exactly as defined by the Creator Himself when He pronounced the sentence? God said to Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of the which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return" (3:17-19). Punishments included with the penalty of death were: being sent from the Garden (vv. 23, 24), the tilling of the ground (v. 23), sorrow (v. 17), sweating (v. 19), suffering because of the curse on the earth, and then to return to the dust from whence he was taken (vv. 18, 19).

What happens to men when they die? Do the Scriptures tell us? If so, why believe the testimonies of men? The witness of God is greater. Notice the following references: "Thou shalt die and not live," spoken to a righteous man (Isa. 38:1). "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). "The living know that they shall die: but the dead know not any thing . . . also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6). " whatsoever thy hand findeth to do, do it with thy might; for there is

no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (v. 10). These are a few of the many places in God's Word that speak of the condition of people in death.

Inasmuch as the Bible mentions "second death" (Rev. 20:6, 14), I also asked, "What is second death?" The answer was, "Eternal separation from God, where the sinner suffers endlessly in hell-fire." The witness of God reads thus in regard to the wicked: "Twice dead, plucked up by the roots" (Jude 12), "whose end is to be burned" (Heb. 6:8), "destroy(ed) both soul and body in hell" (Matt. 10:28). "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away" (Psalm 37:20). "Transgressors shall be destroyed together: the end of the wicked shall be cut off" (v. 38). "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22). "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). "Ye shall tread down the wicked; for they shall be as ashes."

When the Scriptures teach that the death we die because Adam sinned (Rom. 5:12) is a sleep, a state of unconsciousness where there is no love, hatred, or envy exercised, and where there is no work, device, knowledge, or wisdom, how can anyone say that second death will be an endless life—and not only that but an endless life in torment! Death is the same, whether it is the first death or the second. Death is to be destroyed, not perpetuated throughout eternity. Further, the wicked are to receive their reward in the earth (Prov. 11:31), from which they are to be cut off, not to be retained (Prov. 2:22; 10:30).

# Israel's Promised Salvation

By B. F. Skeels

THE LORD said unto Abraham, "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).

Have these promises been fulfilled? They have not, but I have no doubt they will be. I also believe that the curse promised is equally as sure as the blessings. "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Isa. 41:8-14).

The Lord is always ready to forgive His chosen people. "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (45:16, 17).

We notice that in conversation, most people seem to avoid the subject of the conditions among the Jewish people. To us, however, who are looking for the return of the King of the Jews to re-establish the Kingdom of Israel, can be seen the budding of the fig tree in the return of the children of Israel to their own land. We do well to consider that God is called the "God of Israel," and that Christ was a Jew according to the flesh. As far as we know, all the true prophets were Jews, and the disciples and apostles were Jews. Jesus told the woman of Samaria, "Salvation is of the Jews" (John 4:22). Did you ever consider what a thin Bible we would have if we were to

leave out the Israelites and Jews? I imagine we would have a hard time preparing a sermon or Bible lesson.

The Jews are the *natural* seed of Abraham. Unless we become the seed of Abraham by adoption (baptism into Christ), we are "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). There are those who tell us there is no difference in the Jew and the Gentile, or who ask, "What advantage then hath the Jew?" (Rom. 3:1). Paul answered that question in verse 2, saying: "Much every way: chiefly, because that unto them were committed the oracles of God." What could Paul have said to make his language any stronger than to say, "Much every way"?

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:13-15). "Thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:42).

"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa. 40:1, 2). "Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another" (Isa. 48:8-11).

It seems terrible to think of thousands of Jews being shut up like cattle in concentration camps. What charge is there against them? So far as I can learn, the only charge against them is that they are Jews, God's chosen people. Thousands of them are killed! Think you it will be everlasting death? Is there no hope of a resurrection? Someone might say, Are they worse than any other people? or, Why does God permit this treatment against His

chosen people? We think there is very good answer to that question, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Have the Jews any excuse for not believing on Christ? Has the blind man any excuse for not seeing his way? He *cannot* see, neither can the Jew see and believe. Hear the Word of God: "He (Jesus) had done so many miracles before them, yet they believed not on him: 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? 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" (John 12:37-40).

Who are we Gentiles to say the blinded Jews could see as well as we? If they had not stumbled, where would we have come in for blessing? "I say then, Have they stumbled that they should" (Please turn to page 11)

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## God Omnipotent

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By Allen B. Shrode

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*"Known unto God are all his works from the beginning of the world" (Acts 15:18).*

**T**HE question has been asked as to whether or not God formulated His plan in Christ before He made Adam. I do most emphatically believe He did.

If God did not know that Adam would disobey, we might form a similar conclusion concerning Christ, and say that God did not know if Christ would fail or not. Shall we sift this down and see where it would end? God said, "Let *us* make man in our image." Since He said "us," he must have been planning with others. After Adam failed to obey, God would have had to call together those whom He called "us," and say something like this: "Well, my plan failed; I had hoped that man would obey, but now we will have to get our heads together and figure out some way that I can still keep my law, and still redeem man from the curse that I have placed upon him." They would then plan to have God's Son, Christ, come to earth and *attempt* to redeem man, but God would not know if that would succeed or not. Maybe Christ, too, would be tempted, and fall! Then God would have to try another plan, and maybe another, and another. At some time he *might* get us redeemed, and again He might never accomplish it, and so the death penalty would remain forever, and God's creation would end in *failure*. We can readily see that if we would look at God in that light, we would lose all confidence in Him. To tell the truth, I would be an atheist at once.

God's prophets foretold many events to come to pass in the future. Daniel, Christ, and all the prophets accurately foretold future events. There is no need of giving Scripture passages to prove that. Then surely, we are willing to believe that God could also prophesy accurately, and foretell what Adam would do.

It is true that there are isolated passages of Scripture

that would seem to indicate that God had no plan formed for redeeming man, until after man's fall. It is also true that there are passages that would seem to indicate God to be in three persons, the trinity. We can also find passages, taken independently, indicating man has a soul. Yet we know neither to be true, because we take the Bible proof as a whole and combine that with the reason God gave to us, to determine the true doctrine.

We might consider two such Scriptural statements seeming to prove that God did not know everything from the beginning. In Genesis 6:6, we read: "It repented the Lord that he had made man on the earth, and it grieved him at his heart." The Hebrew word *nacham*, translated "repented," means "ease" or "comfort." In other words, it did not ease or comfort the Lord that he had made man on the earth. God knew from the beginning that it would grieve Him when the antediluvians would become so sinful. That was only part of His great plan, to eventually be consummated in the great joy of the resurrection of His Son to everlasting life and Kingship.

Jeremiah 19:5 states: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." To me, this does not infer that God is not all-knowing. Naturally, it would not come into God's mind to tell the inhabitants of Jerusalem to worship idols, but He knew they were going to do it.

I wish to make it plain that Adam and Christ were both freewill agents, just as we are. They could sin or not sin as they wished, but God knew what they were going to do before they did it, just as He knows what we will do before we do it. But God does *not* predestinate what we *shall* do. (Please turn to page 11)

## BELSHAZZAR'S FEAST

By Mary Mae Nedrow

The great Belshazzar made a feast—  
A thousand lords were there,  
Profaning the sacred vessels;  
They drank without a care.

While they drank and while they sang,  
A hand wrote on the wall—  
They watched the fingers writing,  
Then terror seized them all.

Since none the spectral words could read,  
Daniel was brought before the king.  
When he explained the writing  
It was judgment for the king.

"Thy kingdom," said Daniel, "is finished—  
Weighed in the balances, I see,  
And thou, O king, art found wanting;  
Thy kingdom divided shall be."

His words came true that very night  
When the Persian army came,  
Turned the channel of the river,  
And King Belshazzar was slain.

On each side of the River Euphrates,  
Were walls with gates of brass;  
Guarded were they by soldiers,  
Through which no enemy could pass.

But drunken with wine and revelry,  
Forgetting their duty that night,  
They had left the gates unfastened—  
Thus we read of their sorry plight.

This lesson may we ever heed—'tis  
For the strongest or the least:  
God ever will His Word fulfill,  
As at the great Belshazzar feast.

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### "WHEREFORE DO THE NATIONS RAGE?"

(Continued from page 3)

inhabitants of the earth are reputed as nothing; and he (God) doeth according to his will . . . among the inhabitants of the earth" (Dan. 4:35).

Many have asked, *Why* would God use pagans to do His will? It was pagan Roman soldiers who nailed our Lord to the cross and stood guard at His tomb, and God called the pagan king of Babylon, "my servant" (Jer. 25:9). If God used pagan nations in former days to punish Israel, would it be strange that He should today use pagan nations to teach man that he (man) can never bring peace to the earth? "I am the Lord, I change not" (Mal. 3:6).

God has yet a work for Russia (the "Gog" of Ezekiel

38 and 39). Gog must be strong to lead the nations against the "land of unwalled villages." The nations are being placed in position and power. Jesus said, "Behold the fig tree (Israel), and all the trees (the nations)" (Luke 21:29). Though the writer is no prophet, he feels confident in saying the United Nations will win this war. More, as you "behold . . . all the trees," watch Russia! Because of her unyielding stand against the Nazi storm, she will have much to say regarding the peace (?)—such a short peace that will follow this war. (1 Thess. 5:1-10.)

The old League of Nations was weak. There will be a new League, a stronger League, *under one head!* "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. 2:8, 9).

Man must learn his lesson. Man must know that no man can bring peace, *perfect peace*, to this war-torn world. Only through the Son of God, and through His Kingdom, by the working of God the Father, can peace and righteousness be established. "All men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory" (Psalm 64:9, 10).

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## A LIVING FAITH

By C. E. Randall

*"Without faith it is impossible to please (God)."*

**T**HIS text (Heb. 11:6) is very familiar, and one that is often quoted, and yet, how little of this *pleasing* work is found in the lives of most professing Christians! This faith that pleases God is the kind of which James speaks in his letter to the twelve scattered tribes of Israel—the kind that is manifested by works (2:17). It is possible to have faith without works. Such faith, however, is worthless in that it stands alone.

The Twentieth Century Translation of James 2:14-17 drives home some very fine thoughts on the kind of faith that pleases God. It reads: "My brothers, what is the good of a man's saying that he has faith, if he does not prove it by actions? Can such a faith save him? Suppose some brother or sister should be in want of clothes and of daily bread, and one of you were to say . . . 'Go, and peace be with you; find warmth and food for yourselves,' and yet you were not to give them the necessaries of life, what good would it be to them? In just the same way faith, if it be not followed by actions, is, by itself, a lifeless thing."

Our faith in God can be measured by our actions. Unless there is action, the indication is that our faith is dead. If our faith is not the action-producing kind, then



we are not pleasing God, and if we are not pleasing God, then we are in a very dangerous condition. If a work needs to be done, faith never says, 'It can't be done,' but always goes forward feeling that if it should be done, by the grace of God it can be done. It is God's will that we bring forth much fruit. This fruit comes as a result of faith that works. If fruit is lacking, those who care for the vineyard are wanting in faith. "Lord, increase our faith!"

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### GOD OMNIPOTENT

(Continued from page 9)

To me, God is all powerful, all wise, and the very essence of justice and love.

We could write pages of circumstantial evidence that God's plan was formulated in full from the beginning. We should like to submit one. In Colossians 1:26 we read, "Even the mystery which hath been hid *from ages* and from generations, but now is made manifest to his saints." So we know that from the very beginning God had planned His church, and He surely could not have done that if He had not known that Adam would sin, and of the sacrifice of Christ.

"I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:9, 10).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33.)

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### ISRAEL'S PROMISED SALVATION

(Continued from page 9)

fall? God forbid: but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:11-27).

Please read Ezekiel 37, which tells about the valley of dry bones. Figurative language? Yes, but let us see if verses 11 through 14 do not sound like the interpretation: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am

the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

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### "BE YE STEDFAST"

(Continued from page 5)

say if we do things contrary to the general opinion of the world! Are the cares of the farm, or the store, or the thought, "This is a lovely day for a picnic, let's go," keep us from worshipping with God's people on Sunday? Or, do the manifold duties of the housewife prevent a season of prayer and Bible reading every day? Are we ready to take patiently the snubs and jeers of neighbors, or do we get angry when perhaps we are taunted with belonging to such a small group as the Church of God? Are the theories of men causing us to doubt the truths of God's Word, or can we give a "thus saith the Lord" to every opponent? Persecution does not necessarily mean beatings and imprisonment; it can be mental as well as physical; but *steadfastness* must be observed, and fruit bearing must result if we are to receive "the crown of glory that fadeth not away."

One thing more is eternal, or steadfast, and that is the Kingdom which God will set up on earth. We all know the story of the steadfast hero Daniel, who, even when he knew his enemies were watching to see if he disobeyed the king's command that to him men alone should pray, opened wide his windows and prayed aloud three times a day to his God. We recall the lions' den, and the shutting of the mouths of these fierce beasts, but do we remember the proclamation of the king when he heard his faithful servant was alive: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and *his kingdom that which shall not be destroyed, and his dominion shall be even unto the end*" (Dan. 6:26).

Does it pay to be a steadfast follower of our Lord and Saviour? The Apostle Paul said, "We are made partakers of Christ, *if we hold the beginning of our confidence firm unto the end*" (Heb. 3:14). Again, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Can any earthly reward be greater than this: to be associated with the Saviour in the Kingdom which John saw in vision as described in Revelation 21:1-5, 22-26?

May I say unto all, even as Paul wrote to the church at Corinth nearly two thousand years ago: "Therefore, my beloved brethren, be ye *stedfast*, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Marriage is honourable in all" (Hebrews 13:4).*

### The First Man and Woman

God, our Creator, made Adam of the dust of the ground.

The Lord God made all the beasts and all the fowls out of dust, too. He took them to Adam who named them. In all these creations, however, not one was found for a helpmeet for Adam!

So the Lord caused Adam to fall asleep. He took one of his ribs and from this formed a woman. He brought her to Adam and gave her to him for his helper. Adam called her "Woman."

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). They became the first mother and father. They had the first home.

### Home

Home is the very best place in which a person may be. It has in it a Bible that is studied. It has love for one another, kindness, and peace. Also, there are understanding and joy in a real home—a place where parents and children, working and playing together, make their home a bright, happy place. Will you try to do your share in your home?

### Jesus Attended a Wedding

Some marriage festivals lasted for seven days. Others, among poorer people, lasted only two days. The mother of Jesus was already at one of these marriage festivals when Jesus and His disciples came. During the celebration the host learned—much to his despair—that there was no more wine. It was the duty of the host to provide lavish hospitality. It probably would have been a great shame—a disgrace—for the newly married couple, too. So Jesus' mother took charge of the situation. She knew Jesus was able to meet any need. She told the servants to do whatever He told them to do.

Jesus told the servants to fill the six waterpots of stone with water. They filled them to the brim. Then Jesus said, "Draw out now, and bear unto the governor of the feast" (John 2:8).

Now when this ruler of the feast drank this newly made wine, he called the bridegroom to him and said, "Every man at the beginning doth set forth good wine . . . then that which is worse? but thou hast kept the good wine until now."

This was Jesus' first miracle.

### Planning a Home

It is well to think a little about a home of your own while you are young. For example, if you want a peaceful home, it will be advisable not to drink alcohol at all, or to marry anyone who uses it. If you are a Christian, you will want to think of what God says about a Christian marrying someone. God says to be not unequally yoked with unbelievers (2 Cor. 6:14-17).

### Buying Pencils

"Every year when school begins,

I start with something new.

This time I'll buy some pencils

And a jar of sticky glue.

"I'll get a pencil that is round,

And one that has a clip

To fasten on my pocket

With a very steady grip.

"I'll get some squarish pencils

With erasers on the end—

And then I'll have so many

I can lend some to a friend!"

—Vivian Gould.

### Happy Birthday Wishes •

Robert Savage, Oct. 26, age 15, Waite Park, Minn.

Fred Hummel, Oct. 28, age 15, Cleveland, Ohio.

Eileen Swanson, Oct. 28, age 12, Eden Valley, Minn.

Juanita Kennedy, Oct. 28, age 6, Hammond, La.

Betty J. Richardson, Oct. 29, age 3, Hammond, La.

Darlene F. Stine, Oct. 29, age 6, Tipp City, Ohio.

Douglas Hamilton, Oct. 29, age 9, Cold Springs, Minn.

Duane Granquist, Oct. 30, age 11, Saint Cloud, Minn.

Diane LeMasurier, Oct. 30, age 10, Oregon, Ill.

Lila Boyer, Nov. 1, age 4, Waterlick, Va.



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

### Let's Work Together

\* \* \*

*Robert O. Hardesty, Oregon, Ill.*

Article II, Section 4, of the newly adopted National Berean bylaws reads as follows:

"The second vice president shall contact all Bereans and societies to organize local and state societies."

As second vice president, I am trying to fulfill the duties of my office in contacting every society and isolated Berean affiliated with the National Berean Society, that new societies, both state and local, might be organized, and that our field man might know where work is needed most to revive interest. Those who have never worked on the National Berean Board perhaps do not realize what a task it will be to locate and contact every Berean and society, but I can assure you that it is a task that will require much time and work.

So far as I am able to learn, there has never been a complete list of Berean members or societies in the records of the National Berean Society. Since it would be utterly impossible for me to contact members of whom I am wholly unaware, I have undertaken the task of setting up a file of all local and state societies, and isolated members. Now, it will be impossible for me to secure, by myself, all the information necessary; therefore I am asking the cooperation of every Berean in the land.

Within the next two weeks, the secretary of each society of which I have record will receive a letter requesting information to complete our files. That our national work may progress; it is essential that all information requested be secured. I am taking this opportunity to ask each member of every local Berean society to co-operate fully with the secretary of his society in securing this information.

If any society fails to receive the above-mentioned letter within the next two weeks, will the secretary of that society please send me a card giving the name of his society and his name and address so I may contact him.

As soon as our files are completed, we will be able to learn where societies might be organized and where work is needed to stimulate interest. Most of all, the files will help our home study committees, correspondence committees, field man, Berean page editor, and secretary to

contact societies and individual members when necessary. This is important work. Let's do it together!

### Los Angeles Berean Business Meeting

The annual business meeting of the Los Angeles, Calif., Berean Society was conducted September 30, at the home of Mr. and Mrs. G. E. Marsh, 230 West 103rd Street. A new constitution, having been presented and discussed at a previous meeting, was adopted in short order, and the new officers were elected as follows: president, Dr. S. P. Meyers; vice president, Mrs. G. E. Marsh; and secretary-treasurer, Mrs. Emma C. Railsback.

Meetings are held each Wednesday night at the homes of members, with an average attendance of eighteen.

### Conscience, Awake!

Can you answer the following questions with a clear conscience?

Are you a member of the Dollar-a-Month Club which will support a Berean Sunday school field man? Have you contributed a penny-a-letter (of your name) to the Berean funds?

Are you replying promptly to all requests? Are you up to date in forwarding reports?

Are you remembering your local boys in the armed services by sending them a steady stream of correspondence?

### Minnesota State Berean Conference

The program of the Minnesota State Berean Conference, which convened at Saint Cloud, October 17, 1942, was as follows:

Afternoon—Bible Quizz conducted by Stanley Ross, with Lorraine Gaspar and Frank Johnson as scorekeepers.

Evening—Prelude, "Onward Christian Soldiers," Stanley Ross, leader; song service, Carlton Hoskins; solo, Gloria Brown; reading, Lois Randall; prayer; clarinet solo, Vivian Johnson; quartette, Coulter girls; Scripture reading, Frank Johnson; special number, Saint Cloud; solo, Roselin Fredlund; announcements and collectieon; sermon, John Denchfield.

Lorraine Gaspar, Secretary.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Oct. 30 - Nov. 1.—California Conference at Los Angeles.

## LOUISIANA CHURCH NOTES

The Dorcas Society of the Happy Woods Church of God recently painted the floor of the church, buying the paint and doing most of the painting. The floor looks much brighter now.

Mr. and Mrs. Charles Kron of Lubbock, Texas, recently spent a few days with her parents, Mr. and Mrs. Sam Richardson. Mr. Kron is a sergeant in the air corps technical service.

Also home on furlough the past few weeks were Vernon and Elmer Lobell.

Since we last sent a report to The Herald, Carroll Hutchinson of Blood River and Martin Bottolf of Happy Woods have been inducted into the army, and Bobby Landry into the navy air corps. Harry Goekler, Pastor.

## TABORVILLE, MISSOURI

A little town situated on the banks of the Osage River had the privilege of having the gospel message of salvation preached in it by Bro. J. W. Williams. The meeting began October 6 and closed October 16.

The attendance was good throughout the meeting, and all the people listened attentively. There were many school age children present, and each evening Bro. Williams gave them a Bible story preceding the regular service. These children enjoyed it so much that they brought other friends each evening.

The good seed has been sown, and we believe will at some future time bring forth fruit.

My sister and husband, Mr. and Mrs. Richard Logan, are the only ones of our faith at this place. Any time any of our church workers pass this way, they would be glad to have them stop with them. My sister has been doing some missionary work among her neighbors by handing out tracts and The Restitution Herald. Ida Vogel.

Send The Restitution Herald to your friends. Trial subscriptions—nine months for \$1.00.

## EVANGELISM

Pennellwood Berean Society Missionary Fund	\$10.00
Leora Spindler	2.00
Delta, Ohio, Bereans	28.00
Mr. & Mrs. Roscoe Dunbar	50.00
Mrs. Lela Drake	1.00
Gospel Gleaners Class (Brush Creek)	3.00
Wayne Yows	1.00
Mrs. Emma Coleman	3.00
Clarence Bunch	2.00
Mrs. L. A. Sullivan	2.00
Mr. & Mrs. Will Lawrence	5.00
Mr. & Mrs. Claude L. Davis	6.00

## MINISTERS' FUND

Previously reported	\$1,443.71
Pennellwood Berean Society Missionary Fund	10.00
White City Park	2.00
Macomb, Ill., S. S.	2.86
Tempe, Ariz., S. S.	1.93
Mr. & Mrs. Lorrin Gainey	5.00
Total	\$1,465.50

## OREGON BIBLE COLLEGE NEWS

Friday night, October 16, the Oregon Church of God entertained the students at the Students' Home. Everyone had a grand time playing musical games. The party was also a surprise reception for Bro. and Sr. Vivian Kirkpatrick. The church gave them an end table and the School presented them with a bookcase.

Three of the boys were away preaching over the weekend. Terry Ferrell accompanied Sr. Orpha LeMasurier to the Minnesota Conference last Wednesday, returning on Monday. Paul Williams went to Gladbrook, Iowa, and Richard Parish substituted for Bro. F. L. Austin at South Bend, Ind.

We now have some new books in the library. Sr. Leota Hanson gave us a set of Harvard classics, fifty volumes in all. We also have a set of 1940 Encyclopedia Britannica, for our use until Bro. Paul Hatch is permanently settled again. We are very thankful for the use of these books.

Yesterday, "Mom" Brewer, Orpha LeMasurier, and Bro. S. E. Magaw went to Rockford to purchase a refrigerator. They found and bought an eight-foot refrigerator of a popular make. The present fund was not sufficient, but since the opportunity to buy a refrigerator does not come every day, the treasurer expanded the fund, hoping it would not be entirely forgotten. The students are rejoicing for this luxury and are thankful to the ones who have contributed to the refrigerator fund.

This is the end of the first six weeks of school, so examinations are keeping us busy. Hazel Burk, Reporter.

## ADAMS - RICHARDSON

In a simple home ceremony, Edward Richardson and Inez Adams were married Saturday night, October 17, in the presence of the immediate family.

The groom is a member of the Blood River Church of God and is a faithful attendant at all services. The bride is not a member of the church but attends regularly. We pray God's richest blessings, both material and spiritual, to be with this young couple as they begin life's journey together.

Harry Goekler.

## MARY ANN EASTMAN

Mary Ann Eastman was born in Pelham Township in 1845, and died at the home of her daughter, Mrs. Frank Brodin, Toronto, Ont., on Wednesday, September 16. The funeral was held the following Friday at the home of Sr. Ida Eastman, Fenwick, Ont., burial being in Fonthill cemetery.

Mrs. Eastman was the mother-in-law of Sr. Ida Eastman, who has attended General Conference for so many years. Although Mrs. Eastman was a member of the United Church of Canada, she was a believer in the doctrines of the Church of God. The funeral service was conducted by the writer with the coming of Christ and the resurrection as subject material for the talk. C. E. Randall.

## HERALD RECEIPTS

J. F. Carpenter; Mrs. Pearl Smith; C. B. Elliott; Arthur Otto; Mrs. Will Scott; Mrs. Ethel Weaver; Fred Pensyl; Mrs. Ed Tomlin; Leora Spindler; Gospel Gleaners Class, Brush Creek, Ohio (for others); Mrs. Ethel Manken; Mrs. Fred Austin; J. W. Dickinson; Wayne Yows (self & another); M. Stephenson; Lottie E. Young; Mrs. Effie Hess; Mrs. E. E. Knott; Mrs. Emma Coleman; Hattie Gearhart; Ruth Anderson; Mae Magnus; Roscoe Finney; Mrs. Alice Chase (for another); Linford Moore (for another); Mrs. Mary Walden; Mrs. Amy Weaver; E. C. James.

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## GOLDEN RULE HOME

O'Byrne Estate	\$17.15
A Friend	2.25

## NATIONAL BIBLE INSTITUTION

Leonard Pelton	\$ 5.00
Mr. & Mrs. Vivian Magaw	5.00
Lottie E. Young	5.00
Mr. & Mrs. Delos Andrew	2.00
Mr. & Mrs. George J. Rahn	25.00
Mrs. Amy V. Weaver	100.00

## Gleanings From the Field

"The field is the world."—Jesus.

Fifty years ago: a newspaper in Blair, Nebr., reported: "The soul sleepers tent meeting has been running the past week or ten days in Dexterville, with very little noise"—to which, in reporting, Sr. M. D. Newell says, "Bro. Almus Adams and Dr. J. M. Prime were the parties holding the tent meeting."

Srs. Leota B. Hanson and Vertie Sitler, both of 5439 Ohio St., Chicago, were recent visitors at the South Bend, Ind., Hope Chapel services.

Sr. C. N. Tyhurst, Rt. 1, Martinsville, Ill., has been reading The Restitution Herald since its first issue, October 12, 1911.

"I want you to know I find much comfort in the articles in your paper, and they help me much in my study of the Bible."—E. C. James, 202 Bailey St., San Souci, Greenville, S. C.

Send The Restitution Herald to your friends.

Bro. and Sr. Joe D. Lawrence, 2216 N. 51 St., Omaha, Nebr., announce the marriage of their daughter Verneille to Jack Brown, Niagara Falls, N. Y., October 18, 1942.

He guessed it: "I see by the last issue that you have been compelled to do considerable of the writing for that number. Evidently you are short of copy."—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

## Christian Nurture in the Home

By. H. A. Sheets

God made the family the fundamental unit of organized mankind. Herein the children were to be reared under influences of love and devotion. Here they were to learn the difference between right and wrong and grow into God-fearing men and women.

### Home Environment

It is commonly thought that man is born with a conscience which is really the voice of God warning against evil and exhorting to good. This is not the case. A child is born a neutral entity, without knowledge of sin or virtue. This knowledge is acquired by direct teaching or is unconsciously absorbed from the conduct of those about him. His conscience is in direct ratio to the godliness of his environment. A child is no machine, but a wonderful composite of body and soul which absorbs ideas as butter absorbs odors. The primary function of the home is to furnish the proper environment for the child.

God directs that His laws should be taught diligently in the home, when out walking, and when resting. Parents who refer to God and His ways with reverence and devotion will create those same qualities in their children.

Constant reference to God's blessings will cause the child to notice them. The wonders of nature can impress the child with the wisdom of a Supreme Being, and teach that there is a God.

### Appeal Through the Eyes

God commanded public display of His laws in written form. This is a powerful force. If it were not, we would not have so many road signs. Carnal man has learned to use this medium to make money: we should continue its use to make Christians.

Biographies of great men usually reveal the influence exerted upon them by some motto displayed upon bedroom or office wall. These impress their messages at sober moments when values are better evaluated. God first taught this method of subtle, but valuable, inspiration. We would do well to retain the practice today.

### It's Your Duty

"When thy son asketh thee"—tell him to be quiet while you read the paper or listen to the radio. This was not God's plan. The best time to teach a child is when he wants to know. Explain and teach carefully. The simplest question of the child is big and serious to him. Treat it as important, and he will come to you again in confidence. Thus a life may be built for God.

<b>OREGON BIBLE COLLEGE</b>	
Pennellwood Berean Society Missionary Fund	\$10.00
<hr/>	
<b>OREGON BIBLE COLLEGE Building Fund</b>	
Previously reported	\$2,369.48
Pennellwood Berean Society Missionary Fund	10.00
Roscoe Dunbar & Family	75.00
<hr/>	
Total	\$2,454.48

### 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.

Send The Restitution Herald to your friends. Trial subscriptions—nine months for \$1.00.

## 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 -----

# \$30,000 for the College Building Fund

Oregon Bible College, Oregon, Illinois, is in its fourth year of service. It has grown from six to fifteen students. Four graduates are now pastoring churches. It is time to prepare to build. Instructed by the last General Conference to "go ahead," the Board of Religious Education presents this plan to develop a Building Fund of \$30,000.

True, war restrictions make it impossible now to build, but the time is ripe to "count the cost" and to make preparation to build as soon as conditions permit. "Where there is no vision, the people perish." "Wist ye not that (we) must be about (our) Father's business?" "God loveth a cheerful giver."

Purchasing the blocks is not limited to individuals. Family groups, churches, Sunday schools, Berean classes, or conferences may buy any of the squares. Smaller contributions, also solicited, will be acknowledged weekly in THE RESTITUTION HERALD. Names of persons or groups contributing \$100.00 or more will be tabulated in the correct stone blocks.

Though no time limit is set for this money to become available, it is hoped that our brethren will show hearty appreciation of Oregon Bible College by immediately rallying to this cause. "Honour the Lord with thy substance . . . so shall thy barns be filled with plenty" (Proverbs 3:9, 10).

									?
									?
									\$5,000.00
								\$2,500.00	\$2,500.00
							\$1,500.00	\$1,500.00	\$1,500.00
						\$1,000.00	\$1,000.00	\$1,000.00	\$1,000.00
						Mr. & Mrs. E. C. Railsback			
				\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
				Mrs. Cora Pace					
			\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
		\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00
		\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
		Mr. & Mrs. A. Siple							
	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$5,000.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
C. Alan McLain	Vernon Nichols								

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, NOVEMBER 3, 1942

NUMBER 5

## “Unity of the Faith”

By Harvey U. Krogh, Jr.

*“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” (Ephesians 4:13).*

THE subject of “Unity of the Faith,” was given me for discussion at the ministerial meetings held in connection with our last General Conference. As a background for thought, reference was made to an article in THE RESTITUTION HERALD by Sister Verneille Lawrence concerning our difference of opinion on military service. The following questions were also suggested: “Have we failed to give our young people the backing they have a right to expect by not coming to a closer unity on matters of doctrine? How can we arrive at a unity of thought without hampering individual study and thought as is sometimes done by churches with set creeds that allow for no growth in study? Does Ephesians 4:11-13 imply that without unity we have failed to grow to the extent we should? Is over-study or under-study the basis of our failure to come to unity of thought?”

First, Sister Lawrence’s article was a challenge to the ministers and the whole church to be more unified on our stand concerning military service as well as other questions. In the article mentioned, another denomination was cited whose members are in perfect agreement on the subject of military service. Looking up the origin of that group, we find that one man was the founder and they have so strictly followed all of his teachings that they are still called by his first name. Fortunately, we have not followed the teachings of any one man, but are the product of our own study and that of many diligent students of years past. That, however, does not excuse us from our responsibility to the young people who are looking to us for leadership.

Now, for the first question: “Have we failed to give the young people the backing they have a right to expect by not coming to a closer unity on matters of doctrine?”

Evidently, we have not given all of them the backing they have expected in the question of military service. I think most of us have tried to train the young people to make their own decisions and trust in the Lord for guidance and strength. Since we are not agreed, it would seem that we

have done about all we could toward backing them in their decisions by providing the *conscientious objector forms* and putting forth every effort to help them hold to their convictions. Maybe some expect us to be in perfect agreement on every phase of the military question, but that is impossible. No doubt, we should have closer unity on all matters of teaching.

This leads us to the next question, “How can we arrive at a unity of thought without hampering individual study or thought as is



Harvey U. Krogh, Jr.

sometimes done by churches with set creeds that allow for no growth in study?” We can arrive at unity of thought only by thorough study. Ignorance does not necessarily mean there will be unity. However, it is very necessary to study the right things. Two people may each study their differences for the express purpose of changing the other, and there will never be unity. These same individuals may study deeper into subjects on which they agree until they become united in spirit, then their differences will become insignificant. I believe the Church of God is united sufficiently on the fundamental teachings, and if we will look at our differences in the light of their relative unimportance it will add to our unity.

Does Ephesians 4:11-13 imply that without unity we have failed to grow to the extent we should? The Lord “gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work (Please turn to page 6)

# 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

## Otto E. Dick's Optimism

Writing the Editor relative to the effort now being made to increase the *Building Fund* for Oregon Bible College to \$30,000.00, Otto E. Dick says: "I really have a great deal of faith that our people the nation over will respond favorably." Brother Dick, formerly president of the Indiana State Conference, now a member of the Board of Religious Education, is zealous to see the Church of God and its educational work press forward.

See the back page for complete information about the *Building Fund*, then, if you can, do your bit to justify Brother Dick's optimism.

## A Letter From James A. Patrick

Dear Syd:

You have asked me to state my reasons for my change of opinion in regard to Oregon Bible College.

Yes, I was opposed to it at first for two reasons:

(1) I was afraid that some of the students would regret, later, that they had not gone to an accredited college and obtained a degree, so that they could have continued their education anywhere. After observing the work of the school, however, I found that my judgment was wrong. Most, if not all, of the students could not have gone to any other school. Besides, we have to creep before we can walk. After careful observation, I have come to the conclusion that the students are getting as good if not better preparation for the work of our ministry than they could get anywhere else, and those that are able to go to an accredited college can do so if they wish.

(2) On this point my wife says I lack faith, but I remember what Dr. O. R. Jenks once told me about a minister in Minnesota who went out in evangelistic work and refused to accept any help from the Mission Board. He said he was going on his faith, but it wasn't long until he was back to the Board pleading for help.

God has had the church set in order to do evangelistic work, organize churches, and pastor them after they are started. If we do not recognize this, and go contrary to the Father's will, we need not expect Him to conform to our will. We must work according to His will.

Our churches are few and, in most cases, far between. As things stood when the School was started, I feared that young men would spend their time in preparation for the ministry and then be turned out with no work for them to do. This would be very discouraging. But since we have begun to evangelize on a considerable scale, that matter ought to be taken care of. And while we push our School, let us not forget to continue to evangelize.

May I turn aside from the subject under discussion? I want to plead with our ministers and other writers to send in articles for THE HERALD. You can evangelize this way in addition to your other work. The success of the paper depends largely upon you, and I am sure that you want the paper to be a success. The editor is not supposed to write articles, other than editorials. He has enough to do without writing articles for the paper. Your official board elected him editor, now stand by him.

You may ask me, "Why don't you write more?" That question is easily answered. I have not been physically able to write. I would write more if I could.

Yours in the Master's service,

James A. Patrick.

## Winning People for Christ

To win people for Christ, one must "put his hand to the plough" (Luke 9:62), making himself "servant unto all, that (he) might gain the more" (1 Cor. 9:19). More, the servant's "hand to the plough" must be most voluntary and natural; service born of coaxing or a mere sense of duty makes few, if any, converts to Jesus whose joy was service. "Every creature" is a prospect, and to "every creature" you, the minister, are sent. A Peter or a Matthew may need personal contact and appeal. Humility is priceless. Truthful, sincere, and positive preaching are requisites for truthful, sincere, and positive Christians. He who "has to preach" because it is 11:00 am., Sunday, may possibly find someone to "submit" to baptism—but neither is a convert of Christ's. Lukewarm preaching makes cold listeners—the janitor is not always to blame! Be "fervent." Let none guess your mission; tell your mission!—then *fish and catch*. Said Solomon: "He that winneth souls is wise."



# Jesus' Parabolic Sermon to Pharisees

By J. W. McLain

THIS article is prepared in response to a recent request for information on the Parable of the Unjust Steward.

Parables of the Unjust Steward, the Rich Man and Lazarus, the Lost Sheep, the Lost Coin, and the Prodigal Son are all parts of one complete sermon which Jesus delivered to the Pharisees because of their lack of compassion for the sinner and unfaithfulness in preaching the gospel. None of these parables can be correctly understood apart from the circumstances of the occasion which prompted Jesus to speak them. Perhaps the most abused portion of Scripture is the Parable of the Rich Man and Lazarus, as it is taken from the context of the sermon and used to defend many questionable doctrines. The complete text of the sermon is found in the whole chapters of Luke 15 and 16.

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying . . ." The common interpretation that Jesus was dealing with Gentiles and that the Jews complained is very far from the truth. Seldom did Jesus have any dealings with the Gentiles. He said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). The gospel work did not turn publicly to the Gentiles until after Jesus ascension, when Peter received the vision that led him to Caesarea and to the house of Cornelius. After this, Paul became the great Apostle to the Gentiles. We must conclude in the light of the Parable of the Lost Sheep and other internal evidences, that both the publicans and sinners and the Pharisees were of the same house of Israel. Jesus was dealing with the lost sheep of the house of Israel. They were outcast by the stringent laws of the Temple at Jerusalem. The Pharisees themselves were the leaders of the Temple who were most strict in denying to these poor unfortunates the opportunity to serve God at the Temple.

There is one prevailing truth in each portion of the sermon. Jesus showed God's love for the contrite, repentant sinner, but His entire disregard of those who esteem themselves righteous and feel no need of repentance. He revealed the reversed positions of repentant sinners and self-righteous ones in the final judgment. He revealed the unfaithfulness to trust, lack of compassion, and selfishness of the self-righteous Pharisees.

In the Parable of the Lost Sheep, we should note that the ninety and nine are the self-righteous who feel no need of repentance. They are left in the wilderness which is a

type of being without the promise of God. Jesus neglected back-slapping, condescending praise of the leading churchmen of that day and gave His time and attention to the hungry and outcast. The lost sheep may be visualized in the protecting embrace of the Shepherd through repentance, but the Pharisees as being yet in the wilderness.

The Parable of the Lost Coin teaches the same truth, but emphasizes the rejoicing that should be on everyone's part when a sinner has been converted to God. The angels rejoiced, but the Pharisees were more "devout." It angered them that any minister should defile himself by laboring among the lost, the untouchable sinners.

The Prodigal Son is the picture of a Jewish son who entered into every hurtful lust and who fell to the depths of degradation and despair. That he would be willing to eat what the hogs had left placed him in the category of the most defiled as far as the Pharisaical mind was concerned. It would be unthinkable for a Pharisee to receive again into fellowship one who had fallen so low, but Jesus showed the mercy of God as the father who went out in the way to meet the repentant, returning son. The estate of the returned son was far above the expectation of his contrite and repentant heart; it was above that of the son who stayed at home and esteemed himself highly for having done so. We see in the son who stayed at home the Pharisee who boasted that he was of the seed of Abraham and needed no man to set him free. Instead of rejoicing that his brother had been found, he resented his return and the father's joy. Jesus here showed the mercy of God as compared to the self-righteousness of the Pharisee.

The Parable of the Unjust Steward seemingly is entirely unrelated to preceding Scripture, but when we realize that Jesus was faithfully doing what the Pharisees long should have done in preaching the gospel to the lost, we can understand how very ably He indicated to them their loss of position as stewards in the household of God. Knowing their hearts, Jesus understood that they realized that with His advent they were unprepared and untrue and would be rejected. He showed them as compromising their trust with the praise of men and with worldliness. How often we compromise the service of God with worldliness to make it popular! The Parable is very well interpreted by verse 15, which says, "He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is (Please turn to page 11)

# Homicide Case Number One

By J. R. LeCrone

HOW the hearts of Adam and his wife Eve must have ached when their first-born son became a murderer! Nor could they find comfort in the thought that they themselves had set an example of unselfish obedience to the commands of God. By yielding to the lust of the flesh and eating of the forbidden fruit, they had forced God to separate them from the tree of life and had been deprived of their home in the Garden of Eden. Now their first-born, yielding to another of the fleshly lusts, had, in a fit of jealous rage, slain his younger brother. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Let us for a few moments examine the Scriptural record of this tragedy, with a view to discovering the lessons that may be contained therein for us. "Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground" (Gen. 4:1,2). The elder son became a farmer, but the younger was a herdsman.

That both boys had been taught that they had an obligation to return to God in the form of offerings, a portion of the blessings that He had bestowed upon them, seems beyond doubt. "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect" (vv. 3-5).

Just why God accepted one offering but rejected the other, the Record does not state. We do find, however, clues which give strong evidence that God had given certain rules for such offerings which Abel observed but which Cain chose to ignore. Of Cain the Bible says simply, "Cain brought of the fruit of the ground an offering unto the Lord." Abel, however, "brought of the *firstlings* of his flock and of the *fat* (fattest, Bullinger) thereof."

The writer had always assumed that Abel's offering was accepted and Cain's rejected because Abel offered the life of an animal in atonement for sin while Cain disregarded this principle and offered vegetable matter. Accordingly, we were somewhat surprised in the course of our studies to learn that the word here translated "offering" is not the Hebrew word *chattaah*, which was used of a sin offering requiring the shedding of blood, but rather *minchah*, which Bullinger defines as "the meal offering; a present as such." The *minchah* might be a sacrifice either with or

without the shedding of blood. Both were equally proper. This discovery caused us to seek for another explanation of God's reasons for accepting Abel's offering and rejecting that of Cain.

If we assume that the principles God set forth in Numbers 18:12, 13 and in Deuteronomy 15:19, 21 were already in force, the matter becomes more comprehensible. The first mentioned reference speaks of "all the *best* of the oil, and all the *best* of the wine, and of the wheat, the *first-fruits* of them which they shall offer unto the Lord . . . and whatsoever is first ripe in the land." In the latter reference, we read: "All the *firstling* males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God. . . . And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt *not* sacrifice it unto the Lord thy God."

Abel is definitely stated to have brought of the *firstlings* the *fat* of his flock. Cain's offering was merely an offering and is not stated to have been either the first fruits of his husbandry or the best that he had. Could it be possible that Cain kept the first and best for himself and offered to God that which came later or was of inferior quality?

These offerings were made to God as Jehovah, the covenant maker—God as "landlord," if you please. Abel made his offering according to the covenant, but Cain substituted his own way. Man's substitutions are never acceptable to God.

"Cain was very wroth, and his countenance fell."

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" (Gen. 4:5-7).

When Cain became angry because of the apparent favoritism shown his brother Abel, God patiently remonstrated with him, assuring him that if he did well (kept the covenant), he would be accepted, and pointed out that if he had erred, sin (a sin offering) was at hand whereby he might receive atonement. The Hebrew word translated "sin" in verse 7 is *chata*, and is several times translated "sin offering" in the Old Testament. It is here used in the masculine gender and more literally translated would read, "At the entrance (a male) is lying, a sin offering." God was speaking of this male lamb for an offering when He said to Cain, "Unto thee shall be his desire, and thou shalt rule over him." Because Cain had sinned in offering his *minchah* (gift offering), God advised him

that he could receive atonement and become reconciled to Himself by offering a *chata* (sin offering).

"Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (v. 8). Still sullen and resentful, Cain lured his more righteous brother into the field and slew him. He may have felt that in thus destroying God's "pet" and getting rid of the one with whom he compared so unfavorably, he himself would appear more righteous. Possibly he sought to avenge himself upon God through Abel whom God loved. Or, maybe he just could not stand to have another more favored than himself. Whatever his motive, he permitted his wrath to blind him to one important fact: it was not God nor yet Abel who needed changing, but Cain. God in His kindness had assured him that if he would repent and make a sin offering, he, too, would be accepted. Cain, however, was too proud or wrathily thus to humble himself. He vented his anger upon his brother and became history's first murderer.

"The Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (v. 9.) Though he had killed his brother, Cain was quick when called into the presence of God to disclaim any responsibility for the disappearance of his brother.

God was not deceived by Cain's innocent air, nor was He slow in fixing responsibility and pronouncing sentence. He said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth" (vv. 10-12).

Thus, early in man's existence, did God demonstrate that His favor was to be bestowed upon those who would obey Him. For man to try to gain God's favor by seeking to discredit or destroy his brother was proved to be worse than useless. God pronounced a curse upon the first man who ever tried it. The only way by which that favor may be secured is for man himself to repent and be reconciled to God.

How well has mankind learned this lesson? How much has he taken it to heart? To know, we have only to observe the warfare in every part of the world today, a warfare brought about by some nations, moved with jealousy, trying to obtain by force the blessings that God has bestowed upon other nations. God will no more bless their killing and plundering than He did Cain's.

We do not, however, expect that the world will read or be swayed by Cain's experience. Of the Christian world, we expect better things. Surely, no Christian would think of offering God less than the best—the first fruits of his farm, the fattest of his flock, the first tenth of his income,

or his very best effort in service. Certainly, no one who has been recipient of the blessings provided by the Father when He sacrificed His only begotten Son in atonement for our sins, would ever withhold the best for himself, offering to God only that which is left after his own desires have been satisfied! That would be to classify himself with Cain!

Would a child of God become jealous of a brother of lesser means than himself who seems to be blessed far out of proportion to the amount he contributes to the Lord's work? It often happens that the poorer brother contributes the best that he has while his more wealthy brother, though he could offer much more, brings only that which he himself does not need—that which is left after his own desires have been satisfied. Sometimes the situation is reversed and the man of little means is content to let the brother with more worldly goods make all the sacrifices "because he can better afford it."

Jesus made it clear that "unto whomsoever much is given, of him shall much be required" (Luke 12:48). In the Parable of the Widow's Mite, He made it equally clear that the poor man who gives of that which he needs for himself has given more in God's sight than the one who gives much more at no personal sacrifice.

When Christians permit their resentment over the fact that others, apparently no more worthy than themselves, seem to be blessed above them to grow, they are following the lead of Cain. Then, too, when that resentment develops into a hatred which leads them to try to discredit or destroy brothers or sisters by means of insinuations, slander, or outright lies, they have joined the list of murderers which Cain heads. "Whosoever hateth his brother is a murderer" (1 John 3:15).

The true Christian will rejoice in his brother's blessing, for he knows that "God is no respecter of persons," and that the fact that his brother is blessed above himself is not the result of unmerited favoritism on the part of God, nor yet of unrighteous conniving on the part of his brother. He will seek to attain a higher spiritual level in his own life, knowing full well that a righteous God will reward his efforts with increased spiritual blessings.

"This is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:11, 12).

The experience of Cain and Abel should seem particularly poignant to us as we approach the Thanksgiving season. We will be counting our blessings and bringing to God gift offerings in demonstration of our appreciation of them. If we follow the example of righteous Abel, those offerings will be the first fruits, the best that we have. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which (Please turn to page 11)

## "UNITY OF THE FAITH"

(Continued from front page)

of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Sometimes the word "faith" is used for the doctrine or teaching which develops faith, but as it is used here we believe it refers to our mutual confidence in God. Of course, this confidence is born of proper study and application of the Scriptures, but there can be a mutual confidence without perfect harmony in every detail of teaching.

In 1 Peter 3:8, we are admonished, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." In Romans 12:16, we read, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." In Philippians 2:2, 3, Paul said, "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." When we read the contexts of these scriptures, we find them speaking of the loving attitude we ought to have toward one another and our oneness for Christ. The whole thought might be contained in the three words, "unity of purpose." As an example, a man and his wife may disagree on many minor questions, yet theirs be an ideal, happy union because of strong unity of spirit and purpose.

The oneness of confidence and the oneness in the knowledge of the Son of God is to be the direction of our growth. The better we come to know the Son of God, the closer will be our fellowship with Him and with one another. If we are not progressing toward that unity, we are not growing as we should.

The last question, "Is over-study or under-study the basis of our failure to come to a unity of thought?" It seems that lack of unity might come from over-study of differences and under-study of truths that would bind together in love and mutual confidence in God.

Concerning unity in doctrinal details, there is a denomination which claims to fellowship anyone who professes to be a Christian. Their thought is this: "If we can develop the unity of the Spirit and together study the Word, we will eventually agree on the doctrines." They do not compromise with what they consider to be untruth. Their theory may work out to a certain extent, and there are a few texts that uphold their thought. Paul admonished the Ephesians, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

This is thorough instruction in unity. There is nothing that will unify people more than lowliness, meekness, longsuffering, and forbearance in love. Paul had "great conflict" for the brethren, "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding" (Col. 2:2).

There are two ways for a body of believers to have unity of thought. The first, which we cannot consider, is to have a single teacher who does all of the thinking for the group. The second, is to put more emphasis on the devotional side of our teaching, that is, stress love of God and love for one another. We do not wish to "soft pedal" important teachings, but since unity is necessary for growth we must direct more of our thought to the things that bind us together in love and nourish us for growth.

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## AGAINST A THORN

(2 Corinthians 12:7-9)

"Once I heard a song of sweetness,  
As it cleft the morning air,  
Sounding in its blest completeness,  
Like a tender, pleading prayer;  
And I sought to find the singer,  
Whence the wondrous song was borne;  
(And I found a bird, sore wounded,  
Pinioned by a cruel thorn).  
  
"I have seen a soul in sadness,  
While its wings with pain were furl'd,  
Giving hope and cheer and gladness  
That should bless a weeping world;  
And I knew that life of sweetness,  
Was of pain and sorrow borne,  
(And a stricken soul was singing,  
With its heart against a thorn).  
  
"Ye are told of One who loved you,  
Of a Saviour crucified,  
Ye are told of nails that pinioned,  
And a spear that pierced His side,  
Ye are told of cruel scourging,  
Of a Saviour bearing scorn,  
(And He died for your salvation,  
With His brow against a thorn).  
  
"Ye 'are not above the Master.'  
Will you breathe a sweet refrain?  
And His grace will be sufficient,  
When your heart is pierced with pain.  
Will you live to bless His loved ones,  
Tho' your life be bruised and torn,  
(Like the bird that sang so sweetly,  
With its heart against a thorn)?"

—Selected by Mrs. G. H. Loudenslager.

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13	"Go Ye" .....	Editorial	35	Look Into the Water .....	Editorial
5	Growing in Christ .....	Lois Randall BP	44	Love .....	Ruth Pearson BP
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22	Haggai, the Temple Builder .....	Francis E. Burnett*	40	Major in the Things That Matter .....	Mary Richardson BP
13	Happy New Year .....	Editorial	48	Making the Choice .....	Mary Richardson BP
26	Have You? .....	Frances Munshaw BP	10	"Male or Female" .....	Editorial
1	Have You Heard? .....	D. G. Harvey	13	Map of the Near and Central East .....	
4	Hear and Obey God's Word .....	Mary Richardson BP	14	Marvelous Works .....	C. E. Randall
1	Heart of the Gospel .....	Arlen Marsh	33	"Meat in Due Season" .....	Editorial
30	Heirs With Christ .....	Terry Ferrell	47	Ministers in Attendance at General Conference (picture) .....	
27	"He Is Risen" .....	James A. Patrick	23	Missions of Our Church (Missouri) .....	13 Brethren*
50	Helping Your Preacher .....	Editorial	46	Minutes of Our 1941 General Conference .....	Sydney E. Magaw
48	He Shall Be Like a Tree .....	C. Alan McLain	29	Miracles .....	Arthur G. Young*
34	"He Was Moved With Compassion" .....	Editorial	9	Modernistic Interjections .....	C. R. Randall BP
11	Historic Rendezvous .....	Arlen Marsh	35	More .....	Evan Knodle BE
11	Hold Fast .....	H. H. Hawkins*	48	More and Brighter Lights .....	Hazel Reed
6	Home Sweet Home .....	Editorial	13	Morpheus Is Here! .....	Arlen Marsh BP
11	Honest When It Hurts .....	Editorial	43	Mottoes .....	Gerald L. Cooper BP
1	How Do You Treat Yourself? .....	Mary Richardson	51	Mr. Sunday Stayathome .....	
5	How May We Prepare for a Home in God's .....		14	My All (poem) .....	Iris Hall
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51	How Shall They Hear? .....	C. E. Lapp	23	"My Redeemer Liveth" .....	Grace Lent
43	How You May Help .....	Editorial	19	Mysterious Melchizedek .....	F. E. Siple*
12	"I Bring You Good Tidings" .....	Paul M. Hatch	18	Nebuchadnezzar's Other Dream .....	Gerald L. Cooper
17	If Wishes Were Horses .....	Ruth V. Gesin BP	25	Necessity of Unity .....	C. Alan McLain
20	If You Are, You Will .....	Evan Knodle BE	9	Neither Surprised Nor Disappointed .....	Editorial
48	"I Kill and I Make Alive" .....	Editorial	34	Never an Immortal Spirit .....	Lottie E. Young
17	Implications of God's Three Textbooks .....	David Blyth	30	New Jerusalem Descending .....	Alfred Anthon
27	Importance of Christ's Resurrection .....	C. E. Randall	17	New Jerusalem, the City of God .....	E. O. Stewart
33	Indestructible .....	Evan Knodle BE	42	New Life at Eden Valley, Minnesota (picture) .....	
8	"In Every Thing Give Thanks" .....	L. E. Conner	37	New Members at Southlawn Park (picture) .....	
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44	Inheritance .....	Iris Hall BP	40	Next Week's Herald .....	Editorial
41	In Light or in Darkness .....	Virginia Smith BP	2	Nobody Cares .....	Verna Thayer*
25	Inspired Word .....	Orris Mills	43	No Man in Heaven .....	Edwin Smith
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2	"In Such an Hour As Ye Think Not" .....	Editorial	24	No Resurrection—No Life .....	C. E. Randall
19	Insurance in Christ .....	Delos Andrew	17	No Sorrow There (poem) .....	Rufus A. Curtis
46	Introduction .....	Editorial	26	Not a Thing .....	Evan Knodle BE
2	Isaiah, Jesus, and Paul Agree .....	Editorial	22	"Not Slothful in Business" .....	Editorial
30	Isaiah and Lindbergh .....	Editorial	8	November (poem) .....	Edith A. Burche'l
5	Is Pleasure a Problem? .....	Robert Hardesty BP			
43	Israel, a Mighty Nation .....	Mrs. H. H. Hawkins*	33	O Christian, Keep Thy Trust .....	Barbara Fish
5	Israel Restored (2 parts) .....	Sadie Skeels	8	Offer Unto God Thanksgiving .....	Editorial
38	Is the Soul Immortal? .....	James A. Patrick	20	Of the World? .....	Vivian Kirkpatrick BP
11	Is Your Name Written There? .....	Editorial	2	Of Two Evils, Choose the Lesser .....	Editorial
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15	It's the Quality .....	Arlen Marsh	32	Origin of Infant Baptism .....	C. E. Randall
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25	Juggle a Bit, Pins .....	Evan Knodle BE			
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13	Just One Apiece and "Morph" Is Licked .....	Evan Knodle BE			

\* Indicates picture accompanies article.

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 40 Patterns ..... Lorraine Gaspar BP  
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 26 Restoration of Judah and Israel ..... W. G. Moffet\*  
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 17 Revive Us Again ..... R. M. Abbott

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 40 Scenery, Too ..... Editorial  
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 46 Seven All-Jewish Towns in Palestine ..... Editorial  
 47 Shall We Get Rid of the Jews? ..... Harvey Krogh, Jr.  
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 8 Shalt Thou Kill? ..... Orris Mills BP  
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 23 Signs of the Times ..... Sydney E. Magaw  
 18 Sinai or Jerusalem ..... A. Nichols  
 14 S. J. Lindsay's Republished Tract ..... Editorial  
 41 Slightly Different Preparation ..... Evan Knodle BE  
 50 So Little Will Help So Much ..... Evan Knodle BE  
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 19 Some Things Don't Change ..... Mary Richardson BP  
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 11 Sound Doctrine ..... Ben Carpenter  
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 15 Speak No Evil ..... Eunice Zollinger BP  
 33 Specializing in Fundamentals ..... Charlotte Rahn BP  
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 30 Straight From the Shoulder (Oregon Church picture) ..... Editor  
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 25 Students at the Training School (picture)  
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11 Tacks! Tracks! Tracts! ..... Evan Knodle BE  
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32 Thank You, Brother Dielman ..... Editorial  
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 25 The Bible Training School (picture)  
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 25 The Book of Joel ..... Ellsworth Routsen  
 35 The Book of Revelation Revealed (4 parts) ..... J. W. McLain  
 44 The Bride of Christ ..... S. J. Lindsay\*  
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 18 The Broad View ..... Arlen Marsh BP  
 3 The Catholics Once Immersed ..... Editorial  
 29 The Causes of Wars ..... Hurbert B. Choat  
 47 The Challenge of the Day ..... Richard Smith  
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 15 The China Inland Mission and the Person of Christ ..... R. H. Judd  
 12 The Christmas Spirit ..... S. J. Lindsay  
 10 The Church of God Ministers ..... Editorial  
 44 The Church of God, Tempe, Ariz. (ch. picture) ..... S. J. Lindsay  
 7 The Darkest Hour ..... Mrs. Verna Stine BP  
 6 The Days of Your Campaign ..... Editorial  
 43 The Doctrine of Baptism ..... Harvey Krogh, Jr.  
 3 The Duty of Giving ..... G. M. Siple  
 42 The Echo Fadeth ..... Evan Knodle BE  
 29 The Family Name ..... Orris Mills  
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 50 The Garden of Eden ..... Editorial (Cartoon)  
 12 The Gift in the Manger ..... Mary Richardson  
 7 The God of This World ..... Mrs. Willis McClelland  
 20 The God We Serve ..... G. E. Marsh\*  
 34 The Golden Age ..... Florence E. Tuttle  
 4 The Golden Rule Home Bank ..... Sydney E. Magaw  
 10 The Good Shepherd ..... Francis Burnett  
 34 The Gospel Team ..... Mrs. Elmo Gaspar BP  
 49 The Great Day of Wrath ..... Lyle Rankin  
 41 The Greatest Show on Earth ..... Timothy Pearson  
 22 The Heart's Guest ..... J. R. LeCrone  
 41 The Holy Bible (poem) ..... Vernis Wolfe  
 10 The House of Many Mansions ..... S. J. Lindsay  
 3 The Illinois Evangelist, also in following: 7, 11,  
 15, 19, 24, 28, 35, 41, 47 ..... C. E. Lapp & J. M. Watkins  
 21 The Indiana Conference (with conf. picture) ..... Otto E. Dick  
 36 The Jew ..... Selected  
 14 The Kingdom at Hand ..... Alta King  
 5 The Kingdom of God ..... James A. Patrick  
 4 The Kingdom of Heaven ..... H. B. Hathaway\*  
 14 The Kingdom of Jesus Christ ..... E. O. Stewart  
 12 The Last Christmas (poem) ..... G. E. Marsh  
 24 The Law of Righteousness (2 parts) ..... H. J. Prosser  
 50 The Law of the Harvest ..... J. R. LeCrone\*  
 43 The Law of the Nazarite ..... Harold Hardesty  
 40 The Life and Prophecies of Micah ..... C. Alan McLain  
 9 The Light of the Tabernacle ..... C. E. Randall  
 16 "The Lord Ordained" ..... Editorial  
 30 "The Lord Ordained" ..... Editorial  
 4 The Lord's Throne ..... T. A. Drinkard  
 27 The Man From Galilee (poem) ..... Mae Nedrow  
 42 The Man Who Sought Jesus ..... C. Alan McLain\*  
 40 The Master Is Coming (selected) ..... Chesta Fulmer  
 46 The Meeting Was Called to Order ..... Berean Page  
 20 The Messianic Covenant ..... James A. Patrick  
 4 The Michigan Evangelist ..... Vivian Kirkpatrick  
 10 The Ministers' Fund ..... Editorial  
 21 The Miracle of the Word ..... Norman J. Macleod  
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 45 The "Mysteries" of the Bible ..... R. H. Judd  
 50 The Nature of God ..... Mabel Lindsay  
 16 The Nature of God's Third Great Text-  
 book, Man ..... David D. Blyth  
 49 The Nature of Man ..... Arthur G. Young\*  
 5 The New Church of God at Koszta, Iowa (church  
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 31 The New Creature ..... Sadie Skeels  
 33 The New Tract Project ..... James M. Watkins  
 30 The New World Order (2 parts) ..... Arthur G. Young  
 21 The Ohio Page ..... Harvey Krogh, Jr.  
 39 The Orpha Sanford Relief Memorial ..... Editorial  
 8 The Other Solution ..... Evan Knodle BE

\* Indicates picture accompanies article.



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45	The Purpose .....	Betty Luper BP	14	Use the Slot .....	Editorial
21	The Purpose of God .....	G. E. Marsh	28	Victory Through Christ .....	Catharine Davis
41	The Purposes of Prayer .....	Virginia Smith	29	"Wake Up the Mighty Men" .....	Editorial
10	The Rechabites .....	Gerald L. Cooper	22	Warning .....	Arlen Marsh
27	The Resurrected Christ .....	Mary Richardson	50	Was Christ a Pacifist? .....	Harvey Krogh, Jr.
27	The Resurrection of Christ .....	Lyle Rankin	32	Was Christ, Too, Responsible? .....	Editorial
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6	The Sabbath (also in tract form) .....	S. J. Lindsay	43	We Like It, Too .....	Editorial
14	The School Looks Forward .....	Editorial	36	We Need More .....	Evan Knodle BE
49	The Schedule .....	Editorial	10	We Need the Help of Every Minister .....	Editorial
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6	The Sign of the Cross .....	C. E. Randall	9	We Thank God! .....	C. E. Lapp
37	The Sins of Abraham .....	Terry Ferrell	26	What Did Jesus Say? .....	Harold Hardesty
30	The Sin of Pergamos .....	T. A. Drinkard	12	What Does Christmas Mean to You? .....	Lottie E. Young
39	The Southlawn Park Church of God (picture) .....	Editorial	36	"What God Hath Cleansed" .....	Sadie Skeels
38	The Spirit of Missions .....	Selected	37	What Is God's? .....	Vivian Kirkpatrick
32	The Situation in the East .....	Mrs. H. H. Kent*	8	What Is the Gospel? .....	S. J. Lindsay
16	The Spoil .....	Mae Nedrow	33	What Is the Soul? .....	R. H. Judd
28	The Springtime of Immortal Life .....	C. E. Randall	34	What Mother Thought on Mother's Day .....	Esta Starbuck BP
13	The Standards of Christ .....	Mae Nedrow	22	What! No Copy? .....	Evan Knodle BE
51	The Successful Christian .....	Mary Richardson	23	What Say the Scriptures About Clothing? .....	Grace Skinner
27	"The Suffering of This Present Time" .....	R. H. Judd	6	What Shall We Sing? .....	Mrs. Sue E. Stuart
6	The Suicide Torpedo .....	Editorial	37	What Should We Emphasize? .....	Otto E. Dick
26	The Summer Bible Training School .....	S. J. Lindsay*	28	"What Think Ye of Christ?" .....	Mae Magnus
32	The Summer Bible Training School .....	Harry A. Sheets*	11	What Tune Are You Carrying? .....	Mary Richardson BP
49	The Sunday School Convention .....	Esta L. Starbuck	42	What to Do .....	Evan Knodle BE
3	The Tabernacle .....	C. E. Randall	12	What We Would Have Without Christ .....	Grover Gordon
7	The Testimony of the Lord .....	C. E. Randall	19	When Brimstone Fell .....	Arlen Marsh
51	The Test of a Christian .....	Virginia Smith	29	When Gog Meets God .....	C. E. Randall*
27	The Third Day .....	Alma Orr	51	When Jesus Comes .....	Editorial
17	The Tree of Life .....	Florence E. Tuttle	47	Where Are the Dead? (2 parts) .....	Selected
35	The Tribes of Israel .....	Charles W. Howe	51	Where Are the Living? .....	Editorial
32	The Trinitarian Catastrophe .....	C. R. Randall	24	"Where Their Worm Dieth Not" .....	Norman J. Macleod*
44	The Truth or Fables .....	George C. Walters	12	While Shepherds Watched Their Flocks .....	J. R. LeCrone
34	The Two Adams (4 parts) .....	S. G. Elton*	7	Who Hath Believed Our Report? .....	D. G. Harvey
10	The Unsolved Problems .....	Laura McInturff	38	Who Is on the Lord's Side? .....	Lyle Rankin*
41	The Voice of Conscience .....	Alverta Leighty	16	"Who Is This King of Glory?" .....	Nancy B. Robison
13	The Voice of Prophecy .....	D. G. Harvey	22	"Whom Say Ye That I Am?" .....	R. M. Abbott
34	The Voice of Prophecy .....	Laura Skeels	33	Who Will Challenge the Champion? .....	Editorial
38	"The Way of Peace Have They Not Known" .....	E. O. Stewart	13	Why Did We Keep Christmas? .....	Florence E. Tuttle
23	The Wheat and the Chaff .....	G. M. Siple	10	Why Go to Church? .....	Unsigned BP
5	The Wicked Shall Be Turned Into Hell .....	Rufus A. Curtis	33	Why Is Christ Coming? .....	Harvey Krogh, Jr.
20	The Will of God .....	Arlen Marsh	34	Why Make a Pretense? .....	Eunice Zollinger
41	The Words of Life .....	Vernis Wolfe	12	Why the Church of God? .....	C. E. Randall
31	The World's "Pay-Off" .....	Arthur G. Young	42	Will All of Adam's Race Be Saved? (2 parts) .....	J. M. Morgan
48	The World's Supreme Necessity .....	Arthur G. Young	31	Willing and Efficient Helpers .....	Editorial
44	"These Things Speak" .....	Lulu Johnson	32	Willingness to Serve .....	Thelma Richardson BP
39	Things to Come .....	Ellsworth Routson	34	Willing to Suffer .....	Mrs. Walter Wiggins
15	Thirst for Righteousness .....	Emory Macy	51	Winter Evangelism .....	Editorial
16	Thoughts Concerning Christmas, or Yule Day ..	Sherman P. Baker	18	Women of the Bible .....	Grace Skinner
31	Thoughts on the Rich Man and Lazarus .....	Herbert F. C. Hill	1	Work Now .....	C. E. Randall
42	"Thou Shalt Die and Not Live" .....	Florence Dart	47	World Confusion .....	H. H. Hawkins
13	Three Hundred Sixty-Five Deeds .....	Editorial	16	World Events in 1941 .....	Arthur G. Young
24	Three Laws .....	Emma C. Railsback	9	"Ye Must Be Born Again" .....	Charles Lapp
16	Thy Opportunities Are at Hand .....	Evan Knodle BE	50	"Ye Should Follow His Steps" .....	Richard Smith
14	Thy Will Be Done (poem) .....	Mrs. William Stine BP	1	"Ye Should Follow His Steps" .....	Editorial
16	"Timee"—"A Sum of Money" .....	Editorial	38	You Can't Take It With You .....	Barbara Fish
15	"Times of Refreshing" .....	Editorial	31	Your Berean Book—and You .....	Arlen Marsh BP
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6	Toast to America .....	Arlen Marsh BP	30	Your Life Depends Upon It .....	Evan Knodle BE
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45	To My Brethren of the Ministry .....	C. E. Randall*	37	Youth Inspired .....	Editorial
2	To Our Brotherhood .....	L. E. Conner	36	Youth, Protect Your Name .....	Editorial
50	Too Wonderful for Words .....	Alfred Anthon	31	Zechariah .....	Richard Smith*
25	"Top of Pisgah . . . Unto Utmost Sea" .....	Editorial			
27	To the Work .....	June Macy BP			
31	Traditions .....	Ellsworth Routson			
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46	Training School Pictures, '40 and '41 .....				
46	Treasurer's Annual Report .....	Orpha LeMasurier, Treas.			
35	Troubled Ones .....	Ellsworth Routson			
42	True Christian Faith .....	Grace Johnson			
9	True Devotion .....	S. J. Lindsay			

\* Indicates picture accompanies article.



# Guess Who!



*Watch next week's Herald for the answer.*

## HOMICIDE CASE NUMBER ONE

*(Continued from page 5)*

he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

If we, like Cain, have offered to God only our second best, or that which was left, we may be sure that it has not been acceptable to God. But if we, unlike Cain, wish to repent and begin again, a sin offering is at hand. Speaking of God's sacrifice of His Son for us, the Apostle Paul instructed, "He hath made him to be sin (a sin offering) for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

Yet, all this is vain if we withhold from God ourselves—our hearts and service. "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). By obeying this command, we ourselves become first fruit gift offerings to God. "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:22-24).

## JESUS' PARABOLIC SERMON TO PHARISEES

*(Continued from page 3)*

highly esteemed among men is abomination in the sight of God." Jesus' reference to the law regarding adultery can be understood by a statement in James 4:4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?"

The Parable of the Rich Man and Lazarus deals with the same lesson as the preceding parables. This is not a picture of the Jew losing his estate to the Gentile, but a picture of the lack of compassion of the Rich Man (Pharisee) who denied the very crumbs of the Word of God to the outcast, lost sheep of the house of Israel. The dogs licking the sores may represent the Gentile's compassion for the sinners of Israel as being greater than that of their own religious leaders. This Parable is a masterly presentation of the final result. The self-righteous, selfish, uncompassionate, unrepentant Pharisee who boasted of the promises made to Abraham, is shut out from the bosom of Abraham and eternal rewards without any further possibility or opportunity of changing his condition. Contrariwise, the hungry, seeking, repentant sinner, though an outcast in the eyes of the religious leaders of Israel, had obtained the coveted position in Abraham's bosom, indicating to whom the Abrahamic promises are to be given.

I cannot help but make the application to ourselves in the light of Jesus' lesson to the Pharisees. We have a trust in the gospel to preach it to sinners, to evangelize the world. If we should become so interested only in our own religious life, and should esteem ourselves so highly that we neglect our trust and fail to reach out a helping hand to those in sin, we, too, may lose our hope and estate to the more humble, repentant searchers for truth, workers in the vineyard of the Lord. The Pharisees were good "church members," but poor evangelists. Let us make the most of our trust and of our opportunities. "The harvest truly is plenteous, but the labourers are few." They came to criticize, but found themselves condemned. When our efforts are above reproach there is time for criticism.

—○—  
*Send The Restitution Herald to your friends*  
—○—

## ARE YOU?

- "Am I an active member, the kind who would be missed?
- Or am I quite contented that my name is on the list?
- Do I attend the meetings and mingle with the flock?
- Or would I rather stay at home and criticize and knock?
- Am I alert to do my part to help the work along?
- Or am I satisfied to know that I at least belong?"

*—Selected by Mrs. T. J. Ellis.*

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).*

### God's Book in Our Homes

Last week we talked about our homes. We said that the Bible is in our homes, perhaps more than one. This is not true in some foreign countries. If we fail to have God's Word in our homes, however, it is our own fault, for we are free to have as many Bibles as we wish in our homes. Perhaps you can send me a card, telling me how many Bibles you have in your home, and how they are used.

As we study our Bibles, we "grow" in knowledge of our Lord. Those of you who cannot read can learn some of the important words if your big sister or your mother will print those words in large letters with crayons. Try it. Then talk about the words. Use "obey" as an example.

### "Be Thou an Ensample"

More Christian samples, or examples, are needed! Christ is our perfect Pattern. We strengthen and help each other by our earnest efforts to be models of Christianity. If we are good examples, more can be learned than if we are poor examples.

It is only natural to desire to do as the other children do—wear what they wear, say what they say, and be what our pals are, too. We, as Christians, should "draw the line" when such action, deeds, or thoughts differ from what is given by our true Example. Whatever is stated in our Bibles, we know, expresses the teachings of Jesus. Therefore, know what the Bible says about our problems.

Paul loved Timothy as he would his own son. He said: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Tim. 4:12, R.V.).

So, girls and boys, be good "ensamples"!

An interesting lesson illustration follows:

### A Modern Jew Arrives Through Christ

The finest illustration we have seen of the power of religious training among the Jews was in an ex-rabbi who appeared in Miami, Florida, in February, 1940, having escaped from a detention camp in the war zone of Europe. Bones in his face had been broken from beatings, and he had known hunger and the loss of all his worldly goods. His devout parents had done their job so well that their

teaching was his stepping stone to find the Saviour. He had become a Baptist minister. Unacquainted in Miami, the people of his own race had had him jailed as a vagrant. But the Gentile officials, hearing the testimony, let him out. Here are three symptoms of quality: 1) He would not complain of hunger. "We had to find it out." 2) He would not denounce or revile the Jews who had mistreated him. 3) He would not denounce Hitler. "Maybe," said he, "God wants to use him to teach us our lesson."—A story from *Higley's Commentary*.

### New Members

Best wishes and congratulations to the new ECE Club members listed below:

- No. 366, Floyd L. Kessler, Jr., West Milton, Ohio.
- No. 367, Marjorie M. Cooper, Washington, D. C.
- No. 368, William M. Cooper, Washington, D. C.
- No. 369, Dale A. Johnson, Hector, Minn.
- No. 370, David L. Johnson, Hector, Minn.
- No. 371, James Hammer, Bird Island, Minn.

### Living

"If you can take a walk today,  
And find something of interest, say,  
In wooded lane or hilly slope,  
Perhaps a rock in yonder brook,  
A leafy fern beneath the shade,  
Or bright green moss where logs are laid.

"If little noises stir the heart,  
And make you feel you have a part  
In life's great scheme of endless things,  
Then you are master of your dreams,  
And I am sure you've found the way  
That leads us on from day to day."

—Valeska Jacoby.

### Happy Birthday Wishes

- Floyd L. Kessler, Jr., Oct. 26, age 14, West Milton, Ohio.
- Marjorie M. Cooper, Oct. 26, age 9, Washington, D. C.
- Ellen Louise Hamilton, Nov. 3, age 3, Cold Spring, Minn.
- Georgia A. Bengé, Nov. 5, age 5, Frankfort, Ind.
- Norma Magaw, Nov. 8, age 8, Oregon, 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

Evan Knodle, Editor  
205 N. Hinkley  
Rockford, Ill.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### The Soliloquy of a Berean

\* \* \*

*By a Berean Counselor*

I have been hearing some things lately that have set me to thinking. Somebody was quoting that poem, "A Fair Question," by P. W. Sinks. "What sort of a church would our church be if every member were just like me?" Rather lopsided, I'm afraid. "Better or worse would our church be if every member were just like me?" Maybe no worse, but not any better. "Were every one in our church to be just such a member as Christ would see, what changes would come to you and to me? And the gain to our church—what would it be?" I wonder if I am the kind of member Christ would have me to be?

Recently I heard our pastor say something about the saddest five minutes of the week for him. He spoke of those periods between Sunday school and morning church service, and between the Berean meeting and evening church service—those times when the young folk fail to stay for worship service; when they keep their dates away from church. He evidently feels the need of the presence of the young folk.

I'm a good Berean. I'm regular in attendance at all meetings of the society, and active in its business affairs. Our constitution says, however, that the Berean Society is an auxiliary of the church. An auxiliary confers aid, it helps, it co-operates, but it acts in a subordinate position. Have I, as a Berean, been putting the cart before the horse? Am I a Berean first, and a church member second? I'm afraid I have been.

Let's see! What can I do to make my church a better church? I'm sincere. I really want to help, but maybe I've had a wrong slant on things by being a faithful Berean but a slacker in my duties to my church. One of the older presidents of our National Berean Society used to say that it was as much her business to be in the pew at every service of the church as it was for the pastor to be in the pulpit on Sunday, and at midweek prayer meetings. I believe she was right.

Here is a list of some of the things I'd better try to do:

(1) Adopt that idea of being present at *every service of the church*.

(2) Try to influence other Bereans to adopt it, too.

(3) I can give of my talents—yes, I surely can do something. I can't sing; I can't draw. I wonder if I can do a bit of typing to help out? Oh, yes, that church cabinet needs cleaning. I can do that. The piano keys are dirty. Who does look after all those little things, anyhow? I've never given them a thought before—I've been hiding behind the excuse, "I haven't any talents."

(4) I can make it known that I am willing to be called on to do things, and when asked to serve in any capacity, I can say, "I'd be glad to," instead of, "I haven't time."

(5) I can give not only of my time and energy, but also of my money. I haven't much to give, for I earn very little. I know that I should tithe, although I haven't been to begin right now.

Well, that's a start in my personal effort to make myself a better church member. I know I can add to that list as I go along.

I feel better already. I'm going to make my church first in my life—other things secondary. My Berean society isn't going to suffer—it's going to be a better society because my vision is broader.

### Never Before

Everybody seems to marvel at the great change that has taken place in the world, even during the past year. Particularly surprising is the manner in which so many people are changing their mode of living, many times because jobs are now being filled by people who a year ago would do it, and my conscience has been hurting. I'm going never have been given opportunity to show their aptitudes. This has been brought about by an emergency. People who have firm faith in the national cause are rising to meet the emergency.

The church is also facing an emergency. Christianity is being attacked from all sides—mostly by amusements, entertainments, and all sorts of projects that would turn an individual's mind from thoughts of religion. A challenge is issued to all members of all departments of all churches to do things they have never before thought they could do. This will be good for the church. How will it affect you? Are you ready to put forth new effort you never before needed to exert? If you are, don't wait to be drafted.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

October 25 - ?—Special meetings at Cedarville, Mo.

### SOUTHLAWN'S ANNIVERSARY

The week of special meetings in commemoration of the sixteenth anniversary of the founding of Southlawn Park Church of God, Grand Rapids, Mich., proved to be very interesting and helpful. The members and friends of the church enjoyed the opportunity of getting better acquainted with Bro. Vernis Wolfe, the guest speaker, and everyone enjoyed his method of delivery and appreciated his messages.

There were special musical numbers each night to add to the interest of the services, and on three of the evenings the young people of the Berean society took complete charge of the opening exercises. They took turns presiding, reading the Scripture lesson, and conducting the service in general. That not only added much to the interest, but showed us that we have some very splendid talent being developed. We hope that some of these young people will attend Summer Bible Training School next summer.

Sunday, October 25, was the climax of our meetings. There were services morning, afternoon, and evening, with the big anniversary dinner at noon. We were so happy that our beloved "father" and "mother," Bro. and Sr. Skeels, were still able to be with us, and it did us all good to see Sr. Skeels again cut the birthday cake. Bro. and Sr. Commings of Lainsburg, and their two daughters and two grandchildren from Battle Creek also gladdened our hearts by being present.

A note of sadness was felt in the absence of Bro. and Sr. Pixley, both being kept away by poor health. Bro. Pixley has been unable to attend public gatherings for several months, due to heart trouble, but we hope he will soon be able to be with us again.

We wish to express deep appreciation of Bro. Wolfe's services, and pray that God may bless him with health and strength for many years of service in the Master's vineyard.

F. E. Siple, Pastor.

### HERALD RECEIPTS

Earle Mogle (for another); Emma Caruthers; Ferne Moore; Ora Hillman; Howard Goodwin; Mrs. Wm. Hanson (for another); Mrs. Sarah Kerr; Mrs. Edith Burchell; Mrs. Sid Martin; Mrs. Allen Claypool; Mrs. Alfred Anthon (for another); Terry Ferrell (for another); J. C. L. Michaels (for another); Mrs. B. B. Holcomb; Forest Rankin; Mrs. H. L. Luper (self & others); Vernis Wolfe (for others); Fred Hall; Mrs. Lorrin Gainey (for another); Mrs. E. C. Lakin; M. Fetters (for another).

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Earle H. Mogle	\$ 8.00
Oregon Church of God	10.44
Mr. & Mrs. Harvey Krogh, Jr.	4.00
Mr. & Mrs. J. W. McLain	3.00
Mrs. T. J. Ellis	15.00
Maurertown, Va., S. S.	9.96
Mr. & Mrs. Enos Elton	8.00
Mr. & Mrs. Wayne Laning	5.00

### MORNING STAR CHURCH OF GOD

#### We Need Help!

"Where your treasure is, there will your heart be also," could well be turned around and stated, "Where your heart is, there will your treasure be also." At least, that is the way the few members of the Morning Star Church of God, South Bend, Ind., have been looking at the Lord's work for a long time, and it truly produces manifold blessings. We all are very happy that we have this new field of work. We are especially glad that Bro. and Sr. Celaine Randall have consented to lead the spiritual effort in this field, and may God, through His Word, be the Leader.

There is no need to go into detail concerning conditions that exist today because of the war effort. It is the most perpetual topic in conversation, and it has taken its toll in the handicaps which we have endured, climbed over, and walked around in order to put up our church building at this time. The building is a little more than half finished at the time of this writing, and the parsonage, which we are remodeling, is at about the same stage. As soon as the buildings are completed, we will mail a picture of them for publication in *The Restitution Herald*.

Right now we need funds, and we need funds badly. If only one half the people who receive this copy of *The Herald* would donate \$1.00 toward the building of this church, they would have no idea what good it would do, but God would, and so would the four families of the Morning Star Church. This is the first and only appeal for funds that will be solicited through *The Herald*. We were confident from the first, and we are nonetheless confident now, that a way will be provided if, by erecting this building and parsonage, we are carrying out God's will.

We have been asked to "get in there and pitch" to support the war effort. Let's "get in there and pitch" for the Lord's effort. We are proud of you! Are you proud of us? Please make contributions payable to Doris Rouch, treasurer, 1710 Medora St., South Bend, Ind. Fraices Boyle, Secy.

### T. A. DRINKARD AT KANSAS CITY, MO.

Bro. T. A. Drinkard arrived late Saturday night, October 3, and we endeavored to make him comfortable so he could get sufficient rest for the work which had been planned for October 4-6. On Sunday, October 4, he delivered two wonderful sermons to a small, but deeply interested congregation of earnest listeners, all of whom surely benefited by his remarks. Monday evening, our audience was smaller than the two previous gatherings, perhaps due to some staying at home to get rest. On Tuesday night, however, we had better attendance. Some who are fighting the great truths which the Church of God of the Abrahamic Faith teaches attended and confessed that our teachings are deep and appeal to reason and common sense.

Bro. Drinkard expressed hope of returning next spring and spending more time with us. He certainly gave us four excellent sermons and put forth more important truth in them than any preacher I have heard for at least one whole year.

In Acts 9, we are told how Saul of Tarsus, who was shown a vision and was convinced that Jesus whom he persecuted was the Son of God, very soon proclaimed to others that Jesus was the long-looked-for Redeemer. For this, the Jews tried to kill him, but in the face of all this he "preached boldly" (v. 27). All during this brother's stay with us, he "preached boldly" against many unscriptural teachings. He "shunned not to declare" that the Bible teaches: Christ was human up to the time of His resurrection; the dead know not anything; Christ is soon coming to set up His Kingdom and reign universally; we are now to preach the gospel to the heretofore unreached; and that the great bulk of humanity will reject God and be "dumped into" the lake of fire "which is the second death" (Rev. 21:8).  
John F. Green.

Send *The Restitution Herald* to your friends. Trial subscriptions—nine months for \$1.00.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. T. A. Drinkard was at Niotaze, Kans., September 26 - October 2; Kansas City, Mo., October 3-6; and at Arkansas City, Kans., October 11.

Anyone wishing a separate copy of the index as appearing on pages 7-10, may obtain same by request to National Bible Institution, Oregon, Ill. Send postage, please.

"For the benefit of any who may wish to attend services while so many are in the valley during apple harvest, I am speaking each Sunday morning on the 'Return of Christ.' I have spoken twice on this subject, and expect to speak on this title two or three more times. The Master's return seems closer each day. Are we ready, clothed with the armor of God, and handling wisely the Sword of the Spirit?"  
—Lyle Rankin, Cashmere, Wash.

"I hope the end will soon come when all questions will be answered by the King Himself."—A. E. Griffiths, 1610 E. 82 St., Cleveland, Ohio.

Evangelist J. W. McLain began a series of meetings at Cedarville, Mo., October 25, and writes: "Have given tentative dates to Arkansas City, Kans., to begin there November 15.

"Please renew my subscription. . . . I want to say right here that I was one of *The Herald's* first subscribers. . . . I am now over ninety-two years of age, and look for it every week."—Mrs. Sarah Kerr, 973 E. Blvd., Cleveland, Ohio.

An eight-pound daughter, Jean, was born October 26, 1942, to Bro. and Sr. Elroy Budrow, at Oregon, Ill. Congratulations.

**NORTHWEST CONFERENCE**

The Northwest Quarterly Conference of Oregon and Washington convened at Felida, Wash., October 16-18. The attendance should have been larger, but owing to this time of the year and these times of tire shortages, we feel we had a good conference. Bro. Alfred Anthon of Corvallis, Ore., opened our conference on Friday, October 16, by giving us a Bible lesson on "Leaders."

On Saturday, Bro. H. J. Prosser of Newberg, Ore., was with us again, preaching a sermon on "Faith, Hope, and Charity." In the afternoon and evening, Bro. Anthon gave us two very interesting lessons by illustrating on the blackboard how the land of Palestine will be divided among the twelve tribes of Israel. He also presented an outline of the Holy City, New Jerusalem, and the Temple where nations will come up from year to year to keep the Feast of Tabernacles.

The brethren of the Felida church enjoyed a basket dinner each day. We were happy to have with us on Sunday, Sr. Burk of Tacoma, and Sr. Hoganson and son Fred of Spanaway, Wash.

Sunday morning at 11:00 o'clock Bro. Prosser continued his sermon on "Faith, Hope, and Charity," which we all enjoyed very much. At 3:30, Bro. Prosser took charge of a Communion service.

Among the members in attendance Sunday, were: Sr. Minnie Rogers of Eugene, Ore., Sr. Inez Titus of Salem; Bro. Jay Fike and mother of Gladstone; Bro. H. B. Hathaway of Corvallis; and Bro. and Sr. Charles Rusk of Portland, Ore.

We are glad in the closing days of this age that we can have such meetings and we can say it was well for us to have been there. God has been good to bless us with these good meetings. We will look forward to our next conference which will be held at Corvallis, Ore., the first Sunday in February.

Mrs. Alfred Anthon, Secy.

**LAWRENCE - BROWN**

Sunday afternoon, October 18, 1942, at 4:30, Miss Verneille Lawrence of Omaha, Nebr., and Mr. Jack Brown of Niagara Falls, N. Y., were united in marriage by the writer. The scene of the wedding was the beautiful home of the bride's parents, Bro. and Sr. Joe D. Lawrence, 2216 N. 51st St., Omaha. The wedding march was played by Billy Lawrence, brother of the bride who was given in marriage by her father.

After the ceremony, a reception dinner was served by Sr. Lawrence. At about 9:30 that evening, the young couple started out on life's journey together, first going to Niagara Falls for a short visit with the parents of the groom, then on to Maryland where Jack is employed in an ordinance plant. Those present, besides the immediate family of the bride, were her grandfather, Mr. W. T. Lamb and Mr. and Mrs. Grover Gordon.

We have known both families for several years and have watched these two young people develop into fine Christian characters, having been united in the faith before they met personally. We are glad to see and to officiate in such unions, so we feel sure that they will have a very successful and happy life together. May God's richest blessing attend is our prayer.

Grover Gordon.

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**EVANGELISM**

Mr. & Mrs. J. W. McLain	\$ 3.00
Mrs. T. J. Ellis	10.00
Mr. & Mrs. Wm. Hanson	10.00
Happy Woods (La.) S. S.	21.00
Mary Hale	4.00

**MINISTERS' FUND**

Previously reported	\$1,465.50
Mrs. Sid Martin	23.00
<b>Total</b>	<b>\$1,488.50</b>

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**THE RESTITUTION HERALD**

Published by

Oregon, Illinois

National Bible Institution

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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**

Edna Brewer (refrigerator)	\$ 5.00
Mr. & Mrs. J. W. McLain	3.00
Mrs. T. J. Ellis	10.00
Mrs. T. J. Ellis (refrigerator)	5.00
Emma C. Railsback (H. B.)	10.00

**OREGON BIBLE COLLEGE**

Building Fund

Previously reported	\$2,454.48
Paul Hatch	18.00
Mr. & Mrs. Elroy Budrow	10.00
<b>Total</b>	<b>\$2,482.48</b>

**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)	
<b>Total</b>	<b>\$-----</b>

Sender's name -----

Address -----

# \$30,000 for the College Building Fund

Oregon Bible College, Oregon, Illinois, is in its fourth year of service. It has grown from six to fifteen students. Four graduates are now pastoring churches. It is time to prepare to build. Instructed by the last General Conference to "go ahead," the Board of Religious Education presents this plan to develop a Building Fund of \$30,000.

True, war restrictions make it impossible now to build, but the time is ripe to "count the cost" and to make preparation to build as soon as conditions permit. "Where there is no vision, the people perish." "Wist ye not that (we) must be about (our) Father's business?" "God loveth a cheerful giver."

Purchasing the blocks is not limited to individuals. Family groups, churches, Sunday schools, Berean classes, or conferences may buy any of the squares. Smaller contributions, also solicited, will be acknowledged weekly in THE RESTITUTION HERALD. Names of persons or groups contributing \$100.00 or more will be tabulated in the correct stone blocks.

Though no time limit is set for this money to become available, it is hoped that our brethren will show hearty appreciation of Oregon Bible College by immediately rallying to this cause. "Honour the Lord with thy substance . . . so shall thy barns be filled with plenty" (Proverbs 3:9, 10).

									?
									?
								\$5,000.00	
							\$2,500.00	\$2,500.00	
						\$1,500.00	\$1,500.00	\$1,500.00	
					\$1,000.00	\$1,000.00	\$1,000.00	\$1,000.00	
					Mr. & Mrs. E. C. Railsback	\$500.00	\$500.00	\$500.00	\$500.00
				\$500.00	Mrs. Cora Pace	\$400.00	\$400.00	\$400.00	\$400.00
			\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
		\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00
	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
	Mr. & Mrs. A. Siple								
	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
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C. Alan McLain	Vernon Nichols								

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, NOVEMBER 10, 1942

NUMBER 6

## Fading Civilization and Dawn

By O. J. Parker

*"Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isaiah 60:2).*

GOD'S hand has been very signally manifested in history, and He has a very definite program for the future—it is unfolding day by day. What that program is may be clearly seen by a study of the Book of God. It has been plainly set forth in the Scriptures of truth. We need not accept the guesses of statesmen as to what the future holds. If civilization is doomed, God will declare it; if we are threatened by an apparently inevitable catastrophe which may wipe the very life of man from off this planet, this will have been foretold; if the human race is to perish, God will speak and say so. Does not His Word declare, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7)?

Did not David say, "The secret of the Lord is with them that fear him" (Psalm 25:14)? Has not our Lord plainly told us when we may know the Kingdom of God is nigh at hand? Did not Paul write, "Ye, brethren, are not in darkness, that that day should overtake you as a thief"? God's dealings with man disclose that He will never destroy a world unwarned. God has not changed His course or His methods of justice and mercy. He sent forth Noah to preach for one hundred twenty years the coming of the Flood; He will not permit a deluge of fire to overtake mankind unwarned. He sent angels to warn Sodom of its impending destruction. He will send a similar message to warn of the fiery tempest which overhangs the ruined world. He warned Nineveh of its downfall; Babylon of its impending overthrow; Tyre of its desolation; and Jerusalem of its destruction and captivity. God warns all nations.

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 to me in this twilight hour of a passing age.



O. J. Parker

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, the darkness shall cover the earth, and gross darkness the people." With His words of warning, however, God sends a promise of hope, inspiring hope! "Behold, the darkness shall cover the earth, and gross darkness the people: but *the Lord shall arise upon thee*, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:2, 3).

Though 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, 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 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 (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

## Eldridge Ellis's Optimism

Concerning the plan to raise thirty thousand dollars for the *building fund* of Oregon Bible College, Brother Eldridge Ellis, Waterloo, Iowa, writes: "I, too, see the necessity to work on a *building fund* for the Bible College. It is really an answer to prayer the way the attendance has increased. Now is the right time to prepare the way, for surely the present restrictions will not last many more years. Your plan seems to me to be entirely feasible. I believe we will be surprised at how quickly the squares will fill with names."

Brother Ellis, a member of the Board of Religious Education, thus lends his approval and moral support to this plan for eventual building. We like his optimism.

## "Where Are the Dead?"

"Where Are the Dead?" by L. S. Bronson, one of the denomination's best tracts for presenting Church-of-God doctrines to persons interested in Bible theology, has for many months been out of print. Now, largely as a result of interest and encouragement from Brother John Lehman, West Milton, Ohio, the tract is being republished. It is first being published in THE HERALD, in this week's and next week's issues (see page 8), whereafter it will shortly be available in tract form. A sufficiently large volume will be printed, that all our brethren may have a goodly supply. . . . The price will be: fifty cents per dozen; four dollars per hundred. Announcement will appear in THE HERALD when they are ready for sale.

## Liquor and Religion

Said God to Isaiah, concerning Israel: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). Knowing that all the Old Testament was written "for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11), we cry aloud against members of the Church of God spending their money "for that which is not bread" (Isa. 55:2) to such an extent as to defile their bodies and minds by drinking liquor. Shame on the men who do so! Shame on the women who do so!

## Professor T. Totaler Professorizes

Following is a selected bit of timely analysis and philosophy which was handed us by Sister Val Mattison, Oregon, Illinois:

"Despite the fact that liquor and religion are enemies, there are some interesting parallelisms that may be mentioned. For example, in regard to liquor, there are some folks who say, 'I can take it, or leave it alone.' Just so with religion, some can take it or leave it alone. Again, there are those who truthfully say, 'I can hold my liquor.' And, much as we hate to admit it, there are those who can 'hold' their religion, too. They can soak it up week after week and it doesn't seem to phase them. Then there are those who take to drink when they want to forget unpleasant circumstances in life, or who like to use that means to muddle through a crisis. So with religious people, who, keeping away from it generally, occasionally go on an ecclesiastical binge, so to speak, when they have a tough time in life. And there are those who 'swear off' every once in a while. Religion has its counterpart in those who periodically drop their interest and lose their fervor, only to come back and take it up again when they find they need it.

"Every such comparison has its termination. This one's comes at the point when we make comparisons as to results of these enemies in the lives of individuals. While I'm a total abstainer in regard to liquor, I'm 100% in regard to religion."—Prof. T. Totaler.

## Last Week's "Guess Who" Picture

The "Guess Who" picture appearing on page 11 of last week's HERALD was the likeness of Brother B. W. Woodward, deceased minister of the Church of God. He was born and reared until his fifteenth year in Chataqua County, New York, moved to Michigan when there were more Indians than white men in the State, establishing his home at Dutton. He preached the gospel of the Kingdom of God for about fifty years. His ministry led him to many sections of the United States, and he crossed the Rocky Mountains four times in his travels. (Incidentally, he was step-father to Brother F. L. Austin.)



# Gifts of the Spirit

By Paul M. Hatch

*"Covet earnestly the best gifts" (1 Corinthians 12:31).*

"THE SPIRIT" is a word-term used in Scripture in a variety of senses. Generally, it relates to a disposition or characteristic as observed in the behavior of mankind and beasts. Sometimes this disposition was good and sometimes it was contrary or evil. These dispositions may be sometimes prompted by a religious concept in mankind, from a purely moral one, or otherwise. A disposition of spirit in this sense does not necessarily mean that it emanates from God, or that it is God-prompted.

The promptings of God in old or ancient times that compelled men to speak in prophetic terms was expressed by the Apostle Peter as a movement of the Holy Spirit, and these speakings were not of a will of man (2 Peter 1:21). Likewise, the apostles on the Day of Pentecost, as recorded in the second chapter of the Acts of the Apostles, were acts and utterances prompted by the movement of the Holy Spirit among them. In this sense where special utterances and acts of men were manifested, but not by the will of men, the spirit therein could be attributed to the will of God, and the spirit in these cases could be said to have been Holy. A spirit not of men, but of God, set aside for a special work of God, receives an emphasis in its occurrences in the Scriptures.

Let us not suppose that a good word spoken or a good deed done by the will of men—though done in a spirit and though speaking of God—could be spoken of as "Holy," unless that word spoken or deed done was prompted from God and for a very definite purpose. It is generally conceded that practically all the words spoken and deeds done in the name of God in the early days of the church were directed by the will of God, and such direction was known as the Holy Spirit. This direction continued for some considerable time with the apostles in their work among the new converts and church establishments in the world of that day.

Paul the Apostle devoted several chapters in his First Letter to the Corinthians upon the subject of the Holy Spirit in its work and the gifts bestowed upon the church membership. These manifestations of God's Holy Spirit in the church membership he called "gifts of the Spirit," and they took various forms and characteristics. Some members had a gift to speak in tongues, others had a gift of interpretation of tongues, still others had a gift to prophesy—others: knowledge, wisdom, teaching, faith, or healing. Paul did not want the Corinthians to be ig-

norant about these gifts and their usage and abuses. He urged them to neither overestimate nor underestimate their values in their work in the church. The purpose of all these gifts was to bind the membership more firmly together into a compact body of the Christ.

Important as were these early gifts and the usage of them, Paul said that some of them would "fail" and some would be "done away." In spite of these facts, Paul asked the early Christians at Corinth to covet the best gifts (1 Cor. 12:31). Nevertheless, a more excellent way and more excellent gifts, that all could share, were opened unto them.

These more excellent gifts were what Paul termed "faith, hope, and charity," which gifts were to abide with Christians without failure. Charity, contrary to the gift of prophecy or tongues or knowledge, would never fail and never cease. Paul considered charity the greatest of the three cardinal virtues. It was paramount in his estimation, and he possessed the gifts of the Holy Spirit to a full degree. He had them all and knew how to estimate their values and uses. Yet, having all these gifts, he stated in 1 Corinthians 13:9-12, that he knew in part, he discerned in part, and he prophesied in part, looking through a dark glass at perfectness. In verse 11, it seems he was saying that when he was a child—a babe in Christ—these gifts of the Spirit assumed a paramount importance, but when he grew up and ate the meat of the gospel and the excellent virtues—faith, hope, and charity—these failing things were put away as childish playthings.

Paul spoke in 1 Corinthians 14 of these gifts as being good, but if they served no useful purpose they were in his estimation not edifying to the church or to those outside the church. Certainly, he urged their use if they were done in orderly fashion and edified the whole. He did not forbid their use when properly and orderly used. Everything was to be done with the thought of faith being built up, hope expanded, and love or charity cultivated in the church body.

These words of Paul spoken through the instrument of the Holy Spirit are well founded, are "meat in due season" for the church, and should be studied intently for the instruction contained therein. If we thought that prophesying, or healing, or speaking in tongues comprised an indication of favor and holiness before God, we would do well to heed the admonition *(Please turn to page 10)*

## “Sons of God Saw the Daughters of Men”

By J. R. LeCrone

THE possible romantic implications of the simple statement that “the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose,” can scarcely fail to arrest the attention of the average man or woman. This statement, appearing as it does, completely devoid of explanation in the context has formed the basis for much speculation among students of the Bible. Becoming himself intrigued, the writer began an investigation of the text, the results of which he presents in this article. The conclusions reached may depart somewhat from those at which the reader has arrived. The writer does not insist that you accept his conclusions—merely that you read and consider.

Concerning the meaning of the term “the daughters of men,” there can be no doubt. They are the friends, companions, sisters, sweethearts, and wives without whom the average male considers life dull and uninteresting—and few will deny that they are “fair.” In the above-mentioned capacities, they have contributed much toward the uplift of humanity. Now many of them are being forced to desert these roles to take their places in the business and industry of a nation at war. We may or may not approve of this change, but the fact remains that we are not in doubt concerning the identity of the “daughters of men.”

Proving the identity of the “sons of God” who desired the “daughters of men” for wives presents more of a problem to the student of the Scriptures. For a few moments, let us examine the term generally as it is used in the Bible, then we shall return to our original problem.

In giving the genealogy of Jesus according to the flesh, Luke concluded his list of ancestors by speaking in Luke 3:28 of “Enos, which was the son of Seth, which was the son of Adam, which was the son of God.” In the familiar golden text of the Bible (John 3:16) we are assured that God, out of love for the world, sacrificed His “only begotten Son.” The question immediately arises as to what it was that Adam and Jesus had in common that caused each to be classified by the inspired writers as a “son of God.” The answer appears to lie in the fact that each came into being apart from what we regard today as the

*“It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men . . . of renown” (Genesis 6:1-4).*

natural means of bringing human life into being. Adam came into being as a direct creation of God’s hands, and Jesus was created by means of a miraculous begetting. Adam is not declared to be the only son of God, but Jesus is plainly set forth as God’s only begotten Son. There is nothing in the language used that would bar the possibility of other created sons of God.

This thought would seem to be suggested in Job 1:6, where we read: “There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.” Could it be possible that these “sons of God” were heavenly beings, the direct creation of God’s hands—angels?

King Nebuchadnezzar, in reporting what he saw when he looked into the burning fiery furnace into which he had ordered the three Hebrew children to be cast, said, “Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (Dan. 3:25). This verse has been frequently used in attempts to prove that Jesus existed from the beginning and that His birth of the Virgin Mary was only a phase of His continued existence. In rejecting the doctrine of the preexistence of Jesus, we are left with the task of explaining who or what was the fourth person in the furnace as seen by Nebuchadnezzar. The definite article “the” does not appear in the original Hebrew language used in the text. What the king saw was one in form like “a” (indefinite) son of God. Daniel explained the fact that he was still alive after having spent the night in the den of lions by saying, “My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me” (Dan. 6:22). Was the fourth person in the fiery furnace an angel whom God had sent to preserve Shadrach, Meshach, and Abednego? (Yes, “his angel”—3:28, Editor.) A son of God?

The possibility is suggested that Satan, who in the Book of Job is stated to have appeared among the sons of God, could have incited them, in the days of Noah, to disobey God in taking wives of the daughters of men because he believed that by this means he could destroy the “seed of

the woman" (Gen. 3:15) destined of God to bruise the Serpent's head.

"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6:4). The offspring of the sons of God and the daughters of men were the giants (Heb., *nephilim*—fallen ones) mentioned. They appear to have been monsters of iniquity as well as giants in size. One of the purposes of the Flood seems to have been to destroy these unnatural children. Besides the assurance that Noah was "a just man," we are given the information that he was "perfect in his generations" (Gen. 6:9). Bullinger informs us that the word here translated "perfect" is the Hebrew word *tamim*, which means "without blemish as to breed or pedigree."

Traditions and memories of the doings of this mighty race, coupled with their supernatural origin, may form the basis for the mythological demi-gods of many ancient peoples. These gods were usually thought to be of great size and possessed of miraculous powers.

Be that as it may, only Noah and his family, who were perfect in their generations, survived the Flood. The gigantic progeny of the sons of God and the daughters of men were destroyed. But the sons of God who fathered them, being angels possessed of the "Spirit life" of God, could not be thus easily disposed, because they were not subject to death by drowning. "We see Jesus, who was made a little *lower than the angels for the suffering of death*" (Heb. 2:9). Had Jesus been created on a level with the angels, He could not have died. Because the sons of God were not subject to death, God had to make special provision for their restraint.

The means God employed for restraining these sinful angels from further disobedience is revealed in 2 Peter 2:4, 5. There we are told that "God spared not the angels that sinned, but cast them down to hell (the pit), and delivered them into chains of darkness, to be reserved unto judgment; and 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."

We receive authority for referring to angels as "spirits" (i.e., beings possessed of the Spirit life) from Hebrews 1:7: "Of the angels he saith, Who *maketh his angels spirits*, and his ministers a flame of fire." In Hebrews 1:13, 14, we read the following: "To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they (the angels) not all *ministering spirits*, sent forth to minister for them who shall be heirs of salvation?"

If we accept this explanation, another of the enigmas of Scripture becomes plain. We are enabled to identify the "spirits in prison" to whom Jesus is said to have preached.

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: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Peter 3:18-20). The disobedient angels had shown themselves willing to disrupt God's plans and sacrifice the future of the entire human race to satisfy their own desires. Jesus, in obedience to God's command and as part of His plan, denied Himself and gave His life in order to provide a blessed and secure future for humanity. By this obedience, He preached a far more powerful sermon to the disobedient angels than any words could possibly have been. Jesus is exalted to the right hand of God, but they are bound in chains of darkness.

Jude also spoke of the restraint God placed upon these disobedient angels: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (v. 6). It is interesting to note that the word here translated "estate" is the Greek word *arche* which appears in Ephesians 1:21; 3:10; 6:12, and Colossians 1:16; 2:10, 15, as our English word "principality" (i.e., governmental order or jurisdiction). Goodspeed translates this same verse as follows: "The angels who neglected their responsibilities and abandoned their homes he has put in everlasting chains to be kept in darkness for the judgment of the great day." If God so judged the angels who neglected their responsibility to Him and who refused to keep the place that He had assigned to them, what may we mortals expect if we follow their example?

If, in closing, we may be permitted a brief application of the lesson, we should like to call attention to 1 John 3:1, 2: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." God, in His love toward us, has chosen to call those who have come to Him through His Son, sons and daughters. Like all great privileges, that of being called the sons of God carries with it a great responsibility as well. We must not neglect our responsibilities nor abandon our homes!

We are distressed by the evidences that many who enjoy the blessed privilege of being called the sons of God are being deceived into sacrificing that privilege and neglecting their responsibilities for the sake of consorting with the daughters of men. There is also reason to suspect that the daughters of God permit

(Please turn to page 11)

# The Man Jesus

By Mary E. Richardson

IT IS always interesting to study the life and history of great men and women to learn why and how they became great. This is especially true of Bible characters. The one outstanding character in the Bible is, of course, Jesus. Inasmuch as it is utterly impossible to give a detailed account of His life in a limited space, we refer only briefly to His wonderful history and work.

Jesus was born in 4 B.C. or 6 B.C.—it being not certain in what year He was born, because the calendar was dated wrong. The place of His birth was Bethlehem, a little town in that Judea which had once been ruled by a Hebrew king, but was in Jesus' day a Roman province. The mother of Jesus was Mary, wife of Joseph the carpenter, and to her His coming had been announced long before His birth. His name of "Jesus," which means *help of Jehovah*, or *Saviour*, was chosen for Him thus early. As to the exact day of His birth, there has been much controversy, but since the fourth century, December 25th has been honored and celebrated as His natal day.

Miraculous circumstances attended the birth of Jesus, which occurred in the manger of an inn, while Joseph and Mary were in Bethlehem to pay taxes to the Romans. Angels, according to the Gospel account, announced the wondrous event to the shepherds, while the Wise Men were guided to the infant King by a brilliant star.

All that is known of the childhood and youth of Jesus may be told in a very few words. When He was eight days old, He was circumcised, in accordance with the Hebrew law, and a month later He was presented in the Temple at Jerusalem. Meanwhile, the Wise Men from the Orient had come seeking Him. Their quest had roused the jealousy of Herod, who demanded to know where his rival, this "king of the Jews," was to be found. Because the Wise Men did not return with the information and he feared he might not find the right child, Herod ordered all the boy babies in and near Bethlehem to be put to death, but Joseph had been warned by an angel in a dream, and had fled with Mary and Jesus to Egypt. Herod died a few months later and the little family returned to Nazareth, where Jesus lived until He reached manhood.

One Gospel, that of Luke, tells of a single incident in the childhood of Jesus, how He was taken to Jerusalem for the Feast of the Passover, and astonished the learned men in the Temple by His grasp of spiritual affairs. Even then, at the age of twelve years, Jesus possessed unusual wisdom and understanding and gave evidence that He knew His mission. It seems probable that Jesus lived

quietly in Nazareth, following Joseph's trade of carpentering, helping to care for the family.

When He was about thirty years of age, there came a change in His life. There had grown up in Him—no one can tell just how—the positive conviction that He was different from other men and therefore His mission was different. His work had been prepared by the powerful preaching of John the Baptist, and to John, Jesus submitted Himself for baptism quite as repentant sinners had done. That He was not as other men, however, was witnessed by the very voice of God who claimed Jesus from heaven as "my beloved Son."

The next step was Jesus' retirement to the wilderness where He spent forty days fasting. Here He passed a time of inward struggle as to the methods He should use in His work. On His return from the wilderness, John pointed Him out to certain of his followers as the Messiah, and these men transferred their allegiance to Him, becoming His first disciples. Jesus proved Himself very different from John, for while the Baptist was an unsocial man who loved solitude, Jesus showed from the first a love for His fellow men and a desire to mingle with them. Thus, Jesus' first public appearance was at a wedding in Cana of Galilee, and there He helped the host out of difficulties by turning water into wine. Very striking was His behavior on His visit to Nazareth, His home town, for He did not hesitate to declare in the synagogue that He was the Messiah of prophecy, the fulfillment of Scriptures.

The first men Jesus chose as helpers or apostles in His great work were: Peter, Andrew, James, and John. Later, He chose other men until He had twelve—twelve ordinary men to whom He could trust His great work. Having chosen His disciples, He saw the necessity of giving them special instructions for the work before them, and one of His first acts was the statement of His principles, better known as the *Sermon on the Mount*. For more than three years He went about all the country, teaching, healing, and doing good.

Jesus was both human and divine. His nationality was Jewish and His twelve disciples were all Jews. He walked and lived among them as the Son of man, but as the divine Son of God He stood alone and supreme. He exercised all the love, compassion, and sympathy that only a great and humble leader could do.

A new Personality had come upon the scene: a Man who taught like no man ever taught before; a Man who performed such as no man had ever performed before; a

Man whose wonderful influence and teaching caused many to follow Him! Such was the Man Jesus!

The last months were of peculiar importance in the work of Jesus and included such great events as the Transfiguration, such miracles as the healing of the man born blind, and the raising of Lazarus. It is a significant fact that Jesus was almost everywhere popular with the common people; it was the leaders who hated and feared Him.

One night of the last week, Jesus observed the Passover with His disciples. Shortly thereafter, He was arrested in the Garden of Gethsemane by the chief priests and Pharisees to whom He had been betrayed by Judas, one of His disciples. He was brought before Pilate for trial. Pilate was convinced of Jesus' innocence, yet he allowed the Jews to crucify Jesus.

Jesus' life and teaching began a new era in religion. Where before obedience to the law was through fear, obedience was now through love. Judging from the human standpoint, Jesus was a great Leader, a master Teacher, a marvelous Character, a loving Friend, and a humble Servant. As the divine Son of God, He was the Healer of diseases, the matchless Preacher of eternal truth, and the Saviour of the world. As such, He died on the cross. Because He was the Son of God, He arose from the tomb to live for evermore!

The calendar was redated to prove that He really lived. Today, when we write "1942 A.D.," we signify our belief that such a Man lived—and no one can study His life and teaching without coming to the conclusion that He was the Great Model Teacher.

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## Israel's Promised Salvation

### Article Two

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By B. F. Skeels

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WE BELIEVE the Bible teaches that the Israelites are the Lord's chosen people, and that they are so blinded that they cannot see and believe. "Though he (Jesus) had done so many miracles before them, yet they believed not on him: 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? 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" (John 12:37-40). It seems to me that if the Jews cannot recognize Christ as their Messiah, they cannot believe on Him—that is where the blindness comes in, blinded to Christ.

Have you ever heard of any converted Jews believing and obeying the gospel as the Church of God believes it? We have heard of converted Jews, but converted to what? Converted to a Christ that never died! to three Gods in one! going to a home in heaven at death, instead of waiting for the home that God promised Abraham and his seed at the coming of their King. Why would they stumble into that kind of error? Because they are blinded.

How about it: are all Jews who, as martyrs, die violent deaths at the hands of the dictators because they are the Lord's chosen people to remain in the death state as long as their murderers do? "Behold, all they that were incensed against thee shall be ashamed and confounded:

they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Isa. 41:11-14).

Are the ones who commit the sins the ones who will get the forgiveness? or will a generation possibly not yet born get the forgiveness for sins committed by all those who have died and whom the Lord said He would forgive? "Thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:42). I do not accept that one generation does the evil, and another generation that knew nothing about it is to get all the benefits that come with forgiveness.

After Jews had died as the servants of the Lord—as they could see it in their blinded condition—will those martyrs who had to stand before the firing squad as hostages for crimes that others committed be punished with everlasting destruction, the same as those that murdered them, only sooner? "Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou (Please turn to page 10)

# Where Are the Dead?

By L. S. Bronson

**M**ANY have been the replies to the question, Where are the dead? and numerous are the pages that have been written in answer to this inquiry. There is hardly a home in all the world from which there has not been some loved one carried forth to return thither no more. Where are they? is the great question to many.

Time so far has revealed only one reply; and the Bible, the only record man has of his origin and destiny, gives to us the same answer to our question. It is to that Volume alone we turn. Before we go further, however, let us say that these pages are written and directed to those only who are willing to believe the Bible to be the Word of God and are desirous of knowing its truths and believing that it says what it means and means what it says to the children of men, even to the "whale story."

No opinions of men and no long-spun theories of ancient times from learned commentators shall enter into any of the following pages as evidence to prove our position. The Bible alone shall be the authority. We know that it is sufficient, as the reader will discover, and cannot be overthrown or set aside, unless the Scriptures are denied altogether.

It is obviously true that a living man cannot be in two places at the same time. Does it seem reasonable to suppose or believe that a dead man can do what the living man cannot do? If we therefore can show, by abundant Bible testimony, where they are at present, shall we not have fairly answered the question? But in order more easily to prepare your mind to receive the Bible account we shall first show where the dead are not, and that the modern idea of their present condition is untrue.

The popular theology of our day tells us that "Blessed are the dead that die in our Lord," for at death they begin to know more than ever before and are capable of enjoying far more than when living; that at the hour of death they are immediately wafted by angel hands up to heaven to dwell in unending bliss in the presence of God. If, on the other hand, they have died sinners, they were immediately cast into a burning hell and there to be tormented through the ceaseless ages of eternity. Does such a religious theory as this, which has made more infidels in the world than any other doctrine Christianity has ever taught, appeal to your affection, sympathy, and love? Further, is it taught in the Scriptures?

While we firmly believe that a glorious reward is awaiting the overcomers in the battle against sin and wickedness, and a terrible punishment is as surely awaiting the ungodly for their transgressions, we greatly differ with many concerning the time and place where the reward is given and the punishment inflicted. To discuss these two points, however, is not a part of our purpose in writing these pages.

## Where Are the Dead?

First, the negative side of the question: According to the Bible, the dead are neither in heaven nor hell, as the modern theory pictures them. Under the type given in the law of Moses (Lev. 16:17), the high priest went into the Holy of Holies, alone. For all the congregation (the world) to follow our Lord and great High Priest into heaven, the Most Holy of all, would come far short of teaching the



L. S. Bronson

true idea and would greatly mar the beauty of the antitype referred to in Leviticus 16:17 and Hebrews 9:24-28.

If the dead, good and bad, go to heaven and hell at death to receive their reward, why should there be a resurrection and a future day of judgment to decide what shall be the nature of their recompense? Please answer this question!

The Scriptures tell us that God "hath appointed a day in the which he will judge the world" (Acts 17:31). Will He punish and reward before that day arrives? Is God less logical, just, and merciful than earthly rulers?

Another proof from the Bible is read in John 3:13. The Saviour said, "No man (good or bad) hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." A great many people had died before that day, but Jesus said none of them had ascended to heaven.

Addressing the scribes and Pharisees in reference to His returning to His Father, Jesus said, "Ye shall seek me and shall not find me: and where I am (at that time), thither ye cannot come" (John 7:34). To this I hear the objector suddenly exclaim: "Christ was there speaking to the wicked Jews! Oh, yes, I know it. The poor Jew! But read the following scripture: "Little children (His disciples), 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). What, Christ's disciples shut out of heaven! If they cannot go there any more than the unbelieving Jews, is it safe for us to believe and teach that those who now "die in the Lord" are permitted such a happy experience? Who is granting such a privilege? Certainly, it comes not from the Scriptures!

Again, Peter, on the day of Pentecost, declared, "David is not ascended into the heavens" (Acts 2:34). If the ancient worthies and the apostles are not in heaven, little hope have we of going there.

## Now, About the Wicked Dead

The wicked dead are not now in hell as some denominations are teaching. They are not now being punished. "The wicked is reserved (kept, laid up) to the day of destruction, they shall be brought forth to the day of wrath" (Job 21:30). What day is that? 2 Peter 2:9 defines that day very clearly to be the future day of judgment. It reads thus: "The Lord knoweth how to deliver the godly out of temptations, and to reserve (keep) the unjust unto the day of judgment to be punished." Has that day come yet? If none of the wicked is now suffering the tortures of a burning hell, I hear you ask, "Where are the dead?" Now the answer: They are all, good and bad, in one place and in one common condition—in the grave.

Jesus said, "Marvel not at this (some do): for the hour (or time) is coming, in the which all that are in the graves (not in heaven or hell) shall hear his voice, and shall come forth; they that have done good, unto the resurrection (raised up, not brought down) of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). It is from the grave that humanity will come forth to the Day of Judgment, because it is there humanity is placed at the close of life. If ever men are raised to life again, they will come forth from the tomb and not from heaven or a fiery hell.

After Lazarus had been dead four days and decomposition had taken place, Martha, his sister, heard that Jesus was coming back to Bethany, and went out to meet Him. She said, "Lord, if thou hadst been here, my brother had not died." Likewise, Mary came to Jesus. She fell down at His feet and said to Him, "Lord, if thou hadst been here, my brother (not the house in which he lived) had not died." Jesus said unto Martha, "Thy brother shall rise again." Martha said to Him, "I know that he shall rise (not come down from heaven) again in the resurrection at the last day." When Jesus saw Mary and the Jews weeping, He said, "Where have ye laid him?" They said, "Lord, come and see." These weeping sisters had not forgotten where they had buried their brother. They had no thought of his being in heaven. These sisters knew as well where their brother was that day, as we all know when we turn from the grave of our buried dead. When that little company of mourning friends reached the grave, Jesus said, "Take ye away the stone," and when it was removed Jesus said, "Lazarus, come forth," and their brother that was dead, came forth, not from heaven or a fiery hell, but from the tomb where he had been buried four days before.

Here we find two sisters, living nearly two thousand years ago, who could direct the Son of God to the grave where they had buried their beloved brother, and Christ could say, "Lazarus, come forth." Strangely, in the light of modern teaching, the dead obeyed the voice of Jesus and came, not down from heaven, but up from the tomb.

Should Jesus come into your home and say, "Where have you laid your loved ones? I have come to restore them to you," would you begin to look for Jacob's Ladder, or would you say, "Come and see," and then walk with Him to yonder cemetery? Would not the Lord find your long-lost loved ones yet in the graves where you placed them?

When Mary Magdalene had brought sweet spices to anoint Jesus after His death and burial, where did she go expecting to find her Lord? At early dawn, the little company went to the sepulcher where three days previously Jesus had been buried. In the journeying thither, there was only one question that troubled their minds. Was it, "Who will bring Christ down from heaven that we may be able to perform our deed of love and devotion to our Lord?" No, no, not that! It was, "Who shall roll us away the stone from the door of the sepulchre?" where their Lord and Master had been buried.

The little company expected to find Jesus where the sisters and Jesus found Lazarus not long before, and they would not have been disappointed, had He not been raised from the dead.

#### Where Are the Dead?

All the dead are now in the dust. In Genesis 3:19, God, speaking to Adam, pronounced the following punishment upon him for disobeying His commandment: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it (the ground) wast thou taken: for dust thou art, and unto dust shalt thou return." To whom was God here speaking? Man, Adam, or Adam's house? He was speaking to the Adam that sinned by breaking God's law; the Adam that was ever after to earn his living by the sweat of his face; the Adam God declared He created out of the dust of the ground; the Adam that was to return to the same place at his death. We have no Bible account of any other Adam than the one that sinned and should die for his disobedience and return unto the ground from which he was taken when he was created.

When God would warn Nineveh of its destruction because of its wickedness, He commanded Jonah the prophet to go and carry the message. When he refused, it is stated (Jonah 1:17) that God prepared a great fish to swallow him as a punishment for his disobedience. What did God punish, the house in which Jonah had been living, or Jonah who had been sinning against God? Was God deceived in what He was punishing? the whale fooled in what it had just swallowed? and did the real Jonah sit on the shore of the mighty deep three days and nights watching for the return of his body (or house) and laughing at the farce transpiring amid the tossing waves of the sea? We think that it was the man Jonah.

In the days of the Prophet Isaiah, God commanded him to go and tell Hezekiah to set his house in order, for, "Thou shalt die, and not live" (Isa. 38:1-4). To whom was God speaking? Was it the house in which Hezekiah lived, as we are sometimes told, or was it he who "wept sore" because of this message that came to his ears from Isaiah? I believe it was Hezekiah to whom God added fifteen years of life because of his prayers and tears.

We read in Luke 7:11, 12, that as Jesus came into the city of Nain, He saw a dead man being carried out. The man was the only son of his mother who was a widow. "When the Lord saw her (weeping), he had compassion on her . . . and he came and touched the bier . . . and said, Young man . . . Arise. And he that was dead sat up, and began to speak." Here it is declared Christ saw a dead man carried out for burial. Was it a man, or the house in which he had been living? The Scriptures teach that it was a man, and he was dead, and Christ said unto him, "Arise," and he that was dead sat up and began to talk. Do you believe these words of Scripture to be true? We do.

Abraham said, "I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). But it has been asked, "Must we lie down and die like the beasts of the field?" God has not left us to choose in all things. It is very evident to an observing eye

that we brought nothing into the world, neither can we carry anything out. It is also apparent that we had no voice in the manner of our appearance here, or the particular style of our departure. We have only to bow to God's purpose or plan as revealed to us by holy men of God as they were moved by the Holy Spirit. (2 Peter 1:21.) Whether or not His plans are pleasing to our sensitive natures, we must submit to God's arrangement, even though we "die like the beasts of the field," if that is His will. What saith the Scriptures on this particular point? "That which befalleth the sons of men befalleth beasts; even one thing (the same thing) befalleth them: (what is it?) as the one dieth, so dieth the other (no difference in the nature and manner of their death); yea, they have all one breath; so that man hath no preeminence above a beast: (why?) for all is vanity. All (man and beast) go unto one place (do you believe it?); all are of the dust, and all turn to dust again" (Ecc. 3:19-21). While death and their resting places are the same for man and beast, for mankind there is hope and a promise of a resurrection from the dusty grave to a future life, which the animal creation has no promise or hope of enjoying.

Again, as the Book of Job is a favorite authority on funeral occasions in order to give comfort to mourning friends, let us also turn to see what Job had to say on the question. "Why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (7:21). He would be, if he could be found in heaven or hell. "All flesh shall perish together, and man (not his house) shall turn again to dust" (34:15). He could not return to dust if he had never been there or come from there.

Again, "If I (Job, not his house) wait, the grave (not a palace in heaven) is mine house: I have made my bed in darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. . . . They shall go down to the bars of the pit, when our rest together is in the dust" (not in heaven) (17:13-16). "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). But man has forgotten that!

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10). The writer of the words just quoted well knew, as we also do, aside from our religious theory, that when we reach our grave our knowledge and our wisdom will cease and our work will be finished. "To him that is joined to all the living there is hope (because he lives among the living): for a living dog is better than a dead lion. (Why?) For the living know that they shall die: but the dead know not any thing" (vv. 4, 5). Many today do not believe this; do you? "Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest (in the grave), with kings and counselors of the earth (great men), which built desolate places for themselves; or with princes that had gold, who fill their houses with silver: or as an hidden untimely birth I had not been (born); as infants which never saw light. There (in such a condition) the wicked cease from troubling (as in life); and there the weary be at rest. There the prisoners rest together; they hear not (can neither hear nor speak) the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:11-19).

"Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go (to heaven? no!) whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as dark-

ness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10:20-23). This was not very much of a heavenly city of light or a glorious land for Job when his life was ended.

#### The Dead Are Asleep

Proof: "When thy (David's) day be fulfilled (or spent), and thou shalt sleep with thy fathers (asleep, not in heaven), I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (2 Sam. 7:12). "Hezekiah slept with his fathers, and they buried him (in heaven?) in the chiefest of the sepulchres of the sons of David" (2 Chron. 32:33). "Why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (Job 7:21). "But man dieth (does he?), and wasteth away: yea, man giveth up the ghost (life, see margin, Job 11:20), and where is he?" Now the Bible answer: "As the waters fail from the sea, and the flood decayeth and drieth up: so (in like manner) man lieth down, and riseth not: (until when?) till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:10-12). Do you need more proof that the dead are asleep? We have it. "David (a good man), after he had served his generation by the will of God, fell on sleep, and was laid unto his fathers (in the grave, not in heaven), and saw corruption" (Acts 13:36). As did Lazarus!

In speaking of Christ's resurrection, Paul in 1 Corinthians 15:6, said, "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some (have gone to heaven? Oh, no!) are fallen asleep." Quite a difference in the wording and quite a difference in the meaning conveyed by the language. Let us take the Bible rather than man's theory, for theory will do us no good.

"I would not have you to be ignorant, brethren, concerning them which are asleep (very many are ignorant concerning them today), that ye sorrow not, even as others which have no hope. For this we say unto you by the word of the Lord (note his authority), that we which are alive and remain unto the coming of the Lord shall not prevent (or precede, see Diaglott) them which are (in heaven? no!) asleep (in their graves). For the Lord himself (personally) 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 (not come down) first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18).

The dead praise not the Lord, "for in death there is no remembrance of thee: in the grave, who shall give thee thanks?" (Psalm 6:5.) "The dead praise not the Lord (many claim they do), neither any that go down into silence" (Psalm 115:17). How different this language is from that we have so often heard from modern teachers on funeral occasions!

Again, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he (the man) returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4). "The grave cannot praise thee, death cannot celebrate thee: they that go down (not up) into the pit cannot hope for thy truth. The living (Oh, yes, the living) . . . he shall praise thee, as I do this day: the father to the children shall make known thy truth" (Isa. 38:18, 19). "His sons come to honour, and he (the dead father) knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21).

(Continued next week)



## GIFTS OF THE SPIRIT

*(Continued from page 3)*

that these lesser gifts, if such there be at the present, are not the important things after all that build the man in Christ Jesus. Faith, hope, and charity—"these three"—are the foundation stones on which to build the individual and the church body.

## ISRAEL'S PROMISED SALVATION

*(Continued from page 7)*

passtest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears (blinded Israel)" (Isa. 43:1-8).

The Israelites and Jews were sinners as much as are other people, but no more than other people. For their fathers' sake and for God's own Name's sake, God promised to pardon them. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa. 40:1, 2). If a man was tried in our criminal courts and the judge would make him pay a double fine, or double time in prison, and he received a pardon from the governor, and someone would ask the judge, "This man is surely free now, is he not?" we would be surprised if he would answer: "No! he will receive the death penalty! He will die for his crime!" Would we call that justice and mercy, or either justice or mercy? I think we would say it was neither justice nor mercy. I would not dare to call in question the justice and mercy of the living God, if it were not to illustrate truth. Would you think it was justice and mercy, if God should do the very same thing that the carnal judge we have described would do? You would not!—yet the case might be compared to God as the Judge, and Israel as the criminal. (The Jews get full credit and more for being considered criminals by most people at the present time.)

Let's see if there is here anything like a parallel case: God being the Judge and Israel the one being tried. Lis-

ten for justice and mercy in these words: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand *double* for all her sins" (Isa. 40:1, 2). She has paid *double* for all her sins! Now, what does the just Judge do next? does He give a death sentence, or justice and mercy? "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have transgressed against me" (Jer. 33:7-9).

## FADING CIVILIZATION AND DAWN

*(Continued from front page)*

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 upon 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.

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." The *Light of the World* shall come, unexpectedly, personally, gloriously, to still the storm's fierce fury and dispel the gloom forever!

When God speaks, He does so with complete understanding of the past, the present, and the future. Not only so, God speaks of things that are not "as though they were" (Rom. 4:17), because He is able to counteract at the proper time all the evil that men may plan or do.

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



## Guess Who!



*Watch Next week's Herald for the answer.*

(Answer to last week's "Guess Who" is on Editorial Page)

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 the creatures and all the forces of nature He has brought into being.

For example, God's conception of salvation is much vaster, much more varied than you and I generally entertain. When God speaks of salvation, He may, as is 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 spoke by Paul who named a time when "all Israel shall be saved"—when the Jews, now scattered throughout the world, will be saved from their sins. God will pour clean water upon them and save them from all their transgressions and from all their enemies; 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 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.

All 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 deep interest to you and me.

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 of us, for "the wages of sin is death," and the priceless "gift of God is eternal life"—life which 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 to be accomplished in the Golden Age after Christ comes, the age of full and final restitution.

### "SONS OF GOD SAW THE DAUGHTERS OF MEN" (Continued from page 5)

themselves to be betrayed by the physical attractions of the sons of men. How many of the "evil men and seducers" of the world today come from homes where *both* parents are earnest and sincere children of God?

It is our conviction that the present chaotic and evil condition of the world as well as much of the lukewarmness in the church is due, in part, to the readiness exhibited by many of God's children to compromise their Christianity that they may choose from among the worldly that husband or wife who appeals most to their fleshly lusts. With such an example of compromise constantly before them, what incentive do children of these mixed homes have for standing firm for the principles of life set forth by Jesus? When they fail thus to stand, where does the responsibility lie?

May the children of God never forget the disastrous results when "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

"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?" (2 Cor. 6:14, 15.)

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2).*

### What Homes Are Happy?

"Home is a place in which to live, to work, and to play," said a little girl. "It is where Mother and Daddy are." Yes, a happy home is one where we live—where we work or play or rest when we return from school.

Would you like to trade homes for a night or two? Choose any home you like. Ask the little girl or boy in that home to change places with you. You wouldn't like that? You wouldn't feel the same? Well, of course not! "Be it ever so humble," there's no place like one's *own* home. Your own loved ones have to be there to make it a real, happy home.

Do you ever quarrel with your brothers or sisters? We have a story of twin boys who did not get along very well together. Their names are Jacob and Esau. One day when Esau returned from hunting, he was very hungry. He sold his birthright to Jacob for some food. He said his birthright would not do him any good if he died from hunger. That was a weak thing to do, wasn't it?—for the oldest son in those days received the father's blessing and a double portion of the father's possessions.

Jacob tricked his blind father into thinking he was Esau. Isaac blessed Jacob. Later, Isaac found he had blessed the wrong son, but he said the blessing was to remain as he had given it. He also gave Esau a blessing.

Esau was very angry at Jacob. To escape from his brother, Jacob left home. About twenty years later, the brothers were reunited and they did not speak of their quarrels of bygone days.

### Sharing With Others

"I want the biggest one!" shouts the selfish child.

"I'll get it!" cries another, grabs it, and runs away.

These selfish children are thinking only of themselves.

One time after Jesus finished speaking, a man came to Him and said, "Master, speak to my brother, that he divide the inheritance with me" (Luke 12:13). Was this man thinking of what Jesus had been teaching? No, he was thinking only of his own interests. Jesus told him in a kindly way that He was not the one to divide the inheritance.

Jesus used this man's question to teach us a lesson. He told us not to want what is not ours. The word He used is "covet." Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth" (v. 15).

Things are much less important than people. What you are and what you think are much more important than what you own!

We will think of others if we would be Christians. True happiness comes from helping others.

### My Prayer

"Father, lead me day by day,  
Ever in Thine own good way;  
Teach me to be pure and true;  
Show me what I ought to do.

"When I'm tempted to do wrong,  
Make me steadfast, wise, and strong,  
And when all alone I stand,  
Shield me with Thy mighty hand."

—Lillie A. Ferris.

### Happy Days

Help make your home happier by doing what you read in "Happy Days":

"Two eyes to see nice things to do;  
Two lips to smile the whole day through;  
Two ears to hear what others say;  
Two hands to put the toys away;  
A tongue to speak kind words each day;  
A loving heart to work and play;  
Two feet that errands gladly run—  
Make happy days for everyone."

—Louise M. Oglevee.

### Happy Birthday Wishes

Alden E. Johnson, Nov. 10, age 5, Spicer, Minn.

Dale A. Johnson, Nov. 12, age 5, Hector, Minn.

Jim Mills, Nov. 14, age 15, Eden Valley, Minn.

David L. Johnson, Nov. 15, age 10, Hector, Minn.

David W. Stine, Nov. 15, age 3, Tipp City, Ohio.



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

### Remember Your Secretary

\* \* \*

*Lorraine Gaspar, Eden Valley, Minn.*

"The secretary shall keep the minutes of the Society and of the Executive Board, and all other necessary records. The minutes shall be read at the annual meeting. He shall notify officers of their election and committees of their appointments. He shall send out all notices and conduct the correspondence of the Society. He shall be authorized to enroll societies and individuals making application for membership, and shall keep a record of all affiliated societies and isolated members." Article II, Section 5, of the Constitution of the National Berean Society specifies these duties of your secretary.

At the present time we are making a new list of Berean members. Each society on record has been asked to send me a list of its members and their addresses and the officers of the society. With this request, two other report forms have been sent: one to be completed by the treasurer and the other by the secretary of each society. These monthly reports will aid our editor in his work on the Berean page of THE HERALD. They will also give us an idea of the interest and initiative of your particular group. It is most important that these reports be returned within the time allowed, so the later work can be arranged accordingly. We are asking your full co-operation in every detail of Berean activity. If there is any society that has not received these forms, please contact your secretary, and they will be sent.

The secretary is authorized to enroll societies and individuals. A state Berean society may become a member of the National Berean Society, if its member societies use Berean books and material recommended by the National Society. If there is no state organization, any society may become a member of the National Society if it uses the same material and holds regular meetings. Individuals may become members if they use Berean material.

We invite and urge you to ask any questions you may have and let us know the progress of your society. We shall be glad to help you in whatever way we possibly can.

"It is good for a man that he bear the yoke in his youth" (Lam. 3:27). Let's each "bear the yoke" in future Berean work.

### Try the Uplook

\* \* \*

*Muriel Randall, Oregon, Ill.*

If the outlook is bad, try the uplook. The thoughts written here are not new, but are reminders of God's love and care for us, even if the outlook is perplexing.

Today young people are facing the reality of history's pages—the cruel reality of war. The outlook is so puzzling we might well ask, "What outlook?" The future for us is all planned—war and its progression, unless we turn from the outlook to the uplook.

There are three reasons for looking up. First—we must look up as did the disciples when Jesus ascended. Angels promised that the same Jesus would return in like manner. However, the angels did not tell the disciples or anyone else when the Christ would return. Christians believe that the hands of the clock are nearing the zero hour. Read Luke 21:25-28 and Matthew 24:6-14. When signs in nature—human unrest, wars, and division—begin to occur, then we are to lift our heads (look up), for our "redemption draweth nigh." Let's try the uplook, that we may see the literal return of the Saviour.

Second—if we look up we will not see the shadows. When we look toward the Sun of Righteousness, the shadows of sin fall behind us. Discouragements will fall at our feet. We will more clearly see that disappointment may be His appointment—a blessing in disguise.

Third—looking up implies looking to God in prayer. God has promised us He will not forsake His own. However, we must ask before we receive. We must listen for the still small Voice to answer our supplications. Do you know God intimately? Talk to Him often. If it's a task that seems impossible because the outlook is bad, remember Paul's testimony, "I can do *all* things through Christ which strengtheneth me." If it's a decision that is hard to make intelligently, remember that God honored the patriots of old who decided in His favor. The same God who gave life sustains that life. Let's try the uplook.

### Just a Word in Edgewise

If everyone who has contributed to the Berean page in the past two years were to send us an article, we know of an editor who would be extremely happy.

## AMONG THE CHURCHES

### RIPLEY, ILLINOIS

The Ripley church recently closed a most interesting series of meetings conducted by Bro. F. L. Austin. The meetings opened the evening of October 13 and closed the 29th. Bro. Austin preached at every service except the 17th, when he was called to South Bend, Ind., for a funeral, and the pulpit was filled by J. W. McLain. Bro. Austin has been coming to Ripley off and on for the last forty-five years, and is still surprisingly full of vigor and vitality, as demonstrated by his sermons. He spoke to attentive audiences throughout the meetings. The weather was ideal for people to attend. He gave excellent practical as well as doctrinal discourses that all need to heed for final salvation. And finally to those of us who have not studied the Anglo-Israel question, he gave some very interesting and convincing information.

On Sunday, October 25, two young men came forward for baptism. One is Victor Ralston, son of Bro. and Sr. Louis Ralston. The other is Kenneth Huey, son of Bro. and Sr. Howard Huey. Bro. J. R. LeCrone conducted the baptismal service.

On Sunday, October 18, a basket dinner was served at Ripley Hall, and a Rally Day program was given in the church at 2:30 p.m. Sunday, October 25, a practical temperance demonstration and talk were given by Sr. Leila Whitehead of Chicago during the Sunday school period. Laurence Howell, Secy.

### MINNESOTA CONFERENCE

The Minnesota Conference of Churches of God met at Saint Cloud, Minn., from Thursday evening, October 15, through Sunday, October 18. Bro. Walter Wiggins, president, delivered the opening and closing sermons. Other speakers were: Bros. Vernis Wolfe and John Denchfield of Saint Cloud, and Bro. Terry Ferrell, a student at Oregon Bible College, Oregon, Ill.

There were several interesting Bible classes throughout the Conference. The Saturday afternoon and evening services were in charge of the Minnesota State Bereans.

The Conference extends its gratitude and thanks to the Saint Cloud church for its part in entertaining the Conference. All who attended enjoyed the fellowship of meeting with those of "like precious faith."

S. O. Ross, Secy.

### ROY C. BLANCHARD

Roy C. Blanchard was born July 30, 1888, in Rainsville, Ind., being the son of Harry and Clara Blanchard. He died November 5, 1942, at Hines Veterans Hospital, Hines, Ill., where he had been a patient three months.

Mr. Blanchard served in the first World War. He was married March 9, 1923, to Ruth Scyster in Oberlin, Kan. He was a faithful member of the Church of God at Oregon, Ill.

Surviving are: his widow, a daughter Joanne, his parents, Mr. and Mrs. H. H. Blanchard, Williamsport, Ind., four half-brothers, and two half-sisters.

Funeral services were conducted by the writer from the Church of God, Oregon, Ill., November 8, the sermon being based on Psalm 27.

Sydney E. Magaw, Pastor.

### GOLDEN RULE HOME

Nellie Ling

\$1.00

### IN MEMORIAM

Mrs. Cyrus C. Evans, 6 West Third Street, Williamsport, Indiana, has contributed one hundred dollars to the Building Fund of Oregon Bible College, Oregon, Illinois, in loving memory of her husband, Cyrus C. Evans, whose birthday was October 30, the date also, of this memorial.

### CALIFORNIA CONFERENCE REPORT

The Southern California Conference convened in the Los Angeles church Friday evening, October 30, with a goodly number present from out of town. The meeting was opened by the president, Bro. Arlen Marsh, who announced the work which had previously been outlined for the three-day meeting. The weather was ideal and before the meetings ended, members were present from Mineral, Hanford, Tulare, Burbank, Glendale, Pasadena, South Pasadena, Temple City, Pomona, Redlands, Riverside, Whittier, Long Beach, and other nearby suburban towns. Disappointment over the inability of any delegates from the Tempe, Ariz., church to be present, owing to the rationing of tires, was expressed many times.

The opening address was given by G. E. Marsh, pastor of the local church. His message on "The Wartime Mission of the Church of God" was positive and helpful to all who were permitted to be present. Master John McLeod, our youthful soloist, sang, "O, for the Wings of a Dove."

On Saturday morning, two Bible classes were held from 10:30 to 12:00, taught by G. E. Marsh and Emma C. Railsback, Bro. Marsh's lessons for the younger class being "How to Study the Bible," and Sr. Railsback's were on "Signs of Christ's Coming." Bro. C. L. McCallister called attention of the class to recent events concerning Zionism which may develop into a very significant sign. Dinner was enjoyed in the pergola by the thirty members in attendance. In the afternoon, the two classes resumed their study. The attendance at the Saturday evening service was the lowest of all, nevertheless the program was good. A solo by Duncan McLeod, "The Lord's Prayer," was well rendered and was followed by a sermon by the president. Bro. Arlen focused our attention on a slogan which has recently gained much prominence. It is said to have been uttered by an army chaplain during the disaster at Pearl Harbor. It is, "Praise the Lord and pass the ammunition."

In applying this slogan to our work, the essence of his reasoning was that, while we are putting our trust in and are worshiping the Giver of every good and perfect gift, we must plan to promote the spreading of the gospel message with more diligence and zeal. Following this brief discourse, Barbara Stantial played a piano solo, after which a brief business session was held, during which our president, having served as our delegate to the General Conference, gave a detailed report of that meeting. By vote of those present, the

business meeting was then recessed until Sunday afternoon.

On Sunday morning, the number of our isolated members increased the Sunday school attendance to seventy-six. This was followed by the worship service, which included a sacred solo by Sr. Charlotte McCallum and an excellent discourse by Bro. G. P. Lichty of the Pomona congregation, giving a synopsis of the faith of the church. The Communion service was conducted by Sr. Railsback and Bro. J. E. Adamson.

Picnic dinner in the pergola was indeed a feast of good things for the natural man, and was enjoyed by approximately two thirds of the congregation. Bro. J. E. Adamson's afternoon sermon was titled "America at the Crossroads." He asserted that the United States has never lost a war and that her destiny is to lead. He emphasized the truth found in Daniel 4:17, and analyzed Isaiah 18 in connection with America. Duncan McLeod sang another difficult selection and Bro. Carl Carlson, Jr., also sang a solo. Then, too, a surprise number was a quintette composed of Sr. Railsback and four daughters, Leta McLeod, Verna Rahn, Mildred Stantial, and Thelma Moore, singing, "Sail On." This seemed to touch a tender spot in the hearts of the audience. Sr. Jessie Kauffman, who always has a catchy way of presenting some good ideas, spoke briefly on, "Good News, Good Habits, and Good Friends."

The final business meeting was well attended, and the interest good. The president, after requesting his father to take the chair in the absence of the vice president, moved that the Conference appropriate fifteen dollars of its funds to start a fund to help defray hospital expenses for Bro. Gerald Cooper of Ripley, Ill., in the hope that he may soon return to the ministry. This was seconded by Sr. Railsback and carried unanimously. Sr. Railsback moved, and Bro. G. E. Marsh seconded, that twenty-five dollars be sent to the Oregon Bible College to apply on Bro. Terry Ferrell's tuition. This, too, carried unanimously. Sr. Leta McLeod moved and Sr. Eva Stearns seconded to continue in office all the previously elected and appointed officers for another year. Carried.

Our esteemed Sr. Alma Steffa of the Pomona congregation was suddenly taken seriously ill a few days before the opening of our meeting. A card of remembrance and sympathy was signed by her many friends and sent to the Pomona hospital, with prayers and best wishes for a speedy recovery.

This afternoon meeting closed in time for the local members to reach home in plenty of time to tune in to Bro. G. E. Marsh's radio vesper service and hear his message on "The Great Salvation."

Another beneficial and very successful conference came to its close with rejoicing and thanksgiving for its blessings.

Emma C. Railsback, Secy.

### HUGHES - BOYED

Miss Ada Hughes, a member of the Church of God of Oregon, Ill., and daughter of John E. and Minnie B. Hughes, was united in marriage on October 10, 1942, to Vance Boyed of Waterford, Pa.

After a wedding trip to Indiana they will reside at Waterford, Rt. 2. We wish them both all the happiness in the world.

Mrs. Irvin Ferguson.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. James M. Watkins broadcasts from station WEBQ (1240 kc.), Harrisburg, Ill., every Saturday night at six o'clock.

Bro. and Sr. Ben Carpenter and daughter Genni Anderson, Oregon, Ill., recently visited Sr. Anne Rosalie Carpenter, a nurse, at Chanut Field, Rantoul, Ill. On November 5, Sr. Anderson left Oregon for San Antonio, Texas, where her husband, Walter Anderson, is stationed.

Correction: "That precious treasure which is in your charge, guard through the Holy Spirit who has his home in our hearts" (2 Tim. 1:14, Weymouth), as appeared on page 3, Herald issue of October 13, should read: "That precious truth which is entrusted to you, guard through the Holy Spirit who has his home in our hearts"—both being translations of Weymouth, different editions of his work. Sorry, Bro. Patrick; we had one edition, you had another.

"We had a very wonderful trip out here, taking in many sights: Bryce, Zion, and Grand Canyon—not to mention crossing the Rockies. I didn't enjoy Loveland Pass, was plain scared, but Fred enjoyed it very much, and our old 'Prairie Schooner' took the mountains like a mountain goat."—Mrs. Fred Hall, Tempe, Ariz.

"I was out to hear Bro. Ellsworth Routson last Sunday at Morse Mill, Mo. The meetings are well attended and there seems to be a good revival of interest there. . . . I go to Salem Church of God near Marshall, Ill., every first and third Sunday. There is good attendance, considering that most of the members live considerable distance from the church."—Roy G. Graham, 4558a Oakland Ave., St. Louis, Mo

"We hope and pray that the work may prosper as much as possible, for the time is undoubtedly getting short."—George A. Waters, Corpus Christi, Texas.

"It is encouraging to read the good articles by our young people . . . especially when the 'falling away' (2 Thess. 2:3) is so apparent."—Mrs. Allen Claypool, 202 S. 2nd St., Marshall, Ill.

The Editor will be engaged in evangelistic meetings at the Brush Creek (Ohio) Church of God from November 10 through the 22nd. Personal mail will reach him at 27 W. Walnut St., Tipp City, Ohio. Pray for the success of the meetings in Ohio and for those who "keep the home fires burning" at the office and in the classroom.

"Enclosed find check for \$25.00 which please accept from Golden Rule Church Adult Sunday School Class to apply on your new refrigerator bought for Oregon Bible College."—Mrs. F. Austin, 13608 Othello Ave., Cleveland, Ohio. . . . Thank you!

"The Northwest Conference should sponsor evangelism and build a few churches while the Lord tarries."—F. O. Sapp, 1032 8th St., Salem, Ore.

"We are living in an artificial age; it is hard to get away from the pomp and display of the present time."—Mrs. H. H. Kent, 1132 Euclid Ave., Pueblo, Colo.

"I received the check of \$100.00 from Evangelism for our new church, and wish to express the gratitude of the brethren here at Macomb, Ill., thanking all who made it possible to help us to this extent. The building will soon be ready for use, and we are much encouraged."—Mrs. Mae Mercer, 529 W. Piper St., Macomb, Ill.

Accompanied with Bro. Terry Ferrell, Mrs. Magaw, and three of our children, Malcolm, Norma, and Sidney David, we recently visited the Church of God at Graytown, Wis., where more than seventeen years ago we conducted our first series of evangelistic meetings. The Sunday school was reorganized under the leadership of Bro. Ora Hillman and Sr. Edwin Engebretson. Truth Seekers' Quarterly is being used.

Bro. Francis Burnett conducted funeral services for Sr. Dan Renner, Mount Carroll, Ill., at 1:30 p.m., November 6.

Etta Marie was born to Bro. and Sr. Ellsworth Routson, 301 W. College St., Fredericktown, Mo., November 4. Congratulations!

"If I am drafted, I surely want to be in the war against sin."—Marvin Herrin, Republic, Mo.

### OREGON BIBLE COLLEGE

Mr. & Mrs. Harold Starbuck (refrigerator)	\$ 5.00
Nellie Ling	1.00
Golden Rule Church Adult S. S. Class (refrigerator)	25.00
A Friend	10.00
A Sister (S. T. S.)	10.00

### THE RESTITUTION HERALD

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

## 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 RESTITUTION HERALD

VOLUME 32

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NUMBER 7

## A Psalm of Thanksgiving

### *Psalm 145*

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

# EDITORIAL



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

## “Offer Unto God Thanksgiving”

“Offer unto God thanksgiving” (Psalm 50:14), for, “In him we live, and move, and have our being” (Acts 17:28), and, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17).

“Offer unto God thanksgiving” as that offering which everyone can offer. The widow’s mite was recognized as being abundant offering because she was thankful, giving not of necessity but from the heart. Always does God recognize the condition of the heart as being more important than the amount of the offering. “Be ye thankful” (Col. 3:15).

## “Pay Thy Vows”

“Pay thy vows unto the most High” (Psalm 50:14), for, “Thou shalt not slack to pay it” (Deut. 23:21), and, “That which is gone out of thy lips thou shalt keep and perform” (v. 23). In times of deep sincerity and consecration, Christians frequently make well-meant pledges to God, then quickly forget to fulfill those pledges. “Pay thy vows unto the most High”—you can’t “Ananias” with God and “take it with you” when, suddenly, *you die!*

## Thankful for Life’s Necessities

Wrote Paul to Timothy: “Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content” (1 Tim. 6:6-8). Not many, if any, members of the Church of God are really suffering because of any want in food and clothing. As from the beginning, during this last year God “left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness” (Acts 24:17).

## Thanksgiving Not Limited by Receipts

One should be thankful to God, not alone because of abundance of harvest, not alone because of receipts, he

should be thankful to God only to know that “God is, that He is true, and eternal. Well did Habakkuk say: “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 stall: yet will I 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” (3:17-19).

## Thankful for Hope

Foreseeing the gain of His suffering, Jesus “took bread, and gave thanks, and brake it . . . saying, This is my body which is given for you” (Luke 22:19).

Foreseeing the gain of His suffering, Paul said: “If I must needs glory, I will glory of the things which concern my infirmities” (2 Cor. 11:30).

Christians, knowing “if we suffer, we shall also reign with him” (2 Tim. 2:12), are thankful for the hope of the coming of the Lord. Absalom-deceived patriots, “Why speak ye not a word of bringing the king back?” Soon, we pray, the seventh angel will proclaim: “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)—and we, if *thankful* enough now to suffer, will reign eternally with this King, even the KING OF KINGS!

## “Guess Who” Answer

Peter H. Bouk, last week’s “Guess Who” selection, was born in Thorold Township, Ontario, March 24, 1824. He was first a school teacher, later, having become a zealous convert to the Lord and His work as understood by the Church of God, he began preaching. He is remembered as one very faithful, as founder of the Church of God at Fonthill, Ontario, and as one whose home was marked by hospitality to those of “like precious faith.” It was testified of him: “He sat in the midst of his sons and daughters guiding them into the same faith and confidence.”



# God's Provision of Bread

By R. H. Judd

*"So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands" (Psalm 78:72). "He maketh peace in thy borders, and filleth thee with the finest of the wheat" (Psalm 147:14).*

I WONDER how many of our readers are aware that it is possible to find texts in the Bible mentioning bread sufficiently often to select one for each day in the year. A writer in a recent issue of the *National Geographic Magazine* called attention to this significant fact. It is only one of hundreds of other facts which testify that, to the nations of the world, bread is indeed considered to be the very "staff of life."

How far back the history of bread can be traced has never yet been satisfactorily determined. Its first mention in Scripture occurs in Genesis 3:19, "In the sweat of thy face shalt thou eat bread." Smith's Bible Dictionary, however, warns the reader against assuming that "bread" in the commonly accepted sense is there intended. It is true that the Hebrew word *lechem* does in many instances carry the meaning of "food" in the wider sense—both solid and liquid (see Proverbs 27:27, in which goat's milk is called food), and possibly most Bible readers will agree that the word referred to in Genesis 3:19 covers all the edible produce of the ground known to Adam during his sojourn in the Garden. Smith's Dictionary mentions Genesis 18:5, 6—the visit of the three men to Abraham—as the earliest instance in Scripture where bread in the literal sense is definitely understood. There is reason, however, for questioning that statement, for in Genesis 14:18, it is related: "Melchizedek king of Salem brought forth bread and wine" on the occasion of the rescue of Lot by Abraham, and we cannot discern sufficient ground of difference between them to call for a difference in meaning. Where bread and wine are mentioned together in Scripture, bread in the generally understood sense is implied in most instances.

It is somewhat remarkable that the revisers of the English and American revisions have retained the word "bread" in Genesis 3:19, though the original is elsewhere translated "food" nineteen times.

We cannot attempt to settle the differing opinions which are inferred in the above remarks. The subject is too important to be dealt with hurriedly, and hardly suitable for the purpose of a short Thanksgiving article.

The remark of one writer that "wherever man is found,



there bread is known," would seem to be definitely true, for bread has been discovered among the buried remains of the human race wherever the spade of the archaeologist has dug for treasure.

Bread, certainly for unknown centuries, has been the staple food of mankind. The varieties of form, texture, and process of making are as numerous, and perhaps more numerous, than the countless tribes of mankind who have depended upon it for subsistence. Bread is the most digestible of all foods and does not hastily part with its energy, but releases it almost without waste in conformity with the demands of the body.

Throughout the centuries, bread has always been regarded as the dominant medium of social intercourse between friends and neighbors. When, for instance, an Arab asks you to eat bread with him, you may be well assured that he is friendly. Bread has also been credited with the astonishing result of redeeming our enemies. One of the wisest men declared: "If thine enemy (he that hateth thee, marg.) be hungry, give him bread to eat" (Prov. 25:21).

Amid the multitudinous benefits which bread in its various forms can supply, it, like all other foods, lacks one important element. It has no power to give life. It can only sustain life. From Adam down, every son of Adam has eaten of it only until the ultimate laws of his own nature caused him to "return unto the ground."

We cannot now enter into half that the Bible has to tell us about bread, and all its interesting associations. We are all, to some extent at least, familiar with the "shew-bread" so often mentioned in the Scriptures: but how many of us are aware that, literally translated, it is the "bread of the Presence"? Viewed in that light, how significant and full of meaning are the words of the Christ, more than once repeated, "I am the bread of life" (John 6:35, 48); "I am the bread which came down out of heaven" (v. 41, R.V.); "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world" (vv. 32, 33, R.V.); (Please turn to page 11)

## Do You Commune?

By Harvey Krogh, Jr.

*"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).*

QUESTIONS and problems sometimes arise concerning the Communion service. If these are answered properly, they will help one experience sweet fellowship with the Lord. With Scripture we shall attempt to answer such questions as, Shall I partake or not? Am I worthy? Are some of us weak and sickly because we partake unworthily?

At the Communion service, or Lord's Supper, those who have accepted God's Son, Jesus Christ, as their Saviour eat a small portion of unleavened bread which represents Christ's broken body and drink a little grape juice which represents His shed blood. At Easter time we especially commemorate His death, burial and resurrection: His death as sacrifice for our sins; His resurrection as God's approval and our assurance of resurrection and eternal life if we are faithful. Consider the question, "Shall I partake or not?" If you are a member of the body of Christ, the answer is definitely, Yes! If one has not taken Christ as His Saviour, and has not been baptized in His name, the service is not yet for that one; it holds no meaning for him. Paul said in 1 Corinthians 11:26, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." If we do not commune, we are avoiding an opportunity to testify that Christ died for us.

"Am I worthy?" This is easily answered in Romans 3:23, which reads: "All have sinned, and come short of the glory of God." There is none worthy; no, not one. We are not worthy of any of God's rich blessings. How, then, can we enter into this blessed fellowship with Him? Paul, writing to the Thessalonians, said: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you" (2 Thess. 1:11, 12). Earlier in the chapter, Paul said he gloried in them for their patience and endurance in tribulation that they might be *counted worthy* of the Kingdom for which they were suffering. By faith in Christ we are therefore *counted* as worthy not only to eat at His table but to be in the Kingdom if we continue to be faithful.

The following scripture has been used as an excuse for refusing the emblems: "Therefore if thou bring thy gift

to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). In this scripture, Jesus taught that obedience is better than a gift to the Lord. In regard to the Lord's Supper, we are not giving Him a gift, rather, it is *He* who is asking us to receive from Him. Thus, that is the time to receive the strength to go to your brother and make right any wrong.

Some persons have thought that the Scriptures promise damnation to those who, being unworthy, eat and drink at the Lord's table. Read 1 Corinthians 11:27, 29: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." If we define the word "unworthily," we learn that it is an adverb, and in this instance has to do with the manner of eating and drinking and has nothing to do with the state of the individual except that his manner would reflect his attitude and character. In this case, however, the great wrong was the disgrace brought upon the Lord by their heathenish manner. Goodspeed renders the verse in this simple language: "Hence anyone who eats the bread or drinks from the Lord's cup in a way that is unworthy of it will be guilty of profaning the body and the blood of the Lord." Weymouth uses the words, "in an unworthy manner." The particular people to whom Paul was writing had been making a riotous feast of what was to have been a sacred ceremony. Refuse not the emblems in fear of the judgment that was to be upon the Corinthians.

"Are some of us weak and sickly for having eaten unworthily?" We have never been in a Communion service where anyone ate or drank in an unworthy manner. On the other hand, if God judged the Corinthians for one form of improper conduct, it may follow that God restrains Christians today from sinning by limiting their activities; but who am I to say that any of your ailments are direct judgments of the Lord? If I count my own afflictions such, I still have no right to judge yours so.

Here is the importance of that: "If we would judge ourselves, we should not be judged" (1 Cor. 11:31). If

we always remember that we are members of Christ's body and act accordingly, we need not fear. Why not at every opportunity partake of the things that represent such love on the part of our Master? If we shun the fellowship of the Saviour now, He may shun to fellowship us in the Kingdom.

If you have not been living right, ask for strength while you commune, that your life may be pleasing to Him.

If you have sinned, this is the time to remember that "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).

Our Communion service is the Lord's Table: all who are members of His body honor Him by communing with Him, remembering that "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

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## The Great Harvest

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By Mary Mae Nedrow

*"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matthew 13:41-43).*

AT THIS time of year, we are inclined to observe the farmer as he carefully separates the grain from the chaff and carries it into the garner. Just so shall the Master separate the good from the bad at the great harvest. Christ, the first great Sower, "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 9:35). In Christ's Parable of the Sower, He compared the preaching of the gospel to the sowing of seeds. Many hear the gospel but it never sinks beneath the surface, and, like the seed that falls by the wayside, is trodden down. They who have receptive hearts and receive the gospel message show it by righteous living, and it is likened unto seed sown on good ground.

In the Parable of the Tares, we learn that "while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." We, too, must expect tares among the wheat (ungodly with the godly, even in the church), but we are not to take it upon ourselves to separate them one from the other. That is not our mission! The surprised servants, amazed to find tares growing among the wheat, wanted to root them out (drive the ungodly out of the church) but the householder said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:24-30). It is not up to us to judge who are right and who are wrong in the church, but rather, let us be found at the coming of the

Lord faithfully laboring, bringing forth fruit unto Him.

Evil has prevailed over good throughout the ages, and will continue until the Saviour returns to establish a Kingdom of righteousness. We earnestly pray for volunteers, who are not afraid to go out into the world and wave the Christian banner; we pray for strong hearts who have the initiative necessary for clean living, who can forget self, and who are willing to labor, not for money or for fame, but for the joy of serving. We dare not lie on downy beds of idleness, selfishly, heartlessly, thinking only of ourselves. There is a work to be done, for "the night cometh, when no man can work" (John 9:4).

The Lord knows who are His faithful servants. He knows, too, the faithless servants. It seems the disciples could not understand the Parable of the Tares of the field. "Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world (end of this age), and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world (age). The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:36-43).

# Suffer Not a Witch to Live

By J. R. LeCrone

**S**AUL, the first king of Israel, chose to disregard God's commandments, therefore God rejected him from being king over Israel. Samuel, who had anointed Saul as king at the command of God, anointed David the son of Jesse to sit upon the throne of Israel in place of Saul.

Saul, however, refused to accept God's decree and clung to the throne. He sought to slay David, hoping thus to thwart God's plan for placing David upon the throne. He went so far as to order the execution of some priests who had befriended David, adding to his sin of disobedience that of murder. Because of these sins and the unrepentant spirit of Saul, God withdrew Himself from him, giving him neither guidance nor comfort.

In the meantime, Samuel, Saul's former counselor and guide, died making it impossible for Saul to turn to him for advice in the affairs of state.

The time came when the arrogant Saul found himself in difficulty and great danger. The army of the Philistines had come to invade Israel. "When Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (1 Sam. 28:5, 6). Like most people who reject God, Saul sought God's aid and counsel when he had cause to fear for his own life, but when he asked God for guidance he received only silence for an answer. Saul was terrified by the knowledge that he must face this crisis alone.

Remembering the sober judgment of Samuel and the sound advice that he had often received from him, Saul resolved that he would consult with Samuel even though the latter were dead. The manner in which he attempted to accomplish this is set forth in 1 Samuel 28:7, 8: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."

By this visit, Saul was adding yet another sin to an already extended list. God had commanded the Israelites, saying, "Thou shalt not suffer a witch to live" (Ex. 22:18), and had forbidden His people to consult with them. This

Saul knew, but in his desperate desire to learn from Samuel that which God had refused to reveal to him, he decided to employ the services of a witch.

"The woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

"Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

"Then Saul fell straightway all along, on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night." (1 Sam. 28:9-20.)

That Saul went into battle against the Philistines the following day, was wounded and fell upon his own sword and killed himself rather than to be taken captive is well known. The terms of the prophecy supposedly

given by Samuel were fulfilled. Saul and his sons joined Samuel in death.

It is not the purpose of this article to "expose" the treachery and deceit involved in Saul's experience with the Witch of Endor. There are, however, certain elements in it which we should like you to examine for consistency of thought. Of the witch herself, Josephus says, "For this sort of necromantic women that bring up the souls of the dead, do by them foretell future events to such as desire them." The whole proceeding was based upon the assumption that there is a part of man which continues to live after the death of the body. It is supposed that this part, usually called the spirit or soul, becomes possessed of knowledge and abilities after the body has died that it did not possess while life remained within the individual. It is supposed to know all things, including the shape of future events. This belief is in direct contradiction to the Word of God, which says plainly that "the living know that they shall die: but the dead know not any thing" (Eccl. 9:5).

In this narrative, we behold the spectacle of Saul, whom God had rejected and whom He refused to answer, going to a woman belonging to a group that God had condemned to death for the purpose of learning the future which only God is able to reveal. The Lord Himself declares, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:9, 10).

Why should Samuel who, during his lifetime had repudiated Saul and anointed another king in his stead, consent in death to become his prophet? Would the righteous Samuel give to Saul the prophecy that God had refused him?

It is worthy of note that the narrative does not say that Saul saw Samuel; only that the witch described Samuel to him after that he had told her whom he wanted her to "bring up." The fact that Saul asked to have Samuel brought "up" would seem to indicate that he believed Samuel to be abiding somewhere beneath the surface of the earth. Had he believed Samuel to be in heaven, he would have had to ask for him to be brought "down."

Please notice also that the prophecy stated that on the morrow Saul would be with Samuel. Would those who believe that man is possessed of an immortal soul which goes to its reward or punishment at death consent to having the righteous Samuel and the rebellious Saul in the same place? It seems evident to us that Saul was deceived by the witch into thinking that he was conversing with the dead Samuel.

That Saul lost the battle with the Philistines and died the next day proves little. One does not have to be possessed with a "familiar spirit" to know that the king whom God forsakes is doomed to destruction.

Let us assume, however, that everything happened exactly as Saul believed that it would during his visit to the Witch of Endor. Let us concede the possibility that the witch actually did bring up the dead Samuel for Saul to question. Let us further grant that Samuel gave to Saul a prophecy that proved to be true in every detail. We are still confronted with the inescapable fact that the whole proceeding was in direct violation of one of the provisions of the law of God. We are assured that this disregard of God's will was remembered by Him to Saul's hurt. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it: and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse" (1 Chron. 10:13, 14).

Time and space forbid us to cite more than a few of the many references of Scripture to the practice of the occult. The student who looks them all up will find that without exception the practice of divination in any of its forms is condemned as an abomination to God. Perhaps the most comprehensive list of these abominations is found in the following command to Israel. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" (Deut. 18:10-12). God did not leave Israel in doubt as to how they should deal with those who insisted upon practicing these "black arts." "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them" (Lev. 20:27).

The manner in which the apostles of Jesus regarded those who practiced these things is plainly revealed in Paul's dealing with the girl possessed with "a spirit of divination." Luke records the incident for us as follows: "It came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:16-18). Would the Apostle have deprived the damsel of anything that was good and righteous?

The attitude adopted by the early Christians toward the practice of witchcraft is well illus- (Please turn to page 10)

# Where Are the Dead?

(Concluded)

By L. S. Bronson

Death is not a friend to the living, as the poet teaches us when he says, "Death is the gate to endless joy, the opening scenes to heaven," etc. If that thought be true, why, why do we, one and all, when we see the death angel hovering above our homes, do all we can to prevent his entering into our dwellings and taking our loved ones from us? Why do we not greet him as we do all our dear friends who come to our homes, and say to him, "God bless you, take them home to glory"? It is because deep down in our better, truer, more enlightened natures we do not believe a word of such religious theory.

If it is true that death is the opening gate to heaven for the righteous, it is equally true that it is the opening gate to hell for the ungodly. Is such an idea pleasing for your mind to dwell upon, providing any of your relatives and friends were taken from the world unprepared to go? As long as I have lived, I have never heard a person, who for a moment believed that any of his dear ones had gone to such a place, advocate this doctrine. It is always the unfortunate across the way that has gone there. I cannot call to mind any marble cutter who has placed this epitaph, "Gone to Hot Hell," on any tombstone I have ever examined. Why should he? It is not true. All of us in our sober moments, always (unconsciously, perhaps) reach out beyond our religious theories and look upon death as an enemy and not a friend. The Bible teaches this, if the hymn book does not. "The last enemy that shall be destroyed is death" (1 Cor. 15:26; Rev. 20:14).

Death came to this world as a punishment for transgression (Gen. 3:19), not as a reward for righteousness. When its mission is ended, as stated in Scripture, Christ is to come and destroy death. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction" (Hosea 13:14). Why all this work of Christ, if there is nothing of particular importance in the tomb except the house in which the real man once lived?

The Lord only has immortality. "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see" (1 Tim. 6:15, 16). "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever (1:17).

Man is mortal. "Shall mortal man be more just than God? shall a man be more pure than his maker? (Job 4:17.) Man must seek for immortality in order to obtain it, or perish in corruption (2 Peter 2:11, 12). "To them who by patient continuance in well doing seek for glory and honour and immortality," eternal life is to be the reward (Rom. 2:7). Why seek for immortality or anything else if we already possess it? Immortality will be received and "put on" at the appearing of Christ when He returns to earth. "Behold, I shew you a mystery (it is no longer a mystery after it is revealed), We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, (when?) at the last trump: for the trumpet shall sound, and the

dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then (not before) shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54). "The first man Adam was made a living soul (not an immortal soul); the last Adam (Christ) was made a quickening spirit. . . . The first man Adam is of the earth, earthy: the second man is the Lord from heaven. . . . As we have borne the image of the earthy, we shall (future) also bear the image of the heavenly" (vv. 45-49). We cannot, however, bear both the earthly and the heavenly at the same time. Proof: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (v. 50). "First . . . that which is natural (or mortal); and afterward that which is spiritual (or immortal)" (v. 46).

The change from one nature to the other will come, not at death as many teach, but at the resurrection. I hear you say, If no one as yet has gone to heaven or hell, how can any be rewarded at death? The Bible says nothing about anyone being rewarded at that time. Yes, you know it is stated in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life." Yes, my friend, that is the promise. The faithfulness must continue until death, but does that determine the time when the reward is given? Certainly not. We must look to another scripture to determine that. Here it is: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "Behold, his reward is with him and his work before him" (Isa. 40:10).

Is not this sufficient proof to settle the question as to when men are to receive their reward for their deeds in this life? Again you say, It was stated by Christ in Matthew 5:12, "Great is your reward in heaven." Because Christ at the time He spoke these words, declared that the reward was then in heaven, many people have concluded that they must go there to obtain that reward; and they have also made up their minds that at death is a very good time to go. But because it is reserved (preserved) in heaven for you, does it follow that you must go there to obtain it? Paul, in 2 Timothy 4:8, stated how he expected to secure his crown of life. "Henceforth (from now on) 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." Of what day was Paul speaking? The Day of Christ's return!

Should you receive word from a Chicago banker that there is a large fortune reserved in his bank for you, would it be absolutely necessary for you to go to Chicago to receive that fortune?

Where, then, are the rewards to be given? "Behold, the righteous shall be recompensed (in heaven? no!) in the earth: much more the wicked and the sinner" (Prov. 11:31). "Blessed are the meek: for they shall (future) inherit the earth" (Matt. 5:5). "The meek

shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:11). How long shall the meek inherit this earthly possession? As yet, they have never possessed and enjoyed many corner lots and beauty spots of earth. "The righteous shall inherit the land, and dwell therein forever" (Psalm 37:29; Prov. 2:21). "The righteous shall never be removed" (Prov. 10:30). If these statements be true, we see no opportunity for them to go to heaven. One says, however, "Such a home, such a reward, would be far too gross for me."

O consistency! Perhaps for more than half a century you have been struggling against thorns, thistles, disease, tears, sorrow, pain, and death, and yet, with all this before you, you toil on, striving to add acre to acre and farm to farm, never once feeling that these earthly possessions, though resting under the curse of God for the sins of man, are in the least degree gross. But when we give you the Bible picture of earth "made new," the curse removed, a home where there are to be no more tears, sorrow, pain, or death ("for the former things are passed away. . . . Behold, I make all things new," Rev. 21:4, 5); and when we picture to you the city fair with streets of gold and gates of pearl, with river broad "where goes no galley with oars," and in the midst of the city and on either side of the river the tree of life with its monthly fruits, and God and the Lamb dwelling in it forever (Rev. 22:2, 3)—all this perfection of beauty and glory—yet such a home is far too gross for you! "O Consistency! thou art a jewel!"

We will now answer a few objections urged against our position. Time and the size of this booklet will not permit us to answer all that might be urged against our position and which are as easily answered as those noted.

## First Objection—"Hath Everlasting Life"

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Here we learn that to have the possession of everlasting life depends on a certain belief. Would believing, or disbelieving, a certain proposition change the nature of an individual being? "He that believeth . . . hath everlasting life." Is it now in the believer's possession? No, is our answer. Where is now that life? Colossians 3:3 answers the question: "Ye are dead (to the world), and your (eternal) life is hid with Christ in God." It is not in our mortal bodies.

Again, in 1 John 5:11: "This is the record, that God hath given to us (believers) eternal life, and this life is (now in us? No!) in his Son." It is not yet bestowed upon us, but God has promised it to us if we are faithful. When? When His Son returns the second time. "This is the promise that he hath promised us, even eternal life" (2:25). Christ said, "This is the will of him (the Father) that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up (not bring him down) at the last day" (John 6:40). "The wages of sin is death; but the gift of God is

eternal life through Jesus Christ our Lord." Thus we see from the Bible that eternal life will be a gift to only a portion of the human family, and is not a part of the present nature of any man. You must know your Bible to understand God.

In the Garden of Eden, just after our first parents had disobeyed God's law in partaking of the tree of knowledge of good and evil, we read: "Now (in that sinful condition) lest he put forth his hand, and take also of the tree of life, and eat, and live for ever (become an immortal sinner) . . . (God) drove out the man . . . and he placed . . . a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:22-24). "Lest he also eat of it and live for ever." Now please tell us when man passed this flaming sword and partook of the tree of life, thereby changing his nature from mortality to immortality.

Again, in Matthew 19:16, we read of a young man who came to Jesus, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Did Jesus say to that young man, "Son, you have that immortal life nature already in you"? No, He said nothing of the kind, but He did say, "Go and sell that thou hast, and give to the poor . . . and come and follow me." "The young man . . . went away sorrowful: for he had great possessions."

As yet, no man has passed the flaming sword and partaken of the tree of life.

#### Second Objection—The Transfiguration

The second point the objector urges is this: "If Moses and Elias appeared with Christ, Peter, James, and John on the mount of transfiguration, they must have returned from the spirit world." There is nothing of the kind even hinted in all the Bible. As Christ and the apostles were coming down from the mountain after the transfiguration, Jesus charged them, saying, "Tell the vision to no man, until the Son of man be risen again from the dead" (Matt. 17:9).

Jesus called that scene which inspired the hearts of the apostles with joy, devotion, and astonishment, a vision. Did He not know? Is a vision a reality, or a representation of what has been or may be? In Acts 10:11, 13, Peter declared he saw "heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of fourfooted beasts . . . and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat." Was all this a reality? Did Peter kill and eat as he was commanded? In verse 17, we read, "Peter doubted in himself what this vision . . . should mean." We all know it was a vision, and yet it taught Peter a great fact, as he afterwards stated.

Daniel 7:13, 14 states: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given . . . dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Was that which he saw a reality at the time Daniel saw it in his "night dream"? Has the time yet arrived since that time? Daniel, when "all people, nations, and languages have served him? The time will come, however, when that vision will become a reality. The same is true of the vision on the mount of transfiguration. Jesus there revealed to His three disciples the glory and power of His coming Kingdom.

Be careful how you hear, and how you read, and do not jump at conclusions in order to sustain a theory of long standing. Error is of no value to anyone, but truth is golden to all and loses nothing by examination and exposure to the light of investigation.

#### Third Objection—The Thief on the Cross (Luke 23:42, 43)

Next we will venture to notice the oft-repeated and much-abused request of the dying thief on the cross.

As we approach the subject we are reminded of a sign a carpenter once hung out over his shop door. It read: "All kinds of twisting and turning done here." It is much the same in regard to the above quotation by many religious expounders.

The plainness of the request and the promise given are so apparent to anyone desiring the truth that we shall consume very little time and space in its consideration. The passage referred to reads: "Lord, remember me when thou comest into thy kingdom." Remember the exact language of the request. It was not, "When thou goest to heaven, remember me," but "When thou comest (back) into thy kingdom, Lord, remember me." Jesus said to him, "Verily I say unto thee, To day shalt thou be with me in paradise." With many, these words forever settle the question and prove that all good people go to heaven as soon as they die, notwithstanding the many passages of Scripture we have already quoted to the contrary. Well, let me say this and remember the same: If the thief went to paradise, or heaven, that day, he went alone.

Proof: On the morning of the resurrection, when Mary sought the grave of Jesus to anoint His body and found the tomb empty, Christ appeared before her and said, "Mary." She turned toward Him and said, "Master." Jesus said, "Touch me not; for I am not yet ascended to my Father" (John 20:16, 17). Did Jesus tell Mary the truth and deceive the thief in not going to paradise with him on the day of His death, as Orthodoxy teaches He promised?

The word "to day" was used, not to denote the time when the request was to be granted, as many claim, but to give emphasis to the words of the promise. The thief did not ask for a home in heaven, nor to go to paradise; but his great desire was, "Lord, remember me when thou comest into thy kingdom." Their condition and surroundings on the day of their crucifixion did not warrant the thought that they were about to enjoy a home and glory, joy and happiness, in paradise. No! not that! but after the suffering of the cross is over, after the dark night of death is past, after the resurrection morn has come, "Lord, remember me when thou comest into thy kingdom." This thief seemed to know something about Christ's going into a "far country to receive for himself a kingdom" from the Father and then to return as King, as recorded in Luke 19:11, 12. It was at that point of time that the thief asked to be remembered.

The original Scriptures contained no punctuation marks. Our system of punctuation was invented by Aldus Manutius, a printer of Venice, in the fifteenth century, and is not inspired. We, therefore, have a right to place the comma after "to day" instead of before it. This gives the true meaning of the Saviour's answer and makes the passage harmonize with other scriptures instead of contradicting them, and is according to Rotherham's translation.

"But," you ask, "if Christ did not go with the thief to paradise on the day of their crucifixion, where did He go?" We read, in Matthew 27:57-60, that "when the even was come," Joseph took Jesus from the cross and laid Him in his own new tomb, and a seal was placed upon the door. If Jesus did not remain in that tomb the following three days and nights, but went to paradise with the thief, or went to preach to the antediluvian world that perished centuries before, the words of the Saviour spoken to the Pharisees and recorded in Matthew 12:40 could not be true. They read as follows: "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."

We think Jonah did very little missionary work for the people of Nineveh during the time he was in the whale's belly. As the Roman seal was not broken and the door of Christ's tomb was not opened until angel hands rolled away the stone from the door of the sepulcher on the morning of that third day, we think Christ's journey with the thief to paradise, or His missionary efforts among the "spirits in prison," the inhabitants of the old world, must have been very short and greatly disappointing to all. Oh, give us the Bible and the words of Jesus, and not theory without proof.

Now, a few words about paradise that we hear so much about. The word "paradise" is found only three times in the Bible. The first occurrence of the word is in Luke 23:43, as previously quoted. The next place is in 2 Corinthians 12: "I knew a man . . . (whether in the body . . . or whether out of the body, I cannot tell: God knoweth;) such an one caught up (snatched away, Diaglott) to the third heaven. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (vv. 2-4). The third use of the word is in Revelation 2:7: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The tree which is here spoken of as being "in the midst of the paradise of God," was at the dawn of creation placed in the Garden of Eden on the earth and not in heaven above (Gen. 3:22). We know of no account in all the Book of God of its being transplanted to any other clime. The tree of life and paradise have ever been earth's most beautiful and valuable adornings.

In earth's Edenic state, the tree of life was there, and paradise was there, not in heaven. When the new earth's condition appears to gladden the hearts of the overcomers, it will then be there. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Then the prayer of the penitent thief, "Lord, remember me when thou comest into thy kingdom," will be answered.

#### Fourth Objection—The Third Heaven and Paradise

Now, for a few moments, let us look at the third heaven and paradise of which Paul spoke in 2 Corinthians 12:2-4, which reads: "I knew a man in Christ about fourteen years ago, (whether in the body . . . or whether out of the body, I cannot tell: God knoweth;) such an one caught up (snatched away, Diaglott) . . . into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

From these words of Paul it is claimed by many that heaven and paradise spoken of here are one and the same place; that heaven is a kind of three-storied place, one above the other, the third one being paradise, the abode of all saints. That the third heaven and earth and paradise are inseparably connected we are free to admit and believe, but we do not accept the popular combination and arrangement of them.

Does the Bible teach a three-storied heaven, one above another? It does not! Let us see if we can learn how the Scriptures have them arranged. The Bible does speak of three heavens and of three earthly conditions, and the order in which they occur. That order is very different from the one given in these days.

Here is the Bible order, as given in 2 Peter 3:1-6: "For this they (the scoffers, v. 3) will-ingly are ignorant of (we find such now), that by the word of God the heavens were of old



(Gen. 1:6-9), and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

The first heaven and earth were destroyed by water. "The heavens and the earth, which are now, by the same word (of God) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (v. 7). Thus, the second heaven and earth are to be destroyed by fire. "Nevertheless we, according to his promise (Rom. 8:21-27), look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). "I saw a new heaven and a new earth" (Rev. 21:1). Here we learn of the third heaven and third earth, not a three-storied edifice, one story above another, but one following the other in succession until the third heaven and the third earth appear, "wherein dwelleth righteousness." There again the tree of life will be found growing in the "midst of the paradise of God" (Rev. 2:7), and as in Eden of old, once more yielding its fruit every month for the healing of the nations (Rev. 22:1, 2). Is not this harmonious teaching far better than theory without any evidence? Then walk ye in it, and teach the same glorious truth that cannot be denied or overthrown.

#### Fifth Objection—Spirits in Prison (1 Peter 3:18-21)

This passage of Scripture is often popularly and confidently used as proof of a present spiritual world where departed spirits congregate, can hear, understand, and receive instruction from spirit teachers. If there are spirits in a spirit land that as yet has never been located by anyone, its inhabitants, according to the Bible, have but little to do and are not capable of doing that. What say the Scriptures on this point? "Whatsoever thy hand findeth to do, do it with thy might (be quick and earnest about it. Why?); for there is no work, nor device, nor knowledge, nor wisdom, in the grave (not heaven or hot hell), whither thou goest" (Ecl. 9:10). Not very much business going on in the grave where we lay our dead, according to the Bible! The text continues as follows:

"Christ . . . hath . . . suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Here is the wonderful spirit passage in all its spirit fullness and also in its simplicity, and what have we? Let us examine and see.

First, it is stated that Christ suffered for sin, the just for the unjust. He suffered by being put to death in the flesh, but He was quickened (or made alive) by the Spirit of God.

Second, by which Spirit (not personality)—

by the same Spirit of God which brought His Son from the grave—Christ was enabled to do something more. What was it? Answer: It enabled Christ to go and preach to the spirits in prison. When and where did Christ (by God's Spirit) do that preaching? is now the question.

We are very confidently told by many learned teachers that it was during the time between His death and the hour of His resurrection, and that the spirits to whom He preached were the spirits of those destroyed by the Flood in Noah's day. Let us see if this popular theory is true. It is stated in the text when that preaching was done and to whom the message was delivered. "When once (at one time) 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."

That was the time when, and the place where the preaching by Christ through Noah and the Spirit of God took place, thereby condemning them to death because of their rejecting the warning message delivered to them. Do you understand the thought? If not, read the passage again and see what you learn. It has been said, "He who has the darkest vision is the one who will not see." Enough is better than more.

#### Sixth Objection—The House of Many Mansions

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

This is a very popular text and often chosen to give comfort to mourning friends in the hour of sorrow. The thought men derive and believe they are justified in deriving from this text is this:

Christ, when He left this world, went to heaven to prepare a place for His chosen ones in that house of many mansions; that at death He comes to waft them home to glory to enjoy a place He has prepared for His people. "If I go . . . I will come (back) again, and receive you unto myself; that where I am, there ye may be also." Because He has gone to heaven to prepare a house of many mansions (apartments) for the saints, does it follow that it is to be erected and remain where it is being prepared to all eternity? that the righteous are to go there at death, or at any other time in order to enjoy its beauty and grandeur? We answer, No.

Let us present an illustration. When Solomon would prepare a Temple with its many mansions, or compartments, in which his people could serve and worship God, he sent thousands of men into the forests of Lebanon and the marble quarries, and there formed the beams, timbers, and marble pillars. When all was prepared and perfected, did Solomon rear

the Temple there? No. When all was ready, all the parts of the Temple were transported to the city of Jerusalem and then, without sound of axe, hammer, or any tool (1 Kings 7:1-7), it appeared in all its beauty and grandeur. So it will be with the house of many mansions which Christ has gone into the "far county" to prepare. As Solomon brought the Temple to Jerusalem, Christ, too, will bring the temple (the house of many mansions) down to earth where His people may dwell forever, and where the nations may bring their glory and honor into the city, as shown in Revelation 21:24-27, and as pictured in different symbols in the Scriptures.

One of these descriptive passages we will quote in full. "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" (vv. 2,3). When the Holy City, the New Jerusalem, comes down from God out of heaven, and the tabernacle of God, with its many mansions, appears in the new earth conditions, and Christ is there with His people, and "God himself" shall be with them as above stated, what will there be left in heaven for man to visit or enjoy? It is when Jesus returns, that the people of God are to be rewarded, and not one at a time as death claims them.

"I will come again, and receive you unto myself; that where I am, there ye may be also." The enjoyment of what Christ has gone to prepare for His people, according to the language here used, all depends upon His return. When He returns, where will He be? You say, "On earth!" True. Then if the many mansions He has gone to prepare are forever in heaven, they certainly are beyond the reach of Christ and His people ever to enjoy; for there is not a single text in all the Bible that teaches that Jesus will ever return to heaven after His second coming; but there are many passages, as we have already shown, that He will bring His reward with Him when He comes. One of these I will quote once more, and close this chapter on John 14. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). He will come to earth the second time to reward all and not to transport any to heaven.

Know what your Bible teaches, obey the same, and all will be well.

"King of kings, His sway extending  
Over all earth's wide domain;  
Justice, love, and life unending,  
Bring back Paradise again.

"Jesus comes, earth's rightful Ruler,  
Every knee to Him shall bend.  
Peace shall flow, a gentle river,  
Life and joy shall know no end."

## SUFFER NOT A WITCH TO LIVE

(Continued from page 7)

trated by the actions of the Ephesian converts. We read: "Many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed" (Acts 19:18-20).

The Scripture leaves no doubt as to the proper relationship between Christians and fortune tellers, spiritualists, mediums, astrologers, or any who are the modern representatives of the witches and necromancers of Saul's day. They *were* and *are* the enemies of the true worship of God. The practice of the occult was and always will be an abomination to the Lord.

Why should the assurance given by mediums that they can communicate with the spirits of the dead be thought



## Guess Who!



Watch Next week's Herald for the answer.

(Answer to last week's "Guess Who" is on Editorial Page)

more comforting than God's declaration that the dead sleep in their graves, awaiting the resurrection of the last day? Could it possibly be supposed that God is pleased when Christians patronize and help to support a class of people that He has condemned to destruction?

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" (Isa. 8:19.) It is not the mission of Christianity at this time to destroy the fortune tellers out of the land, but in our own hearts and lives may we suffer not a witch to live.

### THE VALUE OF FELLOWSHIP

"In the early days of Christianity, how much harder would have been an already hard lot if the followers of 'the way' had not been able to meet often, to discuss the common problems. No one can learn to love his neighbor by living to himself. There is little inspiration to sacrifice for the welfare of another if one hears only of his needs over the radio. In the church, we are bound together by a tie that is stronger than that of blood. By constant association in this relationship through the varying experiences of life, we grow to bring forth the fruits of the Spirit (Gal. 5:22, 23)."—F. E. Siple.

### GOD'S PROVISION OF BREAD

(Continued from page 3)

"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give *is my flesh*, for the *life* of the world" (v. 51, R.V.). (See also 1 Timothy 2:5, 6,—"*who gave himself*"—which is the Bible explanation of the foregoing statement.)

Let us thank God for the persistent personal note here which must never be overlooked: "If any man (individually) eat of this bread, *he* shall live for ever" (John 6:51).

In times like the present, however, there is a national aspect to be considered. If ever men and nations had proof that God lives and rules, it is now. If ever men and nations had proof of the love of God, it is today. In those things which men are able to control, God has allowed them to reap the inevitable fruit of their folly; for poverty, pestilence, disease, and untold misery always follow in the wake of war. But in those things in which God alone has ultimate control, He has manifested His love, even in these terrible times.

Abundant harvests, far above the expectations of mankind, have come from His hand. This has been especially true of those nations where God's name is most held in reverence, small though that is in comparison with what it should be. We may well ask, *Why?* There are two outstanding reasons:

(1) "That all the peoples (plural) of the earth shall see that thou art called by the name of the *Lord*" (Deut. 28:10, R.V.).

(2) "Jehovah will make thee plenteous *for good* ('plenteous *in goods*,' A.V.), in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground" (v. 11, R.V.).

First ourselves, as exemplified by the personal pronoun "thee"; then our families, and next to them all that we have is to be dedicated to the service of others—"for good" to them—in the name of the Lord Jehovah.

We may, perhaps, talk much of doing this *when* the war is ended; and it will be well if we do. But the time to do it is *now*. *Now* is the time to "deal thy bread to the hungry" (Isa. 58:7)—to those who hunger in mind and body, and to those "who hunger and thirst after righteousness," for the Scriptures assert, "They shall be filled." If you and I do not do it, depend upon it that God will give the privilege of doing it to someone else.

"If hope, then, of living forever you cherish,

Acknowledge at once it is hope in the Lord;

For He is the Bread for men 'ready to perish';

The Life is in Him, as revealed in God's Word."

—G. P. McKay.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"Love never faileth" (1 Corinthians 13:8, R.V.).*

### Thank Him

"Thank God for all good things,  
The birds and the flowers,  
Thank Him for the daylight,  
And for night's quiet hours.

"Thank Him for the bird song,  
The sun and the rain;  
Thank Him for the fruit,  
And the rich, golden grain.

"Thank Him for our country,  
Our dear homes so fair;  
Thank Him for our loved ones,  
And for kind, loving care."

—*Lillie A. Farris; selected by  
Mrs. B. A. Johnson.*

### The Heart of a Home

The heart, or center, of a home often centers about a little child. Everyone listens to his cries. All run to please the tiny tot. A little child takes up a lot of room in the hearts of the family.

### The Baby Moses

Moses was the kind of baby that is loved by its family. He had a sister Miriam and a brother Aaron. They loved their little brother, but they were very sad because the king of Egypt had ordered that all the boy babies of the Israelites should be killed.

What do you think they did with Moses? They hid him. First, they hid him in their home, and then in a little ark, or basket, his mother made for him (Ex. 2:3). They hid him in the tall rushes along the river.

The king's daughter came to this river to bathe and the baby Moses was found. His sister Miriam, who had been watching from a distance, came and asked if she could get a nurse for the child. Who became the child's nurse? His own mother!

Now, perhaps, we cannot have a part in life as unusual as Miriam's, neither are our babies likely to be killed by our rulers. But we can show our love to our families by

our actions and words. Show more love in your homes.

### Joshua's Choice

After Moses died, Joshua became the leader of the Israelites. He talked to them about destroying their idols. He wanted them to worship God. If they refused this, then there were many idols from which to choose, but Joshua said: "As for me and my house, we will serve the Lord" (Josh. 24:15).

### Your Choice

Your mother and father have one interest—you. They are subject to One—God. They try to help you make the right choice—to serve God as Joshua did. In Ephesians 6:1, we read, "Children, obey your parents in the Lord: for this is right." Also, honor your parents, "which is the first commandment with promise" (v. 2). If you honor your parents, you can expect long days—long life upon the earth.

### "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. Let them praise the name of the Lord: for he commanded, and they were created. . . . Let them praise the name of the Lord: for his name above 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.)

### Happy Birthday Wishes

Charles V. Benge, Nov. 16, age 3, Frankfort, Ind.  
Darrell Telschow, Nov. 17, age 6, Cincinnati, Ohio.  
Marion Coulter, Nov. 17, age 13, Eden Valley, Minn.  
Robin Bauerle, Nov. 20, age 10, Hammond, La.

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psalm 106:1).



Eran 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

### Be Ye Separate

\* \* \*

*Mrs. Virginia Davenport, Eldorado, Ill.*

Almost every day we are urged to "take care of what we have so it will last for the duration." How can we, as children of God, take care of what we have? Surely, when we have put on Christ, we have something to cherish and preserve that is far more valuable than a washing machine or a set of automobile tires. Shouldn't we give it at least equal consideration? We must endure to the end, if we are to enter into the Kingdom of God.

Let us consider a few ways to help "take care of what we have." Paul exhorts to "Come out from among them, and be ye separate, . . . and touch not the unclean thing" (2 Cor. 6:17). When we associate with morally lax people, we are apt to get a tarnish or a more lasting damage to our priceless possession. At first, one might think, "I can go where I please, with whom I please, and as long as I see no harm or cause no harm of it, it will be all right." This attitude will prove dangerous, for "bad" rubs off more quickly than good. Evil is easily absorbed.

Proverbs 4:14 says: "Enter not into the path of the wicked, and go not in the way of evil men." The sixteenth verse goes on to say, "They (the wicked) sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall." When a person sinks so low that he is not content until he drags someone else down to his level, then it isn't wise for us to associate with him. We run the risk of being his next victim.

Sin is something that slips up on us. We don't decide overnight that we will go out in the world and sin. When we first go out among the wicked, we may just barely tolerate their evil habits. As a friendship develops, we excuse them in our minds, then before long we are upholding them, and unless we are very wary, we will succumb to evil and be just as deep as they are in the mire. "He that biddeth him God speed is partaker of his evil deeds."

Associating with evil detracts from our life in the church. We should know we cannot serve two masters, but how few of us really put our knowledge into actual living. When worldly interests crowd into our lives, we cannot have freedom of mind and heart for our church.

The way to take care of what we have so we will en-

sure, is to fill our minds with truth and to meet sin and temptation face to face, recognizing them for what they are.

To overcome the desire to go to the places of the wicked, we should fill our minds with the inspiring teachings of the Bible and our lives with useful deeds. We should "set (our) affections on things above, not on things on the earth" (Col. 3:2). Living a Christian life is not easy, but neither is it too difficult. It takes full-time effort every day, but God will provide the strength if we will diligently seek Him.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Only when we have willing hearts and minds can we render our "reasonable service" to God. Can we have that state of mind when we try to stay out in the world? Paul said, "Be ye separate."

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23). Let us go "all out" for victory through Christ, by attending church regularly for a check-up and possibly, if need be, a general overhauling. In this way, our faith will wear better and endure to the end. "For yet a little while, and he that shall come will come, and will not tarry."

### Start a Small Society

Do you know of three or four people who live near you and who take religion seriously? Why not start a Berean class? In this little space, we suggest a way to start a small society.

You can dispense with singing, but you must open your meeting with prayer. Who should lead? Anybody—take turns. What should you study? The Bible—any part of it. Agree on the subject you want to study and then read about it in as many parts of the Bible as you can find it. All the leader really has to do is see that only one person talks at a time and that the discussion does not wander from the subject.

Form a group. Get in touch with our secretary (name and address in page head), and begin a work that will give you the greatest enjoyment you have ever experienced.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

Nov. 10 - ?—Special meetings at Arkansas City, Kansas.

### HOPE CHAPEL, SOUTH BEND, INDIANA

Because gasoline rationing is expected to be in effect by November 29, we have decided to hold our Thanksgiving Day services on the same Sunday as our Mortgage Burning service. Therefore, on Sunday, November 29, we will have our Thanksgiving service in the morning, followed by a basket dinner in the church basement at 12:45. At 2:30 p.m., a Mortgage Burning service will be held, at which time the mortgage on Hope Chapel will be burned. Also, at this service the annual Thanksgiving offering will be received. At 7:30 p.m., the regular evening sermon will be given.

We extend a cordial invitation to everyone so that they, too, may enjoy these services.

Wilma Pierce, Secy.

### THE SUNDAY SCHOOL EXHIBIT

We are asking Sunday school superintendents and teachers to remember the Sunday School Exhibit which is planned for the 1943 General Conference. Please send any information about Christmas programs—lighting, scenery, costuming, expense, and so forth, and where to obtain the material. Send to the chairman of the Sunday School Exhibit Committee, Mrs. Ruby Railton, 1110 Rockton Ave., Rockford, Ill. Mrs. Mabel Andrew.

### HOLBROOK, NEBRASKA

The Church of God at Holbrook, Nebr., is still having its all-day meeting the first Sunday of each month with good attendance. Bro. E. E. Giesler of Moorefield is the speaker.

Bro. J. H. Adams of Holbrook is improving at his home after being in a hospital for several weeks. I am sure he would appreciate words of encouragement from any of the church folks.

Icel Stedman.

### OREGON BIBLE COLLEGE NEWS

Our matron and we students wish to take this means to thank the generous people of the Dixon, Ill., Church of God for the gift of dishes for the Home; Mrs. E. R. Burk for furnishing beautiful bedspreads; and the ladies of Golden Rule Church of God, Cleveland, Ohio, for bedding. For these blessings which make our home more comfortable, we are indeed grateful.

Paul Williams and Richard Parish now have regular preaching appointments. Paul preaches each first Sunday at Koszta, Iowa, and each third Sunday at Gladbrook, Iowa. Richard preaches each first and third Sunday at the North Salem Church of God near Plymouth, Ind. We miss them much when they are away, but are proud of them for taking advantage of these opportunities to serve our Lord.

Bro. L. E. Conner is taking over Bro. S. E. Magaw's classes during his two weeks' absence. We are enjoying having him as our teacher.

Terry Ferrell spent the past weekend visiting friends in Iowa.

Edwin Graham, Reporter.

### A THANKSGIVING PRAYER

Our Father in heaven, we thank Thee that in Thy mercy Thou hast remembered us in these trying days. We thank Thee that Thou hast provided our peace in Thine only Son Jesus, who has given us that peace that passeth all understanding. We thank Thee for friends and brethren of like faith all over this fair land. We thank Thee that in Thy wisdom, justice, and mercy it is our privilege to live in a land where we may meet without fear to render Thee thanks for our many blessings that Thy hand hast showered upon us. We thank Thee that Thou hast remembered that we are but dust, mere mortals, yet Thou wilt listen to our prayers, for we may commune with Thee, the only true God. In the Name of Thy Son Jesus. Amen.

D. G. Harvey.

### EVANGELISM

Mr. & Mrs. Guy Mills	\$ 3.00
Nellie Ling	1.00
Hope Chapel, South Bend, Ind.	6.20
Wayne & Georgia Thompson	10.00
A Friend	10.00
Mrs. C. H. Bassett	1.00
A Sister	5.00
Clarence Bunch	2.00
Leila E. Whitehead	10.00
Oregon, Ill., S. S.	4.93
Blair, Nebr., S. S.	5.00
Golden Rule Family, Cleveland, Ohio	5.00
Mr. & Mrs. Ben Magedanz	10.00
Adaline Wood	10.00
Mrs. E. F. Myers	3.00
Maybelle Hanson	5.00
Mr. & Mrs. Emery Dixon	4.00
W. A. Reid	4.00
Icel Stedman	2.50
Mr. & Mrs. G. H. Loudenslager	10.00

### HERALD RECEIPTS

J. H. Williams; Ruth V. Gesin; Jennie Salisbury; Hattie Long (self & others); John O. Conrad; Nancy B. Robison; Guy Mills; C. R. Barlow; Mattie Benjamin; Mrs. Rena Coyner; Emil Fredlund; Mrs. L. M. Kiger (for another); Irvin Ferguson; Mrs. Teresa Martindale; Mrs. L. C. Anthon; A. M. Jones (for others); H. E. Hughes; W. E. Story; Mrs. F. M. McCrory; Mrs. Earl Alexander (for another); Mrs. Thelma Ransom; Mrs. J. A. Guttery; Geo. C. Coats; K. A. Coats; Mrs. C. H. Bassett; Elmer Goekler; Mrs. Lucy Haan; Andrew A. Story; Mrs. Bettie Michaels; Bob Hardesty (for another); William Ford; Rufus A. Curtis; L. M. Howell; Kathleen Granquist; Mrs. E. A. Montgomery; R. E. Griner; Margaret Donaly (for another).

G. W. Randall; Fred C. Smith; Minnie Telschow (for others); W. H. Boyer; Mrs. Mary Elma Bell; Mrs. Claude Graham; Fred J. Doll; W. R. Zollinger; F. B. McCullough (self & another); Mrs. C. P. Morgan; Glenn Huffman; J. H. Adams; Percy Buzek; Mrs. Ida Jeffrey; Pennellwood Bereans (for another); Mrs. E. F. Myers (for another); J. E. Coverston; Etta L. Elton (for another); Mrs. Frank Rogers; Mrs. Emery Dixon (for another); Mrs. Alice Johnson; W. A. Reid; Icel Stedman (for others); Mrs. A. C. Kjargaard.

### OREGON BIBLE COLLEGE Building Fund

Previously reported	\$2,482.48
Mrs. Cyrus C. Evans	100.00
Norma Kirkpatrick	12.00
Ella Siple	10.00
Mr. & Mrs. DeWitt Dauntler	100.00
Total	\$2,704.48

### OREGON BIBLE COLLEGE

Paul Hatch (refrigerator)	\$ 6.00
A Friend (refrigerator)	18.00
Golden Rule Family, Cleveland, Ohio	3.00

## Gleanings From the Field

"The field is the world."—Jesus.

Through the kind co-operation of Bro. L. E. Conner and Sr. Georgia Johnson, plus the regular Herald force, the Editor and Mrs. Magaw are enjoying an evangelistic vacation with the Brush Creek Church of God near Dayton, Ohio.

"The Eden Valley, Minn., work is progressing wonderfully."—S. O. Ross, Litchfield, Minn.

"I want to thank Bro. Magaw for his articles on the Sabbath."—Mrs. C. P. Morgan, Box 51, Pendleton, Ore.

"We had sixty-three at Berean last Thursday."—Harvey U. Krogh, 124 Liberty St., S.E., Grand Rapids, Mich.

Keep it up. "I am saving dimes for the Building Fund."—Lorna Macy.

Bros. Ben Carpenter and Vivian Kirkpatrick supplied for the Editor in his pulpit work, Sunday, November 15, at Oregon, Ill.

Bro. and Sr. Paul C. Johnson and family and Sr. Ruby Railton, week-end vacationed with Bro. and Sr. F. L. Austin, South Bend, Ind., November 14, 15.

"We wish to announce the arrival of Marilyn Jane to Bro. and Sr. Alfred Reighard, November 13, 1942. The new little miss has a cozy, comfortable home awaiting her at 509 Providence St., Delta, Ohio."—Amy Dunbar Frye, Delta, Ohio.

"We're here. All goes well. Interest is normal in the meetings. Weather is ideal." So writes the Editor from the Brush Creek (Ohio) Church of God where he is engaged in a series of evangelistic meetings.

**ELROY BUDROW**

Elroy Budrow, son of Mr. and Mrs. William Budrow, was born January 14, 1922, at River Forest, Ill., and died at St. Anthony's Hospital, Rockford, Ill., November 11, 1942. His death was caused by burns received from molten iron, the accident having occurred in the factory in which he was working.

On June 22, 1941, he was married to Margaret Mattison, daughter of Mr. and Mrs. Henry Mattison of Oregon, Ill. A daughter, Jean, was born to them October 26, 1942, being only two weeks of age at the time of her father's death.

Besides the wife and daughter, he is survived by his parents, a brother and sister, and many relatives and friends. The sympathy of all goes out to the bereaved. Elroy was loved by all with whom he came in contact.

Funeral services were held in the Church of God at Oregon, where Elroy was a member. Bro. L. E. Conner was in charge, being assisted by the writer. Burial was made in Riverview Cemetery. Francis E. Burnett.

**ALETTA JANE RENNER**

Aletta Jane Buckley, daughter of Mr. and Mrs. Samuel Buckley, was born October 6, 1851, and died November 4, 1942.

She was united in marriage with Daniel A. Renner on October 16, 1873. To this union three boys were born: Wallace, Loyd, and Clarence. Her husband and Wallace preceded her in death. Besides her two sons, Loyd and Clarence, three grandchildren, seven great-grandchildren, and a host of friends are left to mourn her death.

She was a member of the Church of God at Oregon, Ill., and was a faithful reader of the Bible. She was a home-loving woman, and derived great pleasure from flowers.

Services were conducted at the Christian Funeral Home, Mount Carroll, Ill., burial being in the Renner cemetery. Francis Burnett.

**MRS. CHRISTIANA SEELY**

Sr. Christiana Seely, loving mother of Mrs. R. J. Petersen, Healdsburg, Calif., a native of Rockford, Ill., eighty-nine years of age, died October 2, 1942, at Healdsburg.

Mrs. Seely went from Rockford to California in 1906, making the trip in a covered wagon. She was many years a reader of The Restitution Herald.

Funeral services were conducted on October 5, interment being made in Oak Mound Cemetery.—Adapted.

**NATIONAL BIBLE INSTITUTION**

Nellie Ling	\$ 1.00
Martha Benjamin	100.00
Dorothy Magaw	2.00
Emil Fredlund family	25.00
Wayne & Georgia Thompson	2.00
Mr. & Mrs. Charles Netts	5.00
A Friend	10.00
A Sister	10.00
Anonymous	3.00
Leila E. Whitehead	10.00
Mr. & Mrs. Vernon Carpenter	1.00
Mr. & Mrs. L. M. Howell	5.00
Mr. & Mrs. Loren Burnett	10.00
Adaline Wood	10.00
Maybelle Hanson	5.00
W. A. Reid	4.00

**"INDIA"**

Mrs. Kate Olmstead	\$ 5.00
Mr. & Mrs. J. C. Jeffcott	21.50

**GOLDEN RULE HOME**

Golden Rule Family, Cleveland, Ohio	\$2.00
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**MINISTERS' FUND**

Nellie Ling	1.00
A Friend	5.00
Oregon, Ill., S. S.	3.00
Blair, Nebr., S. S.	1.22
Moorefield, Nebr., S. S.	2.00
<b>Total</b>	<b>\$1,498.72</b>

**THE RESTITUTION HERALD**

Published by

Oregon, Illinois  
National Bible Institution

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

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"The thirteenth chapter of 1 Corinthians is frequently referred to as the 'Love Chapter' of the Bible. Much has been said and written on the subject of love. It has been called 'the greatest thing in the world.' Were it not for God's great love to the human family, eternal death would be the doom of all. When men are brought to realize how great God's love is, there is begotten in them a love for God, as we read in 1 John 4:19: 'We love him, because he first loved us.' John emphasized this thought by the statement, 'God is love' (v. 16)." —Emma C. Railsback.

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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.

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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)	
<b>Total</b>	<b>\$ _____</b>

Sender's name \_\_\_\_\_

Address \_\_\_\_\_

# \$30,000 for the College Building Fund

Oregon Bible College, Oregon, Illinois, is in its fourth year of service. It has grown from six to fifteen students. Four graduates are now pastoring churches. It is time to prepare to build. Instructed by the last General Conference to "go ahead," the Board of Religious Education presents this plan to develop a Building Fund of \$30,000.

True, war restrictions make it impossible now to build, but the time is ripe to "count the cost" and to make preparation to build as soon as conditions permit. "Where there is no vision, the people perish." "Wist ye not that (we) must be about (our) Father's business?" "God loveth a cheerful giver."

Purchasing the blocks is not limited to individuals. Family groups, churches, Sunday schools, Berean classes, or conferences may buy any of the squares. Smaller contributions, also solicited, will be acknowledged weekly in THE RESTITUTION HERALD. Names of persons or groups contributing \$100.00 or more will be tabulated in the correct stone blocks.

Though no time limit is set for this money to become available, it is hoped that our brethren will show hearty appreciation of Oregon Bible College by immediately rallying to this cause. "Honour the Lord with thy substance . . . so shall thy barns be filled with plenty" (Proverbs 3:9, 10).

									?
									?
								\$5,000.00	
								\$2,500.00	\$2,500.00
							\$1,500.00	\$1,500.00	\$1,500.00
						\$1,000.00	\$1,000.00	\$1,000.00	\$1,000.00
						Mr. & Mrs. E. C. Railsback	\$500.00	\$500.00	\$500.00
					\$500.00	Mrs. Cora Pace	\$500.00	\$500.00	\$500.00
				\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
			\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00
		\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
		Mr. & Mrs. A. Siple	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
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\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
C. Alan McLain	Vernon Nichols	Mrs. Cyrus C. Evans	Mr. & Mrs. DeWitt Dauntler						

# THE RESTITUTION HERALD

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NUMBER 8

## The Three Babylons

By Mrs. H. H. Kent

**T**HE BIBLE speaks of three Babylons. In studying the first two Babylons, we learn that the glory of the Lord departed them—Babylon meaning “division and confusion.” The fate of the last Babylon is now hanging in the balance. Its end, too, will be destruction and dispersion.

The first Babylon, better known as the Tower of Babel and mentioned in Genesis 11:4-9, was a high tower built by Nimrod, a hunter, with the help of his countrymen. It was a brick structure, built on the plains of Shinar. The object of these men was to make a name for themselves (v. 4). It was built to prevent the very confusion and dispersion that it accomplished. The Lord came down to see the city and the tower, and “confounded their language.” All who were connected with it were scattered, because they had forgotten God in their work of building a tower to make a name for themselves.

The second Babylon was both a city and an empire. The city, sometimes called Babylonia, was a great political and commercial center, the capital of an extensive empire. Mention of this city brings to mind the beautiful hanging gardens for which Babylonia was famous. Because of its elevation, the city felt secure from enemy attacks, but its fall came, as it always will to that which is not built on God's Word. It was a stronghold built on both sides of the Euphrates River, and reached its height and splendor during Nebuchadnezzar's reign, when for a time (about seventy years) it was the home of the captive Jews. Second Chronicles 36 tells the destruction by the Babylonians of the city of Jerusalem and Solomon's beautiful Temple. It was then that the Lord's people went into captivity. This chapter also tells of the spoils that were carried to Babylon from the Temple. Jeremiah told all the judgments that were to come upon Babylon in revenge of Israel. It was made “wholly desolate” (Jer. 50:13).

Many of the judgments mentioned in Jeremiah 50 and 51 that came upon the second Babylon apply also to the third and last Babylon. For instance, “At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations” (50:46).



Mrs. H. H. Kent

God has His own program and is working to that end. Some may think that because God has been slow in punishing the wicked, they may go unpunished. Ecclesiastes 8:11 says: “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Babylon is human history with God left out. We have many proofs of this. If we look at the Great Image that Nebuchadnezzar saw in his dream (Dan. 2:31-45), we will readily observe the deterioration in value and sub-

stance of the metals: starting with gold, then silver, brass, iron, and clay. It looked good to the king to see that majestic figure. That long period of time represented the times of the Gentiles (2,520 years), and included the empires of Babylon, Medo-Persia, Greece, and Rome. We are now in the toe stage of the Roman period.

However, this length of time did not look so good to one of God's children. Some forty years later, God showed Daniel this same period of time and represented the empires as wild beasts (Dan. 7:3-28). The last beast that came up before Daniel was “exceedingly dreadful” (v. 19), and he could hardly find words to describe it. When he considered the last part of it, he seemed confused, and it is not surprising that he was, for it represented the Babylon of our day. John also was given a vision of the doom of this third Babylon which will close some of the last scenes of this Gospel Age upon which the curtain is about to fall. Both Daniel and John realized the sin, vice, crime, and degradation that would prevail in the last days. Soon it will be (Please turn to page 9)

# EDITORIAL



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

## Bubbling Water and the Great Physician

When the man thirty-eight years lame found no opportunity to bathe for healing in the pool of Bethesda, Jesus instantly healed him, saying: "Rise, take up thy bed, and walk" (John 5:8). It was at Jerusalem. Jesus was there to attend a feast of the Jews (v. 1), probably Purim, the "Feast of Lots" (Esther 9)—hence an ideal time and place for this man long afflicted to be "casting his lot" with the Lord.

Before the man thirty-eight years lame was healed, he had repeatedly tried to bathe in Bethesda, a pool reputed to heal all manner of disease. It was by the "sheep gate" (John 5:2, R.V.), probably near the Temple—the "sheep gate" being so named from sheep being brought through it when sacrificed at the Temple. Many innocent sheep were sacrificed at the Temple; many innocent "sheep" floundered in this pool of Bethesda. It was a public bathing pool, called also the "swimming bath" (Emphatic Diaglott). It was commonly called "Bethesda," that is, "place of mercy," because sick people trusted its waters to heal them. It had "five porches" (v. 2)—five covered entrances providing room for a multitude of superstitious and try-anything-once sick and afflicted persons. Here lay the impotent, the blind, halt, and withered—"waiting for the moving of the water" (v. 3).

This "moving of the water" was said to be caused by an angel which "went down at a certain season into the pool, and troubled the water," the Scripture saying: "Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had" (v. 4). Speaking of the many persons who lay in the porches that they might quickly step into the water as soon as it "moved," Moffatt says they were "waiting for the water to bubble"; Lamsa says they were waiting for the water "to be stirred up." Obviously, this pool was fed by a spring which at certain times of the year was more active than during its usual flow, and at which times its reputed healing powers were, correspondingly, more active. Notwithstanding Ponce de Leon's fruitless search for the Fountain of Eternal Youth, there are many springs, sulphur salt baths, that unquestionably

benefit the sick and afflicted, but which are invariably by their devotees erroneously said to heal almost every disease.

The sick who were benefited by bathing in Bethesda, being less informed in science but more religious than modern salt-bath patients, ascribed their seeming miraculous healing to the work of an angel—and *maybe it was!* It is well supported, however, that the Bible here records Jewish tradition, and not the actual. Five of the most ancient manuscripts omit a part or the whole of this angel-moving-the-water account. Bloomfield, Meyer, and Griesbach, respectively, call it: "Jewish fancy," "legendary addition," "spurious," and both Mill and Tischendorf omitted it in their translations.

That Jesus did not meticulously correct the bubbling-water theory of this man, but healed him, was in keeping with His practice to bless the needy irrespective of their mental and spiritual attainments; to wit: Jesus cast out disease (insanity) from the maniac into the swine, allowing the maniac to think that he had been the possessor of torturing demons. (Luke 8:26-36.) A patient needs not to know the diagnosis; he needs only the cure.

Archaeologists, excavating in northeast Jerusalem, in 1888 laid bare a pool having five porches, and on a wall appeared the faded fresco of an angel and water, thus corroborating the Bible story, irrespective of the Bible's intent here to tell the actual or Jewish tradition.

The man thirty-eight years lame, being slow, had never been able to reach the bubbling water for healing. One wonders: Did an angel of the Lord provide healing for the impudent who trampled the impotent? Is God partial to the strong? Angel or no angel, this one thing we know: the bubbling water never helped the lame man, but Jesus healed him in a moment's time. "Immediately the man was made whole, and took up his bed and walked" (John 5:9). Today, superstitious multitudes trust implicitly in bubbling baths; tomorrow Jesus will come, and "in a moment, in the twinkling of an eye" (1 Cor. 15:52), He will "change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Blessed is he who casts his lot with the Great Physician.



# Unity of the Faith

By A. E. Griffiths

*"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."*

A CAREFUL study of the above text (1 Cor. 1:10) shows clearly that we who profess to belong to the church of God should all believe the same doctrine. If our induction into the truth has been clearly taught and understood by us, and if we received that instruction from one who thoroughly believed in the Abrahamic Faith, and in all other doctrines pertaining to the same, then, on our acceptance of these doctrines, we should all have the same views on every subject.

When we admit a new member to our body, we first teach him the truth as laid down by the Scriptures, and then examine him before the elders, to ascertain if he understands the true way of life. If he proves his knowledge to be correct, he is baptized into Christ and becomes a fellow heir with Christ to the Kingdom of God.

Paul told the Ephesians: "Walk worthy of the vocation wherewith ye are called" (Eph. 4:1)—"endeavouring to keep the unity of the Spirit in the bond of peace" (v. 3). The Apostle to the Gentiles wrote very voluminously on this subject. In Romans 15:5, 6, he said: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and mouth glorify God."

The Bible very clearly sets forth all the truth God has revealed to man, concerning the earth and our future on it. Paul was particular on this point when he said, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). Therefore, it behooves us in the first place to learn the truth correctly, and so obviate any errors we might assimilate during our varied studies. When a person says, "I belong to the Church of God of the Abrahamic Faith," that ought to define his standing—but does it? We hear people say, "I think so and so is right." That statement proclaims a doubt in the person's mind. There should be no doubt where the truth is concerned. A statement is either right or wrong, and we should know the answer immediately on hearing the question.

Paul definitely laid down the rule that everyone needs a teacher from whom to learn the truth. He said, "Who-soever 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?*" This shows that it is necessary for

one to be taught by someone if he wishes to understand the truth. Anyone wishing to take up art, science, music, trade, or any profession, naturally seeks a teacher to gain the necessary knowledge, so why ought not the same principle apply in the most important branch of knowledge, *the truth*. The beginning of this course of instruction is the time to watch for error. Does every teacher preach the pure truth? and is it always clearly understood? These are important points.

Let us remember Paul's adherence to the truth: he never wavered, not even when he was brought before the judgment seat of Caesar. He demanded to be tried according to the Roman law. This gave him an opportunity to expound the truth before the heads of government, and fulfilled the instructions Jesus gave at the time of Paul's conversion. Said Jesus: "He is a chosen vessel unto me, to bear my name before the Gentiles, and *kings*, and the children of Israel" (Acts 9:15). He was not afraid when brought before King Agrippa and Festus. During his oration on the truth, the king said, "Paul, almost thou persuadest me to be a Christian" (Acts 26:28). What a wonderful admission from one so far from God and surrounded by high earthly desires!

The fact is, the truth is very narrow, and for that reason not too popular. Christ said, "Many be called, but few chosen" (Matt. 20:16), and, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). How many preachers care to quote, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24)? These quotations are not mentioned often enough, but Christ was not the only prophet who predicted the doctrine of *few saved*. Isaiah also had something to say on this subject: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate, therefore the inhabitants of the earth are burned, and few men left" (Isa. 24:6).

Records show that only a few have been saved in each dispensation. At the Flood, God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness" (2 Peter 2:5). Thus, only eight people were saved of all the inhabitants of the earth. At the Exodus out of Egypt, six hundred thousand fighting men came out, and with their women (*Please turn to page 11*)

# The Second Coming of Christ

By Grover Gordon

*"The Anointed one, having been once for all offered for the many, to bear away sin, will appear a second time without a sin-offering, to those who are expecting Him, in order to salvation" (Hebrews 9:28, Emphatic Diaglott).*

VERY few people, if any, doubt that there was such a Person as Jesus Christ who lived upon the earth almost two thousand years ago. There are many different opinions, however, as to how and why He came into the world. Probably of the many different ideas, only a small fraction really hold strictly to the account in the Bible. He was born of a virgin, in fulfillment of Isaiah 7:14 and as recorded in Matthew 1 and 2 and Luke 1 and 2. The latter, that is, Luke's account, includes not only Christ's birth, but also refers to His second coming, saying: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). In fact, here is the same thought of two advents as recorded in Isaiah 9:6, saying: "A child is born . . . the government shall be upon his shoulder." There is equally as long a period of time between the birth of the Child and the government being placed upon His shoulder as there is between the birth of Jesus and His second coming to sit upon the throne of His glory, for He is now sitting with the Father on His (the Father's) throne. (See Rev. 3:21.) According to words of Jesus, the time when He will sit upon His own throne is plainly stated thus: "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).

A question may arise in reference to putting a time period between the two statements found in the same verse (Isa. 9:6), but we notice that Jesus Himself did likewise while reading the Prophet Isaiah. According to Luke 4:16-21, when Jesus was in the synagogue at Nazareth, He quoted Isaiah 61:1, 2. Notice where He quit reading and handed the book back to the minister. He ended with this: "To preach the acceptable year of the Lord," and said: "This day is this scripture fulfilled in your ears." Why did He stop there? Because if He had read the next statement ("the day of vengeance of our God"), though it was in the same verse, He could not have said it was fulfilled in that day, nor could we say even now that that part has been fulfilled.

There seems to be more people at present talking about the second coming of Christ than there were twenty-five years ago, but there are numerous ideas as to the manner

of His coming. Some think that He comes at death to receive the departed, others that His coming (*parousia*) means an invisible presence, and there are various other ideas, but there are still some who expect that He "shall so come in like manner" as the apostles saw Him go into heaven. (See Acts 1:11.)

Accordingly, we should expect that Jesus will return to the place from which He left, even to Mount Olivet. (See Acts 1:12.) The Prophet Zechariah gave reason to believe that the Lord will return there, saying: "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." His coming should be visible, for "while they beheld, he was taken up." Also, His coming should be in a cloud, for "a cloud received him out of their sight." Jesus said of His second coming: "Then shall they see the Son of man coming in a cloud with power and great glory." (Cp. Acts 1:9 with Luke 21:27; also, Acts 1:12 with Zech. 14:4.)

It is necessary for Jesus to come again to fulfill His promise to His disciples: "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself" (John 14:2, 3). "I go to prepare a place for you." Where? "In my Father's house (not throne) are many mansions (abiding places): if it were not so I would have told you" (v. 2). The Apostle Paul probably stated more clearly and briefly than did any of the other writers as to what the "house of God" really is. He said to Timothy: "These things write I unto thee; hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15).

Jesus is now sitting "on the right hand of the Majesty on high" (Heb. 1:3), that is, with His Father on the Father's throne (Rev. 3:21)—not in His Father's house.

It might be asked, How is Jesus preparing a place for us now, while He is sitting on the right hand of God? Paul said: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:8, 11, 12). Yes, Jesus did that, and we believe He is doing that now: pre-

paring places for you and me in the house of God, the church of God, for Paul said Jesus gave those places after He had ascended up on high.

No doubt, this was the church to which Jesus referred when He said to Peter: "Upon this rock I will build my church" (Matt. 16:18)—not on Peter, who was only a "stone" (John 1:42) and therefore movable and wavering. Almost immediately thereafter, Jesus turned to Peter and said: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). A church built upon Peter, therefore, might be expected to do the same thing! Neither was it to be built upon the supposed confession of Peter. In fact, that truth was not revealed to Peter by flesh and blood, but by the Father in heaven. Peter, by the revelation given him of the Father, had said, "Thou art the Christ, the Son of the living God." Jesus said: "Thou art Peter (which means "rock" or, rather, "stone" as mentioned), and upon this rock I will build my church"—not upon Peter or any confession of Peter's, but upon the Rock, Jesus Christ, the Son of the Living God. This interpretation agrees with what Paul said to the Corinthians: "Other foundation can no man lay *than that is laid, which is Jesus Christ*" (1 Cor. 3:11). In fact, that was the very thing about which Paul was correcting the Corinthians, that it *was not* Paul or Apollos of *Cephas* (Peter). It also agrees with what the prophets had said: "Therefore thus saith the Lord God, Behold, *I lay* in Zion *for a foundation* a stone, a tried stone, a precious corner stone, *a sure foundation*: he that believeth shall not make haste" (Isa. 28:16). Peter himself applied this scripture to Jesus Christ (1 Peter 2:6-8).

The house of God, or the church which Jesus said He would build, is, no doubt, the one about which Nathan the Prophet had spoken to David several hundred years before Christ's day, for Nathan told David this: "Also the Lord telleth thee that he will make thee an house" (2 Sam. 7:11). You may say, This scripture was concerning Solomon. Well, perhaps in a measure it concerned Solomon, but in a much greater measure it concerned Jesus Christ. Could this be said of Solomon's throne: "*He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son*" (2 Sam. 7:13, 14)? In quoting from this scripture, Paul said: "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a *Father*, and he shall be to me a *Son*?" (Heb. 1:5.) If it was not spoken of angels, it was much less spoken of Solomon, though he might have thought in his time that it was.

Now, I repeat that it is absolutely necessary for Jesus to "come again," for He said: "If I go and prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also" (John 14:3). Jesus

must come again to earth, not only to sit upon the throne of His glory, even the throne of His father David, but also to "receive" those to whom He has promised an abiding place in the house He is building for His Father's name, that where He is there they may be also. He had told them a short time previously, "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). Someone will say, Yes, but a little later He told Peter, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" (v. 36). Where was Jesus going when He said to the Jews, "Where I am, thither ye cannot come"? If we can learn that, we can then determine what He meant by saying, "As I said unto the Jews . . . so now I say to you," for He must have referred in both instances to the same place.

"The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto *them*, Yet a little while am I with you, and then *I go unto him that sent me*. Ye shall seek me, and shall not find me: and *where I am, thither ye cannot come*" (John 7:32-34). On the other hand, when Jesus spoke to Peter, it is evident that He was referring to His going to be betrayed by Judas, for Peter said unto Him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." (See John 13:37, 38.) Jesus knew full well that Peter's faith was not strong enough at that time to follow Him to death, but that later when he had been begotten by a living hope, by the resurrection of Christ from the dead, that he would then follow Him even to death. All evidence points to the fact that Peter did follow Christ to death, but *not* to the right hand of God where Jesus was going, and where Jesus said the disciples could not come. It is evident, too, that Peter did not expect to go to heaven, for he testified concerning David (of whom it is said in the Scriptures, "I have found David, the son of Jesse, a man after mine own heart") that David was "*not* ascended into the heavens" (Acts 2:34).

The second coming of Christ is the subject which has first place in God's Word, for without it all other promises would become void of meaning. Perhaps that is the reason it is mentioned three hundred eighteen times in the New Testament alone, an average of once every twenty-five verses.

"When the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). When the day and the hour came (Preparation Day), He died as the Passover Lamb. When three days and nights had passed, He came forth from the tomb in fulfillment of the "sign of" (Please turn to page 10)

# The Gasoline Rationing Problem

By James M. Watkins

To the ministry of the Church of God:

One of the largest problems confronting our ministry and individual members is the problem of how to maintain services after gasoline rationing goes into effect. Many have already become pessimistic and are planning to abandon services. As president of the Ministerial Association, we considered it our duty to take up the matter with Washington officials in behalf of our denomination. That all may be informed, and our ministers may have firsthand facts for the boards who may not be completely informed in the matter, we are presenting the results of our investigation. Here are the correspondence and the facts on the question:

November 2, 1942

Mr. Leon Henderson  
Office of Price Administration  
Washington, D. C.

Dear sir:

For the benefit of myself and colleagues, I am writing for a point of information regarding the gasoline rationing soon to become effective. Due to the fact that we are largely a denomination of rural and semi-rural churches, with most of our people living a few miles from our churches, this matter promises to be a very important item for us in the near future.

It is my understanding that, in addition to occupational driving, an allowance of approximately 21 miles per week is to be made for "necessary family driving." The question is this, Does the administration look upon church attendance as being necessary family driving to the extent that some of this amount may be used in conjunction with neighbors and friends to provide means of attending church?

I am sure that it is not the desire of churches to ask for anything beyond that which is permissible by the times. However, the future of many of our churches may well be at stake in this matter and it is my personal conviction that any that close during this period will never reopen. Therefore, if there is any leniency to be shown in this matter, we feel justified in taking advantage of it to any extent that is permissible.

In replying, may we also have permission for publication of your letter that your opinion may be placed before our people?

Thanking you for an early reply, I remain,

Sincerely,

James M. Watkins

President, Church of God Ministerial Association (headquarters,  
Oregon, Illinois)

OFFICE OF PRICE ADMINISTRATION  
Washington, D. C.

November 14, 1942

James M. Watkins  
President, Church of God Ministerial Association  
Eldorado, Illinois

My dear Mr. Watkins:

Your letter of November 2, 1942, addressed to Mr. Leon Henderson, has been referred to this office for reply.

We are enclosing a prepared statement (GR-1) which we believe you will find informative.

In formulating the mileage rationing regulations, the need of transportation to and from church was one of the prime considerations. Obviously, every ration book issued could not meet individual conditions, but by sharing cars on Sundays and eliminating some of the driving which is done only for convenience, we believe that the basic allotment of the "A" book, as pointed out in paragraph 5 of the statement will be adequate.

Very truly yours,

John R. Richards

Chief, Gasoline Rationing Branch

In the detailed rules and regulations (GR-1) submitted to me by the OPA, these facts of interest to our case are included:

"Every owner or person entitled to the use of a registered passenger automobile . . . may be granted a basic A book for use with his automobile until July 21, 1943. This book at present provides for 240 miles of driving per month. Of this amount 150 miles are deemed available for occupational driving and 90 miles are deemed available for home necessities, such as going to church, meeting medical and dental appointments, and other necessary and incidental driving."

"Supplemental mileage in excess of that provided by the A and B ration books is referred to as preferred mileage. . . . Necessary for carrying out one or more of the following purposes, shall be deemed preferred mileage. . . .

"(K) By a practicing minister of any religious faith who regularly serves a congregation, to enable him to meet the religious needs of the locality which he serves, but not to go from home to place of worship (This item previously allowed in basic mileage—J. M. W.); or by a practicing minister who regularly serves more than one congregation to enable him to travel to the churches which he serves."

There has been so much talk of what can be done and what cannot be done by local boards and others, that it is heartening to have the highest authority tell us what *can* be done. Summed up, the *facts* seem to be simply these:

- (1) The Government desires to keep our churches open.
- (2) No one is justified in wasting tires, but it is intended that your basic mileage be used in attending your church. Friendly exchange rides with our neighbors, with the possible elimination of any unprofitable services, is no more than can be expected of us in these times, but they are no excuse for non-attendance of the principal services.
- (3) It is *desired* by governmental authority that pastors now serving more than one congregation, *continue to serve those congregations*—and he will be permitted the means of driving between these places.

(4) It is intended that the personal labors of each minister in calling and ministering to the religious needs of his locality be continued unimpaird.

These are the facts as they are given by the authorities in Washington. They do not justify misuse or abuse of these privileges, and I earnestly urge that every minister and individual see that they are not abused. Infringements will in all probability bring a further curtailment, at least by local boards, that will be fatal to our work. On the other hand, these privileges are given for the express

purpose that we avail ourselves of the opportunities to keep our work going and we should use them to that end.

As they are given at the present time, these rules do not permit evangelistic trips nor provide for attending special conferences beyond our localities. They provide only for our *regular* services and should be used only to that extent. For other trips, bus or train service should be used and then only so long as regulations permit.

These are the facts as we have been able to assemble them, and we are offering them for the benefit of the ministry in meeting this present problem.

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## Thanksgiving Meditation

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By Grace Skinner

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*"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" (Colossians 2:6, 7).*

YEARS ago, when people first gave thank offerings to the Lord of the first fruits of the harvest (Lev. 23: 9-11), the idea seemed to be to recognize the bountiful harvests as gifts from God. The feast of harvests was a yearly reminder to older folk and a lesson to the children that God is ever gracious, the Giver of all good things.

A very great while later, when religious intolerance had caused a handful of courageous people to cross the ocean to a wild continent, peopled by a strange colored race, and full of natural enemies; when hardships and illness had thinned their number to less than half, these people remembered to be thankful to God for the abundance of their harvest. They recognized their blessings by setting forth a feast as an offering of good will toward their fellow beings, inviting the Indians, of whose friendliness they were none too sure. They, even as their ancestors had done, stressed and appreciated physical well-being. However, was there not an element of spiritual growth in the inclusion of an alien race?

All this occurred only a little over three hundred years ago, and now, in nineteen hundred forty-two, we face another Thanksgiving season. We are at war. It was not of our own choosing, but the effect on our lives will be the same. Homes are disrupted and broken, children are made fatherless, and old people are left desolate and grief-stricken. Out of our strange condition of enormous wealth and ease on one hand, with poverty subsisting on the crumbs from the rich man's table on the other hand,

we awaken to find that everyone, regardless of race or creed, must labor and make personal sacrifices. To what end? To save democracy? To make a better world in which to live? The world believes this to be the case. However, in God's plan for the redemption of mankind, the commands stand out: "Live for others!" and, "Work together!" It would seem that God is taking the evil of this war to bring about obedience in His people. Many who gave little thought beyond their own welfare and pleasure will now learn that they must share not only their means but their very lives. Some will be garnered as wheat because of this necessity of sacrifice, and many will be brought to salvation who would have otherwise slept their lives through without awareness of God and His eternal purpose.



Grace Skinner

We are told never to fear those who can kill the body only (Matt. 10:28), but rather to fear Him who can cause us to be eternally lost. How little the greatness of Christ's teachings is grasped by those who are familiar with them! Many people pray only for material needs; many pray only for physical safety. But, oh! the majestic beauty of the faith and understanding that faces all danger, does unflinchingly that which must needs be done, knowing that God's keeping power goes beyond the grave, and that being His we are safe in the only way that really matters whether we live or die.

For this faith and its realization in the hearts of some men, we can be truly thankful at this Thanksgiving season.

# Hell—What Is It?

THE subject of "Hell," as understood by the majority of people called Christians, is one that deserves prayerful study by every person. It seems relatively certain that the usually accepted view of this subject is wholly contrary to God's teachings regarding it. As any such contrary view gives one a false vision of the Creator Himself, the reader is urged to carefully study every Bible text using this word, either in the original languages or in the English.

The English reader reads the English word "hell" with the usual thought that custom has associated with the word, but the Bible was written in ancient language—the Old Testament largely in Hebrew and the New Testament in Greek—and it is the thought conveyed by those original words that were chosen by Inspiration that all readers should see. By the use of any good concordance—Young's, for instance—the reader will see that the word "hell" in the Old Testament is always (thirty-one times) translated from the Hebrew word "sheol." He will also learn that the same Hebrew word "sheol" is in thirty-one instances translated by the English words "the grave," and in three instances by the English word "pit." Thus, if "sheol" means the one and same thing throughout, then "pit," "hell," and "the grave," when translated from "sheol," mean one and the same thing.

That the reader may have all these texts grouped before his eye, they are printed herewith. He is asked to study the texts with a view to discover the Bible meaning in the use of the words.

The word "HELL," Hebrew "sheol," is printed in capital letters; "the grave," Hebrew "sheol," is printed in black-faced type; and "pit," Hebrew "sheol," is printed in plain-faced type. Together these are all the occurrences of the Hebrew word "sheol," and they are as follows:

- (1) Gen. 37:35, "I will go down into the grave."
- (2) Gen. 42:38, "Then shall ye bring down my gray hairs with sorrow to the grave."
- (3) Gen. 44:29, "With sorrow to the grave."
- (4) Gen. 44:31, "With sorrow to the grave."
- (5) Num. 16:30, "They go down quick into the pit."
- (6) Num. 16:33, "They . . . went down alive into the pit."
- (7) Deut. 32:22, "Shall burn unto the lowest HELL."
- (8) 1 Sam. 2:6, "He bringeth down to the grave."
- (9) 2 Sam. 22:6, "The sorrows (cords, R.V.) of HELL compassed me."
- (10) 1 Kings 2:6, "Let not his hoar head go down to the grave in peace."
- (11) 1 Kings 2:9, "His hoar head bring thou down to the grave."
- (12) Job 7:9, "He that goeth down to the grave."
- (13) Job 11:8, "Deeper than HELL; what canst thou know?"
- (14) Job 14:13, "Wouldest hide me in the grave."
- (15) Job 17:13, "The grave is mine house."
- (16) Job 17:16, "They shall go down to the bars of the pit."
- (17) Job 21:13, "In a moment go down to the grave."
- (18) Job 24:19, "So doth the grave those which have sinned."
- (19) Job 26:6, "HELL is naked before him."
- (20) Psalm 6:5, "In the grave who shall give thee thanks?"

"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31).

- (21) Psalm 9:17, "The wicked shall be turned (returned, R.V.) into HELL."
- (22) Psalm 16:10, "Thou wilt not leave my soul in HELL."
- (23) Psalm 18:5, "The sorrows (cords, R.V.) of HELL compassed me."
- (24) Psalm 30:3, "Thou hast brought up my soul from the grave."
- (25) Psalm 31:17, "Let them be silent in the grave."
- (26) Psalm 49:14, "Like sheep they are laid in the grave."
- (27) Psalm 49:14, "Their beauty shall consume in the grave."
- (28) Psalm 49:15, "God will redeem my soul from the power of the grave."
- (29) Psalm 55:15, "Let them go down quick into HELL (the grave, marg., A.V.)."
- (30) Psalm 86:13, "Thou hast delivered my soul from the lowest HELL (the grave, marg., A.V.)."
- (31) Psalm 88:3, "My life draweth nigh unto the grave."
- (32) Psalm 89:48, "Shall he deliver his soul from the hand of the grave?"
- (33) Psalm 116:3, "Pains of HELL gat hold upon me."
- (34) Psalm 139:8, "If I make my bed in HELL, behold, thou art there."
- (35) Psalm 141:7, "Our bones are scattered at the grave's mouth."
- (36) Prov. 1:12, "Let us swallow them up alive, as the grave."
- (37) Prov. 5:5, "Her steps take hold on HELL."
- (38) Prov. 7:27, "Her house is the way to HELL."
- (39) Prov. 9:18, "Her guests are in the depths of HELL."
- (40) Prov. 15:11, "HELL and destruction are before the Lord."
- (41) Prov. 15:24, "That he may depart from HELL beneath."
- (42) Prov. 23:14, "Shalt deliver his soul from HELL."
- (43) Prov. 27:20, "HELL and destruction are never full."
- (44) Prov. 30:16, "The grave; and the barren womb."
- (45) Eccl. 9:10, "No work . . . in the grave."
- (46) Song of Sol. 8:6, "Jealousy is cruel as the grave."
- (47) Isa. 5:14, "HELL hath enlarged herself."
- (48) Isa. 14:9, "HELL from beneath is moved for thee (the grave, marg., A.V.)."
- (49) Isa. 14:11, "Thy pomp is brought down to the grave."
- (50) Isa. 14:15, "Thou shalt be brought down to HELL."
- (51) Isa. 28:15, "With HELL are we at agreement."
- (52) Isa. 28:18, "Your agreement with HELL shall not stand."
- (53) Isa. 38:10, "I shall go up to the gates of the grave."
- (54) Isa. 38:18, "The grave cannot praise thee."
- (55) Isa. 57:9, "Didst debase thyself even unto HELL."
- (56) Ezek. 31:15, "He went down to the grave."
- (57) Ezek. 31:16, "Cast him down to HELL."

- (58) Ezek. 31:17, "They also went down into HELL."
- (59) Ezek. 32:21, "Shall speak to him out of the midst of HELL."
- (60) Ezek. 32:27, "Are gone down to HELL."
- (61) Hosea 13:14, "I will ransom them from the power of the grave."
- (62) Hosea 13:14, "O grave, I will be thy destruction."
- (63) Amos 9:2, "Though they dig into HELL."
- (64) Jonah 2:2, "Out of the belly of HELL (the grave, marg., A.V.) cried I."
- (65) Hab. 2:5, "Who enlargeth his desire as HELL."

On careful examination of the foregoing list, a few facts stand out very clearly:

(1) It will be observed that in a majority of cases sheol is rendered "the grave." The grave, therefore, stands out in the face of the list as the best and most common rendering.

(2) With regard to the word "pit," it will be observed that in each of these cases, the grave is so evidently meant that we may at once substitute that word, and banish "pit" from our consideration as a rendering of sheol.

(3) As to the rendering hell, it does not represent sheol because, by colloquial usage, hell means the place of punishment. Sheol has no such meaning, but denotes the present state of death.

(4) The student will find that the grave, taken literally as well as figuratively, will meet all the requirements of the Hebrew sheol.

(5) If we inquire of it in the foregoing list of occurrences of the word sheol, it will teach:

- (a) As to direction, it is down.
- (b) As to place, it is in the earth.
- (c) As to nature, it is the state of death, or the state of the dead, of which the grave is a tangible evidence.
- (d) As to relation, it is in contrast with the state of the living. It is not once connected with the living except by contrast.
- (e) As to duration, the dominion of sheol, or the grave, or hell, will continue until, and end only with, resurrection. (Hosea 13:14, Compare Psalm 16:10 with Acts 2:27, 31; 13:35.)

## "HELL" IN THE NEW TESTAMENT

The Greek word "hades" is found eleven times in the New Testament. It is the equivalent of the Hebrew "sheol" and is invariably connected with death, never with life. All in hades will not live again until they are raised from the dead. (Rev. 20:5.) The English word "hell" by no means represents the Greek "hades"; as we have seen, it does not give a correct idea of its Hebrew equivalent, "sheol."

Hades can mean only and exactly what Sheol means, viz., the place where corruption is (Acts 2:31; 13:34-37), and from which resurrection is the only exit.

All the occurrences of the Greek word "hades" are as follows. In each instance the word is rendered "hell," excepting in 1 Corinthians 15:55, where it is "the grave."

- |                  |                   |
|------------------|-------------------|
| (1) Matt. 11:23. | (7) 1 Cor. 15:55. |
| (2) Matt. 16:18. | (8) Rev. 1:18.    |
| (3) Luke 10:15.  | (9) Rev. 6:8.     |
| (4) Luke 16:23.  | (10) Rev. 20:13.  |
| (5) Acts 2:27.   | (11) Rev. 20:14.  |
| (6) Acts 2:31.   |                   |

The English word "Gehenna" is the equivalent of the Greek "Gi-Hinnom," or Valley of Hinnom (Josh. 15:8), where was the scene of

Moloch worship. The name was not derived from that worship, but from the later use of the burning of carrion by means of ever-burning fire (Jer. 31:40; Isa. 66:24). The English words "hell fire," equivalent to "Gehenna," are found in three instances: Matthew 5:22; 18:9; and Mark 9:47. All of the occurrences of the word "Gehenna" are as follows:

- (1) Matt. 5:29, 30. (4) Mark 9:43, 45.  
 (2) Matt. 10:28. (5) Luke 12:5.  
 (3) Matt. 23:15, 33. (6) James 3:6.

The word "hell"—Greek, *tartaros*—as found in 2 Peter 2:4, is not *sheol* or *hades*, where all

men go in death, nor is it where the wicked are to be consumed or destroyed, which is *Gehenna*. It is used here, and here only of "the angels that sinned" (Jude 6).—Adapted from the *Critical Lexicon and Concordance*.

Thus, it will be seen that throughout the Bible, excepting in twelve instances, hell has reference to, and is one and the same thing as, the grave condition. It is not a place of excruciating and unending torture as is so commonly taught. Nor is there any other word or phrase in the Bible that presents the thought usually understood by the use of the word "hell."

In eleven instances the word "hell" originates from the Greek word "Gehenna" which referred to a fire outside the wall of Jerusalem that was kept burning continually for the consuming of carcasses and all kinds of refuse.

God has ordained that "the wages of sin is death," and that this death is a cessation of life. This death condition, sometimes called "hell," will yield to the call of Him who is the Resurrection and the Life. God is not a God of endless torment, and he does ill who so pictures the God of truth and righteousness and love.

## THE THREE BABYLONS

(Continued from front page)

no use, as some have done, to try to tone down the hideous examples of men and rulers who have failed, or to hide the depravities of those associated with Babylon—some of whom seem to be transformed into brutes as seen by the Lord's servants and prophets. The judgments of God are beginning to fall on our present Babylon, and men's sins will find them out. Jeremiah prophesied, "Shoot at her (Babylon), spare no arrows, for she hath sinned against the Lord" (50:14).

The prophets saw Babylon as an extensive, complex, world-wide, man-made system. It has affected the world socially, ecclesiastically, politically, and commercially. If men have failed from all of these standpoints, does it not follow that the existence of our present civilization is at stake? We are living in an artificial age; it is hard to get away from the pomp and display of the present time. Isaiah 59:13-15 applies well to the days in which we live. (Read it.) Never has there been a time when God's truths for plain and honest living were needed more than they are in these days, but the little we might do or say seems to fall on "ears that hear not" and "eyes that see not."

John, who said much about Babylon and its fall, seems to have left the impression that the final trouble will be economic. Money has caused more trouble than anything used. It does not seem to be the lack of money that is to sink Babylon, but the lack of the necessities that money could previously buy that will cause most of the final trouble.

Christians are told to "come out" of Babylon, for it is about to fall, having "become the habitation of devils . . . a cage of every unclean and hateful bird" (Rev. 18:2). Kings and merchants of the earth have benefited by her traffic. God has called His children out of Babylon because of the suffering and judgment that will come with its fall. They, too, will suffer so long as they are here, for we are going through a time of trouble such as the world has never seen, nor will it ever see such a time again. (Dan. 12:1, 2). Babylon's suffering and judgment will come as "death, and mourning, and famine" (Rev. 18:8), and "in one hour" (v. 10). An hour in prophecy is not

long—it will not exceed fifteen years. Judging from the present outlook, it is not difficult to see how sure these judgments will be, especially where the food problem is involved.

In looking over the list of goods in which Babylon dealt before her fall (Rev. 18:12, 13), we find that many of them were luxuries, but there were also "slaves" and "souls of men." There are those associated with Babylon who will not be freed, because of their bondage to the present Babylonian system. Christ alone can set men free (John 8:36).

Revelation 18:21 informs that Babylon is to be thrown down "with violence," and its final fate will be likened unto "a great millstone . . . cast into the sea." Time will tell us more about this violent ending. Surely, the earth is filled with violence now, as Christ said it would be just before He returns, but the end is not yet. Babylon has not yet been thrown down with violence. We often wonder, when we see how corrupt its foundation is, how much longer it can continue. It would seem as if this great, complex commercial system would sink because of its own weight. I have seen good-sized millstones in some of our American museums, but millstones of Bible times were very much larger.

There is another reason Babylon, as compared to a millstone, must sink. The sinking will come not alone because of its weight, but because it has no life or creative power from God to sustain it. Stone is destitute of feeling, and the people who have built this vast system are dead in trespasses and sins. So, in this last comparison, they would be incapable of solving the future problems of the world. Its purpose will have been served, and it will be useless when it sinks.

Sorrows and suffering of the future will be so great, judging from the present outlook, that it will require more than the ingenuity of man to adjust affairs of the nations that are left after this great struggle. (Zech. 14:16). Psalm 72:4 says that the Lord "will judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." God says in Psalm 75:10 that He will also cut off the horns of the wicked, and the horns of the righteous will be lifted up. We are thankful for those promises. (Over)

So, at God's "appointed time," Daniel tells us, all earthly empires not founded upon God (and we know of no truly Christian nation) will be smitten by a stone—"cut out without hands." This is an entirely different stone than the one that represented Babylon. It is the foundation stone of a new age in which righteousness and justice will be established. It will give new life and create a Kingdom that will grow and grow until it fills the earth, and it will "stand for ever." We thank God for that, for these horrible wars from which many millionaires have been made, will be finished. To that time all Christians are looking, for it will bring Christ, the King of Kings and Lord of Lords. God grant He may come soon!

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## GOD'S KINGDOM WILL BE ON EARTH

By Charles T. Lindsay

**M**ORE sermons should be preached about conditional immortality and the establishment of God's Kingdom on earth. I do not believe in taking a back seat for other teachings. Because some people fall down at teaching the Bible is no reason we should crawl into our shells and let them get away with it. We should try to teach those who are willing to learn—teaching the Bible the right way.

We have the Word of God to "back up" our teaching about God's Kingdom to be established on earth, for in Proverbs 10:30 we are told: "The righteous shall never be removed" from the earth—contrary to the idea of going to heaven at death. We read, too, "The kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

It would require a large heart to hold that kind of kingdom. A kingdom must have subjects, or there would be no need of a king. There is no need for law or rule, if people are all obedient. In Micah 4:2, we read: "The law shall go forth of Zion, and the word of the Lord from Jerusalem." (See also Isa. 2:3.) God's Kingdom will have its headquarters in Jerusalem, the Lord being King!

Do you believe that with a little study and thinking people could not understand these simple truths? We know some people are "willingly ignorant," but not everyone. Revelation 5:10 states, "(Thou) hast made us unto our God kings and priests: and *we shall reign on the earth.*" Again, we read in Luke 1:31-33, "The Lord God shall give unto him (Jesus) 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." "The kingdoms of this world are (to) become the kingdoms of our

Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). It is also very clearly stated that the meek and all who keep God's ways "shall inherit the earth" (Psalm 37:9, 11, 22, 29, 34; Matt. 5:5).

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## THE SECOND COMING OF CHRIST

(Continued from page 5)

the prophet Jonah." After spending forty days, being seen by the apostles, He ascended, and on the day of Pentecost (fifty days after Passover) was as the "wave sheaf," or the first fruits of the harvest (of the new creation)—"firstfruits of them that slept" (1 Cor. 15:20), "the firstborn from the dead" (Col. 1:18).

"When the *times of refreshing* shall come from the presence of the Lord . . . he (God) shall send Jesus Christ, which before was preached unto you: whom the heaven must receive (retain) *until the times of restitution*" (Acts 3:19-21). Why is Jesus coming? "That your sins may be *blotted out*" (v. 19). Christ is *now* our "high priest" entered into the true "holy place," of which the one made by hands was only a figure. He also is our Mercy Seat ("propitiation," 1 John 2:2) or *covering* for our sins. When He appears the "second time," it will not be as a "sin offering," but as "salvation" for those who are looking for Him or expecting Him. Using words of the Apostle Paul, we quote: "Yet a little while, and he that shall come will come, *and will not tarry*" (Heb. 10:37). Let us not say, "If the Lord carries," or, "If the Lord delays His coming," neither in word nor in deed, for when the "due time" comes He will appear "in like manner" as He was seen to "go into heaven."

Jesus said: "If that evil servant shall *say in his heart*, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. 24:48-51). In contrast, let us look at the other side of the picture: "The grace of God *that bringeth salvation* hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).



## Guess Who!



*Watch Next week's Herald for the answer.*

(The answer to last week's "Guess Who" is on page 15)

### UNITY OF THE FAITH

*(Continued from page 3)*

and children and old men numbered about two million, yet only two of that number, Caleb and Joshua, got into the Promised Land. Not a big percentage, was it? When Jesus spoke of His second coming, He said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) He really doubted if there would be any true believers at that time.

After meditating these things, is it not time we examined ourselves to see how much of the truth we believe? "God is not mocked"—God will accept no one unless he is eligible. Let us confer with each other to see if we believe the same doctrines, and, if there are any discrepancies, take Paul's advice: "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them" (Rom. 16:17). With these words ringing in our ears, let us prayerfully strive to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

"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" (Psalm 133:1, 2).



## BUILDING YOUR LIBRARY

Book Reviews

*By Arlen Marsh*

Here are the recommendations of Building Your Library for Christmas gifts in the book line:

*The Story of the Other Wise Man* (Henry Van Dyke; Harper & Brothers; 75 cents), suitable for older children who read really well, for teen-age young people, and for adults; a beautiful tale of practical Christianity, written by a master.

*Ben Hur* (Gen. Lew Wallace; Harper & Brothers; \$2.50), in a large type edition; the story of the son of Hur and his conversion to Christianity; here is high adventure, love, romance, political intrigue; for young people and adults.

*Christmas* (Augsburg Publishing House; \$1.00), a magnificently illustrated annual, with stories, articles, essays, poems woven around the Christmas season; full-color plates taken from photographs, paintings, and line drawings; for the whole family.

*Egermeier's Bible Story Book* (Gospel Trumpet Company; \$2.00), a collection of well-told Bible stories for children of 8 to 13, covering the entire Scriptures.

*Bible Picture ABC Book* (Gospel Trumpet Company; \$1.00), which consists of stories for small children, illustrated in color; memory work accompanies each story, and every story also has its full-page picture.

*The Husband of Mary* (J. B. Lippincott Company; \$1.00), one of the finest stories of Jesus and His coming ever written, yet largely unpublicized; one of those tales that will linger in your mind for years; for young people and adults; written by Mary Livingston Hill.

*Thirty Pieces of Silver* (Clarence Budington Kelland; Harper & Brothers; 75 cents), the story of Judas and the betrayal of the Christ, a book entirely different from anything else Kelland has attempted, and the product of sheer genius; for young people and adults.

*The Junior Bible* (University of Chicago Press; \$2.50), an abridgment of the Bible as it appears in An American Translation, with the passages selected for their special appeal to juniors; a book that will make children and younger adolescents both read the Bible and like 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



*"As my Father hath sent me, even so send I you" (John 20:21).*

### Say "Thanks" Today

"The words of thanks we say today  
May help a brother find his way.  
Lighten his load, his faith restore—  
And he will pause—and pray."

### Living Sunshine

"Just a bit of sunshine  
Brightens up the darkest room,  
Just a bit of sunshine  
Drives away the deepest gloom,  
Just a bit of sunshine  
Makes all life seem worth the while;  
There is living sunshine  
In a sunny smile — !"

—C. Belden.

"There is so much good in the worst of us;  
There is so much bad in the best of us,  
That it ill becomes any of us  
To talk about the rest of us."

### The True Church

The word "church" does not mean a building. The church refers to a group of "called out" people—people called out of the world to serve the Lord.

If you wish to belong to that true church, believe in Christ, accept Him, be immersed by baptism, and let your life be rich with faith and trust. If you are faithful and look for Him, you have that hope that Jesus will find you full of faith when He returns. We know, whether we wake or sleep, those who are faithful will be "caught up together . . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:17).

### Brothers in Faith

In Matthew 18:15-17, we read how brothers should act toward those of "like precious faith." It is not the easiest thing to do, but because it makes us more humble and right in God's sight, we should try to do it. "If thy brother shall trespass against thee, go and tell him his

fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (v. 15). Christians, strive to live by the Word of God.

### Work for All

After Jesus had ascended into heaven, the Holy Spirit was given to those leaders to help confirm the Word with signs and wonders. They were then able to heal the sick and raise the dead. So many things needed attention that seven men were appointed to get them done. The elders continually preached and taught and prayed.

### The First Missionary Work

There was a prophet named Agabus. He foretold that there was to be a famine. The people of Antioch prepared for it. They also, each one as he was able, sent help to the brethren in Jerusalem. Saul (Paul) was one of those chosen to carry this relief to Jerusalem. This was the first missionary work of Saul.

### The Church at Work

We cannot all preach the Word from a pulpit, but we can all help spread abroad God's Word. Barnabas and Saul were chosen from Antioch. We can save our money and send it to help pay expenses of one who preaches. We can pray and study and do what is right.

Do you remember Jesus said to do as the Pharisees *said* but not as they *did*? We must try very earnestly to do what we know to be right.

### Twenty New Members

From Lawrenceville, Ohio, the following boys and girls join our ECE Club: Lou, Kenneth, and Teresa Gatewood; David, Joe, Marcella, and Susie Seymour; Joyce, Dale, and Mary Overholser; Fritz Kauffman; Stanley and Cyrus Circle; Joyce and Zona Derr; Barbara and David Bowser; Nancy and Leroy King; and Frances Clay.

### Happy Birthday Wishes

Robert Pierce, Nov. 23, age 9, Mishawaka, Ind.  
Patsy Joan VeNard, Nov. 26, age 7, Macomb, Ill.  
Marion Barnum, Nov. 29, age 15, Hammond, La.



Evan Knodle, Editor  
205 N. Hinkley  
Rockford, Ill.

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, I V. President  
230 W. 103 St.  
Los Angeles, Calif.

## B E R E A N D E P A R T M E N T

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### Home Study Committee Waits

\* \* \*

*Gerald L. Cooper, Ripley, Ill.*

Several weeks ago, this page carried a write-up regarding the re-formed Home Study Committee and asked for the names of those who wanted to study and those who would volunteer to help carry on the work. So far, the response has not been such that many helpers have been needed. In fact, only two letters have been received, and both of them were rather indefinite.

I believe that there should be at least five participants in order to make this work worth-while and interesting. However, if there are not that many who *definitely* make known their desires to study with this committee by December 1, 1942, the committee will begin its work anyway. Please make your desires *definite*. Do not say that you want to take the lessons—IF.

I will be glad to hear from those who have written me previously, and from any others who desire to take the work, but let me know *immediately*. Vague reports that there are those in California, New York, Kentucky, and other places who would like to participate must be made concrete in order for this committee to function properly.

Remember, December 1 is when we would like to start.

### We Didn't Want to Do It

We really didn't want to print Jerry's appeal which you just read, even though we want to help him all we can. Reflect upon this situation for a moment. This RESTITUTION HERALD is mailed all over the United States—even to a few foreign countries. By publishing the fact that out of our entire membership only two are interested in devoting a little extra time to Bible study, we may lead some of our readers to conclude that we are not a very good Bible-searching group. Of course, many of you attend Berean meetings regularly, and it is generally understood that this new course is intended primarily for those who cannot attend regular Berean meetings. However, there must be at least one hundred people in this country who are either isolated Berean members affiliated with our church who cannot attend regularly, or who are interested in our doctrines but who cannot attend one of our organized classes. These are the people we want to reach. Could it

be that they do not know about this opportunity? We have found that to be the case in some communities. That is why we apparently admitted so much at the beginning of this appeal.

People are worried about so many things these days that they do not spend much time thinking about the Lord's work. It is desirable to gain as much knowledge about the Bible as possible. Too many of us, however, put it off until a more convenient time presents itself. Apparently that is what our one hundred Home Study prospects are doing. One nursing a worldly worry often fails to recognize or overlooks an opportunity to improve his Christian standing until forcibly awakened.

People will do practically anything to make money. They will even attend night school. We have seen people, preoccupied with their troubles, overlook notices of special courses which would help ambitious folk climb up another rung in the ladder to success and increase their earnings. When a friend called attention to the opportunity, these busy people immediately signed up and went to work at something they had wanted but had overlooked and almost missed.

We believe there are many people who would like to study the Bible systematically at home but who have not heard of the proposed work of our Home Study Committee. Therefore, we are asking that you who read this talk about the Home Study work with every member of your local group, with anyone whom you think would be interested in studying, or with anyone who knows anyone who would like to learn more about the Scriptures.

As soon as you find a person who admits that he should study more but does not seem to know how to go about it to gain the greatest benefit or who cannot attend a regular Bible class, go to him and sell him on the idea of studying with Jerry by correspondence. Right now we know of two people who are going to be approached, one in person and one by letter. We think the only reason they have not signed up so far is that they have not had the opportunity impressed upon them.

Why don't you, personally, agree to help us prove to our readers that there are at least ninety-eight more people in this country who want to study their Bible systematically under leadership of the Home Study Committee.

## AMONG THE CHURCHES

### THE SUNDAY SCHOOL EXHIBIT

Sunday school superintendents and teachers are asked to remember the Sunday School Exhibit which is planned for the 1943 General Conference. Send information about Christmas programs — lighting, scenery, costuming, expense, and so forth, and where to obtain the material. Mail to the chairman of the Sunday School Exhibit Committee, Mrs. Mabel Andrew, Oregon, Ill.

### OREGON BIBLE COLLEGE NEWS

Another birthday party was held at the Students' Home, November 13, in honor of the writer. We were also happy to have as our guest Sr. Leota Hanson of Chicago.

It was rather quiet around the dormitory the week end of November 15, as four of the students, Bob Rouch, Richard Parish, Edwin Graham, and Harold Doan, motored to South Bend, Ind., as guests at the Rouch home. Richard Parish delivered two sermons at the North Salem Church of God and Edwin Graham sang a solo.

The students are indeed thankful to Harold Doan's mother for a large box of cookies, doughnuts, and candy.

Paul Williams went to Gladbrook, Iowa, where he preached, Sunday, November 15.

Linford Moore, Jr., Reporter.

### MRS MANDES REED

Cora Hobson, youngest child of Dr. William and Matilda Hobson, was born December 26, 1879, on the farm her parents homesteaded, five miles northeast of Conway Springs, Kans. She died November 4, 1942.

She was married to Mandes A. Reed, July 31, 1901. To this union were born seven children; Troy, Oklahoma City, Okla.; Letha Rinehart, Wellington, Kans.; Delmer Reed, Medicine Lodge; Firman Reed, Kiowa; Everett Reed, Wellington; and Lucille and Vesta, both at home.

She leaves to mourn her loss, her husband and children; two grandchildren; two brothers, George Hobson, Arkansas City, and John Hobson, Feather Falls, Calif.; and many other relatives and friends.

When a young woman, she united with the Church of God of the Abrahamic Faith and remained faithful. She was a true Christian, a faithful wife, and a loving mother. Many beautiful floral offerings bespoke her high esteem by neighbors and friends.

Sr. Reed, like the faithful women of old, was adorned with a meek and quiet spirit and was graced with the beauty of holiness. She sleeps in Jesus, and waits for His return. Words of resurrection comfort were spoken by the writer.

Cantwell Drabenstott.

### HERALD RECEIPTS

R. L. Funk; Maurice Chapman; Mary Hale (self & another); Mrs. B. F. Cook; H. J. Stadden; Mrs. Susan Guthrie; Mrs. Mildred Somers; Russel Thoms; W. I. Hunt; Lloyd Thomas; Glenn Miller (for another); E. C. McChesney; Roy Macy; H. L. Smith; Georgia Johnson; Mrs. Ida Frederick; Mrs. Mae Mercer (self & another); Mrs. Russell Goldquist; A. L. Bonner; Howard E. Drew; Frank Laning; Grace Laning; A. Harbert; Mrs. Sarah Keyser; Mary Goodyear.

### EVANGELISM

R. L. Funk	\$ 2.00
Palm Springs (W. N.)	15.00
Friends, M. H.	5.00
B. N. Berry	5.00
J. R., Palm Springs	5.00
Mrs. Carl Hoganson	1.00
Mrs. Anna Fales	30.00
Mrs. Will Lawrence	5.00
Mr. & Mrs. Fred Tavenier	5.00
Mrs. Ida Frederick	3.00
Emily Fyfe	4.00
Dave Fyfe	2.50
Harold Ballard	3.00
Mrs. Milligan	2.00
Keith Rector	3.00
Cedarville, Mo.	13.69
Mr. & Mrs. J. W. McLain	4.50
Howard E. Drew	2.00
Mrs. Lela Drake	1.00
Mr. & Mrs. Wayne Laning	10.00
Mr. & Mrs. Frank Laning	5.00
Mr. & Mrs. D. W. Kirkpatrick	15.00
Mr. & Mrs. J. T. Williford & Margaret Sturgeon	5.00
A Friend	25.00
Clarence Bunch	2.00

Send The Restitution Herald to your friends.  
Trial subscriptions — nine months for \$1.00.

### MINISTERS' FUND

Mrs. Vernie Cunningham	\$2.00
Albert City, Iowa, Church	2.50
Total	\$1,503.22

### OREGON BIBLE COLLEGE Building Fund

Mrs. Susan Guthrie	\$ 5.00
Mr. & Mrs. C. E. Lapp	5.00
Palm Springs (W. N.)	10.50
Total	\$2,724.98

### OREGON BIBLE COLLEGE

Delta, Ohio, Bereans (refrigerator)	\$25.00
J. R., Palm Springs	5.00
Mr. & Mrs. Val Mattison	5.00

### NATIONAL BIBLE INSTITUTION

J. R., Palm Springs	\$ 5.00
Mr. & Mrs. Val Mattison	5.00
Mrs. W. E. Stewart	5.00
Bergen (Minn.) Church of God	5.00
Mr. & Mrs. J. W. McLain	4.50
Howard E. Drew	2.00
Mr. & Mrs. Wayne Laning	5.00
Mr. & Mrs. Frank Laning	3.00
Mr. & Mrs. G. M. Siple	10.00
Mr. & Mrs. D. W. Kirkpatrick	10.00

## Gleanings From the Field

"The field is the world."—Jesus.

"The Saint Cloud Sunday school had a successful Rally Day, November 1. We attained our goal, which we had set at eighty. The children entertained us with an informal program. This goes to show what a Sunday school can do when all get together on the same Sunday. We almost doubled our average attendance of late."—Mrs. John Savage, Saint Cloud, Minn.

James M. Watkins, president of the Church of God Ministerial Association, presents some thoughts and facts about gasoline rationing and church attendance on page 6 of this issue.

En route to his home at Gladbrook, Iowa, from a visit in Indiana, Bro. J. W. Williams stopped in Oregon, Ill., for a brief stay with his son Paul, a student in Oregon Bible College.

Evangelist J. W. McLain's report of his activities since last General Conference is on the back page. Read it.

Fifty-sixth wedding anniversary. Bro. and Sr. F. L. Marsh, Oregon, Ill., observed their fifty-sixth wedding anniversary, Sunday, November 15, 1942. All of their children were with them for the occasion. . . . Congratulations.

Sr. Ruth Hoskins, Eden Valley, Minn., who has been at Fredericktown, Mo., is now visiting over the Thanksgiving holiday with her daughter and granddaughter, Orpha and Diane LeMasurier, Oregon, Ill.

Rather than leave the community where he has resided for many years, Dr. A. R. Bickenbach, a retired Presbyterian minister, has entered Golden Rule Home as a boarder. Here he is free to visit with his many friends.

After spending several weeks among relatives, friends and church brethren at Hammond, La., Bro. and Sr. George Siple have returned to their home in Oregon, Ill.

The Christmas season is upon us. If you are looking for the best of books for gifts, read "Building Your Library" column on page 11. The books listed there may be obtained from National Bible Institution.

Sr. Clara Chaffee, a member of Golden Rule Home family, attended Sunday school and church service Sunday morning after a long absence, caused by a fall and a fractured hip many months ago.

Rejoice with those who rejoice. The Rockford, Ill., Church of God has purchased a very desirable lot for a church building. May they soon have the building!

Recent callers at The Herald office were Bro. and Sr. J. B. Gaspar of Eden Valley, Minn., en route home from a vacation in Kentucky.

Bro. and Sr. L. E. Conner have returned to Golden Rule Home to enjoy its comforts for the winter.

## “JESUS WEPT”

By C. E. Randall

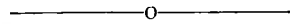
THERE is much more to the verse, “Jesus wept,” than the mere fact that it is the shortest verse in the Bible. Most people can quote this, and it is often quoted when there is a call for Scriptural quotations.

This verse reveals the very heart of Jesus. It is one of the strongest evidences that He is “touched with the feeling of our infirmities” (Heb. 5:15). The sympathizing Jesus having been tempted in all points like as we, and having been made “perfect through sufferings,” is able to succor and aid us in our “groanings and travailings” as we “press toward the mark for the prize of the high calling of God in Christ Jesus.” When Jesus wept in the home of Martha and Mary, He was not doing it for a show, rather, it indicated His understanding and sympathy. What great satisfaction there is in the knowledge that *He understands*. While the hardships of the past are over, and the difficulties of the future unknown, our fellowship with the Lord has been such that we can confidently say:

“He who hath helped me hitherto  
Will help me all my journey through.”

The Christian life is not always the “bed of roses”

which some have painted it to be. Sometimes its way is beset with so many problems and obstacles that one is led to cry, “Oh, Lord! How long?” Yet, out of the mist of tears there comes the vision of Him who never fails us no matter how severe the testing, and from the never-failing Word there comes the reassuring promise: “Lo, I am with you always, even unto the end of the world.” It has always been of immense blessing to me to realize that Christ as our High Priest offers up daily prayers for His people. The Syriac translation reads: “This man because he standeth up for ever, his priesthood doth not pass away . . . he always liveth, and sendeth up prayers for them” (Heb. 7:24, 25).



### ANSWER TO LAST WEEK’S “GUESS WHO”

John D. Boyer, last week’s “Guess Who” selection, was born November 1, 1837, near Seven Fountains, Virginia. He was baptized by Elder B. F. Boyer in 1862, thereafter becoming a very spiritual and zealous worker for truth in Virginia and West Virginia. He wrote: “Whatever I may have done in the interest of the church, I give God the glory and those for whom I have labored the benefit. He died April 10, 1916.

“The Closest Human Tie. The tie that binds believers in Christ together in the great family of God is the closest of all ties, and very properly it is illustrated by the relationship of members of a human family to one another. . .

“It is possible for us to destroy the happiness of home life by unfaithfulness to home relationships, and it is likewise possible to spoil our happiness in our church family by being unfaithful to our responsibilities to the church family.”—F. E. Siple.

#### THE RESTITUTION HERALD

Published by

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L. E. Conner . . . Business Manager

Orpha LeMasurier . . . Treasurer

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

## 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 \_\_\_\_\_

# National Evangelistic Report

By Evangelist J. W. McLain

**F**OLLOWING our last General Conference, we enjoyed two weeks of rest, then began preparation for the season's work. The first task was to locate, purchase, and prepare a truck to pull the trailer and haul our equipment. We were fortunate in being able to purchase a 1939 Dodge panel truck, one of the last that was offered for sale before the government bought all available trucks for use at its airports and other projects. It had been our practice to pay the evangelist three cents per mile for the use of his car. With the possession of this truck we have only the maintenance to support.

In collaboration with the Illinois State Conference, we went into Macomb, Illinois, for several weeks, for the purpose of encouraging the people there to begin the construction of their building. They had suitable lots and a building fund for at least part of the cost. They responded magnificently and now have their completed structure. They had about five hundred dollars on hand and were helped by the evangelistic fund with an additional one hundred dollars. A letter in today's mail tells me that the cost exceeded expectations and will require about four hundred dollars more. Perhaps some individuals will want to assist them, inasmuch as they have already accomplished their object and the building will be put to immediate use. J. R. LeCrone, pastor of the Ripley, Illinois, church will give them capable leadership with part-time work. Part of the cost of the pastor is being borne by the Illinois Conference.

We had hoped to be able to hold a series of meetings in the new building at Macomb, but had prior pledges for work in the field that were waiting for fulfillment, so it became necessary to leave for that work.

At Cedarville, Missouri, we gave a two-weeks' series of meetings on the theme, "Regeneration." There was excellent interest in the community. As the meeting drew to a close, we felt there were some who were under conviction and about to confess the Lord Jesus, but God did not, at that time, give the increase. No organization of the Church of God is there, so our efforts are directed to the community. We hope to be able to so arrange our schedule in the near future that we may be able to call at Cedarville at least once a month.

We are now at Arkansas City, Kansas, holding a week's series of meetings. While it is not our policy to travel

great distances for such short meetings, we came hoping to get acquainted with the people, learn their problems, and see how we might be able to assist them in the future. They have one of the best buildings and equipment of our membership, but the spiritual work is at its lowest tide. The Sunday school attendance of a week ago was seventeen. Some of those now present are moving away, so that the active resident workers will be few. We hope that some step may be taken that will help to strengthen the work and make fullest use of the splendid equipment.

When we have finished here, we plan to go to Arkansas to help Driggs and Mount Olive organize and strengthen their work. We made a three-day visit there last spring, at which time they asked the assistance of the evangelist in their field.

We planned to put an assistant in the field, thereby developing a circuit of the fields in which we are laboring. John Mercer was approached for that work, but his final decision

was to go to Arlington, Virginia. Several names are under consideration, and we hope before long to make some arrangement to place an assistant in the field.

In our present work, we are giving special emphasis to the message of the cross and the theme of regeneration.

The new sound system donated to the work of the General Conference and the annual Illinois Bible School by Brother Frederick Claussen is now in use in evangelism. With the horns mounted on the truck, we can drive down the street, or through the country, playing records and announcing our meetings.

Pennellwood's missionary society, Grand Rapids, Michigan, is especially active in support of our evangelistic effort. Are there not other groups that would like to form missionary societies for the promulgation of the gospel. The Sunday schools are becoming very steady and systematic in their support. We are grateful for this help.

We have not lost sight of our primary goal to find new fields, but there is such a tremendous amount of work piled up, by our years of inactivity, that we have been busy trying to help those fields that have not become fully established. The Working Rules of the National Bible Institution provide: "That evangelistic work be extended to meet the needs of the church everywhere, and to open up new fields of missionary activity." Our task is both evangelistic and missionary.



Evangelist J. W. McLain

# THE RESTITUTION HERALD

VOLUME 32

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NUMBER 9

## The Great Salvation

By G. E. Marsh

THE following is a transcript of the first of a series of sermons on "The Great Salvation," now being delivered by the pastor of the Los Angeles Church of God in his weekly Radio Vesper Service over Station KFOX. . . .

From the temple of the Holy Bible God speaks of the Great Salvation, a salvation that saves from a danger that is so acute and dreadful in its consequences that the most courageous of men shrink from its contemplation, and even the birds of the forest and beasts of the field flee in terror at its approach, for it menaces all living creatures alike. From the beginning of time, nature has waged a ceaseless battle against it; but with all the mighty forces at her command she has been defeated in every encounter.

From the days of the witch doctor and medicine man, to those of the latest scientist, physicians have sought diligently for means by which they might relieve the agony and fear brought to bear on humanity by this common enemy. But their efforts, like those of nature, have been largely futile, for Death still prevails, Death still advances, Death still takes the bloom of health from the cheek, strength from the body, and knowledge and consciousness from the souls of all who fall victims to its resistless assaults! And Death, actual, literal Death, is the chief danger from which the Great Salvation provided by God in our Lord Jesus Christ will eventually deliver us.

Death, however, is only one of many almost equally serious threats to our personal well-being and happiness from which the Great Salvation will rescue us. At the present time, the city of Los Angeles is experiencing an unprecedented wave of crime, committed by boys and girls, many of whom are yet in their teens. Throughout the world, racial jealousies are bringing down upon various peoples an avalanche of bitter and vindictive persecution. Political demagogues, in order to foster their personal ambitions, incite the masses to revolutionary strug-

gles of the most bloody and ruthless sort. Starvation and poverty stalk through many lands as winter approaches, while the heart of the world continues to throb with the anguish and horror of war.

When we consider the vastness of the salvation offered, all that is involved in it, we are not surprised that Inspiration calls it the "great salvation," and asks this question pertinent to our attitude toward it: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:3.)

In addition to the physical dangers we have mentioned, which hang at all times like the sword of Damocles over our heads, there are spiritual menaces to our contentment and peace of mind from which the Great Salvation promises to save us. "Freedom from fear," one of the elements included by our President in the Atlantic Charter, can be definitely and fully attained only through the power of the Great Salvation provided by our heavenly Father. Statesmen may do much to reduce the tension that holds all men in the fetters of anxiety today, but Christ alone can break those fetters from us forever by the power God has placed in His divine hands.

But I say again, that deliverance from death, and the fear of death—something which no mortal man can do for himself by his own strength—is the most wonderful, the most blessed, the most-to-be-desired object the Great Salvation holds out to us. Listen! as the Spirit of Truth speaks of this very thing!

Referring to those who are children of God by faith in the gospel, the inspired writer says: "Forasmuch then as the children are partakers of flesh and blood, (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime



G. E. Marsh

(Please turn to page 9)

# EDITORIAL



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

## Jews Sacrifice; Why Not We?

One who is to any degree acquainted with Jews and their loyalty to one another knows that by the spirit of co-operation and sacrifice they persistently succeed in reaching their goals. It is neither because they are numerous nor because they are wealthy. Jews are scattered throughout the world, being numerically strong in only few places. Contrary to public opinion, there are many poor Jews—even in America. When, however, there is a call among Jews to sacrifice for some definite goal or gain, they quickly respond, religiously respond, and that without roulette wheels, kissing parties, and save-your-penny devices. There is a racial bond that so links every Jew to all his kind that he almost instinctively and joyously sacrifices that his people might succeed, and thereby creates in his own heart a feeling of success. Let Germany kill Jews, let even America come to despise Jews, what matters that to them if Palestine triumphs? Zionism moves steadily forward, and every Jew knows that Zionism moves steadily forward because he has prayed and paid for its success. His sacrifice will not be in vain; he knows Jerusalem will yet become the glory of nations.

The Church of God is not numerically strong. Like the Jews, we have many poor among us, and, like the Jews, we are both scattered and not too well liked by the carnally minded world. One might question, however, whether or not the Church of God is like the Jews in willingness to sacrifice and co-operate to achieve a cherished goal. Led and inspired by the Christ not yet owned by the Jews, the Church of God ought, indeed, far to surpass Jewish zeal, Jewish co-operation, and Jewish success.

What think you: if all members of the Church of God were Jews, all else being equal, would they hem and haw, spit and sputter about raising \$30,000.00 for a College Building Fund? So quickly, smoothly, silently, would that small amount *and more* be subscribed and paid that bystanders would scarcely know any effort had been made! Every Jew, not waiting to be coaxed, would catch the spirit of the venture, he would not "think up" excuses, he would pay five dollars or five thousand dollars, depending only upon the amount available to sacrifice.

Oh, Church of God, there must be unity of faith and love among us; there must be the spirit of sacrifice for the success of our every enterprise. Jesus and His work is not less than Jewish Zionism! Let us open our hearts to the work of the Lord; then, quickly, smoothly, silently, almost overnight, there will be sufficient money raised with which to build Oregon Bible College as soon as building restrictions are withdrawn. *Jews sacrifice; why not we?*

## Catching the Spirit

Sister Olive H. Stephenson, Beaumont, Texas, writes:

"I do want to see the Church of God grow. I am like the little boy who wanted to help build a new church. The people of the community had nothing with which to start building. The little boy heard about it, found a few bricks, and took them to the site for the church. Thus, the preacher saw the first load of brick on a wheelbarrow. As the result of this boy's faith, the minister said there would soon be a church. Others caught the spirit, and the church was built. . . . Faith and work together accomplish many things, if we are on the Lord's side. Though I do not have much, I am sending what I have for the Building Fund of Oregon Bible College."

Brother Melvin Richardson, Hammond, Louisiana, writes:

"I am very glad to hear of the steps the Church of God is taking towards building a college. It is going to be a big task, and will need plenty of time in preparation. I believe it will please the Lord for us to be working on the project, even if He comes before it is finished. Although I am not able to send much, I hope my donation will be accepted."

Thank you, Sister Stephenson and Brother Richardson, for these testimonies. Yours is the spirit that wins. We believe others will catch this same spirit and soon provide the funds necessary to build a home for Oregon Bible College.

Soon, the Christmas season will arrive. Let it be a part of our worship this Christmas season to offer unto Christ our "gold, and frankincense, and myrrh" by way of an offering to the College Building Fund.



# A Study of "Hell"

By James A. Patrick

ONCE heard a preacher say while discussing "Hell," that the rich man knew more about hell in five minutes after he was dead than he (the preacher) ever expected to know. The rich man must have lived very close to hell to have gotten into it five minutes after he died.

According to my reckoning, it took Christ ten days to go from earth to the presence of His Father.

Another preacher here in Ashland, Ohio, advertised his subject as, "Sheol, Hades, Hell, Grave, and the Lake of Fire." He said, "I have looked up every place in the Bible where these words occur in the original Hebrew and Greek." He further said, "The Bible never says that the body goes into sheol." True, not in so many words, but in Genesis 37:35 Jacob is quoted as having said: "I will go down into (*sheol*) to my son mourning." The preacher would probably say that it was Jacob's spirit that went to *sheol*, but in Genesis 42:38 Jacob is quoted as saying, "Then shall ye bring down my gray hairs with sorrow to (*sheol*)." Jacob's gray hair couldn't well go to *sheol* without his body going too. This thought is twice repeated in Genesis 44:29-31. In 1 Kings 2:6, David, speaking to Solomon, said of Joab, "Do therefore according to thy wisdom, and let not his hoar head go down to (*sheol*) in peace." If the head went into *sheol*, the rest of the body must have gone, too. In Psalm 49:14, speaking of the wicked, it says, "Like sheep they are laid in (*sheol*)." It seems that sheep are laid in *sheol*, as well as men.

I have given the original Hebrew word in these verses, and so it is given in the American Revised Version. In our Common Version, the word is translated "grave."

The Ashland preacher also said that *sheol* was a place of departed, conscious spirits, and the first one mentioned said that the rich man knew more about hell in five minutes after he was dead, than he (the preacher) ever expected to know. Ecclesiastes 9:10 is in flat contradiction to these statements. It reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*), whither thou goest." Back in verse five of this same chapter we read, "The living know that they shall die: but the dead know not any thing." In Psalm 6:5, there is another contradiction of these statements. It reads, "In death there is no remembrance of thee: in the grave (*sheol*) who shall give thee thanks?"

The word *sheol* occurs sixty-five times in the Old Testament. Thirty-one times it is rendered "grave," thirty-one times "hell," and three times "pit." The American Re-

vised Version renders it "sheol" in all of the sixty-five times in which it occurs.

This brings us to another strong contradiction of the statement that the Bible nowhere says that the body goes into sheol. In Numbers 16, we are told of the rebellion of Kora, Dathan, and Abiram. Then Moses said, "If these men die the common death of all men . . . then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up . . . and they go down quick into the pit (*sheol*); then ye shall understand that these men have provoked the Lord" (vv. 29, 30). In verse 33, it is said, "They . . . went down alive into the pit (*sheol*), and the earth closed upon them: and they perished from among the congregation." There can be no question in this case that the bodies went into sheol, for they "went down alive."

It might well be asked why a professed minister of the gospel, who said he had looked up every place in the Bible where these words occur, would make such false statements. This poor fellow was in a tight place. The Russellites had gone among his people, talked to them, and distributed literature. His people were coming to him for information. That he gave them misinformation, seemed to make no difference to him, for he knew they would not know the difference. I wrote to him and called his attention to some of these things, but I never heard from him. Where does this man stand with the Lord?

In the New Testament, *hades* in the Greek is equivalent to *sheol* in the Hebrew in the Old Testament. There is Bible proof of this. We do not have to take any man's word for it. In Psalm 16:10, it says, "Thou wilt not leave my soul in hell (*sheol*); neither wilt thou suffer thine Holy One to see corruption." Peter, quoting this in Acts 2:27, says, "Thou wilt not leave my soul in hell (*hades*), neither wilt thou suffer thine Holy One to see corruption." This proves that *sheol* and *hades* are the same, for the Psalmist and Peter were talking about the same condition.

This brings us to another thought. In the story of the rich man and Lazarus, "the rich man . . . died, and was buried; and in hell (*hades*) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." If this is literal language, and those who believe in the immortality of (Please turn to page 10)

# The Unjust Steward

By Mac Nedrow

*"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11.)*

THERE has been much comment relative to the Parable of the Unjust Steward. A few persons have gone so far as to suggest that it sanctioned cheating. Often to illustrate some truth, Christ set forth a parable—as He did in that of the Unjust Steward. He used a worldly setting to point out a spiritual truth. We here quote the Parable: "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Luke 16:1-13.)

Christians cannot seem to comprehend that everything they possess is the Lord's. "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. 11:1). God, ever watching, will bring it back. Many Christians are afraid to give bountifully, because they are afraid their gifts will be wasted, but thus saith the Lord:

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2). If you give of your all to prepare yourself and others for the Kingdom, you will be using the riches you possess (though carnal) as a friend.

How much could be done to prepare Christian youth to go out and proclaim the gospel message, if professed Christians would only help them financially! Every gift ought to be a freewill gift, and should not be given grudgingly. God is no beggar! He desires and expects the best we have to offer. Anything short of that is inadequate.

When God gave Moses specifications for the building of the Tabernacle, and said the people were to give freewill offerings, they brought so much they had to be restrained. The builders received from Moses "all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. . . . And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36:3-7).

There was a period in Israel's history when she truly served God, and not mammon. She could then give a good account of her stewardship. Would that we might profit by her example!

In the Parable of the Unjust Steward, we find he acted upon worldly principles. He was willing to gain his objective, either by good or bad means. Christ, in His Parable, said, "Make to yourselves friends of the mammon of unrighteousness"—meaning we are to use that which has been entrusted to us in this present life (even though it is carnal) to the glory of God, that we might help bring in the Kingdom of God, which will be a lasting habitation, one that will not pass away, but will be of lasting benefit.

The moral of this Parable seems to be, that we are to use our temporal wealth to pre- (Please turn to page 12)

## A Brief Meditation

By Roy G. Graham

ONE who would believe the Bible must first acknowledge the so-called "great assumption," that is, that God really does exist. It must then be assumed that the Bible is God's divinely inspired Word. Having carefully studied the Bible, however, the so-called "great assumption" ceases to be much of an assumption. There are many things contained within the covers of this wonderful Book that prove that there really is a God, an all-powerful, eternal, and all-merciful God. Yet the fool has said in his heart, "There is no God."

Having studied the record of the Creation, let us consider this thought for a moment: Which sounds the more reasonable, that this world merely happened into existence, as some widely acclaimed scientists contend, or that the world came into existence through the power of an almighty God? To me, the orbs of the heavens operate too perfectly to merely have happened into existence. Their order and regularity of movement prove that they operate under a pre-arranged plan, a plan designed by One whose ability and power is unlimited. Why does the sun rise and set at exactly a given time each day? Why can the eclipse of the sun or moon be foretold many years before it occurs? Someone may say that they are operating only according to the laws of nature. True, but from whence are the laws of nature? Who made them? Here, our poor scientist would prefer to change the subject. He is forced to admit there must be some Force, some super-powerful Being above all these wonders.

Let us consider some of the other wonders of creation. "In the beginning God created the heavens and the earth," but did He stop there? No. He created vegetation and animal life to inhabit the earth. Think of the thousands of different kinds of vegetation, from the vegetables in your garden, the beautiful flowers in your front yard, to the mighty trees in the forests of the Northwest. How accounts the infidel for all these varieties of nature? Each of these varieties of shape, color, and size has the ability to reproduce itself, exactly. Is this accidental? When you plant a potato, you can expect potatoes to grow. When you sow flower seed, you expect flowers to grow like the plant that produced the seed. The law of nature states that "like begets like." This law is equally true of animal life, be it fish, fowl, beast, or man. Being true, how could one order of life evolve from another? The divine Word says that God created all animal life, and each "after his kind" (Gen. 1. 20, 25). Why, then, do men say that one creature evolves from the "kind" of another?

Last of all, God created man: "in the image of God, created he him." He was like God in image, he was like God in that he was rational, he was able to direct his actions by his thoughts, and not only by instinct as were the beasts of the field. Man was created to be king over all the earth and its occupants. He was created a "living soul," and not an immortal soul as some would contend. In Deharbe's Catechism," page 100, section 5, question 69, the question is asked, "How did God make the first man, Adam?" Answer: "God formed a body of the slime of the earth, and breathed an immortal soul into it; and the first man was made (Gen. 2:7)." Now let us turn to the Bible, to the very translation (Douay Version) that Mr. Deharbe's English followers accept as inspired of God, and find what Genesis 2:7 really says: "The Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." You see, even this approved Version, which is a direct translation from the Latin Vulgate, does not sustain the theory of immortality of the soul which is entertained by many. Instead, someone has perverted the Scripture. This false theory is the basis of many misinterpretations of the Bible. It is interesting to know that the word "Adam" is the masculine, singular, form of the Hebrew word *Adamah*, which is feminine, singular, and means "earth." We are truly of Mother Earth. "The first man is of the earth, earthy: the second man is the Lord from heaven."

Yes, I believe God really exists, not as a "spooky," mystified imagination; but God is a real, spiritual Being who thinks and acts in His all-powerful and all-merciful ways. He created us; we are the work of His hands. Our duty is to fear him and keep His commandments—this is our "whole duty" and it is a "reasonable service." (Eccl. 12: 13; Rom. 12:1, 2.)

God has blessed mankind with all creation, yet man is not satisfied. He disobeyed God in the Garden of Eden because of the lust of the flesh, and he is still doing the same thing. When man is bountifully blessed, he forgets God, the Giver of all good and perfect gifts. When man is in serious trouble, he looks for help. And to whom does he look? He looks to God, the same God whom he has thoughtlessly said did not exist!

During the present time of war and destruction, many persons are being brought low. Many of them are calling upon God for the first time. Don't wait until it is too late to serve Him. Serve God now, while it is yet day, for "the night cometh when no man can work."

## Some Comments on Dr. Moffatt's Translation of the Hebrew Scriptures

By R. H. Judd

THE writer of these lines is a sincere lover of the King James Version of the Scriptures, known as *the Authorized Version*. No one can read the Preface without being impressed by the fact that the translators of that Version were humanly sincere, and that they fulfilled their task imbued with a love for the *Word of God* which they believed it to be. Knowledge is progressive, and progressive knowledge has been, and will yet be, needed to bring out the many wonderful thoughts that still lie hidden in that Book of Books which has already been of such inestimable value to this sin-stricken world.

The literary merit of the Authorized Version is sublime, if anything human is susceptible of being so described. Its pages breathe a reverence such as no other version ever has, and perhaps ever will; and the revisers of the English and American Versions did wisely in recognizing this fact by their decision to alter the diction of the King James Version as little as possible. The demand to have the Scriptures in the vernacular of each generation is natural and commendable to a certain extent; and as aids to study many of the independent translations are admirable for that purpose. But the Bible stands unique as a Book among books, and to translate any portion of it in colloquialism of the day robs it of that sanctity which unquestionably is its birthright.

It may truly be remarked that the years during which the Authorized Version came into general recognition and general use by the English-speaking nations, leading up to and including the Victorian Era, and beyond, were years of progressive blessing and national development in those happy traits of family and national relationships which make nations great, and in those fundamental qualities of character so well understood as outstanding attributes of the Anglo-Saxon portion of the human race.

Further, in contrast to the independent translations—some of which are of high value—the King James Version and the English and American Revisions are the products of committees composed of companies of scholarly men.

In these comments, we have drawn freely from the writings of A. McCaul, D.D., Prof. of Hebrew and Old Testament Exegesis, Kings College, London; also from Leander S. Keyser, A.M., D.D., Prof. of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio. Both writers are authors of several important theological treatises. Numerous other works are also drawn upon, such as Dr. C. F. Keil's commentary on Genesis. While not agreeing with all the theological views in which these theological professors have been reared in their "fundamentalist" environments, we cannot but accept the very evident correctness of some of their scholastic criticisms; and we have selected those which can readily be verified by the young student, with the assistance of a good analytical concordance, such as Young's or Strong's.—The Author.

In this connection, we may well quote the Scripture precept—"In the multitude of counselors there is safety" (Prov. 11: 14). The Bible is itself, on the human plane, the compilation of many minds, and it is unreasonable to suppose that any individual can always correctly and fully interpret the many. The truth of this is clearly shown by the multitudinous attempts at singlehanded translation.

There is no occasion to deny that the King James Version has faults—actual faults in translation. Some, at least, of these have been corrected by the translators of the English and American revisions, due, in part, to the progress made in a better understanding of the original languages; and the discovery of the fact that in some instances Scripture has found it necessary to impart a meaning of its own, different entirely from that often expressed by the original word in its etymological derivation in the country of its origin.

In the writer's opinion, it is not improbable that further versions may yet yield valuable results, but owing to reasons already stated it does not seem possible that any single translator can satisfactorily undertake the task—individual bias is too strong even in the most capable of men.

Now, to the subject matter of our title: Dr. Moffatt has for very many years been known to be a liberalist in Biblical interpretation and criticism, and is also known to strongly favor German radical thought. He is also an ardent evolutionist in reference to the processes of natural phenomena, and particularly of the evolution of man. He regards much of the Bible, specially the early chapters of Genesis, as legendary. It is but natural, therefore, that these features should greatly influence his translation of it.

Many writers (mainly German) classed as scholars, have in their published writings endeavored to prove that the books which comprise the Hebrew Scriptures are merely compilations of various authors, and have, as a consequence, attempted to divide and subdivide chapters, and even particular verses among them.

Of the Book of Genesis in particular, it is said that there

are some portions in which God is spoken of exclusively as *Elohim*—in others exclusively as *Jehovah* (the LORD in the A.V.). This supposed exclusive use of the one divine name in some portions, and of the other in other portions, is put forward as evidence of two different authors living in different periods; thus making two documents of the Book of Genesis—the one *Elohistic*, the other *Jehovistic*. They are, moreover, said to differ in statement, with the resultant conclusion that the Book was not written by Moses, and is neither inspired nor trustworthy. This theory was upheld by so many German commentators, and a number of English writers anxious to be considered in the forefront of notoriety, that it became general for them to assume that *all* critics were agreed upon this view of the matter. It need scarcely be added that such is but an ingenious method of forwarding the favorable acceptance of their opinions by an unsuspecting public, and goes a considerable way in saving them the irksome necessity of producing demonstrable proof.

Prominent among those advocating this theory were Knobel, Bleek, and Ewald; who assert that the "Jehovistic" and "Elohistic" differences are recognizable throughout the whole Pentateuch, and to the end of Joshua. Some, as J. D. Michaelis, Jahn, Vater, and Hartman, regard Genesis as "a loose and unsystematic stringing together of disjointed fragments." In 1753, Astruc, a French physician, taught that the Book of Genesis is made up of twelve memoirs or documents, of which the two principal are the "Elohistic" and the "Jehovistic." Since then, Eichorn, Ilgen, DeWette, Von Bohlen, and Gramberg all adopted the same view, but each differed from the other in the number of resulting documents. Ilgen supposed Genesis to be a compilation of seventeen documents and three authors.

This brief summary is far from exhausting the varieties, but is sufficient to show the want of unity. Ewald changed his findings several times; one time contending for seven documents with different authors. One supposes these documents to be pre-Mosaic, another that they were written in the times of Joshua or Judges. Another makes the guess that they were written in the time of David, and another places them some centuries later. How very uncertain must their principles of criticism be—how valueless their conclusions! With such damaging facts confronting them, can any really thoughtful person approve of the results of so-called modern criticism?

To make out the theory that there are two authors, one known by the exclusive use of *Elohim*, and the other by the exclusive use of *Jehovah*, and that the former is more ancient than the latter, it is necessary to point out paragraphs in which these divine names are exclusively used. It is also necessary to prove that the *Elohistic* does not refer to the *Jehovistic* document; for if the *Elohistic* plainly refers to what the *Jehovistic* has related, the latter

cannot be posterior to the former, and the theory fails. Now, unhappily for the theory, the word *Jehovah* does occur in the *Elohistic* passages, and the *Elohistic* does refer to the *Jehovistic* narrative. In Genesis 2:4, the two words occur together—"In the day when Jehovah Elohim made the earth and heavens." If it be written by the *Jehovist*, how comes it to have *Elohim* as well? and why does it differ from both the *Elohist* and *Jehovist* documents by the union of the two? Here is a difficulty which has divided all Germany, and arrayed rationalist against rationalist, and orthodox against orthodox; and for which they seem to have no hope of solution except by doing violence to the text, and men be persuaded against the evidences of manuscripts and ancient versions that the words, "These are the generations of the heavens and the earth," stood originally as the heading before the first verse of the first chapter, and that the word *Elohim* is an interpolation. Examples could be multiplied, but consider one more. Chapter 5 is said to be *Elohistic*, and it is certain that *Elohim*, God, occurs five times; but in verse 29 appears the word *Jehovah* to disturb the theorist, and not only is this word there, but the verse refers to the *Jehovistic*—3:17.

That Dr. Moffatt's translation has followed these "higher critics" can readily be ascertained by noticing the way in which he has introduced italics and roman type into his translation. It will be found that he makes Genesis (we are not at present dealing with other books) a veritable patchwork; and paragraphs, verses, and even half verses have been transposed, not only in the same chapter, but from one chapter to another. The sublime utterance of Genesis 1:1 has been deposed from its time-honored place, and a portion of Genesis 2:4 given the glory of it. Prof. L. S. Keyser, A.M., D.D., says: "There is not in the world today an authoritative Hebrew Bible that places Genesis 2:4 at the beginning, and as far as anyone knows there never has been such a Hebrew Bible."

The whole theory of *Jehovistic* and *Elohistic* authors rests on assumptions wholly false: 1) That the words *Elohim* and *Jehovah* are both names of Deity. 2) That they are synonymous and may be used interchangeably. These are not both names. One is a title, the other is a proper name. 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. *Elohim* answers to our word "God," or "Deity," and is therefore used of false gods, as well as of the true. *Jehovah* stands for the personal, self-revealing Being, and can be applied to none but the one true God, as is said, "I am Jehovah, that is my name, and my glory will I not give to another." (Isa. 42:8; 48:11.) This distinction is well brought out in the words of Elijah: "If Jehovah be Elohim (God), fol-  
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# A Meditation

By E. O. Stewart

**M**EDITATION is the personal right of every American citizen. So long as the results of our meditations do not interfere with the inherent rights of others, we are allowed to express these results. All questions upon which men may meditate are debatable to a lesser or greater degree. In presenting the results of our meditations, we should always respectfully regard the rights and feelings of those who may differ with us.

With the above-mentioned rules in mind, we wish to present the results of our meditation upon the subject of "Aionian Things" for the careful consideration of our readers.

## *Aionian Things*

*Aionian* is a Greek adjective which has been interpreted by the translators of the King James Version to mean "everlasting" and "eternal." Our reason for calling this an interpretation, instead of a translation, will become obvious as we proceed.

We do not claim to be either a Greek or Hebrew scholar, neither is such knowledge necessary to an understanding of the meaning of the word *aionian*. We know that "everlasting" means age-lasting, and that "eternal" means endless duration, but a careful investigation of the word *aionian* will reveal the fact that God, when using the word *aionian*, did not intend to convey the thought of either age-lasting or endless duration.

The *aionian* covenant of circumcision made with Abraham (Gen. 17:13) was not an age-lasting covenant. It was introduced about three hundred years after the Flood and ended at the cross. The age in which that covenant was instigated began at the time of the Flood, and will not end until the harvest, which is the end of the age. Jesus declared shortly before He was nailed to the cross, "The harvest is the end of the age, and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in *the end of this age*" (Matt. 13:39, 40). This proves that the cross was not the dividing line between two ages, as commonly believed by the leaders in Christendom. Jesus uttered these words just before He was nailed to the cross, at which time the covenant of circumcision ended (Gal. 5:2, 3), but "*this age*," the age in which He at that time lived, is not to end until the harvest—"which is the end of the age." This is positive proof that the *aionian* covenant was not an age-lasting covenant. So God, when using the word *aionian*, did not mean that it should be an everlasting, or age-lasting, covenant. As that covenant was not even so much as age-

lasting in duration—much less eternal, as the facts positively prove—then our reason for stating that "everlasting" and "eternal" are merely interpretations of the translators, and not translations of *aionian* into two different English words, which differ so much in their meaning, as do the words "age-lasting" and "eternal," becomes obvious to anyone who will take time to think for himself.

The word *aionian* is not used for the purpose of expressing the duration of any nouns it may modify. It has no more reference to duration than does the adjective "unquenchable" in Matthew 3:12. I have seen many fires that were unquenchable. Water was turned on them, but failed to quench the flame. Those fires which at one time were unquenchable have long since gone out. They were unquenchable, but not eternal in duration.

The people of Sodom, who were reduced to ashes (2 Peter 2:6), are "set forth as an example, suffering the vengeance of eternal (*aionian*) fire" (Jude 7). That fire was not age-lasting in its duration, for it has long since gone out. It is more than age-lasting in its effect upon the Sodomites, but it is not eternal in its effect, for the Scriptures clearly teach that Sodom will return to her former estate, and shall be given to Jerusalem for a daughter, along with Samaria. (Ezek. 16.) Jesus declared, "It shall be more tolerable (favorable) for Sodom in the day of judgment, than for thee"—those cities that sinned against a greater light. (Matt. 11:20-24.)

Those who believe in the eternity of hell-fire get endless duration out of "unquenchable fire" mentioned in Matthew 3:12. The word "unquenchable" of course does not express duration of the fire in any sense, but because of their preconceived idea of the endlessness of hell-fire, they force the conclusion that unquenchable fire is endless fire, in utter disregard as to the meaning of the word "unquenchable."

Those who believe that *aionian* fire is eternal in its effect, that people who are burned up by *aionian* fire must remain dead eternally, must let go of that position or affirm that some who have gone down into death will never be resurrected. For instance, the people of Sodom are set forth as an example, suffering the vengeance of eternal fire. Is that fire which descended upon Sodom and reduced the people to ashes eternal in its effect? Will the Sodomites never come forth? If they do not come forth, then *aionian* fire is eternal in its effect upon them. But, if they do come again from the death state, then away goes the theory that *aionian* fire is eternal in its ef-

fect, for these are "set forth for an example, suffering the vengeance of *aionian* fire."

The word *aionian* conveys the thought of "unfailing," instead of unending. The *aionian* covenant, and the *aionian* fire were for certain purposes, and in those pur-

poses they did not fail. They did come to an end, but they did not fail in the purpose for which they were intended. Their unfailing quality to fulfill their purpose makes them *aionian*. *Aionian* spells quality, or kind: not quantity, or duration. Think it over.

## THE GREAT SALVATION

(Continued from front page)

subject to bondage" (Heb. 2:14, 15).

The knowledge that death is inevitable, unavoidable, and, so far as human reason and observation goes, final, holds the entire race of mortal men in lifelong bondage—a bondage of fear indeed! This is a bondage from which there is no possibility of escape by man's efforts, for there is no power as yet discovered that can prevent the eventual conquest of life by death.

The world has witnessed, and the Bible has recorded, many "great salvations." But there is none among them that can be compared in the vastness of its results with the Great Salvation that is offered freely to you and me through the Lord Jesus Christ today.

The deliverance of Noah and the seven who were with him in the ark from the destruction of the Deluge was a great salvation, for it preserved the human family from utter extinction. The deliverance of the children of Israel from Egyptian bondage was a great salvation, for it made possible the carrying forward of God's plans for the eternal good of all mankind by the establishment of His kingdom on the earth under the royal house of David. The preservation of Jacob's family from starvation when Egypt and all surrounding territories were threatened with famine was a great salvation, and so it was called by Joseph on the dramatic occasion when he made himself known to his once envious brothers. "I am Joseph your brother," he said, "whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45:4-7).

It was a great salvation when Isaac was saved from death by an angel's hand, when he lay bound on the altar ready for sacrifice, for he was the child of promise, through whom the Saviour of men was to come. It was a great salvation when David's life was preserved from the murderous fury of King Saul, for David was to be the founder of the royal house of the Kingdom of God.

It was a great salvation when the battle of Gettysburg was won by the blue-coated soldiers of the North, for it marked the turning point of the struggle to preserve the Union and the principles of universal freedom for which it stands.

It would be counted as a great salvation, indeed, if the armies of our foes throughout the world were to lay down their arms and seek a lasting and righteous peace with us and with our allies, for it would save an unnumbered multitude of splendid young men from the fearfulness and possible death entailed by war. That, I say, would be hailed by us all as a great salvation.

But no salvation recorded in the Bible or on the pages of profane history, no salvation experienced, or yet to be experienced under man's government of himself, can compare in its magnitude and grandeur, in its far-reaching beneficial results, with the Great Salvation offered by Almighty God to the children of men through Jesus Christ His Son! There are many important differences to be noted between all other forms of salvation and the Great Salvation of which I speak tonight.

First, all other salvations, however great they may have been, of course were temporal. That is, they were subject to the limitations of time. The deliverance they afforded was no more permanent than were the lives of the men who brought it about. But the Great Salvation is eternal in its results, for it is sponsored by the immortal God and is carried to success under the guiding hand of His deathless Son! The Great Salvation will have no end!

Referring to the perfecting of Christ, which was accomplished by the things which He suffered, the Bible tells us that "being made perfect, he became the author of *eternal* salvation to all them that obey him" (Heb. 5:9).

In the earlier part of this address we learned that the Great Salvation meant deliverance from death, literal death. Surely a salvation that saves from *death* may well be called "great"! "For what shall a man be profited," Jesus once asked, "if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16:26, A.R.V.)

The Great Salvation of which we speak is the same salvation mentioned by our Lord and recorded in Luke 20:35, 36, when He said, "They which shall be accounted worthy to obtain that world"—or the salvation of that world—"and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection."

Life! Real life! Eternal life! will be the crowning glory of the Great Salvation that is now promised to those who believe and obey the gospel of Jesus Christ. But, as

I have said, life, endless life, will not be the only blessing that will come to the child of God through the Great Salvation. After life, the next most important and precious thing is *home*—a pleasant and happy place in which to spend one's life. And such a home is included among the blessings of the Great Salvation as they are described in the Word of God.

It will be a home of song and prayer and worship, we may be sure, for lasting happiness and contentment can be found only in a home like that. New songs will well up from within our thankful hearts when the Great Salvation, now a matter of faith, shall have become a reality of possession. Among the new songs the saved of earth will sing is this one, given in Revelation, the last book of the Bible, the fifth chapter, verses 9 and 10: "And 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."

Here, where we have suffered so much; here, where the danger of death has hung over us constantly; here, where our loved ones have been snatched from our reluctant arms; here, where we have known so much of sorrow and so little of joy; here, right here! upon this old earth, renewed and beautified, made like to the veritable Garden of the Lord, shall we live and reign with Jesus Christ for a thousand years! What a glorious prospect it is! Well may the salvation that makes it possible to us be called "great"!

With the dawning of that age of glory will come peace, security, prosperity, and righteousness for all the world. Young men and young women, boys and girls, will no longer be tempted by the pressure of want, frustration, and general dissatisfaction with what life holds for them, to seek relief in criminal pursuits. Nations shall learn war no more! From ruler to humblest citizen, all shall know the Lord, all shall worship Him in sincerity and truth! Age after age, shall this condition prevail. And age after age shall we go on, growing in grace as we grow in knowledge of God and the splendid things He has given us to enjoy in this wonderful universe! Drawing closer and yet closer to Him in spirit, in thought, in action, and in the possession of divine powers throughout the ceaseless eons of eternity!

There will be no end! Onward and upward ever in the service and fellowship of God our Father and Jesus Christ His Son! Such is what the Great Salvation promises, such is what it assures to those who believe and obey the glad tidings concerning it today.

## G E T H S E M A N E

*By Mary Mae Nedrow*

I walked alone in Gethsemane,  
I drank bitter dregs of despair.  
Blindly I faltered, I stumbled,  
And then I knelt in prayer.

I picked up my cross which seemed lighter,  
Felt my Saviour close by my side;  
Then I trod the road to Calvary  
Assured that with me He'd abide.

Child of God— you must go to Gethsemane  
Where each plea and petition He hears;  
For a place in God's Kingdom can only be won  
By hardship, toil, and tears.

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## G O D ' S M I N U T E

"I have only just a minute  
Only sixty seconds in it—  
Forced upon me—can't refuse it,  
Didn't seek it, didn't choose it;  
But it's up to me to use it;  
I must suffer if I lose it—  
Give account if I abuse it;  
Just a tiny little minute  
But eternity is in it."

—*Selected by Grace Skinner.*

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## A STUDY OF "HELL"

*(Continued from page 3)*

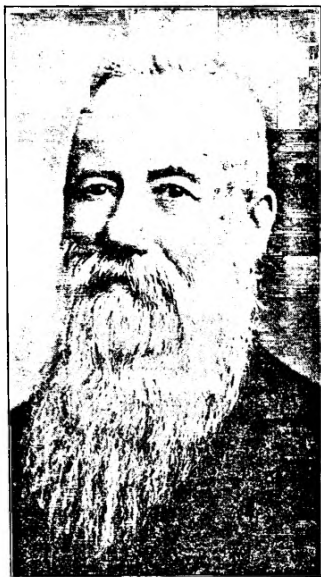
the soul try to make it so, then this flatly contradicts Ecclesiastes 9:10, saying: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The rich man is made to have knowledge, and to devise means of relieving his own suffering, and to keep his brethren from getting into the same condition, which proves it to be figurative, if Ecclesiastes 9:10 is true, and we know that it is.

Another scripture that proves that the rich man story is a parable is Psalm 6:5, saying: "In death there is no remembrance of thee: in the grave (*sheol, hades*), who shall give thee thanks?" Death and *sheol* are synonymous expressions. *Sheol* or *hades* refers to the state or condition of the dead, not to a place. If there is no remembrance in *sheol*, the rich man would know nothing of any torment.

I hope in the near future to be able to write another article on the punishment phase of hell.



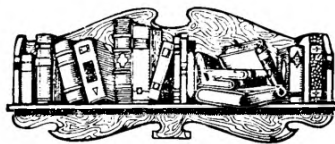
## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

"King Rehoboam consulted with the old men . . . How do ye advise that I may answer this people? And they spake . . . If thou wilt . . . serve them . . . speak good words to them, then they will be thy servants. . . . But he forsook the counsel of the old men. . . . When all Israel saw that the king hearkened not unto them, the people answered . . . What portion have we in David? . . . to your tents, O Israel: now see to thine own house, David." (1 Kings. 12.)



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

After all these years of acquaintance with books and what goes into them, we still insist that nothing more beautiful ever has come from the presses of any nation than the annually published *Christmas* (Augsburg Publishing House, Minneapolis).

*Christmas* is a big book always. It must measure a good 12 inches by 15 inches, at least. This size is to allow fair display for the magnificent color work that appears on practically every one of the 68 pages. Reproduced on extraordinarily good book paper, with numerous special paper inserts for particularly outstanding full-page color effects, the superb illustrations are the product of some of the country's best artists.

The text of the book is not solid type, but is broken up by line drawings, oil and crayon landscapes, bas-relief reproductions, and all the other tricks that can be pulled out of the bag of the modern layout artist. The type comes in various sizes, but all is large, clear, unusually readable.

Stories, articles (many containing information of sufficient value that we have used it for articles and sermons and lessons ourselves), essays, poems, sketches—all are written by top-notch authors whose ability with words is tempered with a wholesome respect for the sanctity of the Bible.

The book is, as intimated earlier, an annual. If you own the 1936 edition (as we do), you will find it totally different from the 1937 edition or the 1942 edition. It makes one of the most magnificent Christmas gifts we ever have seen—and this encompasses not only books, but miscellaneous gift items; it is a treasure that will proudly be kept and looked at and poured over for years. Best of all, the book is so written that it can be enjoyed by teenagers as well as by invalid oldsters; and even small children will revel in the pictures.

Two bindings are available: heavy, durable paper at only \$1.00; board cloth at \$2.00. In either binding, during times like these (with paper, binding, and labor costs skyrocketing), *Christmas* is such a bargain as you will not often find.

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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.

## COMMENTS ON MOFFATT'S TRANSLATION

*(Continued from page 7)*

low him; if Baal then follow him." Obviously, Baal could not be Jehovah. There is an essential difference, and though Jehovah is the true God, and the true God is Jehovah, there are times when either might be used; there are also cases where there is a peculiar propriety in using one rather than the other, and there are other instances where one must be used and the other cannot.

*Jehovah* is the proper name of God, and does not take a genitive or a suffix. It is, therefore, impossible to say in Hebrew, "The Jehovah of Abraham, Isaac, and Jacob," or, "My," "Thy," or "Our Jehovah." In such cases *Elohim* must be used, as, "The *Elohim*, God, of Abraham." The name "Jehovah" cannot occur in the mouth of those to whom He has not revealed Himself, nor ordinarily in the mouth of Hebrews speaking to such. When Moses and Aaron used it to Pharaoh, they added, "the God of Israel," to make it understood. But Pharaoh still asked, "Who is Jehovah?" and said, "I know not Jehovah." They explained, "The God (*Elohim*) of the Hebrews hath met with us." There is no room to further illustrate all the peculiarities of the divine names, but what has been said is sufficient to show that the exclusive use of *Elohim* cannot be received as a characteristic mark to distinguish one author from another. In the first chapter of Genesis, Moses might have used *Elohim* or *Jehovah*, except in verse 27 where *Elohim* was compulsory. At the opening of the divine Record, it was necessary to make clear that God is Creator, that the world was not eternal or independent, and that Jehovah was not one among many—not merely the national God of the Hebrews—but that Jehovah and *Elohim* the Almighty Creator are one and the same. Therefore, in chapter 1, *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 men, and where "Jehovah" is necessary, Moses united the title with the name 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 to "*Elohim*." The union of the two proves identity, and that being proved, Moses dropped this union; sometimes employing "Jehovah" and sometimes "*Elohim*," as occasion, propriety, and the laws of Hebrew language required. Again, we draw attention to the fact that Dr. Moffatt's Translation has made of Genesis (and other parts of Scripture) a veritable patchwork. Many such patches, some larger, some smaller, are observable throughout the Pentateuch.

What is to be said of this parceling process? First, it is absurd to think that critics can dissect any piece of literature, ancient or modern, in this atomic way. The experiment has been tried again and again, with only failure as the result.

The writer of this article has many times in his writings regretted that any translator should incorporate his unproved opinions of exegesis on the same page as the Bible text, thus giving an authority to them that they do not have, and by which an inexperienced student may be easily misled into lines of thought that may require years to correct. An appendix is the far more preferable method. We very definitely ask the question, Has any man a *right* (moral right) to incorporate them in a translation as if that settled the matter, or that it was already settled?

Dr. Moffatt ignores the works of those great scholars who have time and again shown how impossible are the critical theories of the radicals. As a scholar, he must at least know by repute the writings of Robertson, Orr, Cave, Green, Bartlett, Bissell, and McKim, who have long since proved the absurdity and illogical character of the documentary theory. Dr. Moffatt treats the more modern works of such men as Wace, Fitchett, Finn, Naville, Wilson, and Kyle as if they did not exist. This is by far a too common trait of present-day modernistic leaders, who, unable to bring "proof" of their theories, as did Paul, simply ignore their opponents. *(To be continued)*

## THE UNJUST STEWARD

*(Continued from page 4)*

pare ourselves and others for that which will be eternal. Riches then will prove a blessing. All that we have belongs to God, and is only loaned to us for a little while. Are we faithful stewards, using that which has been loaned to us to the glory of God? or are we like the Unjust Steward, extravagant with what is our Lord's, wasting His goods?

Jesus tried to show His disciples how worldly persons were wiser in their dealings with their fellow men than were the "children of light" in their dealings with one another. The Unjust Steward was commended for his discredence—although it was worldly—and not for his immorality. He was painstakingly preparing a place for himself, when he realized that all that he had would pass away. How much more should the child of God use the same diligence (in a spiritual way) to prepare for himself and others, a place in God's Kingdom, which Kingdom will be established when Jesus returns!

Few persons seem to realize that soon the cry will go forth, "The judge standeth before the door" (James 5:9). The worldly man plans for the temporal; the true Christian should plan for that which will be eternal. May we so live that, when Jesus comes, we may be able to give a good account of our stewardship. Thus saith the Lord: "If therefore ye have not been faithful in the unrighteous mammon (that which has been entrusted to us in this present life) who will commit to your trust the true riches?"

# THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"Now ye are the body of Christ, and members in particular" (1 Corinthians 12:27).*

If

"If you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas true  
That someone was unkind to you.

"If you were busy being glad,  
And cheering people who are sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

"If you were busy being good,  
And doing just the best you could,  
You'd not have time to blame some man  
Who's doing just the best he can."

—*Rebecca Foresman; selected by  
Mrs. B. A. Johnson.*

## The True Church

The true church is not made up of any denomination. It is the "called out" ones of all parts of the world. Our actions and deeds help us to trust God. We need faith, obedience, baptism by immersion, and continued seeking of "those things which are above" all of our lives. When Jesus returns and calls for us, we hope to be in the number "caught up" with Him to be His bride.

## About-Face!

When we become Christ's, we have to turn about and start a new road. We put off the many evils which have bound us and follow Jesus. Some of the things we put off are: "anger, wrath, malice, blasphemy, filthy communication out of (y)our mouth" (Col. 3:8). Another evil is discussed in the following verses: "Lie not one to another, seeing that ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge . . . where there is neither Greek nor Jew . . . but Christ is all, and in all" (Col. 3:9-11).

## Grow in Grace

When we accept Christ, and have "put on Christ" by baptism (immersion), we are only beginners—"babes in Christ." How wonderful to begin that walk when only

a young person — a whole lifetime ahead to serve our Lord!

We are to "grow in grace and . . . knowledge" by the "renewing" of our minds. Berean and Sunday school work can help. Merely being present will not help much. If you went to school every day, but didn't learn your lessons, you would not be able to pass at the end of the term, would you? Just so, it is with the Christian life. We cannot "grow" in knowledge by not opening our Bibles to study. So study, read, and think on God's Word every day.

## Aids to Christians

Here are some aids listed: be merciful, kind, humble in mind, meek, long-suffering, and bearing one another's burdens, forgiving one another, and loving.

Love is the "bond of perfectness." The more love we can find for our fellow men, the more perfect will we be.

## The Ruler

The "peace of God" is to rule in our hearts, with thanksgiving (Col. 3:15). "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. And 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" (vv. 16, 17).

"In some way or other  
The Lord will provide.  
It may not be my way;  
It may not be thy way;  
And yet in His own way  
The Lord will provide."

## Happy Birthday Wishes

- Tribby Foster, Dec. 1, age 8, Hammond, La.
- Buddy Campbell, Dec. 1, age 10, Hammond, La.
- Lottie J. Foster, Dec. 2, age 4, Hammond, La.
- Virginia Muhvic, Dec. 2, age 10, Cleveland, Ohio.
- Ruby Humphreys, Dec. 3, age 10, Royal, Ark.

## AMONG THE CHURCHES

### MACOMB, ILLINOIS

Dedication services for the Macomb Open Bible Church of God were held Sunday afternoon, November 15, with a good crowd attending. Special music by the Ripley choir was enjoyed by all present.

Bro. J. R. LeCrone gave a very inspiring message which we will not forget very soon.

At the close of the sermon, a freewill offering was taken to help pay on the remaining debt of our church.

After Communion service, the group met outside for a picture.

Words cannot express our thanks to anyone who in any way helped us in building our church. Lillian Gunning, Secy.

### LOS ANGELES, CALIFORNIA

Linda Emily was born to Mr. and Mrs. Kermit Olsen, November 19, in the Alhambra Hospital. Sr. Olsen was formerly Miss Nina Blackwell. Another name goes on our cradle roll and also on Sr. Emily Blackwell's list of grandchildren.

Mr. and Mrs. R. M. Johnson and little daughter Judy, formerly of Texas, are now established in Los Angeles. Mrs. Johnson has transferred her membership to the Los Angeles church. Also, Bro. Shaw of the Tempe, Ariz., congregation has become one of our members. Bro. Shaw, like many other of our members, is engaged in defense work and cannot attend services regularly. We are glad to welcome these newcomers into our fellowship.

Defense work and tire and gas rationing probably affect church work more in this locality than anywhere else among the churches of our faith. Emma C. Railsback.

### ANSWER TO LAST WEEK'S "GUESS WHO"

"Uncle David" T. Halsted, shown in last week's "Guess Who" section, was a member and one of the first elders of the Church of God at Rensselaer, Ind. He began preaching in the early sixties, was for two years State evangelist for Indiana, after which he moved with his invalid wife to Mississippi, where, in 1878, she died. He then returned to Rensselaer and resumed preaching. In 1885, he went to Andover, S. D., where he taught and baptized about twenty-five members. Later, in 1900, he returned to Rensselaer where he spent his declining years.

### HERALD RECEIPTS

Muriel Randall; Mrs. Isabelle Smith; Mrs. E. M. Richardson (for another); Minnie Johnson; A. B. Shrode; Mrs. Margaret Canode; Mrs. W. F. Thut; Richard J. Brown; William Platts (self & others); Richard Parish (for others); Mrs. Earl Smith (for others); Marilyn Zizzert (for others); A. J. Hoke; John Lehman (for others); Ralph Brown; Howard Hawkins; Lillian Gunning; Mrs. Margaret Rankin; N. S. Westfall (for others); Mrs. Mary Poland (for another); Herbert F. C. Hill; W. D. Tierney; Fred A. Hale; G. K. Niles (for another); Mrs. S. Allen (for another); Mrs. H. C. Eby; H. E. Shepherd; Mrs. Olive Stephenson.

### MORNING STAR CHURCH OF GOD South Bend, Indiana

We have been deeply touched by the hearty response to our appeal for help. Contributions have been coming to us from all over the United States and Canada. We wish it were possible to see each one of you and thank you personally. If any of our people are ever in this vicinity, we extend a most cordial invitation to you to meet with us and share in the joy ye are experiencing in this new work.

Frances Boyle, Secy.

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. L. T. Hanson	\$10.00
Jessie M. B. Kauffman	2.00
Mrs. E. M. Richardson	25.00
Mr. & Mrs. A. J. Hoke	25.00
Maurertown, Va., S. S.	10.52
Mrs. Margaret Rankin	5.00
Mrs. Emma Scott	2.00
N. S. Westfall	4.00

### THE SUNDAY SCHOOL EXHIBIT

Sunday school superintendents and teachers are asked to remember the Sunday School Exhibit which is planned for the 1943 General Conference. Send information about Christmas programs — lighting, scenery, costuming, expense, and so forth, and where to obtain the material. Mail to the chairman of the Sunday School Exhibit Committee, Mrs. Mabel Andrew, Oregon, Ill.

### MINISTERS' FUND

Rockford, Ill., S. S.	\$ 11.01
Tempe, Ariz., S. S.	1.20
Total	\$1,515.43

### OREGON BIBLE COLLEGE Building Fund

Bernice Roberson	\$ 15.00
Mr. & Mrs. Howard Hawkins	300.00
Mr. & Mrs. Sydney E. Magaw	200.00
A. B. Wilson	5.00
Mr. & Mrs. Otto E. Dick	100.00
William Huffer	100.00
Damie Lowry	.50
Mary Mae Nedrow	2.00
Mr. & Mrs. L. D. Beaman	1.00
Melvin Richardson	5.00
Mrs. Merle C. Alsbury	1.00
Olive Stephenson	15.00
Total	\$3,279.48

### OREGON BIBLE COLLEGE

Bernice Roberson	\$15.00
Mrs. Margart Rankin	5.00
Mrs. James Kessler	5.00
Herbert F. C. Hill	3.00
Paul Corbaley	5.00

### EVANGELISM

Mrs. E. M. Richardson	\$25.00
Rockford, Ill., S. S.	9.87
Arkansas City, Kans., S. S.	3.00
Mr. & Mrs. Earl Smith	4.00
Mrs. Margaret Rankin	5.00
Friends, Cleveland, Ohio	15.00
Mrs. Opal Poland	2.00
Dixon, Ill., Dorcas Society	5.00
Mrs. Mary Poland	1.00

Send The Restitution Herald to your friends.  
Trial subscriptions — nine months for \$1.00.

## Gleanings From the Field

"The field is the world."—Jesus.

"I am hoping the Lord will soon come to end all the sinfulness in the world today."—Jessie Dixon, 708 N. 33d St., Omaha, Nebr.

"We enjoyed a visit by our son Curtis on November 13-19, after an absence of fifteen months. His address is: U.S.S. Mojave, C.G., care Postmaster, New York, N. Y."—Mr. and Mrs. T. A. Drinkard, Handley, Texas.

**Pledge to Building Fund:** "We take pleasure in advising you that it is the desire of the Parent-Teachers' Class of the Southlawn Park Church of God to make a contribution of \$100.00 to the Building Fund of Oregon Bible College. This amount will be sent to you sometime during the coming year, 1943. We wish also to express our best wishes and prayers for this worthy cause."—Jean Hale, Secy.-Treas., 115 Webster St., S.E., Grand Rapids, Mich.

**Living and well.** "We often recall the visit you and Mrs. Magaw made some years ago when your parents were with you, and wonder if they are still living."—C. H. Munch, Seven Fountains, Va. . . . Yes, they are living and they are well. Address: Lester Prairie, Minn.

After a most enjoyable evangelistic trip to the Brush Creek Church of God, northwest of Dayton, Ohio, Mrs. Magaw and your servant are returned to Oregon, Ill., to resume home duties. Sr. Mary Hatch, who accompanied us as far as Indianapolis, Ind., also returned, having enjoyed a two-weeks' visit with her sister, Sr. Ella Skinner.

We are very glad to report that Bro. J. H. Anderson, who was critically sick, is gradually regaining health. He hopes to return to his ministerial labors next spring. It was our pleasure to visit briefly with him on our recent return trip from Ohio. He lives with one of his daughters, Sr. Maggie Clark, 250 N. East St., Frankfort, Ind.

The former Sr. Elizabeth Montross, daughter of Bro. and Sr. Frank C. Montross, Troy, Ohio, was married September 19, 1942, to William Alvero Haines of Glendale, Calif., where also the newlyweds reside.

"We're looking forward to the growth of the Oregon Bible College."—Neighbors, Box 101, Winchester, Va.

**ALMOND REYNOLDS**

Almond Reynolds was born January 1, 1858, and died at Blanchard, Mich., November 10, 1942. He was married on Christmas Day, 1880, to Etta Griffith. In these nearly sixty-three years of married life, this is the first death. He had been in retirement at the farm near Blanchard for about five years, having been employed for a number of years previous at the college in East Lansing. He united with the Church of Christ in East Lansing, and later transferred to the Church of God at Blanchard.

Surviving him are the widow; four children, Mrs. Harry Glanz, Grand Rapids; O. J. Reynolds, East Lansing; Mrs. Fred Robinson and Roy Reynolds, Blanchard; ten grandchildren, and thirteen great-grandchildren.

The funeral was held at the home, Friday, November 13, the writer, assisted by Eld. E. R. Smith, officiating. Burial was in Decker Cemetery in the hope of everlasting life on the resurrection morn. C. A. Smead.

**BURT H. EALY**

Burt H. Ealy, son of John and Patricia Ealy, was born in Belle Plaine, Iowa, February 19, 1879, and died November 15, 1942, at his home in Sundance, Wyo. Mr. Ealy moved, when he was a child, with his parents to Glidden, Iowa, living there until he was seventeen years of age. He moved to Moorefield, Nebr., in 1904, living there sixteen years, then moved to Sundance, living there the last twenty-two years of his life.

On August 16, 1906, Mr. Ealy was united in marriage to Miss Minnie Ealy of Moorefield, Nebr. To this union were born five boys and one girl: Burton, Quinton, and Vivian who died in infancy; Merle and Kenneth of Sundance; and Milo who died four years ago.

Mr. Ealy was baptized into the Church of God at Moorefield in 1909, and lived true to his faith the remaining years of his life. Elder Almus Adams officiated when Mr. Ealy was baptized.

There are left to mourn his death, besides his wife and two sons, one sister, Bessie Hall of Belle Plaine; one half-sister, Ruth Ealy of Glidden; one half-brother of Glidden; and one granddaughter, Sandra Ealy of Sundance.

Funeral services were held Wednesday afternoon, November 18, in the Union Church at Moorefield, the writer officiating. He was laid to rest in the Moorefield cemetery to await the call of his Master in the morning of the resurrection. E. E. Giesler.

**Danger in Wealth.** Good looks and money do not make good men. Too many people think more about the pleasures of this life than they think about the promises of God. Christians are tested many times in many different ways. We should be faithful in all things, lest when we think not, we fall. . . . There is danger in wealth—when we are wealthy in the wrong things.—Mildred Macy.

**THE RESTITUTION HERALD**

Published by  
National Bible Institution  
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

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

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# THE RESTITUTION HERALD

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NUMBER 10

## Building a Bigger and Better College

By Eldridge A. Ellis

*"Every man shall give as he is able" (Deuteronomy 16:17).*

WHEN Uncle Sam speaks, how quickly we jump! (Those in the postal service know from experience. Each route is timed; each duty must be performed with precision and accuracy.) We are heavily taxed by Uncle Sam and we must pay these taxes, for they are levied according to law. We who are Christians are required to "render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). Yes, we must obey the laws of the land.

On the other hand, let us consider Christian service—rendering "unto God the things that are God's." How much greater should be our loyalty to our God! "We ought to obey God rather than man" (Acts 5:29). Although we "are not under the law, but under grace" (Rom. 6:14), when God and our Saviour speak to us through the Bible, we should feel that obedience should follow because we *love* to do their bidding—not merely from a sense of duty or command.

Now we, as members of the Church of God, have before us a program of giving, that others might better learn of Jesus Christ. The Bible exhorts us: "Honour the Lord with thy substance" (Prov. 3:9), for "with such sacrifices God is well pleased" (Heb. 13:16). "Every man shall give as he is able" (Deut. 16:17). *Why* should we give to God's work? Because "every *good gift* and every perfect gift is from above" (James 1:17). Because "the *gift of God* is eternal life through Jesus Christ our Lord" (Rom. 6:23). The Bible admonishes, "Go ye . . . and preach the gospel" (Mark 16:15). How can young people preach, unless they be taught?

There was a time when the writer wished to establish himself in some form of definite Christian service as his occupation, but there was nothing to be offered by our

Church of God. Today, there is such training available to those who wish to preach, teach, or establish better Christian homes. Nothing is more important than "rightly dividing the word of truth" (2 Tim. 2:15), yet many leaders in churches today do not do so. An increasing number of

our young people are showing their desire to receive this type of Bible training. Is it not our duty to help them? If our facilities were greater, we could accommodate more young people: educate more Sunday school teachers, preachers, heads of homes, or *Christian* workers in the world whose examples and occasional well-placed words or phrases might bring man to know of the Kingdom of God to be established on earth, and prepare them for the Lord's second coming.



Eldridge A. Ellis

Great things have been accomplished at the various "bond" drives throughout the country. Even greater things *could* be accomplished for our Lord and Master. Many people have been frantic to buy bonds from a famous movie star, a bright and shining but *tarnished* bit of brilliance. How much more anxious we who are members of the Church of God should be to give for the greatest, brightest *Star* the world has ever known or ever will know: "The Lily of the Valley, the bright and morning Star, the fairest of ten thousands to my soul."

Now, here is our goal: thirty thousand dollars for our Oregon Bible College *Building Fund*. We must have hearty financial support, for a project of this sort cannot prosper without money. Let's not sit back, brethren, waiting to see what others are going to do. Let's get behind this idea, and push! Each dollar will help. Please make this an *additional* effort, for the National Bible Institution and the church as a whole must continue to be supported, as they are the *background* for Oregon Bible College.

# 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

## Goading the Blind Toward Palestine

It chanced that several years ago in western Nebraska, we saw a horse suddenly gone blind as a result of eating poisoned cornstalks. Poor creature! he knew not where to turn. Haunted by every sound, he preferred to stand trembling in one place than to heed his owner's pleas and gentle coaxing toward home. He finally became stubbornly determined not to move, and changed only when his owner goaded him to move.

Israel feasted in the sour grapes; Israel went blind. More, Israel is a long way from home. Haunted by every little disturbing sound, blinded to the Way, Israel stubbornly, almost frantically refuses to move homeward, choosing rather to die in the stalks of deceitful nations than to be led by the pleas of her Owner. Shall not God, in mercy, use the goad? Is there no God-given home for the Jew?

By persecution did God scatter Israel throughout the nations; by persecution will God regather Israel from all the world. Well did Jeremiah prophesy: "Like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord" (31:28).

Many Jews, especially successful Jews living in America, are blindly disinterested in Zionism. Jerusalem is shamed by Jewish love for Warsaw, London, and New York, but God knows best and God will have His way. The goad, cruel as it may seem, is more merciful than torment and slow but ultimate death in the stalks of many nations.

Heinrich Himmler of the Nazi gestapo continues his death scourge among the Jews of Poland, intending, it is reported, eventually to rid Poland of all its three million Jews. Bitter, bitter goad! Fortunate is the Jew who lives in London or New York—but wait! God's unfailing Word says: "I will gather the remnant of my flock out of all countries whither I have driven them" (Jer. 23:3), and, "They (the Israelites) shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven

them; and they shall dwell in their own land" (v. 8).

Be not surprised when the blinded Israelites are made to go from their most cherished stalks, that they might "sleep in the woods" and enjoy "showers of blessing" in Palestine. (Ezek. 34:25, 26.)

## Answer to Last Week's "Guess Who"

The pictures appearing in last week's issue of THE RESTITUTION HERALD were likenesses of Brother and Sister John Foore. He was born November 8, 1832, near Lithopolis, Ohio, and died March 29, 1915, at his home in Parsons, Kansas. She (Mahala Friend) was born August 15, 1832, in Marion County, Ohio, and died April 9, 1915, a few days after the death of her husband.

They were married when twenty-one years of age, became parents of one son and three daughters, were baptized by Brother Jacob Shafer in 1867, in which year, also, Brother Foore was ordained a minister of the Church of God. In 1869, they moved from their home in Indiana to Kansas, where for forty-three years he preached at the Grady schoolhouse in Neosho County. Much of his preaching the first years of his ministry was in Indiana and Illinois, but when Death took him prisoner he had preached in sixteen states, telling the good news of the Kingdom of God in which the King will make Death the prisoner.

## I'm Slightly Superstitious

Stanley F. Tomaszewski, sixteen-year bus boy, lit a match. Soon the "Cocoanut Grove," Boston night club, was ablaze. "Behold, how great a matter a little fire kindleth!" Not less than four hundred seventy-eight persons were burned to death. One hundred seventy-six others were rushed to hospitals for emergency care. One hundred seventeen bodies were for considerable time unidentified, including many women and girls who, being dressed in evening clothes, did not have purses containing cards or papers that would assist in establishing their identity. It was a horrible tragedy, a costly accident on the part of sixteen-year Stanley. Somehow, I pray my sons will not become bus boys in night clubs—they are "lawful," but not "expedient"—and, maybe, I'm slightly superstitious.



# Sons of God

By *Emma C. Railsback*

THAT the heavenly angels are reckoned as sons of God is shown in Job 38:4-7. In rebuking Job for "darkening counsel by words without knowledge," God asked of him, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding . . . when the morning stars sang together, and all the sons of God shouted for joy." This statement would lead us to believe that these sons of God were created before the earth was created. Perhaps it was to them that God spoke when He said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth."

In Psalm 104:4, it is said that He (God) "maketh his angels spirits; his ministers a flaming fire." The Apostle Paul stated that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Again, in Hebrews 12:22, Paul spoke of them as being "innumerable." While we need not take this statement as being strictly literal, we know that many texts refer to the angels as being very numerous. Our Saviour said that the saints, after having obtained immortality, will be "equal unto the angels" and cannot "die any more" (Luke 20:35, 36), from which we conclude that God created the angels with immortal natures.

In Hebrews 2:9, we read that Jesus "was made a little lower ('while,' marg.) than the angels for the suffering of death." God did not say to one of these heavenly, immortal angels, "Come, go down to earth and give your life to redeem the human family from the power of death," for that could not be done. But Jesus, the only begotten Son of God, begotten by God's power, the Holy Spirit, both to the natural life and to the spiritual, was made subject to death, that He "might be a merciful and faithful high priest," having been tempted in all points, like unto His brethren, He was "able to succour them that are tempted."

After the "little while" during which Jesus was lower than these created sons of God, when He had been "raised to the power of an endless life," He was then "so much better" than the angels. He had been made "perfect through sufferings," and God "highly exalted him, and (gave) him a name which is above every name," and seated Him at His own right hand until God shall have made all His foes His footstool.

Besides the great company of created sons of God, and His one and only begotten Son, the Lord and Saviour

Jesus Christ, God has made provision whereby you and I, dear reader, may be adopted into His family and eventually obtain the same divine nature as those we have been describing. Let us see what is said about this class of sons. Our greatest interest should be centered in learning just how this high calling, this exalted position, may be obtained.

In Galatians 4:4, 5, we find that "God sent forth his Son (His only begotten Son) . . . that we might receive the adoption of sons." So, then, it is through the Lord Jesus Christ that we may hope to become adopted sons of God. He has established rules whereby we may receive a figurative begetting, development, and birth into the spiritual, immortal life. John wrote that He (Jesus) "came unto his own (people), and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The first step, then, is belief or faith in the Lord Jesus Christ.

James tells us that God "of his own will begat . . . us with the word of truth, that we should be a kind of firstfruits of his creatures" (1:18), and Peter says that we are begotten by incorruptible seed, "the word of God, which liveth and abideth for ever" (1 Peter 1:23). This "word of truth," "word of God," is the good news of the Kingdom of God and the things concerning the name of Jesus Christ. This vital truth is the seed which is sown in the mind and heart, and which, when followed by obedience in baptism, constitutes a divine begetting to the new life. Paul explains (Gal. 3:26, 27) that we are "all the children (sons) of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." There is then "no condemnation to them . . . who walk . . . after the Spirit," because they have risen from a figurative grave to walk in the new life.

Then a growth takes place by obtaining knowledge, or being fed upon the Word, adding the Christian graces, submitting to chastisement, always remembering that at God's right hand is an Advocate who intercedes for His own. After this has taken place, we must wait until the redemption of our bodies for the full adoption into God's family, for Christ is "the firstfruits of them that slept," and "afterward they that are Christ's at his coming."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the (Please turn to page 11)

# The Gospel of the Kingdom of God

By G. E. Marsh

FROM the temple of the Holy Bible God speaks, bringing to a world of turmoil and strife the gospel of peace. Last Sunday evening, He spoke to us of the Great Salvation, which is the end and purpose of the gospel, the good news, the glad tidings, which He brings to us today.

Much of the blessedness and comfort of the Bible has been lost to us in the past because we have not always understood the meaning of the words used in it to express the mind of our heavenly Father toward us. "Gospel" is such a word. Generally its significance is only partially grasped, and many people think of it as being anything that God has said, anything that He has revealed in the Bible, regardless of the subject with which it has to do. The consequence is that in "revival meetings" and "evangelistic campaigns," talks on the destiny of the wicked are frequently referred to as "gospel" sermons. However Scriptural and necessary such warnings are, there is no "gospel" in them. The word "gospel" always means "good news" and "glad tidings," and surely there is nothing in the prospect Inspiration holds out to the willfully unregenerate "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" of God (Heb. 10:27). A pronouncement of doom can contain little of joy for anyone, and especially for those who come under its condemnation!

There is nothing, absolutely nothing, in the *gospel* of Jesus Christ to arouse apprehension, unless it might be the godly fear one may experience from the thought that he might, somehow, lose his faith in it and so forfeit his right to the blessedness it promises.

In the first place, we may be sure that any message God may send to us, regardless of its immediate purpose, will be overflowing with divine love, for "God is love," and all that He says or does is inspired by it. Even the final disposition He is to make of the wicked shows clearly the love God has for all mankind—but we may not consider that more fully at this time.

In both Old and New Testaments, God's love is clearly revealed. How much we have been comforted in times of trouble by such assurances as these: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high

*This article is a transcript of the second of a series of sermons on "The Great Salvation," now being preached by the pastor of the Los Angeles Church of God in his weekly Radio Vesper Service over Station KFOX.*

above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." And verses 13 and 14 of this 103rd Psalm, how infinitely

consoling they are! "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he remembereth that we are dust." (Psalm 103:8-14.)

So, in His special message to us in these last days, the message He is sending to us through His well-loved Son, is indeed a message of love, containing nothing else than *glad tidings* and *good news* for suffering, sorrowing, dying men everywhere. There is hope in the gospel for every man, woman, and child in the world. This does not mean that the hope it holds out will be realized and enjoyed by everybody, because many, we know, will not believe and accept the blessings it offers, and God will force His Great Salvation on no one. There is, nevertheless, something of gladness, comfort, and peace in the gospel of Jesus Christ that is applicable to every creature under heaven. There must be, or the message would not have been addressed to all, Jesus would not have commanded His disciples to "go into *all* the world, and preach the gospel to *every creature*." (Mark 16:15.)

With this thought in our minds, that the gospel is always good news and glad tidings, we will seek in the Bible an answer to this very important question: "*What is this wonderful message from God to man?*"

We listen! A voice comes from the temple of the Holy Bible in clearest tones, from the first chapter of Mark, verse 14, telling of the earthly ministry of Jesus Christ, which answers our question in the most simple language: "Now after that John was put in prison, Jesus came into Galilee, preaching *the gospel of the kingdom of God*." From this inspired reply to our query, we learn that the good news of salvation preached by the Son of God Himself had to do with the Kingdom of God.

Some time after His death, resurrection, and ascension had occurred, and the church in Jerusalem had been driven throughout the Roman Empire by persecution, "they that were scattered abroad went every where preaching the word. Then Philip"—one of the deacons of the church in Jerusalem—"went down to the city of Samaria, and preached Christ unto them." Of course, this does not tell us much about what Philip (Please turn to page 10)

# The Subtilty of Jacob

By Allen B. Shrode

**D**URING the study of Jacob in our *Truth Seekers' Quarterly*, we were rather puzzled at first that he should tell his father a falsehood, thereby deceiving his father to obtain the blessing. This act of Jacob has always seemed very wrong to me, and I think it should to every lover of the truth.

We are taught in many different ways, both directly and indirectly in the New Testament, that we must not "lie," that we must come to the conclusion at once, and definitely, that we cannot excuse Jacob for his subtilty. We dare not say that since Jacob had obtained the birthright through buying it from his brother Esau, that therefore he had the right to get it, though he should have to "lie" and deceive his father Isaac to obtain it.

In 1 Timothy 1:9, 10, Paul gives a long list of those who he states are "contrary to sound doctrine," and in this list of ungodly sinners is listed "liars." In Revelation 21:8, it is written, "All liars shall have their part in the lake of fire and brimstone, which is the second death."

We wonder, then, why God did not seem angry with Jacob. Why should this lesson make some of us feel that we might obtain, by subterfuge, that which is ours, when we know very surely that Christ's teachings would forbid it. We cannot claim that Jacob had the right to "lie" under the Dispensation of Promise, any more than we dare to "lie" in this Dispensation of Grace.

I think we can discover why God continued to favor Jacob, though he sinned, in the fact that Jacob had *faith* in God's promises. Jacob's *faith* so pleased God, that He counted it to Jacob for righteousness. In Genesis 3:15, we have the first promise of a Redeemer, "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." Here started the "highway of the Seed": Abel, Seth, Noah, Shem, Abraham, and Isaac. Jacob knew that the next in line would be either Esau or himself. In Genesis 12:3, and confirmed in Genesis 22:18, we find the second promise of a Redeemer, "In thy seed shall all the nations of the earth be blessed." These two promises, the bruising of the Serpent's head, and the blessing of all the families of the earth, were the two things to which Jacob would fall heir, if he received Isaac's blessing. Now we can see why God loved Jacob. Jacob had faith in God's promise. Esau did not. Jacob had enough faith in those two promises—rather vague ones it would seem to us today—that he would even use deceit to obtain that birthright, that he

himself might have the chance to fulfill that promise.

The great love which God showed, not only to Jacob, but to all the faithful old Patriarchs, is a lesson to us in "faith." In Genesis 15:6, we read concerning Abraham: "He believed in the Lord; and he counted it to him for righteousness." In Romans 4:9, Paul says, "We say that *faith* was reckoned to Abraham for righteousness." Hebrews 11:6 states: "Without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Paul tells us in Hebrews 11: "By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." Yes, Jacob pleased God by his faith in God's promise that he or his seed should bless the whole earth. So God forgave Jacob's sins, just as God will forgive yours and mine if we only have faith in Him. Yes, indeed, "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

How much more faith we should have than Jacob had! We have all the prophets of the Old Testament testifying to the coming of the Seed, which is Christ. Most of all, we have the true story of the Seed, as contained in the New Testament. We should have much more faith than Jacob's, which was based on only those two first promises of God. Do you or I dare claim that we have not sinned as grievously as Jacob did? and still we shall be forgiven if only we have the faith which Jacob had.

In what must our faith be? It must be in the Seed which God promised to 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).

I cannot see why millions will subscribe to the unscriptural faith that when we die we go directly to heaven and remain there forever. Neither can I agree with those having a selfish faith in a belief that Christ will come to bless only a few of some certain sect. The Scriptures state so clearly, "In thee shall *all* families of the *earth* be blessed" (Gen. 12:3). I often feel like repeating Christ's question in Luke 18:8, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Let us continue in the faith of those ancient worthies.

"Faith of our fathers! holy faith!

We will be true to thee till death!"

# The Unjust Steward

By Harold Hardesty

*"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).*

EVERYWHERE Jesus went, He was followed by great multitudes of people, the majority of which were curiosity seekers. Some were lured by His miracles. Some were mystified by His unprecedented manner of mingling with the common people. Others were awed by His fearlessness in opposing the religious leaders of His time.

Needless to say, it would have been the height of indiscretion for our Lord to have attempted to preach undiluted the wonderful truths concerning God's Kingdom to these huge gatherings. These people were not prepared to assimilate them, for which reason He would have been casting "pearls before swine." Therefore, He presented His teachings in a form that the multitudes could assimilate: He spoke in parables.

The parable served to draw from the multitudes those men and women who possessed spiritual insight and would become true disciples; much as a magnet draws steel filings from a pile of chaff. These people came to him for further light, and He instructed them (e.g., Nicodemus, John 3:1-12).

In fact: "The disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. . . . But blessed are your eyes, for they see: and your ears, for they hear" (Matt. 13:10-16). Wherefore "spake Jesus unto the multitude in parables; and without a parable spake he not unto them" (v. 34).

In seeking to interpret the parables of Jesus, we must not seek for some hidden meaning that might be contained within them. Jesus never spoke in riddles, or in a hidden manner. His parables were presented in such a way that the simplest and most unlearned folk could understand and comprehend, for they made up the greater part of His audience. Can it be said of Him that He was the greatest Teacher of all time, but that the large majority of His hearers had no idea about what He was talking? We must seek for the meaning that would be obvious to those who heard Him.

It seems that the more pious Jews had condemned certain of their number as social outcasts, cutting them off from God's covenant blessings with no chance for repent-

ance or forgiveness. This same practice in the Catholic Church of a later date was called "excommunication." These outcasts of Israel were called "sinners" and were subjected to almost unbelievable humiliation. Some of them submitted themselves as servants to Gentiles then living in Palestine; some took up the hated occupation of collecting taxes for the Roman government, a few becoming wealthy like Zacchaeus; others resorted to begging for a means of livelihood. All were considered too low for a pious Jew's association.

Although it is commonly taught that the "sinners" of Jesus' day were Gentiles, there is no evidence in the Bible to that effect. We do find, however, that Zacchaeus, the wealthy publican (tax collector), was not only condemned "a sinner," but was also said to be "a son of Abraham." (Luke 19:1-10.) Likewise, Jesus said concerning Himself and His mission, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). He even commanded the Twelve, saying, "Go not into the way of the Gentiles . . . but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6), which command was not revoked until the time Peter baptized Cornelius. (Acts 10; 15:7-9, 13, 14.)

So far as the inspired Record goes, there were two occasions when Jesus came in contact with Gentiles: He healed the daughter of "a woman of Canaan" (Matt. 15: 21-28; Mark 7:24-30), and He healed the centurion's servant (Matt. 8:5-13; Luke 7:1-10). Neither the centurion nor the Canaanitish woman received more than the allotted "crumb."

At the beginning of Luke 15, we read: "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

This accusation provoked from Christ's lips the Parables of the Lost Sheep and the Lost Coin. In these parables, He showed that when something becomes lost, its actual value to its owner not only is not lessened, but the owner makes a special effort to recover the lost article, that its value is not lost to him. In like manner, God is interested in recovering every one of His Own people, no matter how far away from Him they may have drifted. So, He sent His Son into the world "to seek and to save that which was lost" (Luke 19:10).

Then we read the Parable of the Prodigal Son, in which Jesus pictured the Pharisees in their true light. In murmuring against His forgiveness and acceptance of the outcast "sinner," they were behaving like an elder son who becomes jealous because his father had forgiven and welcomed back his erring brother, even rejoicing over his return.

Upon ending the Parable of the Prodigal Son, Christ related the Parable of the Unjust Steward. Here He compared the Pharisee to a steward who compromised his trust at great loss to his lord, at the same time gaining certain temporal advantages for himself. His lord commended him for his wicked act!

For the sake of illustration, let us suppose that I am a cashier for a large bank. This bank holds a one-thousand-dollar note against each of two men with whom I wish to "get in good," especially since I have been notified that my services will no longer be required after this week. I know about these notes, and I see my chance.

I get in touch with these men, separately, and make a "deal" with them. The next morning one of them comes into the bank, walks over to my window, hands me five hundred dollars, and I cancel his one-thousand-dollar note. A little later, the other debtor walks in and hands me four hundred dollars, whereupon I cancel his note as I had done for the other.

Before the day is over, I receive a call to report to the

president of the bank at once, which I proceed to do. Says he, "We have just discovered that you brought a one-thousand-one-hundred-dollar loss to this bank. You are a valuable man and from now on you will be chief cashier with a considerable raise in salary." Such a circumstance is ridiculous. So is the Parable of the Unjust Steward—*ridiculous on purpose!* Jesus gave this parable to show the ridiculous position in which the Pharisees had placed themselves.

The Pharisees occupied the position of stewards of God's household, which was Israel. By inserting their own traditions in the place of God's commands, by seeking the praise of men rather than praise from God, by allowing covetousness to enter into their conduct as spiritual leaders, they were compromising their trust for worldly, temporal benefits. Yet they, themselves, were actually believing that God would commend them for their dastardly conduct. "The children of light" were just that blind. "The children of this world" are wise enough to know better.

This is a parable of scathing rebuke directed at the Pharisees. That Jesus was trampling on their toes is shown in verse 14 (Luke 16): "The Pharisees also, who were covetous, heard all these things: and they derided him."

Did you ever throw a rock into the midst of a pack of dogs? Which one was it that bounded off with a yelp? The one that was hit, of course! (*Please turn to page 11*)

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## Unconscious Advertising

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By Mary E. Richardson

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AN ORIENTAL became interested in the Bible. "It reads good, but I'd like to see how it looks in deeds," he said.

Throughout a very tiresome railway trip he watched a woman who was reported to be a Christian. He felt this would be a fair test of her religion, since no one had warned her that Christianity was on trial in her conduct. The observer saw many little acts of self-forgetfulness, consideration, and good will which gave proof of a gracious inner life. As a consequence, he accepted Christ.

This little story produces food for thought. We are seldom aware when or by whom we are being studied as people who believe in the Christian faith. Some small deed or act may cause another person, without our knowledge, to resolve to live a better life or even to be obedient. Our life speaks for itself, and this utterance should have a definite influence. There may be individuals who have us for their ideal of a Christian person, and they may put

great trust in our wisdom and judgment. Christians can never tell how far-reaching their influence may be, and it should be of the *best* always. It is important, then, that we live each day as Christ would have us live, for the details by which people judge are such that they cannot be shown on a given occasion only. "Out of the abundance of the heart the mouth speaketh," and reveals what the heart is like.

Our lives are the only Bibles that some people read. Therefore, every Christian has an important place to fill. All Christians must of necessity live as nearly above reproach as possible, for their task is no small one, and, if the Christian life is fully developed, it may be instrumental in leading others to obedience and perhaps producing a stronger and more vital faith in present church members. As Christians, we must let our light shine forth and brighten the way for others not so fortunate as we. Be an example to others!

## Some Comments on Dr. Moffatt's Translation of the Hebrew Scriptures

### Article 2—Tampering With the Text

By R. H. Judd

OUR BIBLES open with the majestic words: "In the beginning God created the heavens and the earth."

Dr. Moffatt in his translation—so-called—goes to Genesis 2:4 and wrenches part of it from its historic place and transfers it to a position before Genesis 1:1. Every authentic Hebrew text inserts Genesis 2:4 (the whole of it) in its well-known place in all our Bibles. Let us compare Dr. Moffatt's translation with the literal, then ask ourselves, Do they agree? Do they express the same thought? Our received translations—the King James and the English and American Revisions—tell us that "God *created* the heavens and the earth." Dr. Moffatt's translation does not translate, but says: "When God began to *form* the universe." There are several blunders here. Dr. Moffatt, being an evolutionist, puts in place of the word "create" the weaker and more indefinite term "form," making it still weaker by the addition of the words "began to." Professor McCaul says: "There are three words employed in the Old Testament in reference to the production of the world—*bara*, he created; *yatzar*, he formed; *asah*, he made; and between these there is a difference: the two last may be, and are, used of men. The first, *bara*, is never predicated of any created being—angel or man, but is exclusively appropriated to God, and God *alone* is called *Bore*, Creator."

Professor L. S. Keyser, agreeing with the above, says: "It is wrong for Dr. Moffatt to empty the word of its true meaning, which is to 'create.'" Professor Keyser further says: "Dr. Moffatt's translation, 'When God began to form the universe,' does not go back to a real beginning." He says the same is true of Dr. Moffatt's rendering of Genesis 1:27, for, according to Dr. Moffatt, "God did not create man, He only formed him." Even Dr. Charles Foster Kent, author of the "Shorter Bible," did not have the audacity to tamper with the word *Bara*.

The Genesis account makes it plain that God created the various species to reproduce "*after their kind*." (See Genesis 1:11, 12, 21, 24, 25.) In some of these verses, the expression occurs twice, and in the last two named, three times. Note Dr. Moffatt's version—"plants bearing seed of every kind." We protest that recurring phrase "every kind" is a mistranslation of the Hebrew text. Literally, it is "herb yielding seed after its (Heb., 'his') kind." It may be correctly translated "to his kind," or "after its kind,"

or "according to its kind," but in none of a dozen or more authorities is the Hebrew *le* translated "of," as Dr. Moffatt renders it. Dr. Moffatt construes the Hebrew as saying "of every kind." Here are two errors. First, the preposition "of" does not agree with the Hebrew preposition *le*. Second, there is no word in the Hebrew text for "every." Evidently, Dr. Moffatt's evolutionary bias has led him into serious error. The following are some of the versions and translations that give the translation—"after its kind": the King James Version, commonly known as the Authorized Version, the English and American Revisions, Moulton's Modern Readers' Bible, Roy's Hebrew and English dictionary, Keel's Commentary on Genesis, Bartlett's Veracity of the Pentateuch, Young's Concordance, and, best of all, the Hebrew Bible itself. If God made species "after their kind," then He determined the species at the start. Moffatt's idea broadens the idea to fit his evolutionary theory. Further, there are no plants that bear "seed of every kind." Besides, *it is not a translation*, and if permissible in one instance it may be in hundreds, and all certainty is eliminated.

In translating Genesis 1:24, Dr. Moffatt gives us "wild beasts." The Hebrew text does not say "wild beasts"; it says as plainly as words can say, "beasts of the earth." Again, his evident purpose is to uphold the doctrine of evolution.

When an opportunity occurs to discredit the Bible, these "broad-minded rationalists" take any occasion that presents itself to them. In Genesis 1, Dr. Moffatt invariably translates the word *raḳia* by "vault." Professors A. McCaul and L. S. Keyser both go to considerable length to show that the best translation, and the most correct translation is "expanse," and many Hebraists so translate it. The English and American revisers (and together they were no small company) place in the margin the explanation (Heb., "expanse"). Young's Concordance gives us "expanse"; so does Kiel, and so does W. E. Mander's article in the International Standard Bible Encyclopedia. He was for forty years Superintendent of the Solar Department of Greenwich Observatory, London, England. Is it right, we ask, to try in this way to discredit Scripture by fastening on it the old Ptolmaic theory promoted by such men as Voltaire? The evidence is abundant, both in and out of Scripture, that *raḳia* means "expanse." The well-

known Dr. A. C. Gaebelein very strongly disagrees with Dr. Moffatt's translation, denying that it is a translation in the true sense.

The Hebrew text of Genesis 2:4 reads: "These are the generations of the heavens and the earth when they were created." Dr. Moffatt mistranslates it as follows: "This is the story of how the universe was formed." A comparison of the two brings out these serious differences: "these" (pl.) he translates "this" (sing.). "Generations" (*toledoth*) he turns into "story" (sing.). The verb "created" (Heb., *bara*) he translates "formed," which would require an entirely different Hebrew word, *yatzar*. This is surely nothing less than unwarranted tampering with the text. The word "generations" does not mean "story." Nor is the first chapter of Genesis a "story." Nowhere in the Bible is it so treated. Scripture throughout refers to it as historical fact. Why does Dr. Moffatt regard Genesis 1 as "story"? Because along with other higher critics, he believed the early chapters (and indeed many other chapters) of Scripture to be legendary. We maintain that what

Dr. Moffatt designates 2:4A occurs in the precise logical place in the Hebrew text. The whole verse indicates the beginning of a new series of events. If the first chapter of our modern versions would end with verse 3 of the second chapter, and the second chapter begin with verse 4, the sense of the narrative would be much clearer. The King James Version, the English and American Revised Versions, Luther's German Translation, and the Hebrew Bible make a new paragraph at the beginning of verse 4. In spite of this concensus of scholarship, embracing quite a considerable number of scholarly men, Dr. Moffatt wrests the first portion of verse 4 from its accredited position, and puts it at the very beginning of the Bible.

The remarks of Dr. C. F. Kiel (page 71 of his commentary on Genesis) are worth quoting here: "Just as the *toledoth* (generation) of Noah, for example, does not mention his birth, but contains his history and the birth of his sons, so the *toledoth* of the heavens and earth do not describe the origin of the universe, but what happened to the heavens and earth after their creation."

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## How Can I Be Saved?

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By Roy G. Graham

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*"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).*

DO YOU want to be saved? If so, you must follow the pathway to salvation as outlined in the Bible. What do we mean when we say, "Be saved"? I was in a church not long ago: the sermon was one of warning in which we were implored to "escape the vengeance of eternal fire." "Come up, accept Christ as your personal Saviour, and be saved." The meeting being dismissed, a gentleman approached me and asked, "Brother, are you saved?" I was necessarily obliged to say, "No, not yet." At this point I was urged to be saved at once. I tried to explain my viewpoint upon the matter, but my views seemed ridiculous to my well-meaning admonisher. Salvation to him meant merely accepting Christ and joining the church. To us, these are important points also, but they are only the first steps down the pathway toward salvation. There are other prerequisites to salvation.

We read: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Faith, though, will not save us, alone. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith

save him? . . . Even so faith, if it hath not works, is dead, being alone" (James 2:14-17). "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Cor. 13:2). "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren (marg., 'idle') nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:5-11).

No, we are not saved at baptism, but baptism is the first physical step to salvation, having been preceded by faith and repentance. The power of (Please turn to page 11)

## THE GOSPEL OF THE KINGDOM OF GOD

*(Continued from page 4)*

actually said when he "preached Christ," but what we are told of the results that followed his preaching does give us a splendid summary of it. I read verse 12 of this 8th chapter of Acts from the American Revised Version, which Version is now received by practically all Protestant churches as their standard Biblical text: "When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:4, 5, 12.)

It is apparent, then, that the gospel preached by Philip in Samaria was the same as that which Jesus had preached during His ministry—it had to do with good tidings concerning the Kingdom of God.

Many years later, long after Paul had become a successful evangelist and missionary to the nations outside of Israel, when he was reaching the end of his illustrious career, he sent for the elders of the church he had founded in Ephesus and sorrowfully warned them that they might never see him again—for he was on his way to Jerusalem and saw before him only "bonds and imprisonment." Continuing his touching farewell address, Paul said:

"Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And . . . I know that ye all, among whom I went about *preaching the kingdom*, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God" (Acts 20:22-27, A.R.V.).

Even when the imprisonment he had anticipated had overtaken him, Paul continued to preach the same joyful message of the coming of the Kingdom of God to this earth. When he arrived a prisoner in Rome, because he could not go to them, he invited the leading Jews of the city to come to him. The account of their meeting is given in the last chapter of Acts. We read from the American Revised Version that on the appointed day "they came to him into his lodging in great number; to whom he expounded the matter, testifying *the kingdom of God*, and persuading them concerning Jesus . . . from morning till evening."

It was a long sermon the Apostle preached on that occasion, but it was not long enough for him to exhaust all that God had said, all that Jesus had taught, concerning the eventual granting of the prayer we offer when we say: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10), for the closing verses of the

Book of Acts declare that Paul "abode two whole years in his own hired dwelling (in Rome), and received all that went in unto him, preaching *the kingdom of God*, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." (Acts 28:23-31, A.R.V.)

The glad news contained in the gospel, then, is fully summed up in these two subjects: the things concerning the Kingdom of God, and those pertaining to Jesus Christ.

It would be quite impossible in the limited time of fifteen minutes or less, which is the period at our disposal today, for us to examine in detail all of the wonderful things involved in the gospel of the Kingdom of God, or even to mention each one in turn. I will, however, suggest in later addresses some of the many blessings that faith in the gospel brings to the believer in this present life and in the life to come. As a suitable starting point, I return to Mark's introduction of Jesus' life and ministry.

In the first chapter of his record, you may recall, Mark told us that "after John (the Baptist) was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." In the following verse (v. 15), he briefly summarized the contents of that splendid message like this: "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."

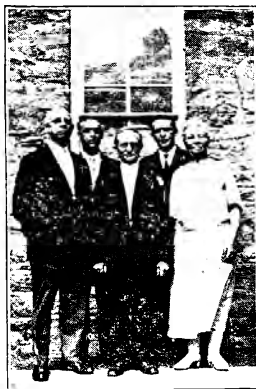
The actual good news Jesus announced to the long-suffering Jews who composed His audiences, was this: "The time is fulfilled, and the kingdom of God is at hand." It was a prophetic message; an announcement based on prophecy. A gospel sermon is always a prophetic sermon, it can be nothing else, for it predicts something God is to accomplish in the future. Long before the days of John and of Jesus, the Scriptures had declared that the time would come when God would re-establish His Kingdom on this earth. God once had a Kingdom here, over which He appointed human rulers subordinate to Himself. When David, to whom God had given His Kingdom for forty years, was about to die, he called the princes of the realm together and addressed them concerning himself and Solomon his son, whom God already had selected as his successor on the throne.

"The Lord God of Israel chose me before all the house of my father to be king over Israel for ever," he declared. "For he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: and of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of *the kingdom of the Lord* over Israel."

In the last chapter of I Chronicles, from which this record is taken, it is related that when David's long reign was drawing to its close, that "then Solomon sat on *the*



## Guess Who!



Watch Next week's Herald for the answer.

(See Editorial Page for answer to last week's "Guess Who".)

throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." (1 Chron. 28:4, 5; 29:23.)

It was concerning the time when the earthly Kingdom of Jehovah would be rebuilt, that the disciples questioned Jesus so specifically after His resurrection, just before His ascension. "When therefore they were come together," the "beloved physician" said in Acts, his second letter to his friend Theophilus, the disciples "asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.)

Jesus did not tell them that they were mistaken in their hope, that it was not God's purpose ever to re-establish Israel as a nation, or that as Christians they must no longer look for the coming of a Jewish Messiah to regather the scattered tribes and restore them to the land of their fathers! Jesus simply said in answer to their question: "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

The time had been ripe for Messiah's coming when John the Baptist appeared in the wilderness of Judea, announcing His approach and the nearness of His Kingdom. The Jews as a nation, however, rejected Jesus' claims and refused to accept Him as their lawful, divinely appointed Sovereign. In consequence of that rejection, the opportunity to obtain the Great Salvation must be extended to the Gentiles, as well as to the Jews. The Lord had foreseen this development, long before it came about, and told those who did believe in Him that "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).

## SONS OF GOD

(Continued from page 3)

sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3).

What a glorious hope is ours, that of becoming an heir of God and a joint-heir with Jesus Christ! God has nothing higher to offer to His chosen and faithful children than to adopt them into His family. Is any sacrifice too great, any suffering too severe, in order to obtain this exalted position?

## THE UNJUST STEWARD

(Continued from page 7)

In the figurative language of the parable, Jesus accused the Pharisees of covetousness and unfaithfulness as God's stewards. He had directed a missile, as it were, into the midst of the multitude gathered about Him (Luke 14:25), and it struck home!

Jesus' parables, like all other Scripture, are recorded for our instruction and admonition. All who profess to be spiritual leaders are stewards of God's household: it is no longer Israel, but the church. These leaders occupy a position of trust. If we, as Christians, seek the praise of men or allow covetousness to enter into our conduct, we are no better than the Pharisees of old, and are equally as blind. There is coming a day of reckoning from which none will escape.

## HOW CAN I BE SAVED?

(Continued from page 9)

God unto salvation is the gospel (Rom. 1:16). "The gospel is the announcement of the salvation of mankind through Jesus Christ" (Webster). This gospel was preached unto Abraham through certain promises that God made to him and to his Seed (Christ) (Gal. 3:8, 16). Abraham and his Seed (Christ) were promised the earth for an everlasting possession. All the earth was to be blessed through Abraham by these promises. (Gen. 12:1-3; 13:14-17; 17:1-8; Gal. 3:9.) "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Yes, the gospel will save us if—if what? If we keep it in memory! unless we have "believed in vain" (1 Cor. 15:2). Salvation is to the overcomers who endure unto the end, to the ones who possess a degree of the virtues mentioned in 2 Peter 1:5-11. (Rev. 2:26; 3:21; Mark 13:13.)

May you and I be overcomers. Let us endure until the end, for by so doing we shall receive our reward "at the resurrection of the just." That will be real salvation — to be totally delivered from sin and death!

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"Ye are the salt of the earth . . . Ye are the light of the world" (Matthew 5:13, 14).*

### The Way of Peace

"Meet Christ in the morning  
If you want Him through the day,  
And you'll live a life of calmness  
As you travel on your way.  
"Some around you may be battered,  
Others may be sore distressed,  
But the life that's hid in Jesus  
Will have only peace and rest."

—Selected.

### Shining Lights

Have you watched the lights of a town or city as they were turned on? How dark! Then, how bright! Christians, too, are as lights in a dark world.

The Christian is the "salt of the earth," said Jesus. *But* if the salt has lost its saltness it is good for nothing but to be thrown away. Salt seasons things. Salt also preserves things by keeping them from spoiling.

Jesus also said, "Ye are the light of the world." We are to shine, shine, shine! We cannot force ourselves to shine. We can only live the Christian way. Then we cannot keep from shining. Lights are not lit to be hidden under a bushel. They are to shine. A light will shed its glow for all who are in the home. The ones nearby will not only see it, but they will see by it. Therefore, Jesus said, "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).

### Christ Answers Questions

Some men were sent to Jesus to catch Him in His words. These men asked Jesus if it was lawful to give tribute to Caesar, or not. They were not so worried except for the fact they wanted to catch Jesus.

If Jesus said, "No," then Caesar and the Roman governing power would be after Him. If Jesus said, "Yes," the Jewish people would be angry. But Jesus was not to be caught so easily. He answered: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." The evil ones "marvelled" at

Jesus. Some other duties are to "honour all men. Love the brotherhood. Fear God. Honour the king." (1 Peter 2:17.)

### The Work of the Church

Many think all people should be church members. The work of the true church is not to convert the whole world, but to preach the gospel of Christ. Many hear, some listen, few believe.

Those who hear and obey become members of the church. They "put on Christ" by baptism. They are "buried with Christ" in baptism. They rise to walk a new life—in Christ. "Then are ye Abraham's seed, and heirs according to the promise."

There is a great work for the true church—the bride of Christ. If you want a part, accept Him soon. The time is short. It may be even shorter than we think.

### New Members

Mary, Ruth, and David Sprinkle of Cheyenne, Wyoming, enroll today. We are always glad to introduce new members. If you haven't joined, why not now?

### Happy Birthday Wishes

Milo Magaw, Dec. 7, age 12, Oregon, Ill.

Merlin Anthon, Dec. 8, age 10, Hammond, La.

Mary Jane Sullivan, Dec. 9, age 9, Niagara Falls, N. Y.

Patricia McGovern, Dec. 10, age 12, Niagara Falls, N. Y.

Richard Libby, Dec. 12, age 15, Cleveland, Ohio.

Joyce Overholser, Dec. 12, age 11, Lawrenceville, Ohio.

Sally Ann Robinson, Dec. 13, age 5, Clyde, N. C.

"Lord, as we Thy name profess,  
May our hearts Thy love confess;  
And in all our praise of Thee  
May our lips and lives agree.

"Make us resolute to do  
What Thou showest to be true;  
Make us hate and shun the ill,  
Loyal to Thy holy will."

—Edwin Pond Parker.



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

### Let's Review a Bit

*John Mercer, Washington, D. C.*

As this is written, three months have elapsed since General Conference. Some Bereans have worked hard. Splendid! Read 1 Corinthians 10:12. Many Bereans are demonstrating faith without works. Read James 2:17, 26. If every Berean who reads this article would become a true Berean, God alone knows what we could accomplish. Read 1 Corinthians 10:26.

#### *On the Berean Page We Have Heard From:*

*James Watkins*, chairman of the Berean Publishing Committee.—Are you at work on the new "Berean Searchlight" series? Have you taken any examinations and been graded for your work? Brother Watkins has written: "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."

*Robert Hardesty*.—Have local secretaries responded to his plea for addresses of Berean members and societies?

*One Berean Counsellor* who wrote a fine article entitled, "The Soliloquy of a Berean." Read it again.

*Lorna Macy*.—Have you joined the "Penny-per-Letter Club"? Are your dues paid? Have you pledged to help finance a Berean Sunday-school evangelist?

*Gerald Cooper*, chairman of the Home Study Committee.—Have any volunteered to help Brother Cooper with his important work? How many of you isolated and shut-in members are participating in these home studies? Write to Jerry.

*Arlen Marsh*.—He is working with the Publishing Committee, thus fulfilling his duties.

*Evan Knodle*.—Are you keeping him supplied with news about your local Berean activities?

*Lorraine Gaspar*.—She is making a new list of Berean members. Has your society sent in its membership list? Is your society a member of the National Berean Society?

#### *Our Field Man*

We have more than sixty dollars in the fund, and

twenty-one persons have pledged one dollar per month. Washington, D. C., is leading the race. Minnesota is trailing by a one-point margin. Ohio, which ranks third, is close behind Minnesota, with four pledgers. Illinois boasts two pledgers, while Michigan, Louisiana, Kentucky, and California each have one. The Eden Valley Berean Society was the first society to pledge one dollar per month for the work. Is your State represented? Every Berean that has an income should support this good work financially.

The question has been asked, "Are only Bereans eligible to contribute?" All interested persons who desire to promote work among the young people may become regular contributors. Merely send your name and address to the national treasurer before the winter passes.

#### *Berean Field Man Fund Pledgers*

##### Washington, D. C.:

Orris J. Mills	Mr. W. G. Hicks
Walter Croxton	Miss Gladys Mercer
Mrs. W. G. Hicks	John P. Mercer

##### Minnesota:

Miss Lorraine Gaspar, Eden Valley  
Mrs. Willard Wood, Litchfield  
Miss Grace Johnson, Hector  
Miss Norma Kirkpatrick, Duluth  
Eden Valley Berean Society

##### Ohio:

Miss Bernedene Macy, Troy  
Miss Betty Macy, Troy  
Miss Lorna Macy, Troy  
Miss Eunice Pearson, West Milton

##### Illinois:

Evan Knodle, Rockford  
Glenn Miller, Great Lakes

##### Michigan:

Miss Beverly Dolph, Grand Rapids

##### Kentucky:

Miss Vivian Magedanz, Lexington

##### Louisiana:

Miss Mary Richardson, Hammond

##### California:

Arlen Marsh, Los Angeles

## AMONG THE CHURCHES

### LOUISIANA CHURCH NOTES

Mr. and Mrs. George Siple of Oregon, Ill., recently spent several weeks visiting friends and relatives in Hammond and vicinity, and while here were regular attendants of all our church services. We were glad to have them with us and hope they will pay us another visit soon.

We were also privileged to have Mr. and Mrs. Ralph Kennard of El Paso, Texas, in attendance at the Blood River Church services, Sunday, November 15. Come again soon.

Mr. George Threpton of the Blood River Church has been seriously sick the past few weeks, and his condition remains unchanged at this writing. Our prayers arise in his behalf.

Born to Mr. and Mrs. Floyd Rhodus, a boy, whose name is Ronald Floyd Rhodus. Born to Mr. and Mrs. Taft Richardson, a girl, named Marjorie Jean.

The Happy Woods Church recently held its annual election, and the following officers were elected: elders, Albert Siple and Gus Landry; deacons, Warren Landry, Sam Bottolf, Martin Bankston, and George Halverson; secretary, Mrs. Albert Siple; treasurer, Miss Ella Siple. Harry Goekler, Pastor.

### EDEN VALLEY, MINNESOTA

One year has passed since Pearl Harbor. Many things have happened in the past year. We wonder: What next? The American way of life is fast changing.

We enjoy some of the excuses given for not coming to church. They are very interesting. First, it was tires. Now, it is gas. It is very easy to find an excuse, if we are looking for one.

We are thankful for the many who are faithful. Our attendance has been good. We were thinking of omitting the evening services, but so long as the people keep coming, we will keep the bell ringing. Our church is made up of farmers, that is, most of them are farmers. It takes more faith than most of us have to do two or three hours "chores" in the evening, then hop in the car and go from two to eight miles to church in a good old Minnesota winter night, but many do, and I believe the Lord has blessed them.

We are very thankful for the interest that is being expressed by our very splendid group of young people. They have been taking charge of one service each month. Last month they selected Bro. Elmo Gaspar as their speaker. He delivered a very fine sermon, following a play by the young people. The play was well given, and the title was "This Is the Only Day I Have." It brought to our minds how we use Sundays for everything except the Lord.

We are planning a Christmas program, and hope that the restrictions do not interfere too much.

Some of our number are on the sick list. We hope that they will soon be able to be with us again. We ask your prayers for the work here in Eden Valley. Walter Wiggins, Pastor.

### OREGON BIBLE COLLEGE

A Friend	\$10.00
Mrs. Edward Barck (refrigerator)	2.50
Orpha LeMasurier (refrigerator)	5.95
David Beck	4.00
Verna McCorkle	2.50
Mr. & Mrs. W. H. Holland	10.00

### TEMPE, ARIZONA

The Church of God in Tempe, Ariz., recently held its annual business meeting for the election of officers at the home of Bro. and Sr. C. E. Lapp. Many of the past officers were re-elected.

Bro. and Sr. Fred Hall and son David, who arrived this fall from Grand Rapids, Mich., are contributing much work and effort in the church work. Bro. Hall has been elected as a deacon and assistant Sunday school superintendent. Sr. Hall is also taking a large part in the Sunday school work. They are workers, and we are happy to have them with us.

Bro. and Sr. Lapp also entertained the church at their home with a Halloween celebration in which all were entertained with stories and games.

Sr. Lapp is now recovering from an operation necessitated by a sudden illness on November 15. She is in a Phoenix hospital.

Julia Dimmick, Secy.

### MINISTERS' FUND

A Friend	\$12.59
Burr Oak, Ind., S. S.	3.00
Niagara Falls, N. Y., S. S.	23.50
Oregon, Ill., S. S.	2.50
St. Cloud, Minn., S. S.	3.04

Total \$1,560.06

### BROTHER BIRKEY VISITS OMAHA

It was both a pleasure and a privilege to step into the Omaha, Nebr., Church of God of the Abrahamic Faith at Seward and 34th Sts., on Sunday morning, November 29, and be in the Sunday school and worship hour with the Omaha brethren.

The topic under discussion during the Sunday school hour was Christ's Sermon on the Mount. Brother Joe Lawrence provoked much profitable thought on the lesson.

Bro. Grover Gordon then gave us a sermon on the subject, "Bible Doctrine," which I feel sure everyone present enjoyed, receiving much benefit from his remarks and Scripture references mostly from the New Testament.

I can truly say that if any of our brethren happen to pass through Omaha on a Sunday, they will receive a warm welcome from Bro. Gordon and his people there.

The attendance was not as large as it should be in a city the size of Omaha, but the interest seemed very good, and we all know that attendance is not what it should be in any of our churches or in churches of other denominations, whether in large cities or hamlets. Glenn M. Birkey.

Send The Restitution Herald to your friends.  
Trial subscriptions — nine months for \$1.00.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. Harry A. Sheets have recently moved to 820 Douglas Ave., Aurora, Ill.

Evangelist J. W. McLain is organizing a full church program at Arkansas City, Kans., including some radio work.

"If any of our friends who read The Restitution Herald are living in Salem, or near Salem, they can find the Blessed Hope Mission Church of God at 429 Ferry St., Salem, Ore. We welcome all who subscribe to the fundamentals advocated by The Restitution Herald; we will not permit any controversy over non-essentials."—F. O. Sapp, 1032 8th St., Salem, Ore.

"We who are Christians are told to lift up our heads and to rejoice when we see these last-day conditions coming to pass, for something vital is in store for all who love the Lord's appearing."—Jessie M. B. Kauffman, Riverside, Calif.

"If days in the time of Noah were any worse than now, it is no wonder God saw proper to drown the entire world, except eight persons."—Mrs. T. J. Ellis, 319 Cutler St., Waterloo, Iowa.

Sr. Edna Brewer, matron of the Students' Home, and all the students very much appreciate the contributions for the purchase of a refrigerator. We are glad, now, to announce that the refrigerator is installed and sufficient money received for full payment. Thank you, all, especially Sr. LeMasurier who made the final payment.

"Man shows what things in life he values most by the time he allots to each."—Vivian Kirkpatrick, Oregon, Ill.

The stork: Bro. and Sr. C. R. Randall, 1710 Medora St., South Bend, Ind., are the joyous parents of their firstborn, David Myron, who arrived November 9, 1942.

"We are still enjoying the work here, being wonderfully blessed by having the opportunity of starting in the Lord's work at Eden Valley."—Walter Wiggins, Eden Valley, Minn.

Word from Sr. Mellie Anderson, daughter of Bro. J. H. Anderson, informs that her father is again seriously sick, and asks that his many friends remember him in prayer and send him words of encouragement. His address is 250 N. East St., Frankfort, Ind.

"We residents at Golden Rule Home sincerely thank Sr. K. C. Humphrey and family at Meyers, Ark., for the lovely quilt they made and sent to us. . . . We also thank the Golden Rule Church of God, 13905 Diana Ave., Cleveland, Ohio, for two beautiful bedspreads and quilt."

Speaking of Bro. Emory Macy's twice-monthly visits to the Kokomo Church of God, Bro. D. G. Harvey writes, "We have enjoyed each trip he has made, and hear many comments on his good work"; then adds concerning himself: "I have been enjoying poor health of late, but hope to be able to complain of feeling better soon."—D. G. Harvey, 907 S. Waugh St., Kokomo, Ind.

**SOUTHLAWN PARK CHURCH OF GOD**  
Grand Rapids, Michigan

Among the features working out to good advantage this fall and winter is the newly organized adult Berean class. We have had junior Berean work for those under high school age, and senior Berean work for those of high school age, but now the younger adults and adults comparatively new in the church have organized a study group that meets each Sunday night, preceding the church service. They are anxious to learn, and are doing a fine job. They invite any other adults who want to study the fundamental teachings of the Bible to meet with them. Bro. Leslie Niles is helping to lead them, and doing a good work.

The choir and the Crusaders' Sunday School Class collaborated in publishing the church calendar for 1943. It is just off the press, and is a very neat job of printing. It has the names of nearly three hundred members and friends of the church printed in the squares of the day and month when their birthdays occur, and has a large picture of the church. These are sold for twenty-five cents each.

Our Thanksgiving service, held the forenoon of Thanksgiving Day, was exceptionally well attended, and the sweet and sincere manner in which so many took part was an inspiration to all. Bro. and Sr. Robert Hall (she being the former Jeanne Lyon) came from Chicago to spend Thanksgiving with relatives here, and were at the service. Their Chicago address is 7629 N. Greenview.

Christmas music is being prepared, and the church will observe its Christmas activities on Sunday, December 20.

Southlawn extends to the brotherhood hearty best wishes for the Christmas season.  
F. E. Siple, Pastor.

**OREGON BIBLE COLLEGE NEWS**

Oregon Bible College is back to work after its first vacation of the semester. Several students went to their homes to spend Thanksgiving with their families; others stayed in Oregon.

Oregon Bible College has organized a basketball team, which has been practicing several weeks. The first game of the season was played Monday, November 30. The score was O.B.C.—52; Oregon Junior High—40. Thursday, December 3, the second game was played, with the College receiving the short end of the score: F.C.A.—34; O.B.C.—26.

We extend sincere thanks to Sr. Verna Thayer, Rockford, Ill., for her gift of favors which added much to the Thanksgiving of those who remained in Oregon. Also, our thanks go to Sr. Guy Wrenn of Chana, Ill., for her gift of canned foods.

This week ends the twelve-week period, consequently all students are holding their breath from expectation (or is it from fear?).

Richard E. Parish, Reporter.

**EVANGELISM**

Mrs. Catharine Davis	\$ 2.00
Mrs. Dalrymple	1.00
Mr. & Mrs. J. W. McLain	1.50
Mrs. E. R. Burk	10.00
Hope Chapel, South Bend, Ind.	3.78
Burr Oak, Ind., S. S.	3.00
George O. Renner	5.00
Carl Bunch	1.00
David Beck	4.00
Mr. & Mrs. C. P. Morgan	3.00
Verna McCorkle	2.35
Oregon, Ill., S. S.	3.74
Mrs. H. H. Kent	4.00
Mrs. A. J. Mills	20.00
Mrs. L. A. Boice	12.50
Mrs. Jane Baxter	15.00
Mr. & Mrs. W. H. Holland	10.00
Mrs. Lela Drake	1.00
Mrs. Emma Smith	1.00

**HERALD RECEIPTS**

Philip Senff (for another); Mrs. A. J. Jaeger (self & others); Mrs. L. C. Kirkpatrick; G. P. McMurtrie; Lois Randall (self & another); C. E. Johnson; Mrs. John Sheaffer; Leonard Pelton; Mrs. Bertha Lesh; David Beck; Mrs. George W. Ott; Mrs. Edwin Crosby; Mrs. C. P. Morgan (for another); Clifford Eyster; Mrs. Nora Wiley; James Maggard (self & another); Leslie Niles; Samuel T. Kee (self & another); Mrs. Nellie M. Blakely; Mrs. L. E. Marston; Mrs. Mary Laning; Mrs. W. H. Holland (self & others); Lilian Railton (self & others); Mrs. Lewis Lindsay; Earl Koontz; H. G. Pierce; T. F. Presley (self & another); D. W. Weaver; J. W. MacAllister (for another); Mrs. C. J. Lamberson; Mrs. Elizabeth Dauterich; Grace Laning; Mrs. Emma Smith; Mrs. Emma Swan.

**OREGON BIBLE COLLEGE**  
Building Fund

Mr. & Mrs. George P. McMurtrie	\$ 15.00
Mr. & Mrs. Ivan Hughes	25.00
Norma Kirkpatrick	12.00
Mrs. Ray Saylor	10.00
Mr. & Mrs. G. B. Sprinkle, Mary & Ruth	7.00
Mr. & Mrs. Dale Dunbar	50.00
Mrs. Mary Laning	15.00
Paul Cala	1.00
Mrs Sarah E. Wilson	25.00
Mr. & Mrs. A. E. Shaw	2.00
Mrs. Elizabeth Dauterich	1.00
Grace Laning	10.00
<b>Total</b>	<b>\$3,442.48</b>

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Delos Andrew	\$ 1.00
Mr. & Mrs. J. W. McLain	1.50
Philip Senff	3.50
Leonard Pelton	5.00
Mrs. L. A. Boice	12.50
Mr. & Mrs. W. H. Holland	5.00
Dorothy Magaw	2.00
Mr. & Mrs. F. E. Siple	10.00
Anonymous	3.00

**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.

**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) _____	\$ _____
<b>Total</b>	<b>\$ _____</b>

Sender's name \_\_\_\_\_

Address \_\_\_\_\_

# \$30,000 for the College Building Fund

Oregon Bible College, Oregon, Illinois, is in its fourth year of service. It has grown from six to fifteen students. Four graduates are now pastoring churches. It is time to prepare to build. Instructed by the last General Conference to "go ahead," the Board of Religious Education presents this plan to develop a Building Fund of \$30,000.

True, war restrictions make it impossible now to build, but the time is ripe to "count the cost" and to make preparation to build as soon as conditions permit. "Where there is no vision, the people perish." "Wist ye not that (we) must be about (our) Father's business?" "God loveth a cheerful giver."

Purchasing the blocks is not limited to individuals. Family groups, churches, Sunday schools, Berean classes, or conferences may buy any of the squares. Smaller contributions, also solicited, will be acknowledged weekly in THE RESTITUTION HERALD. Names of persons or groups contributing \$100.00 or more will be tabulated in the correct stone blocks.

Though no time limit is set for this money to become available, it is hoped that our brethren will show hearty appreciation of Oregon Bible College by immediately rallying to this cause. "Honour the Lord with thy substance . . . so shall thy barns be filled with plenty" (Proverbs 3:9, 10).

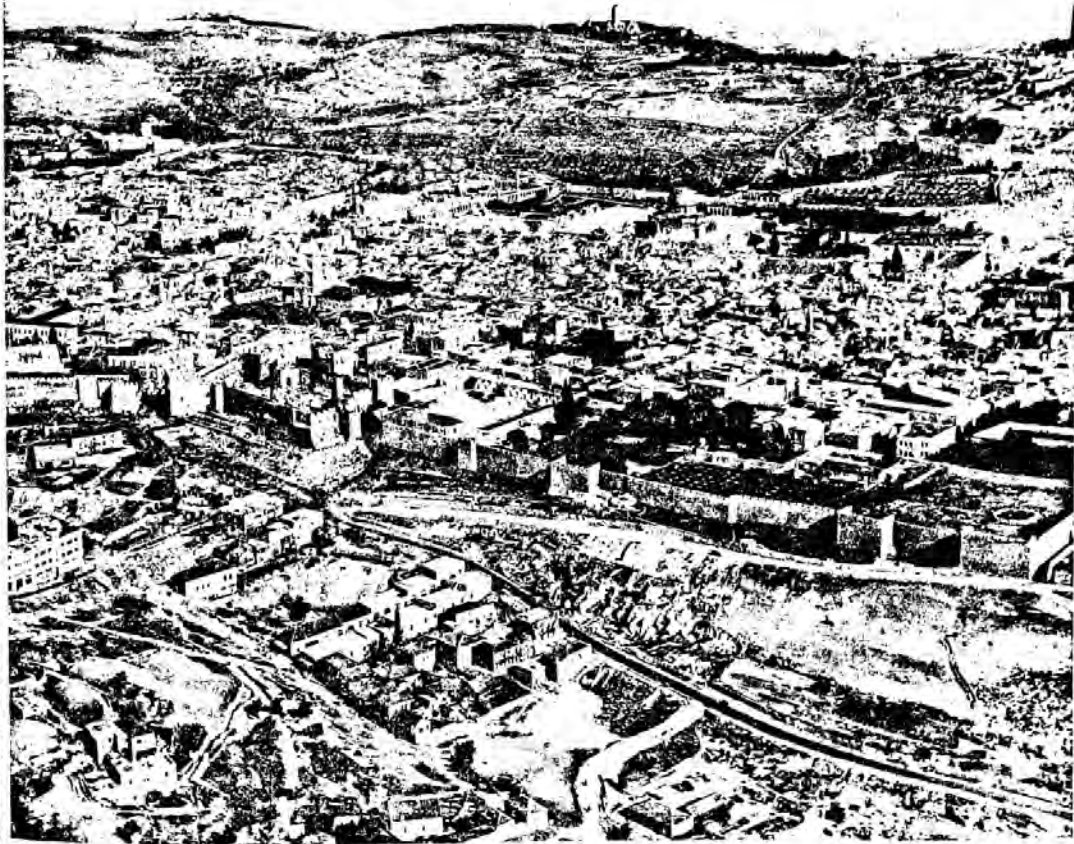
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C. Alan McLain	Vernon Nichols	Mrs. Cyrus C. Evans	Mr. & Mrs. DeWitt Dauntler	Mr. & Mrs. Otto E. Dick	William Huffer	Mr. & Mrs. Dale Dunbar	Mr. & Mrs. Eldridge Ellis (pledge)	Mr. & Mrs. George McMurtrie (pledge)	S. Lawn P-T Class Gr. Rapids (pledge)

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, DECEMBER 15, 1942

NUMBER 11



## JERUSALEM, "CITY OF THE GREAT KING"

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

"For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness, and all kings thy glory. . . . Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isaiah 62:1, 2, 6, 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

## Christmas Cheer

Not very long ago, it seems, I was counting the too many days until December 25, and teasing Mother to tell me what I was "going to get for Christmas." No other time of the year was as bright as Christmas. When only four years of age, I learned the truth about Santa, but until well up in my 'teen years I failed not at Christmas to hang a stocking on the wall—and somebody always filled it. Nor was the stocking one of my own short socks; it was usually a borrowed stocking of Mother's! From tip of toe to stretched out top, it bulged on Christmas morning. You never saw the like: candy of many tastes and twists and colors, nuts already cracked, a luscious orange or two, an unexpected prize, pop-corn ball, a ripe-red apple, animal crackers, and things I've now forgotten, but always somewhere in the search I found what tasted best of all, and always plenty of it, a sack of shredded cocoanut. . . . About the room were trains and blocks and books and puzzles—and tops to purr and sing. What else the day contained was insufficient time to tell it.

How joyous this old world could be, if only men and nations knew the Source of all things pure and sweet!—but "few there be that find it." Oh Christ! when sound I sleep on Christmas Eve, come down and leave Your blessing!

## Anticipation at Christmas Time

Children, too small to know the word, are always filled with *anticipation* as Christmas draws near. Sometimes perhaps, but not often, their anticipation runs so high as to leave them finally disappointed. Usually, there are Christmas surprises that surpass their wildest fancies.

Some day, at break of Dawn, there will be seen a pure, white Christmas. The stain of sin, the cry for blood, the power of death will have passed away. Then, as children rising early to discover what mysterious gifts are theirs, we shall rise in quick assembly of all the saints to behold the prize of immortality and all its countless joys. The half of what the future holds has not been told; like Sheba's queen, we, too, shall be amazed when we look upon the King and dwell within His courts. "The Lord

will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

## The Wise Men Gave and Worshipped

Who they were, their number, or from whence they came, no one can tell; those are unimportant questions. They were men of wisdom, though, Wise Men who came to Jesus. They worshiped Jesus in a way that you and I are unable now to worship—kneeling in His very presence! More, their worship was not hollow praise. Instead, they "opened their treasures," and "presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:11).

The fool may think it wise to cling to all his earthly store, may build his barns and bigger ones, and lean upon his fill. His face grows taut; his heart slowly hardens like his copper. He knows nothing of it, but all his neighbors know that he is less a man than before he gained his lifeless lucre. Another wise man said: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

The Wise Men gave gold to Jesus—when He was only the Babe. He is exalted now above all princes and kings, immortalized, and at the right hand of God. Who fools himself to hold tightly in his hand the gift that should rightly honor Christ? Where are liberal souls today? Where are men, wise men, to give, to kneel, to pray?

## Time to Register for Second Semester

It is time for students planning to attend Oregon Bible College during its second semester to so inform us. The second semester will begin at eight o'clock, Tuesday morning, February 2, 1943. We can conveniently arrange for several additional students.

Student expenses have not been increased, being only thirty dollars per month. Both young men and young women interested in training for Christian life and service are invited to Oregon Bible College. Registrants must also be well recommended as to character, and must be high school graduates or of equivalent maturity.



## Star of the East

By Mabel Lindsay



THE little village of Bethlehem lies about six miles from Jerusalem. Its inhabitants still point out the place where they suppose Christ was born. A church has been erected at this place. All the world has heard of Bethlehem, but on that night over nineteen hundred forty years ago when the Saviour was born, the world had heard little of this quiet community.

It is believed to have been about two years after Jesus' birth when the Wise Men from the East journeyed to Jerusalem in search of the Christ Child. Who they were or from whence they came, we are not told. We know they were devout and learned men, and it is thought that they were from Persia, Arabia, or Egypt.

Arriving at Jerusalem, the Wise Men inquired, "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." Many years before, Balaam had spoken this prophecy: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." What God has promised, He will surely fulfill; and we say to those who look today for Christ's second appearing, and who look sometimes in doubt, God's promises are sure! What He promises will surely come to pass.

Now, Herod was king, and when he "heard these things, he was troubled, and all Jerusalem with him." "This was old king Herod, the father and founder of the Herod family, of which three generations appear in sacred history. He was a man of great talents, but distinguished still more for his cruelties and crimes. In the course of his life, he had brought many persons to a violent death, whom he had suspected of conspiring against his reign; and among others, his wife and several of his own sons. And now, though quite an old man, his jealous and suspicious temper was aroused by hearing that an infant king of the Jews had been born, supposing that he was to be a temporal prince, and of course that his own throne was in danger." (Abbott's Translation.)

Herod "gathered all the chief priests and scribes of the people together," and "demanded of them where Christ should be born" (Matt. 2:4). The chief priests and scribes composed a council of seventy-two men, called the Sanhedrin, the great council of the nation. Quoting again

from Abbott's Translation, we read: "Herod was a Jew and a believer in the Old Testament Scriptures; and he wished that those who were best acquainted with the subject should inform him where, according to the divine predictions, the Messiah should appear. His conduct, in this instance was not, therefore, an ordinary case of political cruelty toward a human rival, but a high-handed and deliberate act of hostility against the counsels of God. He called upon the great religious tribunal of the nation to consult the sacred records, and inform him with official solemnity, what God intended to do, in order that he might adopt effectual measures, by means of violence and murder, to prevent its being done. That a man near seventy years of age, and just ready to descend into the grave, should deliberately set himself at work to oppose, by open violence, designs which he himself recognized as divine, and which had stood so recorded for seven hundred years, shows to what an extent human guilt and infatuation may sometimes proceed."

To the king's question concerning where the Christ should be born, his counselors gave the prompt reply: "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." The king, therefore, bade the Wise Men go to Bethlehem, find the child, and bring him word, adding craftily, "That I may come and worship him."

Thus, with Herod's permission, the Wise Men journeyed to the Saviour's birthplace. So does God often use the unrighteous of the world to further the cause of the righteous.

The star "went before them," and it is recorded that "when they saw the star, they rejoiced with exceeding great joy." Their journey had been long and no doubt a weary one, but at the end of the quest, the trials that had beset them were forgotten in the joy of reward. When at last, they saw the Child, they worshiped Him and presented gifts.

The humble shepherds had sought the Christ and worshiped, now men of wisdom and wealth also knelt at Jesus' feet and worshiped. This privilege is to all classes, and the opportunity to worship and present gifts is to all today as of old.

(Please turn to page 11)



## The Peace Cry

By D. G. Harvey

*"When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thessalonians 5:3).*

NEAR the close of the Spanish-American War, the enormous cost of armament, added to the horror of war, led many earnest people in an attempt to prevent war altogether. Strange as it may seem to many, Czar Nicholas II of Russia was one of the leading figures in that movement. It was Czar Nicholas who proposed a great conference of the Powers, which was held at The Hague in 1899. Very little was gained at this meeting except a sort of volunteer arbitration agreement. Nothing was done to limit armament. At the 1907 conference, some of the diplomats proposed treaties binding themselves to submit to arbitration. The world felt at ease; there was no war at the time. At last, by this method of arbitration, men supposed all future possibilities of war would be prevented. "Peace and security" was the cry.

On June 28, 1914, however, Archduke Francis Ferdinand of Austria was assassinated. Men for several weeks had no fear of war, despite the ultimatum of Austria to Serbia. Statesmen felt sure that by arbitration the matter would be settled. No, there could be no war! *Peace and safety!* Then, what a shock came to the world when Austria declared war on Serbia, July 28, 1914, being followed one after another as the nations of Europe lined up in quick and deadly battle!

We who love the Scriptures had been warned that the prophetic "Peace Cry" had gone forth, possibly for the last time. Many Bible students felt sure the coming of Christ and His Kingdom was at hand. True, a "Peace Cry" had gone forth from The Hague, but instead of peace, all Europe was suddenly aflame in war, soon drawing our own country and Japan into what history has called "The Great World War." Christ did not return. Could it not be that in our desire for the Kingdom to come, we have been hasty in applying the "Peace Cry" as a sign of the end of the Age and of the coming of Christ?

On November 11, 1918, came the joyous Armistice. We

remember it well, and the public felt that world peace was assured. Had not the war to end all wars been finished? Again the "Peace Cry" went forth! Many yet point to the twenty years that followed as years of peace, but Web Miller, a war correspondent, wrote a book of his own experiences, chiefly from the Mexican border trouble of 1916, but telling how he had been sent to all parts of the world. His title to the book was, "I Found No Peace." In fact, during the last quarter century there was never a time that war had not lifted its ugly head in some part of the earth! Of course, most of us remember the rape of China when Japan grabbed Manchuria, Italy's attack on helpless Ethiopia, the German drive into Czechoslovakia, Austria, then into Poland. Now, we are in World War II.

There can never be a time of peace until God's due time, not until Jesus, Bethlehem's Prince of Peace, comes triumphantly to reign in righteousness. There is "a time of war, and a time of peace," says Ecclesiastes 3:8. We live in the "time of war," which will continue so long as man controls the affairs of nations. Peace can come from God alone; and "in this place (in Jerusalem) will I give peace, saith the Lord of hosts" (Hag. 2:9).

No nation is able to bring about world peace, because "the ways of peace have they not known" (Rom. 3:17). Nations are ruled by men. Therefore, like men, nations are filled with deceit and greed. Selfish ends never can bring peace to the world, yet the "Peace Cry" still goes forth. Even today we hear, "Win the war, and win the peace." God's Word says, "When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3).

### *Peace Cry Comes Before War*

History has proved this saying to be true. Man must learn his lesson. Man is not yet satisfied of his limited powers to bring about peace. Man is not calling for the true Kingdom of Peace. Man will attempt to bring peace

through a new and stronger League of Nations. Man admits the old League was weak; but reasons that the new League, backed by Great Britain and the United States, Russia, and China, will be able to enforce peace

always by man's way—*force*. There must be another Armistice—a short period of final preparation.

Remember: ten kings shall yet receive power *one hour* with the Beast (the two-horned) (*Please turn to page 11*)

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## Calling Back the King

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Christmas Tide  
Anno Domino, 1942

Dear Lord Jesus, Christ of God:

Many years ago when You were with us, walked with us, and talked with us of the loving Father whose abode is in the heavens, we were enthralled with those words of comfort that were given. Our love for You increased with each hour and day of our association together, because of Your loving kindness and devotion to Your Father's business of comforting all that mourn, healing our diseases, giving counsel to the humble and godly minded, fighting back the ravages of misdoing in ourselves and our fellow men, and opening a door of hope by Your stalwart action against the persecuting rulers of that day.

Those were happy days for us as we walked over the mountain heights and in the greenening vales, finding here the green trees of truth, sowing there the words of righteousness. There were also crags of danger and precipices of indecision on our part that would have crashed us into despair, had it not been for Thy resolute and steadying hand.

The more that we walked with You and talked with You, our love for You deepened and our eyes shone with adoration over Your love to Your Father who had taught You such admirable qualities of devotion to duty that had been set before You to accomplish. Yes, You accomplished everything that Your Father wanted done, although our hearts were pained and our minds were anxious many times over the dangers through which we walked.

Then, again, the ever new story that your mother and others told of Your birth in the stormy years almost forgotten and out of mind—there is something in that story that sweetens our lives, increases our faith, enlivens our hope, and deepens our love for You. To have been considered in our low estate as the one desired is an unfathomable mystery to us, but we accept it as true love on Your part, and are satisfied.

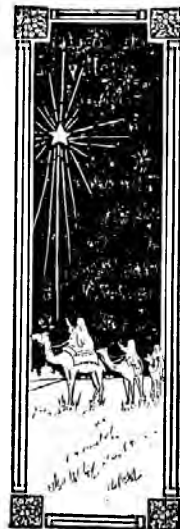
We remember again Your saying that the Father had other possessions and other business to be attended, and that You would have to leave. You counseled us to remain faithful until You returned. We hardly understood or realized that parting would mean perhaps months or

years of loneliness while You were away. We never for one moment anticipated tragedy at the very outset. It was because our minds had not been enlightened by the Scriptures, or that our ears were dull of hearing, when You mentioned the probability of it because of your enemies.

We still cannot account for the miracle of your liberation from the great Enemy, but we saw You in a new vesture of life, and we have faith more wonderful than before. Although our parting on the Mount was with a mein of sadness, our hearts were gladdened with anticipation of Your return, for Your messengers said that You would return someday, in a like manner as we saw You go. We, knowing that You had passed through the valley of death and had reached the other side, were comforted greatly, and our hearts gladdened as we went about the labors of our occupations. We have labored and prepared ourselves for Your return, and we feel that we are ready. Yes, we have prayed many times for it to happen, believing that the important business of receiving and preparing the Kingdom was almost complete, and that You would come.

Now, dear Lord, will you not consider our loneliness and longing to see You, and our prayers that we have so often said, and make Your return this Christmas Tide, that our joy may be complete in our reunion? It has been so long a time since You went away, that sometimes it seems our faith falters and our occupations become burdensome, but we renew our hope and faith with remembrance of your words that you last spoke, "Surely I come quickly," and we respond, "Even so, come, Lord Jesus."

Forever Your devoted,  
God's Ekklesia.



# The Sons of God and the Daughters of Men

## (A Review)

By R. H. Judd

IT REQUIRES time, often considerable time, for most of us to shake ourselves free from ideas which, due to frequent repetition and that not by one but by many, have almost become part and parcel of our beliefs. Many persons still believe that "the sons of God" of Genesis 6:1-4; Job 1:6; 2:1 were angels from heaven.

It is perfectly true that the angels of God are called "sons of God" (Psalm 29:1, marg., R.V.; 89:6, marg., R.V.), and that these "sons of God" (angels) were created before man is clear from Job 38:7; Luke 2:13, 14, and from many passages in the Old and New Testaments. Other facts may also be gleaned from the Scriptures regarding them. In Job 5:1; 15:15; Psalm 89:7, marg., they are called God's "holy ones." It is also recorded that there was a "multitude of the heavenly host."

One of the most important and definite facts revealed regarding them comes from the lips of the Lord Jesus, the Christ, namely: that the angels *cannot die*. (See Luke 20:36, R.V.) Another fact, not often noticed, is recorded in the Revised Version in the same verse to the effect that those who are thus said to be equal unto the angels are also called "sons of God"—"being sons of the resurrection."

One esteemed brother, when replying to an article of mine, said of the angels mentioned in Jude: "They were either not immortal, or God took back their immortality." Such a statement may well be answered by a question which foretells its own solution. We would ask, "Can immortality be taken back?" To state the matter still more bluntly, we question, "If it is said of certain ones, 'neither can they die any more,' is it still possible for them to die?"

The word "angel" in its general sense often indicates position (office), rather than nature. *Malaḳ* (Heb.) is translated "messenger" ninety-five times in the Old Testament, and is applied to mortal man. (See Hag. 1:13; Mal. 2:7.) The Greek word *angellos* has the same meaning. (Mark 1:2; Luke 7:24.) Jude's references are all to natural events. He refers to the saving of the people out of Egypt, to the destroying of those who believed not, and to the destruction of Sodom and Gomorrah. These "angels" (or messengers) were reserved in everlasting chains *under darkness*. What else can that be but death? For proof, see 1 Samuel 2:6, 9; Psalm 31:17; Job 3:5; 10:21. Surely no member of the Church of God will deny that

conclusion. Note the following: God "*spared not* the old world" (2 Peter 2:5); God "*spared not* his own Son" (Rom. 8:32); "God *spared not* the angels (messengers) that sinned" (2 Peter 2:4).

*Death* is clearly meant in *all* these, for in each instance the language is the same. Again we state on the authority of Christ, that angels *cannot die*—consequently these angels (messengers) must have been *mortal* messengers. In Numbers 13:2, we read, "Send thou *men*," and in verse 17 it is recorded that "Moses sent them." They were "messengers"—sent ones. These spies are called "angels" (messengers) in James 2:25. They spied out the land which was to be their habitation by promise. They left, abandoned, or "deserted" (see Weymouth) that which was to have been "their own habitation," and for this they were condemned *to die* in the wilderness. There is not a word in Scripture anywhere which says that God's "*holy ones*" sinned by cohabiting with women. Surely such an act on the part of angels would give the lie to the statement that God's will "is done in heaven." "The wages of sin is *death*," and we repeat, angels *cannot die*. They therefore do not sin. There is no escaping that conclusion. To compare the Word of God to the myths of mythology and to heathen legends is an evil practice, no matter who does it. We would ask, "Where is a hint anywhere in the narrative that the 'sons of God who fathered them' (the evil progeny) were angels possessed of the Spirit of life of God, and 'were not subject to death by drowning'?" There is no such hint. On the other hand, we are given clearly to understand that "every living thing" responsible for the tragedy was "*blotted out*" (Gen. 7:23, R.V., marg.). A list is given in verse 23, but not once is reference made to the angels of heaven.

### *The Nephilim*

Now, let us briefly consider the *Nephilim*. It may be reasonably deducted from Genesis 6:4, that giants (*Nephilim*) were already existing, and that they had existed from an *indefinite time* (Heb., *meolam*—see Young). Ancient times, and men of ancient times, are not infrequently referred to in the Scriptures. There can be little doubt, if any, that the *Nephilim* here referred to were pre-Adamic. It is true that their name indicates that they were "fallen ones," but there is nothing in the narrative to prove anything so awful as that they were fallen *angels*.

It can scarcely be denied that the underlying sin of all

sin named in Scripture, is the worship of other gods instead of Jehovah Creator, the one true and living God. Certainly, it is the most conspicuous sin mentioned in Scripture, and the one which brought Israel most often into trouble. Consequently, it is by no means an unreasonable inference that the *Nephilim* had fallen from the pure worship of Jehovah to idolatry, hence the significance of their being called "fallen ones." Possibly that idolatry was serpent worship. Much in Scripture supports the thought.

#### *When Did the Reign of Law Begin?*

A little careful thought will be necessary here. We think few will dispute the assertion that the reign of *law* began with Adam. According to Bible history, he was the *first man actually put under law*. Therefore, when he disobeyed, sin was *imputed* to him. But "sin is *not imputed* where there is no *law*" (Rom. 5:13). That, however, does not nullify the fact that "until the law sin was in the world" (Rom. 5:13). The writer is not at all sure that we as a church generally, have a full and correct understanding of Romans 5:12. One of the chief supposed obstacles to the acceptance of pre-Adamic man, is the widely prevalent idea that *Death* was only known to Adam through the lower creation, and that so far as humanity is concerned it met its first victims in the Adamic race.

It is certainly true that *death*, as a *punishment for sin*, did meet its first victims in the Adamic race. The death threatened to Adam, however, was not natural death, but *inflicted* death "in the day" that he sinned. True, for specific reasons, which we cannot stay to consider now, it was not carried out in his individual case.

Had Adam not sinned, and in a sinless state had eaten of the tree of life, he would not have been subject to death. But he did sin, and both he and his descendants were turned away from the tree of life. Consequently, death, *natural death*, passed upon *all* men when it *included* the special creation of the Adamic race, as the result of one man's sin.

#### *Noah Perfect in His Generations*

The reference to Noah being "perfect in his generations" can well be explained without bringing angels into the picture. The very purpose of placing Adam in a defined area was almost certainly that the race might be preserved pure. Throughout Bible history, it is very manifest that God desired to keep His people from intermarrying with those other nations by which they were surrounded. If Adam was "the son of God," as Scripture affirms (Luke 3:38, R.V.), then his descendants, also, would be "sons of God" to distinguish them, as they are distinguished from others in Genesis 6.

When Paul drew comparison between Adam and Christ in 2 Corinthians 11:3, R.V., judging from the language used, "I fear . . . your minds should be corrupted from the simplicity and the *purity* that is *toward* Christ," it would seem almost impossible to deny that Paul believed that Adam had a rival; and common sense dictates that Paul did not believe that rival to be an actual serpent, but a worshiper of the serpent. That being the case, pre-Adamic man is *proved* here and elsewhere in Scripture.

It is significant that Dr. Moffatt, in his desire to uphold his belief that early Bible history is, like other histories, founded on myth and legend, actually translates "angels" into this passage. Prof. L. S. (Please turn to page 10)

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## The True Christmas Spirit

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By Dorothy Mae Capps

**M**OST people think of Christmas as a time, primarily, of giving and receiving presents. Some think of it as being a time for them to celebrate with alcoholic drinks and noisy parties. They never think of Christmas as being in commemoration of our dear Saviour's birth of the Virgin Mary, nor that He was born to save the world from sin. There are persons who, apparently, do not know why Christmas is celebrated.

We who understand the true gospel of the Kingdom should be thankful that we do know the true meaning of Christmas. We should celebrate it with gladness and joyfulness—also being glad that

God had enough pity on us to send us a Saviour, that we, through Him, might have the opportunity of getting the great gift of eternal salvation. (John 3:16.)

If it were not for the Saviour's birth, we would have nothing for which to look forward after death. We would only be gone into silence without a promise of eternal salvation.

So, if you know the true meaning of Christmas, celebrate it with cheerfulness and gladness; not thinking of the presents you will receive, but thinking of the great gift that God gave us so long ago—that we, through our Lord Jesus might be saved.



# Material Blessings of the Kingdom of God

By G. E. Marsh

LET us pray: "Our Father in heaven, as the evening shadows lengthen, we come humbly into Thy Presence, begging that Thou wilt speak to us again of the Great Salvation which Thou hast provided for those who, according to Thy purpose, are being called by the gospel into Thy eternal service. In Jesus' name, Amen."

THE Great Salvation of which God speaks in His Holy Word is not a system of occultism so mysterious and magical in its nature that it exceeds the comprehension of ordinary mortals. Its more vital and appealing truths are within the range of a child's opening mind. In this simplicity lies one of its chief glories.

Tonight we are to listen to the Voice of Inspiration as it speaks in plain and simple language of some of the material and political aspects of the Great Salvation. No, I did not misspeak myself when I used the word "political," for the Great Salvation does contain, among many other wonderful things, the most logical political system of government that ever has been, or ever can be, devised, for it is God-planned, God-ordered, and God-administered.

Last Sunday evening the fact was strongly emphasized and amply supported from the Scriptures, that Jehovah once had a Kingdom on this earth, a nation and a government which He established, and which bore His sacred Name. Its laws were proposed and enacted by no human legislative assembly, but by the supreme Sovereign of the Universe. Its visible rulers were commissioned, and they exercised authority by divine license.

We learned further, that a government, similar in its main aspects to that one, is to be formed again upon the earth under the sway of a King who already has been selected, and who awaits only the destined hour to ascend His throne.

Before going further, it would be well for us to define the word "politics" which we have used in connection with the coming Kingdom of the eternal God.

Politics is the science or art by which order is maintained in society. As the population of an area increases, politics or government becomes more complex and difficult, for men are brought in direct contact with each other more frequently; their individual natures clash, and

*This article is a transcript of the third of a series of sermons on "The Great Salvation," now being preached by the pastor of the Los Angeles Church of God in his weekly Radio Vesper Service over Station KFOX.*

their needs and desires conflict. The production of necessities, and the means by which their desires may be gratified, become inadequate to meet the demand for them.

As government is now constituted, under man's control, there are three ways in which such an unsatisfactory condition may be temporarily relieved. The increase in the population may be limited by rigid birth control; it may be reduced by pestilence or war; or the borders of the country itself may be expanded to provide additional homesites and food-producing acreage.

The wars of the past few centuries have been fought largely to accomplish this latter purpose—to expand the borders of congested nations.

A short time after the close of the first World War, I chanced to meet two European soldiers who were returning from a world cruise. One was an officer in the Italian army, the other in that of The Netherlands. They became associated at San Francisco where they had disembarked and taken the same train for the East. In the course of a friendly interview, I questioned them concerning their impressions of America, as they passed across the continent from West to East.

I shall never forget the unanimity with which they responded to my query. Evidently, both young men had observed with amazement the vast extent of territory that was as yet wholly unoccupied or but sparsely settled. I think it was the Italian officer who put the things into words. This is practically what he said, as we sped through Ontario on that Michigan Central train some twenty years ago—his statement was almost prophetic, in the light of what has since happened:

"The time is coming," he said feelingly, "when the nations of Europe will no longer permit Canada and the United States to hold selfishly in their grasp millions of square miles of territory which they do not need for the support of their people, while great numbers of our nations are existing in dire poverty, faced with a constant threat of starvation!"

Concurring in the view expressed by the Italian, the Hollander called attention to the fact that the population of The Netherlands exceeded five hundred to the square mile. (Today it is six hundred eighty-seven.) Italy, with a European territory of one hundred twenty thousand

square miles, supports on an average more than four hundred on each mile. These well-informed young men compared these figures with reports made by the two American governments, that only seventeen persons were supported to the square mile in the United States, and three to the square mile in Canada!

In both Italy and Japan much of the terrene is ruggedly mountainous, and consequently we would look upon it as being almost valueless from an agricultural point of view. The mountains in those countries, however, have been terraced for ages, and men, women, and children continue to carry soil from the valleys in baskets on their backs, and deposit it behind the embankments to hinder it from washing away in the rainy season. Often an entire family supports itself on what it can raise on half an acre of such mountain land.

Of course, these facts provide no excuse for Germany, Italy, and Japan plunging the entire world into war, but they do show, beyond the shadow of a doubt, that thus far men have been unable, or unwilling, to distribute the rich and abundant products of the earth in such a way that all are supplied with the actual necessities of life. Further, it emphasizes the contention of the Bible that nothing short of the wisdom and power of the Almighty can accomplish so stupendous a task. That is why the Jews, dimly remembering the prosperity their fathers enjoyed under the direct rulership of God, pray daily with us, "*Thy kingdom come!*" They knew, as we know, that only the restoration and extension of God's Kingdom to all lands "under the whole heaven," as Daniel expressed it in the closing verse of his 7th chapter, can assure to men everywhere an ample supply of all things needful to life and happiness. This is only one of the many blessings of a practical and material nature included in the Great Salvation—an abundant supply of food, clothing, and shelter for the inhabitants of this earth!

Are you surprised that such material things as these are included in the Great Salvation? that God has taken into account the physical needs of mortal men in planning the constitution of His future Kingdom of eternal glory? Then remember this: our heavenly Father created us physical, material creatures, and has never forgotten it. "He knoweth our frame; he remembereth that we are dust" (Psalm 103:14). This is something that God remembers, but men try to forget.

Throughout history, God has revealed Himself and displayed His marvelous power through material channels. Jesus, the Son of God, acting by His Father's authority, fed the hungry multitudes with material bread, miraculously provided though it was. Through the long wilderness journey, Jehovah furnished the Israelites with bread from heaven that could be seen and handled and tasted (Num. 11:6-9), to keep their physical bodies in the prime of health and vigor (Deut. 34:7).

So, in the ages to come, the God who sent manna to feed His people when they were threatened with famine, and the Son of God who multiplied the loaves and fishes to provide food for His hungry followers, will restore the direct rulership of God to the earth. Will they be any less considerate of the physical needs of the races, who for a thousand years will continue to live under mortal conditions here? Assuredly not!

The Bible lends strongest support to this conclusion. Food, shelter, raiment—all that is required to sustain life in comfort and security—will be provided in overflowing abundance by the Giver of "every good and perfect gift."

Speaking of the prophecies of Isaiah which relate to Christ, John said in the 12th chapter of his Gospel and the 41st verse: "These things said Esaias, when he saw his glory, and spake of him." Among the many wonderful things Isaiah saw in his visions of the Redeemer and the glorious events that would follow His appearance on the earth, is nothing that appeals more strongly to the better elements in our human natures than that which is recorded in the 65th chapter of his prophecy, beginning with the 17th verse. Jehovah spoke through Isaiah's inspired lips:

"Behold," He said, "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

I ask you particularly to notice the verses following:

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Not only will mortal Israel enjoy such a wonderful period of prosperity and security, but these blessings will be extended eventually to all the world. All nations will be benefited in a similar fashion when the promise God made to Abraham, His friend, the father of Israel, is fulfilled: "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. 12:2, 3).

Next Sunday evening, if God permits, we will speak of other phases of this most splendid of all themes, the Great Salvation.

## THE SONS OF GOD AND THE DAUGHTERS OF MEN

(Continued from page 7)

Keyser truly says, "If they can fasten on the Bible the absurd doctrine that angels intermarried with human beings, they think they have proved their contention." Prof. Keyser proceeds to say, "The Hebrew text does not say *angels*; it says 'sons of God,' consult the Hebrew and see." Dr. Samuel Bartlett in his work, "The Veracity of the Hexateuch," shows clearly that the phrase "sons of God" could not mean angels. Others taking the same stand are: Dr. C. F. Kiel, Dr. George F. Wright, and A. H. Finn. It seems to us that they are right as far as they go, but they fail, as is often the case, to go to the foundations.

### *Spirits*

The oft-repeated statement by conditionalist writers that man is not referred to as a "spirit" in the Scriptures, we believe to be mistaken, and an excellent example of the error of copying from others—no matter what their standing—without verification if it is possible to do so. (See 1 John 4:1, 3.) A little closer attention to Scripture, and logical comparison of passages one with another, will clear up much of the difficulty regarding the "spirits in prison" (1 Peter 3:19).

### *"Present Themselves Before the Lord"*

So often have "ministers of the gospel" taught their membership that the above statement taken from Job 1:6 is proof that Satan, as a wicked person (angel) entered heaven, and in the presence of God and the holy angels uttered defiance with respect to Job, that probably nine tenths of "orthodox" church members believe it implicitly. They, however, depict a scene which has no solid foundation in Scripture; for if there is any place where "there shall in *no wise* enter into it *anything* that defileth, or worketh an abomination, or maketh a lie," that place must surely be where God dwells and His will is done.

There are many passages where the expression alluded to, and others of similar import, are very definitely expressed. We would suggest that our readers turn to the following: Gen. 3:8; 4:10; Lev. 16:7, 10; Josh. 24:1; 1 Sam. 10:19; Psalm 139:7-12; Jonah 1:3, and others. In all these, earth, not heaven, is the locality. Here wicked persons can, and do, enter into the *presence of the Lord*; and under these circumstances mental conversations take place between themselves and God, as witness the Pharisee and the publican in Luke 18; the one, as in the case of Job, actually laying a charge against the other.

### *"Kept Not Their First Estate"*

It is true that the word translated "estate" is the Greek word *arche*, also that the same Greek word is translated

"principalities" elsewhere. Consider, for instance, Ephesians 6:12 (typical of others quoted).

Generally this passage has been understood to refer to other than human personalities, so eager are some minds for the mysterious and the occult. A little careful study will show that Paul is here drawing contrasts—a favorite method of argument with him—good against evil, spiritual things against fleshly. The very weapons suggest this. Our warfare is not against flesh and blood, namely, to kill men. The weapons are not carnal. Instead of the sword of steel, we use the sword of the Spirit, which is the Word of God. We wrestle against what?—"against principalities, powers, against the rulers of darkness of *this world*; against spiritual wickedness in high places." These words look formidable to those imbued with "orthodox" mysteries. The primary meaning of the Greek *arche* is *beginning*, as every Bible student will admit. In plain words, Paul was affirming that the battle goes to the *root* of things, the foundations of life. The foundations upon which the world builds are wrong foundations. Instead of "rulers of the darkness of this world," the Revised Version gives us a more understandable phrase, "*world rulers* of this darkness," leaving no question as to whom are the rulers meant, or the darkness for which they are responsible, and against which we fight. It will be a surprise to some that in the text there is no specific word for "estate," and that Young's Concordance gives no reference to the passage under that head, and his classification puts the matter beyond doubt that the basic meaning of the word is "first" or "beginning."

Turning to the word "kept," we find that its real sense, according to Liddle and Scott's Lexicon, is "*to keep a watch over*," and that it does *not* carry the sense so commonly assigned to it of voluntary exchange of physical being. Rather, it has the sense that they failed to keep watch over themselves, not only in fundamental first principles, but also that which by promise was their own habitation. For confirmation of this, see a parallel passage in 1 John 5:18, "He that is begotten of God keepeth (watch over) himself, and that wicked one (or 'wickedness'—see next verse) toucheth him not."

### *"The Daughters of Men"*

The phrase "daughters of men" is certainly intended to be one of *contrast* to the phrase "sons of God," and undoubtedly indicates a difference of *origin*. That the phrase, "sons of men," does in some instances at least convey a very similar distinction would also appear to be true, as for instance in Psalm 31:19 or 145:12. We cannot extend this article to go further into the study of this thought, which is by no means new, for it was the opinion, indeed the belief, of several of the early fathers that Adam was the original progenitor of the Israelitish peo-



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## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

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ple; and that the purpose regarding them was for blessing to all other peoples.

The distinction between "the people" (sing.) Israel, and "the peoples" (pl.), is consistently carried through by the Revised Version. For instance, consider the last passage referred to, Psalm 145:10-12. We think it is quite within reasonable suggestion that "saints" in verse 10 has specific reference to Israel. Every Bible student will agree that it is so applied to Israel elsewhere. Verse 11 names very definitely the purpose for which "they" (the people of God's 'kingdom') were brought into being. Verse 12 tells that "they" (the saints) were to make known the glory of the Kingdom to "the sons of men." It is somewhat remarkable in this connection that in Proverbs 8:4, "sons of man" is changed into "*sons of men*" by the Revised Version, and a note occurs in the margin suggesting *comparison* with Psalm 49:1. There we find, not the phrase "sons of men" but the word "peoples" (pl.), whereas in the Authorized Version the word is "people" (sing.). It would thus seem evident that the revisers imply that "sons of men" and "peoples" (pl.) are references to the same, and are practically equivalents.

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### STAR OF THE EAST

(Continued from page 3)

Great darkness lies over the world today. Of the millions now living, only a small number seek the Christ. Their guide is God's message as given in His inspired Book, our Bible. If we diligently study to know its teachings, it will lead us to the Saviour of the World, He who was born King of the Jews. We shall come bearing gifts, not of gold or frankincense or myrrh, but of loyalty and faith and loving service. What better time is there to consecrate our lives to this cause, than on this, the anniversary of His birth?

"Oh, star of wonder, star of might,  
Star with royal beauty bright,  
Westward leading, still proceeding,  
Guide us to thy perfect light."

### THE PEACE CRY

(Continued from page 5)

Beast of Revelation 13:11-18). The number "ten" being a symbol of completeness in natural things, would seem to indicate that all nations will receive power from the Beast. Then will follow a period of anything but peace. (Rev. 17:12-14.) This evil power, or Beast, will be destroyed only by the coming of Christ and His Kingdom. (2 Thess. 2:8.) Yes, history has proved that man will say "Peace, peace; when there is no peace" (Jer. 6:14).

Man must learn that he is unable to bring the desired peace. Man is not the Messiah.

Natural man is unable to be just to all people. "He that ruleth over men must be just" (2 Sam. 23:3). Acts 3:14 identifies the "Just" One as Jesus, the Son of God, thus: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you." Christ alone will establish true peace—when "the desire of all nations shall come" (Hag. 2:7).

Then the prophecy of the angels will be fulfilled, saying: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

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## PEACE

By Mary Mae Nedrow

We pray, dear Lord, Thou wilt impart  
Peace and good will to every heart.  
War-sacrificed, staring at each empty chair,  
Anxious parents, all weighed down with care.

Give them new hope, O speed the Day!  
When Thou shalt wipe all tears away.  
Incline Thine ear, O hear the cries  
In trenches, or in plane-filled skies!

In many a home, in many a land,  
Wafted over the ocean or sand,  
Warring nations—bodies bruised and torn,  
Echoes from this great divide are borne.

Though sun or stars they may not see,  
They often think of you and me;  
Of Mother and Dad, and neighbors grand—  
Of course they know we understand!

They think of church and choir, too,  
Of kindly pastors they once knew.  
As carolers sing "Peace" on earth—  
O God! Is this a time for mirth?

There will be laughter, joy, and love,  
When the Saviour comes from heaven above.  
So, as we speak of Jesus' birth,  
We'll think of "peace, good will" on earth.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21).*

### Christ's Birth and Kingdom

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

The sixth verse above quoted tells of the birth of a child, His names, and the work He came to do. The seventh verse completes the picture of this Saviour. It tells of His coming again and of the heavenly Kingdom that is to be established upon this earth. We know and understand these verses because we know of Christ's life upon earth, of His death, burial, and resurrection. We understand, because we have the Bible—the Gospels, Acts of the Apostles, and other New Testament writings. Sometimes I ponder and can see why the people of Jesus' time were mixed up, and thought He would become their King of Israel then.

### "Mary Kept These . . . in Her Heart"

The story of the birth of Jesus was told by the shepherds who were watching their sheep.

The night was gathered about them. Suddenly the messenger of God—"angel of the Lord"—appeared before them. The glory of the Lord made everything light. The shepherds were afraid! The angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

What was this good news? Good news for everybody? A Saviour was born! Christ the Lord!

As proof, the angel told them they would find this tiny baby, wrapped in His baby clothes, lying in a manger. Babies generally have warm beds in their homes, but baby Jesus had no such bed. There was no room in the inn. . . . He had to sleep in a manger bed.

A whole multitude of heavenly, holy beings joined the angel and praised the Lord, saying: "Glory to God in the

highest, and on earth peace, good will toward men."

The angels disappeared. The shepherds talked to one another. How excited! How joyful! They "came with haste" and found the baby as they were told. They had seen the proof! They told the good news to everyone—everyone who would listen heard of all their wonderful experiences! Many wondered at the story, but "Mary kept all these things, and pondered them in her heart."

### A Christmas Carol

"There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
There's a baby's low cry!  
And the star rains its fire while the Beautiful sing,  
For the manger of Bethlehem cradles a King!

"There's a tumult of joy  
O'er the wonderful birth  
For the virgin's sweet boy  
Is the Lord of the earth.  
Ay! the star rains its fire and the Beautiful sing,  
For the manger of Bethlehem cradles a King!

"We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Ay! we shout to the lovely evangel they bring,  
And we greet in the cradle our Saviour and King?"

—*Josiah G. Holland.*

### Happy Birthday Wishes

Bonnie Huffer, Dec. 15, age 12, Michigantown, Ind.  
Carol Lea Johnson, Dec. 15, age 7, Kewanee, Ill.  
Helen Louise Unterkircher, Dec. 15, age 3, Sherrard, Ill.  
Bonnie Weis, Dec. 17, age 14, Eden Valley, Minn.  
Lloyd Foster, Dec. 17, age 7, Hammond, La.  
Phyllis Jean Kessler, Dec. 18, age 15, West Milton, Ohio.  
Doris Jean Smith, Dec. 19, age 15, Cleveland, Ohio.  
Nancy King, Dec. 20, age 6, Lawrenceville, Ohio.  
Esther O'Neil, Dec. 20, age 15, Cleveland, Ohio.

*Merry Christmas! Everybody!—Madge Savage.*



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

### Take Time Out

*By Thelma Richardson, Hammond, La.*

These are very busy days for you and me, and, in fact, for everybody. We have twenty-four hours in every day, but we can't see where they go. The reason is that we are so occupied with our daily routine of life and are worried about the next day's activities, that we really don't have time to think—to actually sit down and think.

Why don't we think? Is there any particular reason? Ah, well! We never think about thinking.

Christians are so often that way. They may be called "Sunday" Christians. They have nothing else to do on Sunday, so they go to church and enjoy the sermon and the fellowship with others who are probably just like them. When Monday comes, there is work, school, or something else to take their time. They are so busy that they "can't see straight." Do you suppose they thought of stopping a little while to think and to pray?

A true Christian will not forget. He will take time out every day to spend with God in prayer, meditation, or study. If one could only realize the deep, abiding consolation an hour spent with God gives, he would not neglect so great a privilege. To feel the closeness of God and the realness of His love for us brings such a wonderful sense of gladness to our hearts.

If we, as Christ's disciples, are to give our bodies as living sacrifices to God, does not that mean our time also? How much time do we spend in service to God in proportion to the time we use in worldly things? I believe that the ratio would be shocking. Yet we are supposed to be Christians—working for Christ, giving our lives wholly to Him. Do we take time out to think about what we are doing, and to see if it is in accordance with the true aims of the organization to which we belong?

Take time out for God. It will not be regretted.

### Exercise Your Pen

*By Rhoda Hanson, Caledonia, Mich.*

The officers of the National Berean Society each year choose committees to take care of certain duties that are necessary for the smooth functioning of that Society. One of these committees is known as the Senior Social Correspondence Committee. The chairman of this Committee

is given no rules by which to conduct the work, so it is up to that individual to plan a work that will meet the much-felt need of correspondence among the brethren. Who is there among us who does not at some time need a word of encouragement, a sympathetic letter, or a cheery get-well message? Here the work of the Correspondence Committee begins. Letters of welcome and encouragement are sent to the new members of the church, letters of sympathy are written to the bereaved, and cheery letters sent to the sick and shut-ins.

There is another group that we are anxious to help—our isolated members. When a member of the family moves far from the home circle, many letters containing loving messages and the bits of news concerning family activities travel back and forth. Should it not be equally as true with the church family? A member is isolated from others of the same faith. Does he not need the Christian messages of love and encouragement from others of God's family? One of the aims of the correspondence work is to draw us closer together as one great family and by so doing to bring glory and honor to our heavenly Father.

Perhaps with present world conditions as they are, we should suggest as our slogan, "Write more letters while using less gas." Let's keep those letters of Christian cheer traveling until Jesus comes!

### Rockford Takes the Lead

The Rockford, Illinois, Berean Society goes on record as the first to send a complete penny-pack to the national treasurer. Every person in the Society contributed a penny for each letter in his full name. Can any society beat their grand total of 300 letters? Remember to use your full names. Too bad we don't have a society in Russia!

The Rockford membership is as follows:

Myrtle Esta Lansbery Starbuck	Marge Virginia Mogle
Azalia Gussie Winfrey	Harold Starbuck
Herbert Whitfield Kasper	Gayle Anthony Somers
Rose May Starbuck	Mildred Martha Somers
Bess Lucille Kasper	Margaret Budrow
Mary Catherine Railton	Edith Almeda White
John Albert Railton	Jo Ann Kasper
Ruby M. Austin Railton	Evan Duane Knodle
Verna Chole Thayer	

## AMONG THE CHURCHES

### NATIONAL EVANGELIST'S REPORT

After a short series of meetings at the church in Arkansas City, Kan., the Board of Evangelism offered to the church a plan for assuming the responsibility of the pastorate of the church, to institute a full church program, and to develop the work with the final goal in mind of making it possible for the church to engage a permanent pastor. The proposition was accepted. Since then, the work of the church is being widely advertised by press and radio. Regular weekly services are now being conducted with a view to keeping them going. In order to do this, we must soon find someone to assist in the field and to carry on this program while we keep our promises to hold meetings at other points in the field.

The government has given us an allowance of mileage that will permit us to carry on our whole plan of evangelism by planning our travel. We have been grounded until now, because the certificate of war necessity was delayed in getting to us. It will probably be the first of the year, now, before we shall be able to go to Driggs and Mount Olive, Ark.

We have engaged radio time every Friday at 4:00 p.m. over WBBZ, Ponca City, Okla., 1230 kilocycles. It is twenty-five miles south of Arkansas City and covers an area of a hundred miles in which we have many small groups of believers.

We are planning to visit these isolated groups immediately and to offer regular appointments where feasible.

God's best to all of you this Christmas season!  
J. W. McLain.

### ROCKFORD, ILLINOIS

The Blessed Hope Church of God in Rockford holds regular Sunday school each Sunday, and regular church services each Sunday morning, under the leadership of Bro. Francis Burnett. Our group is small, having only sixteen resident members. However, we are able to maintain an average attendance of about twenty persons at both church and Sunday school. We try to make up in faithfulness, enthusiasm, and stewardship, what we lack in numbers.

We have been steadily working toward a building of our own, and have established a Building Fund which is growing slowly but surely. We have distributed little folders in the form of twelve-inch rulers that will hold a "foot of dimes"—\$1.70. A mile of these dimes would amount to \$8,976.00! Any help, large or small, toward the furtherance of this Fund would be greatly appreciated. If anyone would like to help us in this way, we shall be more than glad to mail him a folder. Just drop us a card at 1128 - 21st Ave., Rockford, Ill.

We are glad to have Sr. Azalia Winfrey of Bosworth, Mo., working with our church group. She is teaching in our public schools this winter.  
Ester L. Starbuck, Secy.

### LAST WEEK'S "GUESS WHO!"

Persons shown in last week's "Guess Who!" picture are among the living and active members of the Church of God, being: F. L. Austin, 1705 S. Leer St., South Bend, Ind.; F. A. Stilson, 411 E. South St., South Bend, Ind.; G. E. Marsh, 230 W. 103d St., Los Angeles, Calif.; L. T. Hanson, Leaf River, Ill.; and Miss Lottie E. Young, 1924 - 46th Ave., S.W., Seattle, Wash.

### SPECIAL CHRISTMAS OFFERING

A special Christmas offering is this year being recommended for the Building Fund of Oregon Bible College, in keeping with the present project to increase the Building Fund to \$30,000.00.

Four young men have already graduated from Oregon Bible College. All are pastors. Celaine R. Randall is pastor of one of our churches in South Bend, Ind., C. Alan McLain is pastor at Dixon, Ill.; Richard Smith is pastor at Blanchard, Mich.; and Ellsworth Routson is pastor at Fredericktown, Mo. Here are four graduates, four pastors, in four different states! They are doing good work, already having been instrumental in leading a number of souls to Christ.

If the Lord will continue to bless us, there will be other graduates going out from Oregon Bible College, annually, to take their places in the Lord's work. Present facilities, however, are inadequate for best accomplishments. The present School of fourteen students is limited in its class work to one small room. The General Conference last in session authorized the Board of Religious Education to appeal to our brethren for funds with which to build a suitable college. We are asking for \$30,000.00. Will you co-operate in this forward-moving step, with this investment in our own youth who wish special training in the Lord's work? Let your answer be, please, a special Christmas offering for the College Building Fund. (For your convenience, use the coupon on page 15.)

The Board of Religious Education,  
Sydney E. Magaw, Chairman.

### GLEANINGS FROM THE FIELD

The second semester of Oregon Bible College will start February 2, 1943. Incoming students will do well immediately to report to Mr. Vivian Kirkpatrick, Registrar, Oregon Bible College, Oregon, Ill.

Bro. Delbert Jones, a senior of Upper Iowa University, recently preached for the Brush Creek Church of God near Dayton, Ohio.

"We are very sorry to learn of the death of Bro. J. H. Anderson of Frankfort, Ind.; we will very much miss him in South Carolina."  
—A Weldon McCoy, Piedmont, S. C.

Matron Edna Brewer and several of the students of Oregon Bible College are planning trips home for the Christmas vacation. Merry Christmas, and merry return.

As we go to press, we are grieved to hear of the sudden death of Bro. Lewis D. Romine, former caretaker at Golden Rule Home, Oregon, Ill., but recently living at 609 Lincoln Way E., La Porte, Ind., where also a word from friends may be addressed to Sr. Romine. Bro. L. E. Conner was called for the funeral, Monday, December 14.

### ILLINOIS TREASURER'S REPORT

December 1, 1942

Balance on hand, November 1, 1942	\$122.71
Income	148.00
	<hr/>
	\$270.71

Expenditures:		
Aid to churches	\$46.67	
Advertising and printing	40.01	86.68
	<hr/>	<hr/>

Balance on hand, December 1, 1942	\$184.03
Of the above income, \$52.00 was received on the Fall Dollar Day.	

The various funds stand as follows:

Aid to churches	\$45.93
Radio and evangelism	\$99.62
Traveling expense	\$14.10
Advertising and printing (deficit)	\$25.85
Postage and miscellaneous (deficit)	\$ 1.77

"The Illinois Evangelist" on the back cover page of this issue tells more about the Illinois work.  
Elizabeth Ford, Treasurer.

### ELDORADO, ILLINOIS

The work at Eldorado continues to look forward in a constantly progressive spirit. In an effort to make better provision for the needs of our Sunday school, and urged by the necessity of better heating facilities, the brethren have pooled their energy and financial help, and raised the church four feet, that with willed excavation, good basement facilities have been provided under the entire church. Some of the floor awaits to be put in, and an inside stairs provided before it will be available for Sunday school use. Inasmuch as we plan to have these improvements paid by the time the furnace installations are completed, we are looking forward to its completion in the near future.

Some time ago the Berean society blessed us with the gift of new hymn books. The day before Thanksgiving, they again surprised us with the gift of two new upholstered chairs for the pulpit. This gift is greatly appreciated, as it adds much to the appearance and the needs of the church. Rumor has it that new choir curtains and certain other little details will soon be in place, from the same source.

The Eldorado group is availing themselves of the chance to invite all their friends and relatives to listen to our radio broadcasts. The reports from these efforts are very encouraging. Many people who have never attended our services are now "listening in" and have commented very favorably upon them. Only the future will, of course, determine the ultimate good that can be done in this way.

In appreciation for the blessings that God has brought us, many of our group assembled at the church on Thanksgiving night, where many rose to voice their audible thanks for our many blessings. After the period of thanks, all knelt in a period of prayer in which the Lord's help for those who are leaving us for service, as well as those who are left behind, was asked. After the period of prayer, special Communion was offered. All left, feeling that their gratitude to God had been expressed, that His help, and the fellowship that was enjoyed, would go with them in the trying days ahead. We express our thanks to all whose friendship, interest, and efforts have brought us these many advances.

James M. Watkins, Pastor.

**OREGON, ILLINOIS**

The Oregon Sunday school will present a Christmast program on Monday evening, December 21. On the following evening, the East Oregon Sunday School will present its program in the Oregon church.

Tuesday night, December 8, the young people enjoyed a sleigh-ride party in the Hiram Schier neighborhood. Sr. Grace Schier was hostess.

Sr. Edith White, a member of the local church, is now an employee of the National Bible Institution, helping her pastor in his editorial capacities.

Bros. L. E. Conner, Ben Carpenter, and Robert Hardesty have recently supplied in pulpit duties for the Oregon brethren.

A post-nuptial party was given for the two former Carr girls and their husbands (Mr. and Mrs. Oltmann and Mr. and Mrs. Dirksen), December 11, at the home of Bro. and Sr. Frederick Claussen.

The Oregon church will miss the presence of the students of Oregon Bible College while they are enjoying their Christmas vacations, and look forward to their return.

Sydney E. Magaw, Pastor.

**HERALD RECEIPTS**

Ruth Miller; A. C. Boyer; Carl R. Davenport; Carl E. Johnson; Jessie Groves; Mrs. Charles Baird; Mary E. Good (for others); Mrs. Jesse Zechiel and Ferris Zechiel (for others); A. Weldon McCoy; John Garard; Alvin Telschow; Forest Carpenter; William Ruhn; J. M. Boyer; Lucy B. Groat (self & others); Mrs. Cora G. Pace; Floyd Nedrow; J. H. Williams (for another); Emma Railsback (for another); Mrs. F. Zbinder; Leila Whitehead (for another); Mrs. Clara Hunt; Evangelism (for others); Mrs. Lorrin Gainey (for others); Mrs. Lee Daily (for another); Mrs. M. Feters; Mrs. J. C. Lindsey, Sr.; A. Weldon McCoy (for another); Amanda Hazard; Mrs. S. M. Simons; Mrs. J. M. Baker (for another); Ida Eastman (for others); Mrs. H. M. McInturff; Arnold Johns.

**MINISTERS' FUND**

Ripley, Ill., S. S.	\$ 22.04
Mrs. Lorrin Gainey	5.00
Lanesville, Va., Church	2.00
<b>Total</b>	<b>\$1,589.10</b>

**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.



**JOHN HENRY ANDERSON**

An 11:00 p.m. telephone call on the night of Friday, December 4, 1942, proved to be sad- dening, indeed. It announced that the death of Elder John Henry Anderson of Frankfort, Ind., had occurred that evening at 9:20.

Born near Hendersonville, N. C., July 20, 1875, to Elder Enoch and Sarah Anderson, he early became a working disciple of his Lord. Even in pre-teen age, the deceased became a proclaimer and defender of the teachings of Christ. At the age of eighteen years, he entered the ministry in his native State. There he continued that service until called to the Brush Creek, Ohio, church in 1912.

After serving the Brush Creek Church for four years, Bro. Anderson was called to the Shenandoah Valley churches in Virginia. There, from 1916 to 1922, he labored with the Maurertown, Dry Run, and Browntown churches. In 1922, he was engaged by the Indiana Conference and located near Michigantown, Ind. From there, as headquarters, and under varying annual schedules, he served as evangelist-pastor for a number of churches, including those of Hillisburg, Hedrick, Rensselaer, Roll, Kokomo, Burr Oak, Antioch, North Salem, Plymouth, and South Bend.

The deceased married Lula Wall, October 5, 1902. To them were born seven children: Mellie and Paran, both of South Bend; Vadie, now Mrs. George Bigger of Goodland; Maggie, now Mrs. Orville Clark of Frankfort; Lonnie of Michigan City; Harold of South Bend; and Pearl, now Mrs. Harry Otterman of Frankfort; all of whom, with their respective families, united in rendering aid throughout their father's sickness, and all of whom were present at the obsequies on Sunday, December 6. Six grandchildren also survive him.

Sr. Anderson's death occurred in June, 1921,

leaving Bro. Anderson with a youthful family of seven children. He later married Lula Chandler of Piedmont, S. C. To them was born one daughter, Lois Janis, who lived only three months. Her mother had died following Lois' birth.

Through the years of increasingly failing health, due to a persistent diabetic condition, Bro. Anderson continued in the ministry until about three months ago. His last pulpit service was rendered in Blush, Mo., on Sunday, August 30, last. Early in September he became bedfast, first in his own home, then at the hospital, where he soon had gained the reputation of being the patient receiving the greatest amount of mail. Becoming convalescent, he was moved to the home of his daughter and family, Mr. and Mrs. Orville Clark. A week prior to his death, he was able to take a short ride. Then, following a definite relapse, he finally entered a coma, which ended in death.

Throughout life, Bro. Anderson was a loyal defender for the cause of gospel truth, always, according to his best comprehension, endeavoring to heed and do his Master's every wish.

The Church of God of the Abrahamic Faith has been greatly blessed of God through the ministration of Elder John Henry Anderson.

To await the soon return of Him who is the resurrection and the life, interment was made in the Bunnell Cemetery of Frankfort, Ind.

"Though we sleep, 'tis not forever,  
There will be a glorious dawn;  
We shall meet to part, no, never,  
On the resurrection morn."

F. L. Austin.

**NATIONAL BIBLE INSTITUTION**

Wayne & Georgia Thompson	\$ 2.00
Mr. & Mrs. Paul C. Johnson	6.00
Oregon, Ill., Church of God	19.48
A Friend	5.00
A. C. Boyer	3.00
Hattie M. Poland	5.00
Mr. & Mrs. Vernon Carpenter	2.00
A Sister	10.00
Mr. & Mrs. Charles Netts	5.00
Emma Railsback	4.00
Leila Whitehead	10.00

**EVANGELISM**

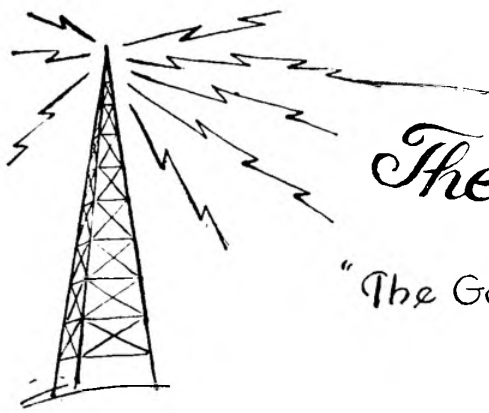
Ripley, Ill., S. S.	\$19.46
Mrs. James Buchanan	5.00
A Friend	3.79
John Garard	10.00
A Sister	5.00
Clarence Bunch	2.00
Nancy B. Robison	5.00
Ladies' Bible Class, Omaha, Nebr.	3.00

**CHRISTMAS OFFERING FOR COLLEGE BUILDING FUND**

In appreciation of Oregon Bible College and its work of preparing young men and young women for more fruitful Christian life and service, and praying the day will soon come when our youth in training may have a suitable building, I herewith enclose \$-----, as my Christmas offering to be used for the *Building Fund*.

Signed -----

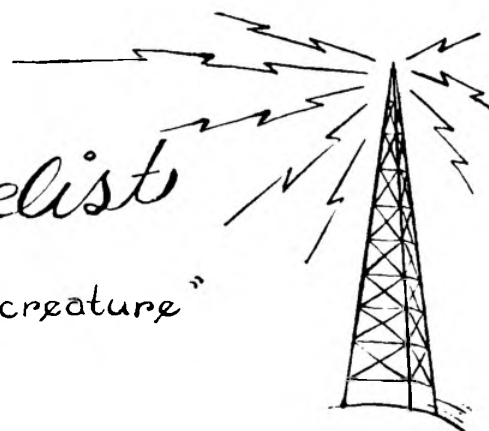
Address :-----



# The Illinois Evangelist

"The Gospel to...  ...every creature"

James M. Watkins, Editor



## Bread Upon the Waters—Editorial

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

It has always seemed to us that there is something of the idealist and the visionary in these words of Solomon. As such, they have always had a very special appeal. Whatever they may mean to each of us as individuals, they are the words of an individual gifted with the vision of long-range objectives.

These words reflect the devotion of an idealist to a cause, a willingness to forego immediate results for greater objectives, a determination to continue efforts in spite of indications until they can be judged by long-term logic. To our way of thinking, this is sound reasoning.

Every advance that has ever been made, regardless of the field of endeavor, was first conceived in a visionary mind and then carried to its completion, not upon immediate results, which many times were disheartening, but by a sincere devotion to cause. It was not the constant satisfying results that gave us the electric light bulb, for time after time Edison found himself confronted with complete failure. Lost in the vision of his objective, he carried on until he found the bread he had cast forth.

The Illinois State Conference is blessed with visionary leadership—the type of leadership

that does not pause at the end of each day to reckon the evidence of advance. Neither have they, in the absence of concrete evidence, abandoned their objective. It is the type of leadership that has always engendered success—a success based upon long-term objectives that recognizes that it requires "many days," not mere hours or minutes, before we again find much of the bread cast forth.

The visionary objective is clear-cut and defined; a full-time, resident pastor for every church in the State; a radio network that will put the gospel message at the literal fingertips of every man, woman, and child in the State; and a full-time man devoted to the creation of new churches, plus, of course, the present policies of evangelism, grant-of-aid, and so forth, in their development.

This is the bread, much bread, that is being cast upon the water. If continued consistently with the vision of a long-range objective, we have the Scriptural promise that "after many days" we shall find it. Every once in a while we find in strange places some of the bread cast forth in years gone by. What we find in the future will depend entirely on the extent to which "bread" is cast forth at the present. It will require an uninterrupted casting forth if the "finding" which has already begun, is to continue uninterrupted.

## They Built the Lord's House

The increased building efforts in the State are very heartening. At the present time, Macomb has completed a basement church and now has it in use for services. After being kicked about from pillar to post in the matter of a place to meet, it is difficult to estimate the value to be derived from this item in this locality.

Rockford is developing a building fund, and wishes to build as soon as possible. A good meeting place behind a progressive group like this will be a great advance in this locality.

At our last report, materials have been delivered to the site of the East Oregon location. Considering what has been accomplished in that neighborhood under the adversities encountered, we predict that here will be a most promising field once a building has been provided. Over all obstacles, this new work has grown from nil to an enrollment at our last report of about ninety students for the Sunday school, with an average attendance of about fifty.

At Eldorado, the building has been raised, a basement room under the entire church has been provided for enlarged Sunday school facilities, a new heating system is being arranged, and other improvements are being made.

Building the house of the Lord is a sure sign of growing pains. When nearly fifty per cent of our localities in the State are in pain, that is something to write about.

## Conference Provisions

\* \* \* By Frank Laning, Chairman

While it may seem a little early to begin much definite planning for our 1943 Conference, it is not too early to begin to think of the many things necessary for the success of the Conference. Various churches and individuals gave very liberally last year in helping us to provide in a better way for the table needs of our Conference. Our success last year has shown the spirit of giving that our people have when the need is recognized.

With many things becoming hard to purchase at the present time, and the possibility of it becoming more difficult by Conference time, our donations will be even more helpful than they have been before.

There is no need to enumerate the various articles that can be used. Anything that will help to supply the table will be useful. In the case of fruit, if anyone desires to can for us without sugar it will be very acceptable, as we can sweeten it when used.

Some churches have already prepared some canned goods. Any other help from church groups or individuals will be greatly appreciated, thus helping to provide for our Conference temporal needs and adding to our spiritual blessings.

### REMEMBER OUR TREASURER!

Miss Elizabeth Ford, 123 West First Street, Dixon, is our State treasurer. It is her duty to pay the bills of the Illinois State Conference. You and I, members of the Church of God in Illinois, are the ones whose duty it is to furnish her with the cash to pay those bills. The largest item of expense is the aid given to churches which are not yet able to furnish themselves with the leadership needed to make their work move forward satisfactorily. The next item is evangelism and radio. Then there are: traveling expenses, advertising and printing, and postage. If the work is carried out as planned, the monthly income must be \$188.00. Remember our treasurer!

## The Unity of the Faith

There is no better sign that there is indeed an interest in our brother's welfare, than that which has recently come to us from Ripley, where, upon Thanksgiving Day, a special offering was taken for the building work at Macomb. This offering, we are told, amounted to \$60.51—yet it is mentioned in terms of benefit to Ripley.

The advances at Ripley, in themselves, are nothing to be overlooked. The recent employment of a full-time pastor, the provision of a parsonage, and many other advancements are in themselves great steps ahead. Now the reaching with a helping hand to another work indicates a new spiritual high. It is another example of what full-time work can mean. Less than two years ago, Ripley was the first in the State to take this step. Since then, two more have entered this group of full-time pastors.

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, DECEMBER 22, 1942

NUMBER 12

## Success Through Loyal Devotion

*By Otto E. Dick*



Otto E. Dick

SOME TIME ago one of our zealous members, then a student of our school, made a substantial contribution, creating a college building fund. Later, equally zealous members added to this amount. This, in effect, obligated us to respond to their leadership and inspiration by recognizing the existence of such a building fund and to begin an active campaign to increase this fund to an amount large enough to begin construction. As you know, your Board of Religious Education has set the goal at thirty thousand dollars. In the opinion of the Board, this amount is necessary before a suitable building can be started.

Before an adequate building fund can be raised, you must be convinced that we need a Bible college; that our school housing facilities are inadequate; and that now is the time to concentrate upon raising a building fund. Your loyal support of our School and the success of the School as measured by the product justifies our making definite plans for growth.

Contributing to the Lord's work is always timely and profitable, but it would seem especially convenient and advisable to do so now. Restricted individual spending with higher incomes should make it possible for us to make a liberal contribution to a building fund, with little personal sacrifice. Furthermore, if history repeats itself, a dollar invested now will purchase more during post-war years than it will now.

There is still a more important reason why we should invest freely now in a plan for training religious leaders. We are now engaged in a death struggle that will leave the world bitter and weak. An environment which encourages hate and destruction is testing the moral stability and faith of all people. Thus we need to make a special effort now to teach the Word of love and salvation. After the war, we may expect lower moral standards; therefore our obligation to provide for a program of organized religious education becomes increasingly great. We owe it to our youth to provide adequately for their spiritual growth, and the best way to do this is to train *(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

## Please Meet C. Alan McLain

Please meet Brother C. Alan McLain of 523 North Ottawa Street, Dixon, Illinois. Alan is a graduate of Oregon Bible College, pastor of the Dixon Church of God, he is the "zealous member" mentioned on the front page of this HERALD, and the one who started Oregon Bible College *Building Fund*. To complete this introduction, we refer readers to the article on the next page, written by Brother McLain and bearing his picture.

## McLain's Faith — April 4, 1941

Well do we recall April 4, 1941, the day Brother McLain came into our office, asking if we had a building fund for the Bible Training School. We replied in the negative, but, seeing sincerity in his eyes, further replied: "We can start a building fund today"—and he promptly laid on the altar of sacrifice the sum of one hundred dollars for that purpose. He saw the need; he did his part toward meeting that need.

## Others See the Need and Co-operate

Shortly after Brother McLain started the Building Fund, other loyal members of the Church of God saw the need and made contributions. Notably, on April 29, 1941, Brother and Sister E. C. Railsback of Los Angeles, California, generously gave one thousand dollars. (Consider what a thrill was ours in finding that thousand-dollar check in the morning mail!)

Decision was made at the last General Conference in session at Oregon, Illinois, immediately to develop the Building Fund for Oregon Bible College, that actual construction might be started as soon as war restrictions are withdrawn. We are glad to report that \$3,940.48 has been contributed. Though operating expenses of the School are well over three hundred dollars monthly, not one penny contributed to the Building Fund has been used for operating expenses. All money received for the Building Fund is faithfully kept for that specific purpose. \$3,940.48 is only a good start, however. The Board of Religious Education (three members of which are also members of the General Conference Executive Board) is

asking for \$30,000.00 for the Building Fund. Though that figure may seem somewhat high to some of our members, we believe it is the part of wisdom to raise that much money, if possible, rather than to incur a heavy debt at time of construction. We have no indebtedness, and for the best interest of the School we should incur no indebtedness. Instead, by following Jesus' counsel, we shall well count the cost before starting to build and save now toward that end.

Is there not at least one member in the whole Church of God who will sacrifice \$5,000.00 to this worthy cause? Are there not at least two zealous members in the Church of God who will boost this project \$2,500.00, each? Surely there are three or four persons who will want to contribute as generously as did Brother and Sister Railsback. This is not a call to boastfully or proudly give, or to give beyond what the Lord might rightfully expect, but the Church of God has too long "hypocrited" five-and-dime religion for the real. God, graciously, has let us stand still. Let's move forward; let's move forward *now*. God has been ready a long, long time!

## New Year's Meditation

*"Boast not thyself of to morrow; for thou knowest not what a day may bring forth"* (Prov. 27:1). The clock on the mantel may stop, but Time in its cycles knows no end. The old year is linked by an infinitesimal to the New Year. Measured by days, opportunities, and all outward appearances, the old year and the New Year are inseparable twins, yet in one respect they are vastly different: *one is alive, the other is dead!*

Despise the thought would I, but my corpse is constantly near. Like my shadow, he is sometimes very near when I am thinking of him least. How close he is may be better seen by asking if ever he was far away.

"To us the glad New Year was born

Just as the old year died;

Reminding us that life and death

Walk ever side by side."—*Dodson*.

"Lord, make me to know . . . how frail I am" (Psalm 39:4), and "teach us," Lord, "to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).



# Our Christian Responsibilities

By C. Alan McLain

ONE sometimes comes to realize his responsibilities by woodshed experiences. How often we recall the sad experiences that came to us in childhood for having neglected responsibility to our parents! Perhaps it was because we loitered along the way, instead of going directly home from school to split wood and carry in enough for the night (as was impressed upon us in the morning before leaving for school); or we played ball instead of getting the cows and helping with the milking; or we spent the grocery money for candy instead of the groceries. Thus at times we were severely punished, and brought to a sense of duty to our parents. One of the Ten Commandments learned in Sunday school comes clearly to mind: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). Most of us must learn our duties the "hard way," though some learn by the experiences of others.

The Christian's responsibility is, first of all, to God; then to others; and to self last. Too many Christians do not know their duties to God or to their fellow men, and many who do know, neglect their responsibilities. Do not be like Jonah. Jonah refused to obey the voice of the Lord. He tried to side-step his responsibility of preaching to Nineveh by going to Joppa and taking a ship for Tarshish. A storm arose. Jonah was cast into the sea, and swallowed by a great fish. Jonah prayed; God heard; and Jonah was cast out of the fish's belly upon dry land. After this bitter experience, he came to his senses, went to Nineveh, and preached.

When we as Christians do not do our duty, God's work suffers. Millions have not heard the story of Jesus and His saving power. Is it not because we have "laid down on the job"? The Lord has no hands but our hands; He has no feet but our feet; He has no eyes but our eyes; He has no tongue but our tongue—to do His work today. Without us, the work will fail. There has always been a faithful few to do the Lord's will.

We are watchmen warning the people of the coming Day of the Lord and the coming judgment. If we do not warn the people of their wicked ways, and they perish in them, their blood will be required at our hands. If the watchman warns the people, he has delivered his soul. (Ezek. 3:17-19.) To shun our duty is to bring judgment upon us. As we grow, the greater becomes our responsi-

bilities. Much will be required from him who has much. He who has little ability will be responsible for little. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). The sins of omission are greater than the sins of commission.

We are failing to accomplish the work Christ set before us. Why are we failing? Is it not because we have been so entangled with the affairs of this life? "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" (Heb. 12:1). He who loves this world is not a friend of God. We must forsake our ungodly ways and turn unto the Lord. Bitter experiences teach us our duty to God and to our fellow men.



C. Alan McLain

The story Jesus told about the man who, journeying from Jerusalem to Jericho, fell among thieves, was stripped of his raiment, wounded, and left half dead, shows how neglectful were the spiritual leaders of that day. The unfortunate man was shown no compassion by either the priest or the Levite who "passed by on the other side," having only looked upon him. (Luke 10:25-37.) They had responsibility, yet they shunned it when opportunity came. Too many Christians are like those men. We should not try to side-step our responsibilities, for we shall answer for it. We say, "Let the Joneses do it, for they have always done it." How easy it is to make excuses and pass the work to someone else! Everyone shall be rewarded "according as his work shall be" (Rev. 22:12). Shall we not help the man by the wayside, as did the Good Samaritan?

Too many officers of the church are irresponsible and irreligious. They prefer to spend the Sunday fishing, than in church. One's duty as a follower of Christ is to turn as many as possible unto Him through His Word, that they may forsake their ungodly ways and seek the righteousness of God. "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33).

We realize that the world will get more sinful in the last days, but that does not excuse us for neglecting our responsibilities. We should work all the harder to bring souls to Jesus, knowing the days are few before the Lord shall come. Great will be the reward of those who faithfully perform their duties. This is no time to idle our time away with the trivial things of life. True value should be placed upon

(Please turn to page 11)

## “God So Loved the World”

By R. H. Judd

PROBABLY no verse in the Bible has been so much quoted as John 3:16. So generally regarded as the best expression of the gospel contained in a single verse, it has been the favorite selection of every class of evangelism. The preacher delights in it because of its simply expressed, but wonderful appeal to the hearts of all humanity: and in its printed form, whether embellished in artistic lettering on the walls of some stately cathedral, or proclaimed in bold type on the billboards of a much-traveled highway, it never fails to give a message to the man or woman who stays to read it during the act of passing by.

In the recollections of most of us, the word “whosoever” has been given the place of honor as the central theme of the message; and the information that “*whosoever means YOU*” advanced so often that the average listener becomes oblivious to the fact that others may be included. Without in any degree desiring to lessen the personal appeal that the verse undoubtedly has, we wish to draw attention to several facts that have failed to receive the proportionate recognition which is their due, when a comparative analysis of the language used is fairly considered.

First, it should be noticed, though it rarely is, that John 3:16 does not stand by itself. As will be seen from the arrangement of the Authorized Version, it is not even a complete paragraph apart from verse 17. The significance of this will be increasingly realized as we endeavor to find the phases of emphasis imparted by Inspiration in the selection of the language used. Taking the paragraph as indicated in the Authorized Version where it embraces only verses 16 and 17, we are startled by the fact that distinct application of the message to the individual occurs only once, and is expressed by the word “whosoever.” In contrast to that, we find mention of the word “world” four times. The Greek word in each of these instances is the same, but careful comparison will reveal that it is used in two distinct senses. Can anyone, however, question the fact that “*God so loved the world*”—the material world which He had made? If it is possible to conceive of God as boasting of the creation of this world of ours, it is surely recorded in language which approaches that description in Psalm 24:1; Isaiah 42:5; 45:12, 18; Jeremiah 27:5, and many other passages. That there was a beginning to this world (see the remarkable expression in the margin of Psalm 90:2, R.V.), creation is itself the declaration; and that there was a definite purpose in view is clearly affirmed in Isaiah 45:18, where it is stated, “He (God) formed it to

be inhabited.” Marvelous as this world must have been in its pristine glory with all the varied magnificent beauty of the vegetable kingdom, the different but equal splendor of the inorganic, and the manifest joy of living exulting from the animal kingdom—which in many of its aspects could not have failed to draw forth love—there still was lacking that wonderful sense of reciprocal “touch” between the Creator and His creation. In the very nature of things, therefore, it was impossible that creation should find its completeness apart from the creation of man who was made in the image (form) and likeness (habit or character, see margin Phil. 2:7) of God.

Carrying in our minds the foregoing thoughts, we find that the word “world” cannot but have, as indeed it has in these verses and elsewhere in Scripture, a twofold meaning, for the “world” of men could not exist apart from the world itself which was first “created” and “formed” for him. Space forbids considering the wealth of information contained by the usage Scripture has made of the two words “created” and “formed.” Could we do so, it would give us deeper insight into the soul-stirring statement that “*God so (greatly—see Weymouth) loved the world.*” Unquestionably, it was both to the material world, and to the world of men, that God “sent” and “gave” His Son, “that whosoever believeth on him should not *perish*, but have *eternal life*” (R.V.).

The reader may, perhaps, wonder why we drew attention to the comparative frequency of the word “world” with the word “whosoever.” To us, the thought is here clearly suggested that, irrespective of the actions of any particular individual, it is God’s purpose to redeem the world, including the world of men. The assurance of this is echoed in the words of our Lord, “Thy will be done in earth, as it is in heaven.” To illustrate our thought, let us go back to an earlier event in Bible history. It was the purpose of Jehovah to take all Israel into the Promised Land, and every one of the spies, had he so chosen, could have entered. On the other hand, had they all refused, each and all would have *perished* in the wilderness, and God would have given to others the privilege of possessing that which they had so wantonly cast away. Viewed in that light, it is obviously true that “whosoever means *you*,” but it is equally and seriously true that it may mean someone else.

Turning back to the beginning of our text, we find that the little word “for” opens up the whole panorama that follows. To many of us, the (*Please turn to page 10*)

# Be With Jesus!

By Lyle Rankin

WHILE talking with one some time ago, we discussed the future abode of the righteous. Later, we stated we were running a race. The answer came back, "What are you racing for? You aren't going anywhere."

## *The Earth, Home of the Saints*

How few there are who realize the truth concerning the future abode of the righteous. Though some do not see any reason for believing they will ride the clouds, playing harps, they are reluctant to believe the truth Jesus set forth in the text: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

The earth was made for God's pleasure, yet in all its history since Adam and Eve were driven from the Garden of Eden, very little pleasure for God has proceeded from it by the people on it. God found it necessary to destroy all except eight persons in Noah's day because of wickedness, and since that time found it necessary to destroy many cities and people. We are now living in a time when wickedness is not only great, but exceedingly so. Jesus likened these times to those days in which God's Spirit strove with mankind before the Flood, when the earth was corrupt and filled with violence.

When Jesus returns, God will do wonderful things in the earth. Hear the saying revealed in Revelation 11:18: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy (marg., 'corrupt') the earth."

When the Israelites disobeyed God, He likened them to "a smoke in my nose" (Isa. 65:5). To what would God liken the wicked of today? In corrupting the earth, the following may be seen in our time: "spiritual wickedness in high places" (Eph. 6:12); "crooked and perverse nations" (Phil. 2:15); wasting of crops, foodstuffs, and animals (Zeph. 1:15); destruction of people and property; and the earthly legal practice of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like"—though forbidden of God. (Gal. 5:19-21.)

What a grand place this will be when the works of the Devil will no longer be practiced! Said John: "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8) — yes, Christ

will destroy both the Devil and his works. (Heb. 2:14).

The earth then will be purified, and in its completeness give glory to Him who created it for His pleasure. "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Psalm 37:9). More, when the wicked are cut off, they "shall not be," neither will they have any "place." (Psalm 37:10.)

## *Accept the Simple Truth*

Are not these truths plain enough that the children of men should be able to know the future abode of the righteous? Many who believe they are going to heaven to spend eternity also believe they will be with Jesus all of that time. Jesus indeed is in heaven at the right hand of His Father, but how, when, and where shall we come to be with Him? Jesus' answer follows: "If I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). These are the words of Jesus indicating His return to the earth to receive His faithful followers. Paul, by inspiration, informed the Thessalonian brethren they would get to be with Jesus by a resurrection of the sleeping (dead) in Christ and a catching up of the living faithful with them to meet the Lord in the air. (1 Thess. 4:13-18.) At that time, they will be hid during the indignation of the Lord. When that is accomplished, they will reign with Jesus on the earth. (Isa. 26:19-21; Rev. 5:9, 10.) Paul further stated that the catching up of the faithful would be at the "last trump" (1 Cor. 15:52), when Jesus descends (1 Thess. 4:16), when, also, according to Peter, Jesus is sent of God (Acts 3:20).

Now, if Jesus is coming back to be on earth, why should anyone want to be in the place He leaves? It is also indicated in the Scriptures that God Himself will come to this earth in due course of time to dwell among men. What a grand time in which there will be no death, sorrow, crying, or pain! (Rev. 21:4.)

"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). This race is not a race to get to heaven, but a race to overcome the world and sit with Jesus in His promised throne on the earth. (1 John 5:5.)

# The Genealogy of Christ

By Linford Moore, Jr.

WHY should we trace ancestry? Is the study of genealogies a worthless subject? We know that Paul warned Timothy in 1 Timothy 1:4 to beware of "endless genealogies, which minister questions, rather than godly edifying." Also in Titus 3:9, we are told to "avoid foolish questions and genealogies." Nevertheless, Paul was not speaking of the genealogy of Christ. This is not a foolish question.

No nation was more careful to frame and preserve its genealogical tables than Israel. The Israelites' sacred writings contained genealogies which extended through a period of more than three thousand five hundred years, from the creation of Adam to the captivity of Judah. God willed that the Israelites keep an accurate list of their ancestry. That they should do this was especially required from the moment the voice of prophecy declared that the promised Messiah would be of the seed of Abraham, of the posterity of Isaac, of the sons of Jacob, of the tribe of Judah, and of the family of David.

Since the period of the Jews' destruction as a nation by the Romans, all their tables of descent seem to be lost, and they are now utterly unable to trace the pedigree of any one Israelite who might lay claim to be their promised and still expected Messiah. Hence, Christians assert, with a force that no reasonable and candid Jew can resist, that "Christ must have come."

As Christians, we should be concerned about, and acquainted with, the genealogy of our Lord Jesus Christ. The prophets announced Him as the seed of Abraham, and the son of David. The angels declared that to Him should be given the throne of His father David, that He might reign over the house of Jacob forever. His descent from David and Abraham being an essential part of His Messiahship, it was right that His genealogy should be given as a part of the gospel truth.

## *Have the Accounts Always Been Disputed?*

The accounts of the generation of Christ are recorded in two places: first, in Matthew 1:1-17 we have His direct descent; and second, in Luke 3:23-38 we have the reverse order. The two accounts differ noticeably. Many reasons have been advanced in explanation of this apparent discrepancy. It is a question which has caused much controversy, great difference of opinion, and acute discussion.

We do not find that there was any objection made to these genealogies, either by Jew or Gentile, during the first century. Had any difficulty on this head existed, we

may reasonably suppose that the Jews, of all others, would have been only too ready to reject and expose it. In many instances throughout the Bible the proud Pharisees tried to catch Jesus with puzzling questions, but He always had an answer. Certainly, had there been any true discrepancy in the record of Christ's genealogy, they would have questioned Him about it. However, we have no record of any such instance. We may, therefore, fairly conclude that, whatever difficulty meets us now in harmonizing our Lord's pedigree as given by the two evangelists, it could have no place in the first age of the Christian church. In subsequent ages, however, objections were, and still are, made to the genealogies of Matthew and Luke.

## *Differences Between the Two Accounts*

There are many ways in which the two records of Matthew and Luke differ. We have not the space to consider all of them, but we shall look at a few and their explanations.

Matthew began with Abraham and traced forward to Christ. Luke began with Christ and recorded in reverse order back to Adam, the created son of God.

The genealogy of an ideal man begins with his father and goes backward as far as may be. Luke was a doctor and was interested in the natural, human side of life. He therefore traced the lineage of Christ through the natural seed. In this was Christ proved to be "the seed of the woman" (Gen. 3:15).

The genealogy of a king begins at the source of his dynasty and ends with himself. Matthew was a publican, or a tax collector, and was well acquainted with the law. He was the natural one to present the lineage of Christ through the regal line of Solomon. This he did. He began with Abraham, with whom also, the promises began.

The greatest controversy arises because Matthew records "Jacob," while Luke records "Heli," as the father of Joseph; and, though the same man had often more than one name, we ought not to resort to that supposition in such a case as this, without necessity.

Because of this difference, there is a modern tendency to make no attempt to reconcile the two, but simply to accept them as two different accounts of Joseph's lineage, which the evangelists found and incorporated into their two narratives.

One of the oldest theories in regard to Joseph's two fathers is this: Joseph's grandfathers, Matthan and Matthat, had married successively (*Please turn to page 11*)

## WORK WITH FAITH

By H. T. Cooper

*"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).*

**F**AITHFUL Christians should put forth more zeal and be more sincere in Christian work today than ever before, for we are facing one of the darkest pictures the world has ever known, or history has ever recorded. It looks like night has almost come, and our gospel work of this age will soon be finished.

James, an apostle of Jesus Christ, said, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (2:17, 18).

Dear brothers and sisters, are we showing our faith by our works? Zacchaeus, the publican, showed his faith by his works. Being short in stature, he climbed a sycamore tree to see the Lord pass. When Jesus saw him, He said, "Zacchaeus, make haste, and come down; for to day I must abide at thy house" (Luke 19:5). Zacchaeus came down, acknowledged Christ, and said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (v. 8). There is always something for us to do when we wish the Lord to open the windows of heaven and shower His blessings upon us—blessings such as we need. Matthew 6:33 is an admonition that reaches to you and me: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "These things" here mentioned are the carnal, temporal blessings of this life. The "kingdom of God" refers to the future reign of Christ and spiritual blessings which will be granted at Christ's return.

If we who believe in Christ would put our attention, our money, our work, in the church as we do in houses, land, automobiles, and other temporal things of this life, we would be blessed a hundredfold now and given eternal life in the world to come. Paul said in 2 Corinthians 9:6: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." In verse 7, Paul said, "God loveth a cheerful giver." Let us all sow more bountifully and give more cheerfully, and by doing so, receive from God's hand more bountiful blessings. By more faithfully serving, we can more hopefully look forward to "that blessed hope" of life eternal when Jesus comes to reward His servants. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Are we working much?

Are we as members of the Church of God putting our church and spiritual work first? (Please turn to page 10)

## A GOOD WORKMAN

By Zelda Cooper

*"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).*

**I**N TIMES like these, everyone is thinking of the war situation. Defense plants of different types are located all over the world. Men are being trained to work in these places. Special schools have been established to train these men to be skilled workers. Every man has a special work to do. All these people work in harmony. If one fails to do his part, confusion results—sometimes stopping production. The workmen must be there regularly, and at the correct time. They must be dependable.

This is important work. It saves lives. The lives of all the people in the United States are in danger. We who are Christians, however, have something far more important than this for which to work.

God's work should be put first. We should strive for perfection in our church. Every member has his work to do. If he fails, it holds the church back. Some people say they have no talents, they cannot do anything. It does not require special talent to be friendly and kind to everyone. Would it not be helpful in our church services if the church always had flowers? Do you always visit the sick? There are things for each individual to do. We sometimes sing a wonderful song, "Help Me Find My Place"—a song which has great meaning. In the big defense plants, production cannot wait for someone else to do a certain person's work. All workmen also learn to work together. We have trouble in our churches today—lack of co-operation or lack of harmony. Harmony is necessary in the church, if it wants to progress.

Another song we sing is, "Give of Your Best to the Master." Do we, as Christians, give our best? What is the best? It is not what is left of everything. We should not wait until we grow old to serve God. We should give Him the first-fruits—not the time we have to spare—not the money which is left after the bills are paid. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

To be a good workman, training is necessary. In seeking employment, training or experience is required. Training should begin in childhood. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). The teacher, too, should be prepared before he teaches.

A good workman does not make excuses for being absent or tardy. Success is not achieved by poor attendance or tardiness. Some say, "It won't be noticed if I stay at home." If the minister or the pianist is absent, everyone in the church notices. (Please turn to page 11)

# The Desires of Nations Shall Come

By G. E. Marsh

FROM the temple of the Holy Bible, and from nature's sacred sanctuary, God speaks of the Great Salvation—for the salvation He has planned for the world and its inhabitants has to do with the divine and with the human, the eternal and the temporal, the spiritual and the material. His mighty far-reaching purposes are revealed in all that God has said, in all that He has done, since sin with its terrible consequences entered into the world. Not only do "the heavens declare the glory of God; and the firmament (show) his handiwork" for the instruction of men, but "whatever is to be known of God is made plain to them; God Himself has made it plain—for ever since the world was created, his invisible nature, his everlasting power and divine being, have been quite perceptible in what he has made." Such is Dr. James Moffatt's rendering of Paul's assertion concerning the matter in Romans 1:19, 20.

Men, however, do not always read that which is plainly inscribed in nature's textbook understandingly. They frequently err in their interpretation of it. So, God in His wisdom has seen fit to bring His truth to their attention in the plain and simple language with which they are familiar, speaking "at sundry times and in divers manners in time past unto the prophets" (Heb. 1:1). And "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).

God is one. His universe is one. His purpose is one. The Revelation He has made of Himself in nature and in the Bible is likewise one. Unity of design and purpose, as well as unity of origin, pervades the entire creation.

Let us listen reverently and with closest attention to the Voice that speaks from heaven through the lips of Haggai the Prophet: "Thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Hag. 2:6, 7).

Observe the remarkable way in which the inspired artist brought into his prophetic picture animate and inanimate nature, the heavens and the earth, the sea and the dry land, together with organized society as represented in the nations, and then crowned it all with the

*This article is a transcription of the fourth of a series of sermons on "The Great Salvation," now being preached by the pastor of the Los Angeles Church of God in his weekly Radio Vesper Service over Station KFOX.*

spiritual—the hungering of men for God!

"The desire of all nations shall come: and . . . I will fill this house," the sanctuary of the Most High, "with glory, saith the Lord of hosts." The

Revised Version renders the word for "desire" in the plural—"the precious things of all nations shall come." How it widens the thought! The precious things; the best-loved things; the things upon which men set their hearts—for which they long and pray the most! These precious things, these fond desires, shall, to their everlasting joy, be fully realized at last!

And why not? Is not God capable of providing out of His inexhaustible storehouse of good, all that heart could wish? Is such a conception of God's purpose unreasonable, or out of keeping with His revealed character and design for us? Nature and the Bible respond unanimously to both questions: God *can* do all this, and God *will* do all this! Furthermore, He can and will accomplish everything He purposes to do without suspending a single one of the laws He has established for the governing of the universe. "With God all things are possible!"

Addressing his fellow disciples at Philippi, Paul declared with conviction: "My God shall supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19, A.R.V.). If He can do that in *time*, surely He will be able to do it in *eternity*!

God who formed the world did not fail to take into account all the possible present and future needs of His creatures. This was revealed from the very beginning, when "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2:8, 9).

Nothing was lacking in man's earliest home to make him happy and contented. Every want was anticipated and provided in advance. All was in readiness for him when he entered its gates for the first time. So it has been to this day. The horn of plenty has been pouring its rich treasures into the laps of men from the beginning of time. No one needs to suffer because of any failure on God's part to provide amply for his necessities here in this splendid earth He has given to be our home forever!

Some years ago, I picked up a high school textbook on civics, having this remarkable introductory sentence: "God has made man a creature of desires, and constituted the material world in which he lives with qualities and powers available for the gratification of those desires." Inspiration could not have made a statement more true than that one! It is a truth that finds support and emphasis in all parts of the Bible and throughout the bounds of nature itself. This earth of ours *is* possessed of forces and materials sufficient in kind and quantity to meet the desires of every normal man and woman. That is what the Church of God has been assuring mankind for centuries. It is not necessary, nor is it in the plan of the Creator, that we should be removed from the earth when death claims us in order to enjoy immortality under more pleasant and favorable conditions than exist here, or may exist here in the eternal future.

Science has done much to prove the truth of the Word of God during the last few years, and in no field of effort has it accomplished more in its support than it has in discoveries and conclusions concerning life. It is now the contention of many of these searches for exact truth, that life may be renewed and maintained on the natural physical plane, supported entirely by the means nature provides, far beyond what is commonly thought to be man's "allotted time" of threescore years and ten. Recently it was affirmed that even old age is a disease and possibly curable—not a necessary consequence of advancing years; that it can be put off almost indefinitely by observing more carefully the laws of health and by utilizing to the full the life-sustaining elements surrounding us.

The plans and purposes of God which are to be accomplished by the Great Salvation in the ages to come, however, go as much beyond all present scientific discoveries as Eternity goes beyond Time! I return to our primary work on civics: "God has made man a creature of desires, and constituted the material world in which he lives with qualities and powers available for the gratification of those desires." Now comes the most Biblical and astonishing assertion of the book. The author continues: "*There are no assignable limits to the development of either man's desires or Nature's resources!*"

As yet, we have learned very little of what lies hidden away in the treasurehouse of nature. A few years before his death, Thomas A. Edison declared that we stand only on the threshold of knowledge, referring to those marvelous forces which he had been endeavoring to enslave with such marked success for years. "Perhaps," he added, "in another hundred years or so we may begin to guess!"

Our book on civics was right! "There *are* no assignable limits to the development of either man's desires or Nature's resources!" Man desires, man requires—and God supplies!

As the needs of men increase with the complexity re-

sulting from the enlargement of populations, a subject we discussed briefly last Sunday evening, the means required for the satisfaction of those needs multiply correspondingly. God planned it that way. He wants man to be "fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28), until all of its mighty forces are subdued, and all of its rich resources are discovered and made available for his comfort and blessing.

For the full enjoyment of all that God has made, there is one need of man that is greater by far than all others. It is a need which science in the very nature of things cannot provide. It is *life, everlasting life!*

In the age of the Great Salvation, when all that God has promised through His holy prophets since the world began is brought to pass, two classes of men will be found living upon this earth, the one mortal, the other immortal. Differing widely in many ways, as they undoubtedly will, there will be one thing in which they will be alike, that is, in their capacity for intellectual and spiritual development. Today you and I are admonished to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). The possibility of still further spiritual enlargement will still be ours in the world to come. Each new era of eternity will bring with it new opportunities for spiritual growth, for increasing our knowledge and understanding of the marvelous universe in which we are still to live.

That a real "higher education" than anything he has yet known awaits mortal man in the Kingdom of God, after the Lord comes, is indicated in Isaiah's 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" (Isa. 2:3).

The University of the New Jerusalem will provide a most practical and inspirational curriculum for the education of the mortal races then inhabiting the earth. The Word of God will be its standard textbook; its Dean, Jesus Christ the Master Teacher of all ages; and its associate instructors, those who in this present life, like Mary, have sat at His feet and learned of Him. The results achieved by those who complete the course of study, will be as notable as its curriculum and teachers. The prophets unite in their descriptions of them. Isaiah declared: "He shall judge among the nations," the mortal citizens of which shall comprise the scholarship rolls of the University, "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" (2:4).

Jeremiah summed up the results of their education in this way: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and

will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (31:33, 34).

"*The desires of all nations shall come!*" Peace, prosperity, security, and life will be realized by the peoples of earth when the night of sin gives way to God's eternal day of righteousness! Then shall the inhabitants of the whole wide world rejoice together in the presence and in the service of their King!

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### "GOD SO LOVED THE WORLD"

(Continued from page 4)

word does not convey any special significance, because, paradoxical as it may seem, the very frequent instances of its use have made us almost oblivious of its presence. Consulting our concordances we find, however, that its basic meaning is *verily*, and that it is the finger-post of emphasis and *certainty* concerning the subject spoken of, and that usually its references are to factual occurrences as against that which may or may not be problematical.

This glorious verse yet teems with many wonderful and precious thoughts which we would like to convey, but again space forbids. We wish, however, to bring to our readers from some of the thoughts gleaned, a message suitable alike to the joy of Christmastide, and the terrible events which are now taking place.

Reiterating our desire not to detract one iota from the personal message which "the gospel of God" (Rom. 1:1) sounds forth—and it is His gospel—let us draw attention to the fact once more, that it is *the world* in a double sense that Christ Jesus came to save; or, according to the Syriac, "That the world through him might have *life*." Sin, misery, want, cruelty, and shame are stalking east and west, and north and south, of this world which God gave "to the children of men." Sin truly "abounds," and so does death. There is not one soul who deep down will now doubt these terrible truths. Nor does anyone in his heart of hearts have any question but that man is himself the cause of it all. Is there any hope? Listen—

"Where sin abounded, grace did (shall) much more abound: that as sin hath reigned unto (or, in) death, even so might grace reign through righteousness unto eternal *life* by Jesus Christ our Lord" (Rom. 5:20, 21).

We, none of us, have any question as to where sin abounds. Plainly, pointedly, the Scriptures declare that *where sin abounded, grace shall much more abound*. Think of it, friends. That leaves no spot on this earth of ours untouched. Isaiah and Habakkuk both put the same glorious news in other words: "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

Why go to heaven and leave it all? King David gave overflowing expression to the same glorious hope! We quote from the Revised Version:

"Say among the nations, Jehovah reigneth:  
The world also is established that it cannot be moved;  
(or totter—no more earthquakes)  
He will judge the peoples with equity.  
Let the heavens be glad, and let the earth rejoice;  
Let the sea roar, and the fulness thereof;  
Let the field exult, and all that is therein;  
Then shall all the trees of the wood sing for joy;  
Before Jehovah; *for he cometh*,  
*For he cometh* to judge the earth;  
He will judge the world with righteousness,  
And the peoples with his truth (or, in His faithfulness.)"  
(Psalm 96:10-13.)

We are sure that the following lines by Frances Ridley Havergal will find an echo in many a heart today:

"Like a river glorious,  
Is God's perfect peace,  
Over all victorious  
In its bright increase.

"Perfect, yet it floweth  
Fuller every day—  
Perfect, yet it groweth  
Deeper all the way.

"Stayed upon Jehovah,  
Hearts are fully blessed;  
Finding as He promised,  
Perfect peace and rest."

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### WORK WITH FAITH

(Continued from page 7)

It has been prophesied, "In the last days, perilous times shall come" (2 Tim. 3:1). Men will be "lovers of pleasures more than lovers of God" (v. 4). These prophecies are continually being fulfilled, and we can expect a change to come soon. Conditions are now such that the Lord may soon come to catch away His bride, and for the Restitution Age to begin.

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### L O V E

"Love ever gives,  
Forgives, outlives  
And ever stands  
With open hands;  
And while it lives,  
It gives,  
For this is Love's prerogative,  
To give — and give — and give."

—John Oxenham.



## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

## THE GENEALOGY OF CHRIST

(Continued from page 9)

the same woman, consequently, Heli and Jacob were half-brothers, having the same mother but different fathers. Heli married and died childless; and Jacob, according to the law of Levite marriage (Deut. 25:5), took the widow to wife, and raised up seed to his brother Heli by begetting a son, Joseph. Hence, Matthew could say, "Matthan begat Jacob; and Jacob begat Joseph" (vv. 15, 16); and Luke could say, "Joseph, which was the son of Heli, which was the son of Matthat" (vv. 23, 24).

There is another interpretation that is generally accepted in churches of our faith today. It is very logical and most probably correct. According to this opinion, the table in Matthew gives the genealogy of Joseph and exhibits Christ as heir to the throne of David; the table in Luke giving the genealogy of Mary and showing Jesus to be the actual son of David. There are many evidences to support this.

Let us notice, in Luke 3:23, the expression "Jesus (as was supposed) the son of Joseph, which was the son of Heli." Other translations of "as was supposed" are "as reckoned by law" and "to take for granted." Joseph was begotten by Jacob and was his natural son. (Matt. 1:16.) Joseph could be the legal son of Heli, therefore, only by marriage with Heli's daughter (Mary), and be reckoned so according to law. It does not say "begat" in the case

of Heli. The words "the son" are supplied words which we would retranslate "the son-in-law."

To conclude, there is recorded in Luke the natural line of Christ, through Nathan, the son of David. This is Mary's ancestry. Matthew gave the regal line of Christ through Solomon, the son of David. The two lines became united in Joseph; and thus the Lord being raised from the dead is the one and only heir to the throne of David.

## OUR CHRISTIAN RESPONSIBILITIES

(Continued from page 3)

spirituality. When true value is placed upon spirituality, Christian responsibility will have been realized.

The object of this article is to arouse Christians to their sense of duty to God and man. Most of us have been contented to absorb the spiritual blessings that have come to us, but not willing to pass them to others. We should work out what God works in! God requires faith and works, and without such no one can enter the Kingdom of God. Truth is medicine to a sin-sick soul. How much truth have you presented to others? Many are depending upon you for spiritual meat. Are you starving them? May we catch a vision of the work that the Lord has set before us. May we do the work willingly. Dwight L. Moody made it a rule in his life to speak to at least one soul a day concerning his spiritual welfare. He realized his responsibility; he was like Jesus in that he talked with sinners about their need of salvation. Cannot we do as well?

## SUCCESS THROUGH LOYAL DEVOTION

(Continued from front page)

competent spiritual leaders in a school under the direction of our church.

The effort to raise a building fund of thirty thousand dollars can succeed only through your loyal support and devotion. Our young people are looking to you for support and leadership. This will not be a prolonged campaign, so let us hear from you soon. Help as much as you feel that you can. God will bless you for it.

## A GOOD WORKMAN

(Continued from page 7)

We can hide nothing from God. He knows all things. It is our duty to go to church.

In the defense plants, money or material blessings are the reward. How much more important is the blessing the Christian is seeking! The Christian's hope is eternal life. Is not that worth every possible effort? Are you giving of your best to the Master?

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"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" (John 20:31).*

### A Prayer

Father, lead me day by day,  
Even in Thine own good way;  
Teach me to be pure and true;  
Show me what I ought to do.

When I'm tempted to do wrong,  
Make me steadfast, wise, and strong,  
And when all alone I stand,  
Shield me with Thy mighty hand.

### Christ's Way

In Jesus' time, the people spoke of the Christians as people who followed "this way," or "that way" (Acts 22:4; 19:9).

"This way" is still a different way from the common, broad way.

We read many verses that tell us how we should live to follow in Jesus' way. One of the best is: "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).

As the old year is followed by the new, let us close the pages of the past. Take a new, clean sheet for the new year. It doesn't take very long to get a white page soiled and torn, unless it is treated with care. Keeping our thoughts, words, and lives clean will help keep our new page clean. Being truthful and helpful also helps keep our new page clean.

### The Fourth Gospel

This "good news" is to be our study for the first three months of the new year.

This Book was written by John. He was one of the Twelve Apostles. He is called the "disciple whom Jesus loved." Jesus gave His mother into John's care as He hung on the cross. The purpose of this Gospel is told in the verse at the top of the page. Read it.

### God's Word

God had only His Word in the beginning. He spoke,

and His Word became whatever He asked to appear. (Read Genesis 1.) All things were made by our God. Christ, God's Son, was with God only in word—in thought. Later, "the Word was made flesh, and dwelt among us" (John 1:14).

Some say that Christ is God! How could that be?

Who, then, was it spoke from heaven at Christ's baptism, saying: "This is my beloved Son, in whom I am well pleased"? (Cp. Matt. 3:17; 17:5.) Now, if Christ were God, *who spoke from heaven?*

God raised Jesus from the dead. (Eph. 1:20; Acts 2:24.)

Jesus is the Light of the world. He is the only begotten Son of God. We become God's sons by faith.

### Be True

Be not false, unkind, or cruel,  
Banish evil words and strife;  
Keep thy heart a temple holy,  
Love the lovely, and the lowly.  
Thus shall each day be a jewel  
Strung upon thy thread of life.

### New Members

Tommy Zrkelbach joins our ECE Club today. Mrs. Walter Wiggins sent us his name. Who will join next? Get your membership card! How? By sending your name, date of birth, age, and address to Mrs. Tom Savage, Waite Park, Minnesota. Then start the new year by taking time every day to study your Bible.

### Happy Birthday Wishes

Juanita J. Gainey, Dec. 21, age 6, Hammond, La.  
Stanley Circle, Dec. 21, age 14, Lawrenceville, Ohio.  
James Capps, Dec. 23, Shady Springs, W. Va.  
Travis E. Kidd, Dec. 23, age 11, Lucerne, Ind.  
Betty Ann Mills, Dec. 25, age 10, Eden Valley, Minn.  
John Phillips, Dec. 27, age 12, Waterloo, Iowa.  
Marilyn R. Alsbury, Dec. 27, age 11, Saint Francis, Kan.  
Nina Capps, Dec. 28, age 9, Shady Springs, W. Va.  
Tommy Zrkelbach, Dec. 28, age 10, Eden Valley, Minn.  
Betty Pritchard, Dec. 30, age 14, Macomb, Ill.



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

### Things That Are Necessary

In a discussion with someone concerning what is necessary for almost any given circumstance, you soon come to the conclusion that either or both of you will have to admit that many times it is a matter of personal opinion. All of us believe the United Nations should win the present war. When it comes to deciding how we should win it and what our respective parts should be, then the argument starts.

Those who read this believe it is necessary that the churches continue to exist. Many of you believe that specifically our Berean Society should continue to function and grow. When we get around to the specific things that are necessary to assure the continuance of church work and Berean growth, then there seems to be a decided difference of opinion.

Many years ago, Berean workers decided the Bereans should sponsor a page in THE RESTITUTION HERALD. This page was to carry news concerning the activities of the National Berean Society, and items of interest from individual state and local societies throughout the land. The necessity was decreed. For some time, editors have not received reports of all Berean activities. Individuals responsible for the reporting of events have not thought it necessary to do so. Thus, very few of us know what is going on in Berean work outside our own communities. Can this be progress?

### Articles

Since nothing very startling was happening, anyway, it was later decided that the Berean page should be made available to those who wished to express their views on Church of God doctrines and on religious topics in general. People believing the same doctrine sometimes differ in that they have arrived at the same conclusion by different routes. Their experiences have been different. They believe with different degrees of intensity. Some believe with reservations. Proofs for the same belief differ widely.

These differences of belief and varied proofs were to be written and printed on the Berean page, that all members could read and, in a way, compare notes. This writing should be encouraged in all our churches. "I don't know how to write an article," is heard too often. No one knows

how to write an article until he starts to learn. For one to write an article expressing an opinion on a doctrine he would care to have all people read, he must first make sure what he believes, then find definite Biblical proof to support his belief, and finally he must write it in such way that those who read it will understand what he means. This requires hard work, but when the article is finished, a thought is impressed upon the writer's mind in such a way that he will not soon forget it. The reader will benefit in observing how another has reached a certain conclusion after reading specific scriptures. Knowledge and understanding are increased all the way around.

### Now, Then!

When no articles or news items are received, we assume everyone is assuming somebody else is writing the articles and sending in the news items. We know this is not the case. Certain people have, in the past, contributed many times more than their share. Editors have written until they were writing things they were not sure they believed—but somebody had to fill the space.

In an effort to find out who among our members are best fitted to make reports and write articles, with the plan in view to requesting regular contributions, certain forms have been drawn up. With these forms properly filled out and sent in, we hoped to be able to find out who is doing how much work in what community. However, we have found that some communities have concluded that this information was not necessary. It is from these communities that we have received pitifully few articles and practically no news items. Perhaps it is thought that these, too, are not necessary.

Many people in the world today have concluded that religion is not necessary. It is believed that soon our rulers will so decree, bringing us another step closer to the Kingdom of God. We say we are preparing to see this come to pass, but how are we preparing? By neglecting every form of work that has helped to build Christian churches in the past!

Although we may be in error about the necessity of news items and articles, of one thing we are sure: unless we receive some of both very quickly, the Berean page will be non-existent.

## AMONG THE CHURCHES

### ARKANSAS CITY, KANSAS

In a recent meeting of the church body, an election of officers was held, the following officers being re-elected: elders: George Hobson and Earl B. Friend; deacons: L. A. Chaplin and Raymond Werneke; deaconess: Mrs. Faye Werneke; secretary: Mrs. Earl B. Friend; treasurer: Vernon W. Chaplin.

Last Sunday, in a meeting of the executive board, Bro. Earl B. Friend was elected Sunday school superintendent for the coming year, and Mrs. Faye Werneke as assistant.

We are indeed happy to have Evangelist J. W. McLain and wife and two daughters with us. Bro. McLain now has a full-time program under way with the following announced services:

Sunday school—10:00 a.m.

Morning worship—11:00 a.m.

Youth League—6:30 p.m.

Evening worship—7:30 p.m.

Thursday evening Bible Study—7:30 p.m.

Fridays at 4:00 p.m., Bro. McLain broadcasts over Radio Station WBBZ, Ponca City, Okla., which operates on 1230 kilocycles.

The Season's best wishes are sent to all brethren of "like precious faith."

Mrs. Earl B. Friend, Secy.

### RIPLEY, ILLINOIS

December 9, the Ripley Church of God held its annual business meeting for the election of officers. The following were elected for 1943: presiding elder, Loren Burnett; second elder, Wayne Laning; deacons, Leonard Robins and Lozelle Burnett; deaconesses, Thelma Ransom and Vena Logsdon; secretary, Laurence Howell; assistant secretary, Mildred Laning; treasurer, Ednah Powers; assistant treasurer, Mildred Hetrick; trustee, Herman Lewis; Sunday school superintendent, Gerald Cooper; assistant superintendent, Mildred Laning; Berean superintendent, Shirley Logsdon.

One of our church boys, Francis Howell, came home, November 16, on a week's leave from the U. S. Marine Corps. He had just completed a course of technical training at Logan, Utah. He is now stationed at Corpus Christi, Texas, for further advanced training in the Marine Air Corps. He may be addressed as follows: P.F.C. Francis L. Howell, N.T.S., A.R.M.S., Sec. 9, U.S.M.C., Ward Island, Corpus Christi, Texas.

Sr. J. R. LeCron is directing a Christmas program to be rendered by our young people. Laurence Howell, Secy.

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. John Railton	\$5.00
Mrs. James Galbraith	5.00
Maybelle Hanson	5.00
Elmer H. Magaw	1.00

### "INDIA"

Tempe, Ariz., Church	\$5.13
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### LAST WEEK'S "GUESS WHO!" ANSWER

Persons shown in last week's "Guess Who!" picture were: William Lansbery, Casey, Ill.; Almeda Glotfelty (deceased); Mrs. William Lansbery, Casey, Ill.; Miss Ada Drew (deceased); Mrs. William Hardesty (Oregon, Ill.); Miss Anna Drew (deceased); William Hardesty (deceased) holding either Harold or Robert Hardesty (guess who); and Miss Jessie Wilson, Golden Rule Home, Oregon, Ill.

### CHRISTMAS

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

The birth of a little child in the gloomy town of Bethlehem was the greatest incident in the entire history of the world. Had Jesus not been born, we would not have had our Christmas, for that is the day we commemorate as His birthday. Then why not present Him with a gift, just as we do our dear ones who are with us in person?—for Jesus is ever present, and all the blessings we enjoy come through Him.

For twenty centuries the story of the Man of Galilee has been a lesson to us. It is nearing the midnight hour. A new Light will soon shine. "Thrust in thy sickle, and reap . . . for the harvest of the earth is ripe" (Rev. 14:15). May we pray most earnestly to our God to help us in these trying times and to bless us as we try to serve Him and our Saviour.

Now, to my brothers and sisters in the faith—I am taking this way to wish that the peace and joy of Christmastide may be yours, and, as the three Wise Men followed a guiding star, may we, too, follow our Guiding Star.

This year, in place of sending to each one of you my personal greeting card, I will make my contribution through the Evangelist Fund, trusting that the Word of God will be preached to a needy people and that our Saviour will be honored.

"Turn your eyes upon Jesus—

Look for His wonderful face,  
And the things of earth will grow  
strangely dim

In the light of His glory and grace."

May the Great Shepherd attend you this Christmastide in my prayer.

Mrs. T. J. Ellis.

### OREGON BIBLE COLLEGE NEWS

Students, faculty, and friends enjoyed a Christmas party at the Students' Home, December 17, 1942.

Vacation started on December 18 and will last until January 5, 1943. All the students, excepting Terry Ferrell, Hazel Burk, Paul Williams, and the writer, will spend at least part of the vacation in their homes.

Dr. Harry Rimmer, author of three textbooks used in our College, is enjoyed by all the students. Dr. Rimmer's books would be good reading in anyone's library.

Francis Burnett, Reporter.

### OREGON BIBLE COLLEGE Building Fund

Mr. & Mrs. Don Huffer	\$ 10.00
J. H. Anderson	5.00
Mrs. Louisa Frier	1.00
Mrs. John S. Taylor	5.00
A Sister	15.00
Georgia Johnson	4.50
Mr. & Mrs. D. E. Onderdonk	1.00
Sam Hoke	100.00
O. F. Marsh	5.00
Elizabeth Reighard	5.00
Irene M. Poe	25.00
Mrs. Ada M. Eldridge	5.00
Mr. & Mrs. Sydney E. Magaw	5.00
Arnold Johns	3.50
Mrs. R. A. Robinson	5.00
Mr. & Mrs. John Railton	5.00
Mrs. James Galbraith	5.00
E. Anderson Drake	5.00
Mr. & Mrs. J. W. McLain	10.00
Mr. & Mrs. Elmo Gaspar	10.00
Mrs. Carl Gouger & Wendell	1.00
Elmer H. Magaw	1.00
Mr. & Mrs. Grover Gordon	20.00
Mr. & Mrs. J. A. Patrick	10.00
Ohio Conference	200.00
<b>Total</b>	<b>\$3,940.48</b>

## Gleanings From the Field

"The field is the world."—Jesus.

"We very much enjoy reading The Restitution Herald. It always tells the truth."—William O. Jenter, 969 Roberts St., Niagara Falls, Ont.

A recent card from Bro. F. O. Sapp, 1032 8th St., Salem, Ore., informs that Bro. J. Eagleston has been working with him in the new Blessed Hope Mission.

Bro. Grover Gordon, pastor of the Church of God in Omaha, Nebr., has recently moved to 1804 N. 33d St., Omaha.

"I don't believe we were born immortal, nor that if not saved we will burn forever. I can prove what I believe from the Bible, which I believe from lid to lid. I believe the coming of our Saviour, to take over the rule of this world and to reign on this earth for a thousand years, is so near that I may be spared to see it come to pass, though I am now more than seventy years of age."—Mrs. Alexander Wilde, Park Lane Hotel, 79 Lincoln Park, Newark, N. J.

Truth Seekers' Quarterly for the first quarter of 1943 is in the mail. Did you forget to order? Price each is 17 cents; three or more copies to one address, 15 cents each.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Is it more difficult to repent in winter than in summer? God never allows water to get below thirty-two degrees. How "hot" (Rev. 3:15, 16) is your religion?

"All we who are Christ's need the prayers of one another in these last days before Jesus returns. Oh! Will He find us ready when He comes?"—Mrs. R. A. Robinson, Clyde, N. C.

"The love of money and the wolf at the door tend to choke out the Word, yet 'they who labour in the word and doctrine' are worthy of double pay, according to 1 Timothy 5:17."—Vivian Magaw in the new Truth Seekers' Quarterly.

Send The Restitution Herald to your friends!

**THE GLORY OF CHRIST**

By V. E. Kirkpatrick

Christ's glory may be divided into four or more heads. First was the prophetic glory (John 17:5). Centuries before the Messiah's birth, God foretold it (Gen. 3:15). Later, it was prophesied that He would be a virgin's son (Isa. 7:14), coming through Isaac (Gen. 21:12), and through David (Isa. 11:1), His birthplace was announced (Micah 5:2), a forerunner was promised (Isa. 40:3; Mal. 3:1), He would purge the Temple (Psalm 69:9; John 2:14-17), yet be despised (Isa. 53:3).

Second was His glory in sinless living, first demonstrated at the age of twelve years when His parents presented Him at the Temple. When they questioned Him for staying at the Temple, His reply was unusual: "Did you not know that I must be at my Father's house?" (Luke 2:49, Goodspeed). Later, Satan placed temptations before Jesus. However, His Father was glorified by His obedience.

Third was His glory in being God's Son. Though His Father is materially rich (Psalm 50:10, 11), and a billionaire in silver and gold (Hag. 2:8), Jesus did not see how quickly He could diminish His Father's wealth. Rather, He gloried in showing His Father's love by giving His life a ransom for all who would accept His sacrifice (1 Tim. 2:5, 6). By sacrificing Himself, Jesus assumed the greatest of offices, being our High Priest, received the glory that goes with it, and made reconciliation for us (Heb. 2:16, 17).

Last, His future glory we shall some day behold when He reappears as King of kings.

Jesus came to give Himself a ransom for many (Matt. 21:28), that He might have subjects in His Kingdom. Through our acceptance of His blood sacrifice (Heb. 9:22; Rom. 6), plus our putting into daily practice (works—James 2:14-20) Christ's principles of godly living (John 13:15; 1 Peter 2:21), we have the promise of becoming sons of God (1 John 3:1)—even partaking of His glory.

**EVANGELISM**

Mr. & Mrs. John Railton	\$ 2.00
Mrs. T. J. Ellis	10.00
E. Anderson Drake	5.00
Maybelle Hanson	5.00
Arkansas City Church	36.75
Mr. & Mrs. George Jones	3.00
Mrs. Lottie Elton	5.00
Benedene Macy	10.00
Mr. & Mrs. Grover Gordon	5.00
Mrs. Alice Johnson	5.00
Ethel De Puew	3.00

**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.

**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)	\$ _____
<b>Total</b>	<b>\$ _____</b>

Sender's name \_\_\_\_\_

Address \_\_\_\_\_

**HERALD RECEIPTS**

Cora Shipman; Mrs. Anna Cochran (for others); Mrs. Frank Beck; William O. Jenter; Mrs. J. C. Rankin; E. Anderson Drake; Vaughn Long; Emory Macy (for others); Mrs. John Saylor; Mattie Benjamin (for others); Mrs. Howard Huey (self & others); Mr. and Mrs. Harry Sheets (for others); Mrs. Anna Roll (for another); Mrs. Alice Johnson (for others); Ethel De Puew (for another).

**OREGON BIBLE COLLEGE**

A Sister (S.T.S.)	\$ 5.00
Elizabeth Ordnung	10.00
Mrs. John Saylor	3.00
Mrs. Vern Todd	5.00
Ethel De Puew	2.00

**GOLDEN RULE HOME**

Amanda Hazard	\$8.00
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**OREGON BIBLE COLLEGE**

*Registration Blank for Second Semester*

Having completed high school and being interested in better preparing myself for Christian life and service, I am planning to attend Oregon Bible College during its second semester, starting February 2, 1943. I understand that my expenses will be \$30.00 per month for board, room, and tuition, payable monthly in advance, and that there will be a small additional expense for textbooks. I am

recommended by: \_\_\_\_\_  
(Name) (Address)

My name and address: \_\_\_\_\_

# \$30,000 for the College Building Fund

Oregon Bible College, Oregon, Illinois, is in its fourth year of service. It has grown from six to fifteen students. Four graduates are now pastoring churches. It is time to prepare to build. Instructed by the last General Conference to "go ahead," the Board of Religious Education presents this plan to develop a Building Fund of \$30,000.

True, war restrictions make it impossible now to build, but the time is ripe to "count the cost" and to make preparation to build as soon as conditions permit. "Where there is no vision, the people perish." "Wist ye not that (we) must be about (our) Father's business?" "God loveth a cheerful giver."

Purchasing the blocks is not limited to individuals. Family groups, churches, Sunday schools, Berean classes, or conferences may buy any of the squares. Smaller contributions, also solicited, will be acknowledged weekly in *THE RESTITUTION HERALD*. Names of persons or groups contributing \$100.00 or more will be tabulated in the correct stone blocks.

Though no time limit is set for this money to become available, it is hoped that our brethren will show hearty appreciation of Oregon Bible College by immediately rallying to this cause. "Honour the Lord with thy substance . . . so shall thy barns be filled with plenty" (Proverbs 3:9, 10).

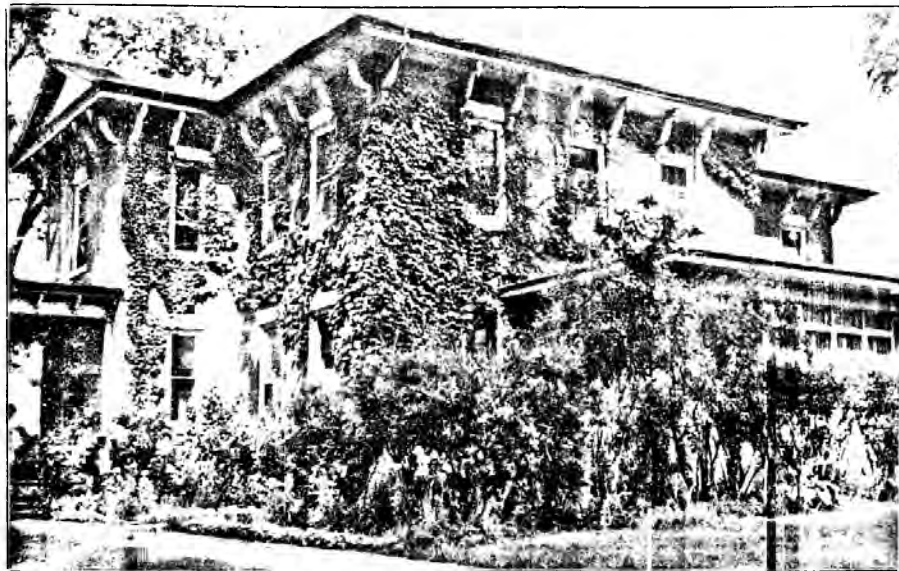
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									\$5,000.00
								\$2,500.00	\$2,500.00
								\$1,500.00	\$1,500.00
								\$1,000.00	\$1,000.00
						\$1,000.00	\$1,000.00	\$1,000.00	\$1,000.00
						Mr. & Mrs. E. C. Railsback	\$500.00	\$500.00	\$500.00
					\$500.00	Mrs. Cora Pace	\$500.00	\$500.00	\$500.00
				\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
			\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00
			Mr. & Mrs. H. H. Hawkins	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
		\$200.00	Mr. & Mrs. A. Siple	Mr. & Mrs. S. E. Magaw	Ohio Conference	\$100.00	\$100.00	\$100.00	\$100.00
	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
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Sam Hoke									
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
C. Alan McLain	Vernon Nichols	Mrs. Cyrus C. Evans	Mr. & Mrs. DeWitt Dauntler	Mr. & Mrs. Otto E. Dick	William Huffer	Mr. & Mrs. Dale Dunbar	Mr. & Mrs. Eldridge Ellis (pledge)	Mr. & Mrs. George McMurtrie (pledge)	S. Lawn P-T Class Gr. Rapids (pledge)

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, DECEMBER 29, 1942

NUMBER 13



GOLDEN RULE HOME, OREGON, ILLINOIS

Golden Rule Home, Oregon, Illinois, established as one of the first works of the General Conference in December, 1922, provides an ideal residence for aged and alone ones. Starting with no money but with an ideal, Golden Rule Home is today modestly valued at not less than twelve thousand dollars. More, it has enriched the lives of all who chose to make it their Home. Persons residing here are only a few blocks from the local Church of God which maintains regular Sunday school and worship services, and there is opportunity each year to meet the many brethren who come from far and near to General Conference.

Residents of the Home at present are: Mrs. Clara Chaffee, Mrs. Olive Wood, Mr. and Mrs. George Loudenslager, Mrs. Elizabeth March, Miss Jessie Wilson, Miss Elizabeth Ordnung, Mr. A. R. Bickenbach, Mr. and Mrs. L. E. Conner, Mr. and Mrs. Harry Palmer (caretaker and matron), and Miss Grace Schier (assistant to matron). . . . Anyone interested in becoming a resident of Golden Rule Home may receive information relative thereto by writing Mr. L. E. Conner, Golden Rule Home, Oregon, Illinois. . . . God is blessing "The Home."

# 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

## “If There Be Any Praise”

Praise withheld where praise is due is a common and grievous sin. Well did the Apostle Paul counsel: “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good



Elder L. E. Conner

report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8). Respecting the Apostle’s counsel, we bespeak a word of praise for Brother L. E. Conner, senior living minister of the Church of God and president of its National Bible Institution since 1931. Elected as first vice president of the first General Conference twenty-one years ago at Waterloo, Iowa, Brother Conner has been

deeply interested in the General Conference work to the present. When in the years of financial depression the National Bible Institution was threatened with bankruptcy, it was largely his steadying hand that saved from those shoals of disaster. Golden Rule Home, especially, has been both a burden and a delight to his heart, and it stands today, free from debt and practically self-sustaining, as a monument to his wisdom and enduring love. “Think on these things.”

## Thank You, Everybody

Bright are the rays of blessing. The recent Christmas was one of the brightest at the Editor’s home—made bright by the kind remembrances of many brethren. Besides the added cheer at home, we rejoice, too, in the spirit of good will as manifested in many offerings to the General Conference activities. *Thank you, everybody.*

## Next Week’s Front Page

One of the encouraging features of the General Conference work is the constantly spreading spirit of evangel-

ism. Next week’s front page of THE HERALD will present a picture of Buckingham Chapel, Arlington, Virginia, where a work started about two years ago is now moving forward under the leadership of Brother John Mercer.

As the night darkens, may the Church of God hold high the light of saving truth—and in new fields where the challenge to duty, unmet, demands prayer and action. “Next week’s” front page, whatever the week may be, will be gladly devoted to any effort similar in spirit to that of Buckingham Chapel.

## Forward With the Building Fund

During the past six days, friends of Oregon Bible College have purchased six of the hundred-dollar blocks as illustrated on page 16. Contemplated success may be joyful, but there is no success like succeeding. Let us continue moving forward. When the Lord’s people are willing to work with the Lord, the Lord will most willingly work with them.

In a short time, if the Church Age continues, there will be a college building.

## “The Lusts of Other Things”

In the Parable of the Sower, as recorded by Mark, Jesus explained: “The cares of this world, and the deceitfulness of riches, and the *lusts of other things* entering in, choke the word, and it becometh unfruitful” (4:19). Fertile seed of the gospel of the Kingdom will grow in almost any soil (soul!) if given half a chance, but “cares of this life,” especially in these last days, persistently strangle the life from God’s Word as it tries to grow in one’s life. The “deceitfulness of riches,” too, is today turning the minds of God’s people from the Word to the world—we meditate, but it is useless to speak, when we hear: “I *have* to make a living, you know.” Yes, we know! and we know Matthew 6:33! Pointedly, Jesus said, and He missed the truth not an inch: “The *lusts of other things* entering in choke the word.” Obviously, there should be “cares” for that world which is to come, a desire approaching covetousness for the Kingdom. Beware, Brother, lest this world, like an octopus, reach out with its slimy legs of lust to kill you—for “the word” is the Word of LIFE.



# Man's Richest Possession

By D. G. Harvey

*"A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).*

**D**URING this present life, man often struggles against great odds to gain wealth and honors, but when these desires have been gratified, he will find them to be merely empty husks. So often in the mad desire for wealth, honesty is forgotten, friends are trampled under foot, even self-respect is often lost. When the sole desire of life has been gained, there is such a loss! Such a one is usually friendless, often dependent in old age upon hired servants—servants who serve for mere wages, with loathing in their hearts, but seldom with love.

Our Creator gave the man, Adam, the richest of all possessions, but Adam lost that priceless possession by disobedience in the Garden of Eden. God had said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Thus, by disobedience, Adam lost *life!*

No desire of the human race can fully be gratified so long as sin and death prevail. Of what value are wealth and honor in death?—for in death, the rich and poor are equal. "Man that is in honour, and understandeth not is like the beasts that perish" (Psalm 49:20). "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" (Eccl. 3:19).

Solomon made a complete test, for he said: "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccl. 2:10, 11).

Let every man and woman pause to consider his or her work! Of what value has your life been? Has your life, in any way, been a benefit to your fellow men? Oh, how

little we mortals do to glorify our Father in heaven! Could we but pause in this mad scramble for existence—for existence is all we really hold in this life—as we attempt to prosper! What do we mean, *prosper!* Is it merely to "outdo" our neighbors, to have better homes? better clothes? a better car? Well might we learn a lesson from Paul, saying: "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim.

6:7). The poet may sing, "There is no death," and the philosopher may assert, "The soul cannot die," but observation has proved death to be certain. We *know we shall die*, for God's Word says: "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5).

Without *life*, our richest possession, we have nothing. Jesus came to "seek and to save that which was lost" (Luke 19:10). Said He, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Jesus came; He paid the price. God's great love for this dying race of Adam's provided the way, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God, in His

great wisdom and mercy, has the means by which you and I who live in 1942 might believe and qualify for salvation. "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" (John 20:31).

Truly, man's priceless and greatest possession is life itself. Though facts show that this life must end, God, our Creator, has offered us a greater life, the more abundant life, everlasting life—without sorrow, pain, or death! Can you hope for, or even desire, a greater blessing? The Bible promises: "God shall wipe away all tears from their eyes; and there shall be no more death . . . for the former things are passed away" (Rev. 21:4).

If this present life is man's richest possession, how much better will be that more abundant life God has offered!

## NEW YEAR'S RESOLUTION

By Fred J. Daubanton

I must be doing something  
For Jesus, my Lord and King;  
I must be doing something  
That others might "enter in."  
I must show forth the love He gave,  
That fills my heart with praise,  
That others, too, may learn of Him,  
And see Him "face to face."

I want to be a friend to those  
With trials and sorrows pressed,  
And gently lead them to the One  
Who doeth all things best.  
My prayer is that every day  
I may some good impart,  
That someone else may seek the prize,  
And open to Christ his heart.

I want to be a friend of those  
In suffering and distress,  
And for those who are weary  
I want to do my best.  
Some little act of kindness,  
Some helpful word of cheer,  
That might bring forth new gladness  
In this ensuing New Year.

# When Roses Bloom in the Desert

By G. E. Marsh

*"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10).*

FROM the temple of the Holy Bible, God speaks through the lips of Jesus His Son, instructing and admonishing us thus to pray. In our praying, as in our living, our heavenly Father wants us to seek and to find the best and most lasting good He has in store for us. When we pray "Thy kingdom come," we are asking for everything that He can give us which will in any way contribute to our well-being and happiness, both in this life and in the life to come.

As we learned last Sunday evening, "God has made man a creature of desires, and constituted the material world in which he lives with qualities and powers available for the gratification of those desires. There are no assignable limits to the development of either man's desires or nature's resources." Within the confines of this earth and its atmospheric envelope, the Creator has concentrated all that man needs, all that he can rightly desire, to complete his happiness and assure his comfort and development. Nothing has been omitted, nothing is lacking. All that God has provided is not only good, but "very good" (Gen. 1:31).

We have spoken of the problem of "supply and demand," a problem which to the present time all the wisdom of the world has been unable to solve, but which is confronting us with increasing frequency as the population of nations multiplies. It has been pointed out, further, that as the inhabitants of earth grow in number, the older countries find the capacity and productive resources within their present borders unequal to the task of supporting them. The result is war—war waged to expand the territories of such congested lands that their people may have room to produce the necessities of life and to increase and develop.

As reasoning men and women, you and I know that this problem could be met successfully if our leaders had the wisdom to do it. There is an abundance of arable land remaining which has never known the plow, but which is not easily available because of its remoteness from established routes of travel. There are no insurmountable obstacles in the way of utilizing these territories. In these days of aerial transportation, no place on the face of the earth is really inaccessible, and if it were

*This article is a transcription of the fifth of a series of sermons on "The Great Salvation," now being preached by the pastor of the Los Angeles Church of God in his weekly Radio Vesper Service over Station KFOX.*

not for the jealousy of nations and the avariciousness of men, no one would need go to bed hungry or be deprived of the satisfaction of possessing a home of his own. History, however, confirms the conclusion that under the selfish rulership of man we may not hope

for such a happy situation to develop under man's rule.

Now, just how does our heavenly Father purpose to furnish homes and lands for the teeming millions of earth when the prediction of Daniel 7:27 is fulfilled—"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"?

The Bible provides an altogether satisfactory answer to this question which is based in part on the physical geography of the earth, and to a larger degree on the wisdom and power of its future rulers. The Bible is a practical and realistic Book. It outlines with simplicity and directness the physical, political, and spiritual results that are to follow the coming of the King and the inauguration of His reign of righteousness over the earth. This evening we are to consider some of the physical changes predicted which will, together with important spiritual and political transformations, contribute to the complete and permanent eradication of all the unhappy conditions that now prevail.

That we may bring the picture well within the focus of our mental vision, let us imagine a great globe, representing the earth, as standing before us. We will study it carefully, not overlooking such details of its outline and construction as that it is not a true sphere, being somewhat flattened at the poles; it does not stand exactly perpendicular on its axis, but is somewhat inclined in one direction; and it is equally divided midway between the poles by a line running around its circumference called the "equator." We further observe, as our globe is a large one, that as we revolve it slowly we can trace in close proximity to the equator and encircling its entire surface, what might be called a "desert belt." To the north and south of this desert belt, in what is known as the "temperate zones," is found most of the earth's richer and more productive land.

In the limited time at our disposal today, we cannot consider in detail the significance of each of the facts we have observed, but there is one which I do wish to bring to your attention especially, that is, the enormous region stretching around the earth on both sides of the equator that has been called the "desert belt."

When we speak of "desert," we are generally thinking of a great waste of lifeless sand, perhaps an old sea bottom from which the waters receded ages ago. Such a restricted definition, however, fails to express the full meaning of the word and falls far short of the reality. There are at least three different types of *terrene* which the scientist calls "desert." The first is the arid tract which you and I have in mind when we use the word. The second is recognized in the "ice wastes occupying the central plateau of Greenland," covering 707,900 square miles, "the islands of the Arctic Sea, and vast areas of the Antarctic continent." The third consists of tundras, or flat plains, "fringing the Arctic shores of the northern continents, and especially characteristic of Siberia." (The quotations are from the New Standard Encyclopedia.)

The deserts, then, include extensive arid regions, and equally extensive territories which, for most of the year, are covered with thick layers of ice and snow.

In addition to the actual desert areas, there are hundreds of thousands of square miles of the earth's surface so rocky, mountainous, and inaccessible as to make them practically useless as possible homesites or for the production of crops of any kind. In both ancient and modern times, men have shown much enterprise and engineering ability in their efforts to reclaim such waste lands by terracing the mountains and irrigating the plains. Despite the success that has rewarded their efforts in many instances, thus far they have made only a small impression on the enormous territories that challenge their ingenuity and perseverance. The task goes beyond human powers of achievement. Men do not have the necessary command over nature and over nature's laws that would enable them to conquer all the desert lands of earth, and make them available for the support of mankind. The deserts, like the thorns on the roses, are the result of sin, and men have no power in themselves to remove sin and the effects of sin, from themselves or from the earth.

Now, here the Supreme Architect of the Universe enters upon the scene with all the knowledge and creative power He possessed when He called the stars into being with the words of His mouth! Listen, as He reveals the marvelous way in which He will solve this problem, as He will solve all other problems, in the Golden Age to come!

As every student of the Bible knows, all the suffering and want in the world is due to man's rebellion against God. God did not bring it about. He did not make the world in the fashion in which we find it today. When He looked upon the earth as it came new and beautiful from

His creative hand, He pronounced it "*very good.*" The earth was filled to overflowing with richest treasures for the blessing of His creatures. "Every tree that is pleasant to the sight, and good for food," was there in profusion.

Concerning His purpose in forming the earth and all that is within it, God said: "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," that is, not without a purpose. "He formed it to be inhabited"—every square foot of it was to be inhabited!—"I am the Lord; and there is none else." (Isa. 45:18.) Such was the home God made for man in the beginning, and such was His reason for making it.

He speaks again: "Ye are the blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Psalm 115:15, 16). David wove the inspired thought into his beautiful 37th Psalm, verses 11 and 18—"The meek shall inherit the earth; and shall delight themselves in the abundance of peace . . . (and) the Lord knoweth the days of the upright: and their inheritance shall be for ever."

Now, let us throw wide the doors of the Temple of Truth and listen to the voice of the only One who can answer our leading question, as He speaks through the lips of Isaiah the Prophet in the 35th chapter of his book: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . 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" (vv. 1, 2, 6, 7).

Glancing again over the first verse of this chapter, we notice three distinct regions are mentioned which will be made to rejoice because of changes to occur in the physical earth when this prophecy is fulfilled: the wilderness, the solitary place, and the desert.

Our attention was directed in our observation of the globe, to these same three types of waste land. Let us briefly consider each of them.

The *wilderness* is not of necessity a place devoid of fertility and altogether useless for agricultural purposes. It may be a mountainous area, overgrown with forests of great value, but so difficult to approach that its riches cannot be gotten out with profit. Such wild regions are to be conquered by *restitution power* and their resources made available for the building of homes for growing populations, and for the planting of vineyards and orchards to feed them.

(Please turn to page 10)

# Jesus in the Temple

By Emory Macy

*"When he was twelve years old, they went up to Jerusalem after the custom of the feast" (Luke 2:42).*

JESUS was a son "made under the law" (Gal. 4:4). When He attained the age of twelve years, He took upon Himself the duties of a matured Jew. The parents of Jesus were very pious Jews; they annually attended the Feast of the Passover at Jerusalem. According to a practice of the Hebrew people for many centuries, the father of each family was responsible for the support of his son or sons, to provide for their education, and to afford them the means of mastering a profession or trade.

Jesus, a boy well-educated insofar as His parents could afford, anticipated the joy of being recognized as an adult, to be counted in a *minyan* (the ancient custom in Israel requiring a quorum of ten adult Jews for public worship). It was an old custom to hold special ceremonies for all boys who had reached the age of assuming religious duties. The change was symbolized by the boys putting on the phylacteries. (See Deut. 11:13-22.) It was a great day in the life of each boy, for there was the probability of being called upon to pronounce the benediction over the scroll, read the portion of Scripture for the week, or chant the *haftarah* (words) from one of the prophets.

The Feast of the Passover was one of the most significant of Jewish feasts. It was one of the three feasts when every male was to appear before the Lord. (See Deut. 16:16.) It was the commemoration of Israel's liberation from Egyptian bondage. "Passover" refers to the time the death angel killed all the first-born in Egypt, but "passed over" the houses of the Israelites which had been carefully marked with blood from slain lambs. God said, "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Ex. 12:14).

En route to Jerusalem, Jesus was soon to understand the true meaning of the Feast, for He, being one of the youngest sons in the group, would probably ask, "What mean ye by this service?" (Ex. 12:26.) According to the law, Joseph would then answer: "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." (12:27; 13:8.)

"When they had fulfilled the days" of the eating of the lamb, many went home to their trades and professions. Though the feast lasted seven days, they were not obliged to stay for the entire time. Thus Joseph and Mary began their journey homeward. After they had plodded along

the dusty road until nightfall, it was necessary to seek Jesus that they might take their rest together. "Supposing him to have been in the company . . . they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him" (Luke 2:44, 45). As darkness settled about the pilgrims, they were forced to give up the search and camp for the night. No doubt, many strange thoughts flashed through the minds of Joseph and Mary as to the whereabouts of Jesus, and why He had not followed them homeward.

The second day, they retraced their steps toward Jerusalem where the Feast of Unleavened Bread was still in progress. "On the third day they found him in the temple" (v. 46, Weymouth and Goodspeed). Then His mother said, "Son . . . thy father and I have sought thee sorrowing" (v. 48). It is the thought of many Bible students that Jesus had just awakened to the fact that Joseph was not His real father; that He was a grown boy now, rebuking His mother because He was led to believe such. We believe, however, that Jesus never spoke a harsh word to His mother.

Jesus was "under the law." (See Gal. 4:4.) This is the theme of the second chapter of Luke—"the law" appearing five times in this chapter. Jesus was circumcised when eight days of age, according to the law of Moses, and was taken to Jerusalem to be presented to the Lord according "as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord" (Luke 2:23). They took the child, Jesus, into the Temple "to do for him after the custom of the law" (v. 27).

The first-born of every man and beast was the Lord's. The first-born of the clean animals was to be offered upon the altar. (See Num. 18:17.) The firstling of the unclean animals was to be brought before the priest. "The priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be" (Lev. 27:12). If the owner wished, he could redeem the animal by paying the price indicated by the priest, or he could break its neck that it might die. More, "the first born of man shalt thou surely redeem . . . and those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels." (Num. 18:15, 16; 3:47.) Jesus, being the first-born, was judged worthy of life and was redeemed by (Please turn to page 10)

# The Temptation of Jesus

By Robert O. Hardesty

**I**MMEDIATELY following His baptism in the Jordan River, Jesus went into the wilderness and was there "forty days, tempted of Satan."

For the one who should redeem Israel, it was necessary to prove Himself sinless—without spot or blemish, even as the animals slain for the sacrifices in the Hebrew Temple worship. It was necessary that He be tried with trials and temptations similar to those of all other men, for only by overcoming all sin and temptation could He prove Himself worthy of Messiahship. "In that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18).

In Matthew 4 and Luke 4, Jesus' temptation in the wilderness is recorded in detail. Jesus had eaten nothing during the forty days He spent in the wilderness, and because of His hunger Satan said, in effect, to him, "If you are the Son of God, command that these stones be turned into bread." But Jesus answered: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). Then the Devil took Him up on a high mountain, showed Him all the kingdoms of the world, and said to Him, "If you will worship me, I will give you all of these." To this, Jesus again answered with a scripture, saying, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Yet, Satan tried a third time. He took Jesus to Jerusalem, set Him on a pinnacle of the Temple, and, showing that he, too, could quote Scripture, said, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone." Jesus said simply, "Thou shalt not tempt the Lord thy God," and at those words Satan left Him.

If there is a personal Devil, I believe the records of Matthew and Luke are self-explanatory. If, however, Satan is not a personality, but merely evil influence, a little explanation of Matthew's and Luke's accounts may be helpful.

Having eaten no food for forty days, Jesus was very hungry. Seeing many stones about Him, Jesus began thinking that He need not hunger longer, for He could use the power given Him of God to turn those stones into bread. Then He remembered that such an act would be merely satisfying His own fleshly wants, and not glorifying God.

Then, as He was climbing a mountain, Jesus began to

visualize all the kingdoms of the world. Perhaps He thought, "Why should I go through all the troubles and heartaches of calling men to repentance and preaching the Kingdom of heaven, when I could establish a kingdom by my own might? I could be ruler over all the earth and have glory and esteem of men. No! That would be taking the glory from God. I must drive these evil imaginings from my mind."

When Jesus came into Jerusalem, He went up on the roof of the Temple, and looking down upon the crowds, He thought, "If I should jump down into the midst of the throng and not hurt myself, what a sensation I would be! Everyone would want to follow me. I would be the most popular man in Jerusalem. But, no! That would be exalting myself—making myself proud. The Messiah must be meek and humble."

So, before Jesus began His ministry, He had overcome three strong temptations. These were fundamentally the same as come to every person, though perhaps slightly different in detail. It was as natural with Jesus as with any other person to want something to eat when He was hungry. The temptation lay in whether or not He should use the power of God to satisfy His hunger. One is many times tempted to use things given him for a certain purpose, to relieve his own inconvenience or want. For example, a man entrusted with a sum of money might be tempted to embezzle. Too, everyone has experienced desires to become prominent—highly esteemed of men—even as Jesus did when He saw all the kingdoms of the world before Him; and everyone has thought, at times, how that if he could perform some unusual feat, he would be a popular figure—his name in the papers, pictures in the newsreels, fans crowding to see him wherever he goes.

There are three types or forms of temptation. In 1 John 2:16, they are listed: "the lust of the flesh, and the lust of the eyes, and the pride of life." That Jesus' temptations were human is clearly seen here, for they all can be classified under these heads.

Moreover, in Hebrews 4:15, 16, the Apostle Paul said, "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Through Christ, we "have access by one Spirit unto the Father" (Eph. 2:18). Said Christ: "By me if any man enter in, he shall be saved" (John 10:9).

# The Appointed Time

By Hazel Burk

**J**ESUS was born at the most opportune time in history to be able to spread His teachings. His birth had been planned of God from the beginning of time. Through previous experiences we know that the work of God is perfect. (Deut. 32:4.) God sent Jesus as a Saviour for His chosen people, the Jews, and though they did not accept Him as their King, His work was spread abroad and His message is still being taught. The Jews chose to be under the law, rather than be saved by grace.

Beginning in Genesis, there is the promise of one to come as a Saviour for the Hebrew people. All the patriarchs received a promise of this, and the prophets taught it. Even David the sweet singer of all Israel, proclaimed the Messiah to his people, as recorded in the Psalms. There was prophecy of Jesus' birth, even His birthplace being foretold. (Micah 5:2.) Many prophecies were written in the Old Testament which the Jews read and studied in their synagogues, but they failed to accept the fulfillment of these texts.

Had Jesus been born during David's time, He would not have been recognized, as the people looked for a king to be born in a royal manner. At that time they were also satisfied with David. These people, having political peace and religious freedom, did not ask for more. They recognized David as their great king, though he sang praises unto the Lord and prophesied of the Christ to come.

After the reign of Solomon, the kingdom was divided. Neither division following God's instruction, they went their evil ways. These same people began to worship idols and to practice heathen methods of worship, not looking for a Messiah or caring whether they had one. They were warned of God through the prophets, but would not hearken (2 Chron. 33:10), so God punished them by sending them into the Babylonian Captivity. Christ—to be born in Bethlehem—could not have come to them at that time, as they were scattered abroad.

Under the leadership of Ezra and Nehemiah, a partial return to the worship of God was made in the rebuilding of Jerusalem and the Temple. The people were so busy working out a freedom and salvation of their own, that they forgot about the promise of a Messiah. Their newly found liberty made them forget all else.

In the meantime, the world powers were changing. Already Assyria had met defeat, and Babylon had been taken by the Medes and Persians. Their empire was a strong one while it lasted, but they, too, were subdued and defeated by the Greeks. Eventually, Greece gave way to

Rome, so changing the course of empire from one country to the other. This resulted in the westward expansion around the Mediterranean Sea. It brought prosperity and aided in establishing new trade routes. Jerusalem remained the center of this dominion, seemingly to have been the crossroad of all trade routes.

The Macabbean period gave the Jews hope of restoring their former kingdom and of having political peace and freedom. They were conquerors and statesmen, having brought to the people their first independence since the Babylonian Exile. The Macabbees assumed that great power and authority which the Jews had expected their long-looked-for King to exercise, so the Jews began to rejoice over the temporarily prosperous conditions in Palestine. They ceased to look for the Messiah. After a few years of prosperity, the Macabbees were defeated by the Romans, and Palestine again became a province of another country. The Jews then returned to the Scriptures to read more of the appearance of their Saviour.

The Jews should have read a little deeper than they did, for they might have found the time was then ripe for the coming of the Christ. The reading would have also told them He would be born lowly and humbly, but they expected as glorious a birth as that of a worldly king. His birth was *truly* glorious! It was announced to the shepherds by the angels, and a star was set in the sky to guide the Wise Men. Those who saw the Child worshiped Him and believed that He was the Messiah. Even Herod recognized the possibility of this being the birth of a king, and he sent out the decree that all babies under two years of age be destroyed in order to be rid of Him.

Many of the people with whom Jesus came in contact during His ministry believed in Him, for they saw His good works and the miracles that He performed. Because of the unrest in the land and the expanding of the trade routes, these people spread the gospel abroad and Jesus became famous in many countries.

Jesus' death and resurrection strengthened the faith of His disciples. In the face of persecution, they went forth to teach. The rulers in charge tried to guard against any revolutions and uprisings that might arise to put them in disfavor with the authorities at Rome, so they persecuted the leaders of such groups and dispersed the followers. In many cases the groups would hear of their danger and disband before being captured. This scattered the followers of Jesus into many countries, but there they taught their beliefs and faith to others. In this way, the Romans

aided in the spreading of the gospel instead of stopping it.

God knew the reactions of His people when He planned their salvation. Events have been taking place as He planned. Today, many people are looking for Christ's appearing the second time, and, as before, there is strife among the nations. Jesus' second coming has been planned, and it is told in the Scriptures for all to read and

study. God wants those who seek to understand the promise of things to come. He does not want us to be ignorant of these things. (1 Thess. 4:13.)

Christ will come again, at the appointed time, as before, but this time "every eye shall see him" (Rev. 1:7), and some shall not rejoice because they are not ready for His appearing. Now is the time to prepare for His coming!

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## Luke's Historical Accuracy

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By Paul Williams

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*"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:3, 4).*

THE chronology of the life of Jesus Christ has been a topic of dispute and debate for nineteen centuries, and there are many conflicting beliefs concerning the historical and chronological accuracy of the four Gospels. Let us consider briefly the other three histories of the life of the Messiah, then form our opinions by comparing Luke's to the others.

Matthew presented "the book of the generations of Jesus Christ" as proof that Joseph's son (according to popular belief) is the rightful heir to the throne of David. As Matthew's avowed purpose was to present Jesus as King, it is only logical to accept his chronology when it agrees with that of Luke, who stated very plainly that his purpose was to write *in order* the things he had heard and understood.

Mark did not give a genealogy, because he was interested in showing Jesus as the Servant of the people. He showed the life of Christ from the time He started His ministry, and was not concerned about putting the events in their correct order. For example, having told one of the miracles which Jesus performed, Mark then said that Jesus "straightway" moved on and preached to someone else, again confirming His words with miracles. Most of the everyday details of Jesus' life were eliminated, because Mark wanted to present a picture of the untiring Servant. The childhood and youth of the Saviour were not mentioned for the same reason. Perhaps Mark thought there were enough accounts of this phase of his Lord's life.

John presented Jesus as the Son of God, showing the spiritual side of the One who died for the sins of the world. Like Mark, John skipped the genealogy and early life of Jesus, showing instead the existence of Christ in God's plan from the beginning, and of His coming in the flesh to manifest the love of the Father to His creation.

Hence, we must look to Luke for the most reliable and orderly account.

Luke was not one of the Twelve Apostles, although he knew at least one of the Twelve (Paul). Since he showed the Samaritan in a better light than did the other writers, many authorities believe Luke to have been a Samaritan. He was not an actual eyewitness of any of the matters about which he wrote, but was closely associated with those who had been with Him "from the beginning." (Luke 1:2.) He distinguished his account from the other accounts mentioned in the first verse. We know it was different, because the uninspired accounts have long since perished, and Luke's is still vitally alive.

It is known that Luke was associated with Paul, therefore, some believe that he gives us Paul's ideas received on the road to Damascus. However, when we study Luke 24:46, 47, and compare it to Acts 13:28, 47, we can see that Paul quoted from the Gospel of Luke when he told the people of Antioch that the gospel message was to go to the Gentiles.

Luke's account is the longest of the Gospels, giving us six miracles and eleven parables not found elsewhere. They are characteristic of the sympathetic Saviour and Healer of His people.

Paul called Luke "the beloved physician" (Col. 4:14), giving us license to say that Luke would have the education necessary to write his systematic treatise. Also, there is a possibility that Luke went with Paul to guard his health, and to safeguard his poor eyesight, which was probably his "thorn in the flesh." (Gal. 4:14, 15; 2 Cor. 12:7.)

A close study of the paragraphing in Luke's Gospel will convince anyone that his story is a more continuous, orderly presentation of the subject than any of the other

Gospels. In Luke, each verse and chapter is coherent with the one preceding it, to a greater degree than in any of the other Gospels.

Luke's preface to the Acts of the Apostles again is a clear indication that his intention was to present the subject in a clear, concise, *orderly* manner. We do not try to dispute his chronology here, so can we not accept it in his Gospel as well?

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#### WHEN ROSES BLOOM IN THE DESERT

(Continued from page 5)

The *solitary place*—now, what of that? Far south of Little America, close to the South Pole, our own Admiral Byrd spent five bitter, cold months in 1934, alone in the heart of the Antarctic continent. Throughout that dreary period, he heard never the sound of an insect's hum, the cheerful song of a bird, or even the howl of a hungry wolf—nothing but the shriek of the wind broke the awful stillness of that lonely land! There was solitude indeed! Nothing lived or could live in the fearful unbroken cold which lasts, with only little lessening, throughout the year.

Such a condition, however, did not always prevail in the vast continent at the bottom of the world—a continent that possesses five million square miles of land surface. On his return to the United States in 1935, Byrd reported that his expedition had found petrified leaves, trees, and fossil insects within one hundred eighty miles of the South Pole. Captain Scott of Great Britain, who preceded Admiral Byrd to Antarctica in January, 1912, left beside his frozen body records proving that the entire region had once enjoyed a rich tropical vegetation!

A very slight change in the inclination of the earth, science assures us, would restore that solitary land to a place under the direct rays of the sun, and make it once more, what it undoubtedly was in ages past, a pleasant and a fruitful home for millions of human beings. The readjustments to be effected in the age of restitution will bring it about. The icy fetters will be melted when the Sun of Righteousness shall arise with healing warmth in His beams!

"The desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing!"

The sandy wastes that now circle the earth will respond to the welcome call of flowing springs, and burst forth into splendid fruitfulness for the blessing and comforting of myriads of men and women as yet unborn, but who will live and prosper under the Dominion of the mighty King of kings when He comes!

Such is God's answer to our question. Such is His solution of our problem. The Great Salvation assures the accomplishment of it all. May you and I have a part to play in that glorious achievement, is my prayer.

#### JESUS IN THE TEMPLE

(Continued from page 6)

Joseph who paid His redemption according to the law, Joseph thus took upon himself the responsibilities of a father and was respected of Jesus as such.

At this particular time, however, Jesus was ready to shoulder the duties of His heavenly Father, for He was sitting in the midst of the learned of His day "both hearing them, and asking them questions." The time had come when He could ask the rabbi the questions that had risen in His mind about the traditions of the Jew, the laws of Moses, the words of the prophets, and the works of the Messiah. "All that heard him were astonished at his understanding and answers" (Luke 2:47). Mary and Joseph were amazed and did not understand His strange conduct preceding His question, "Did you not know that I would be in the house of my Father?" (Lamsa, the Diaglott, Weymouth, Goodspeed, and Moffatt express similar thought.) It was not unusual for a boy to be in the Temple. Rather, it was the duty of a twelve-year-old son to begin his religious training immediately from the Sanhedrin. This seems to be the reason Jesus asked His mother, "Why have you been looking for me, knowing that I must be in my Father's house until the end of the Feast, to be taught of the scribes concerning my duties as a son of the law?" We marvel at His understanding and readiness to grasp the Scriptures and His willingness to continue in the Temple among the learned of His day.

Was Jesus *fully* aware of His office and work at this time? If He was, could He have "increased in wisdom and stature, and in favour with God and man" (v. 52)?

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#### SOME DAY

"Some day the fog will lift,

And I shall clearly see;

And things now so mysterious,

Will then be plain to me.

"Some day the clouds will pass,

That now obscure the light;

Then I shall see Him face to face

Who doeth all things right.

"Some day the doubts that rise

Between me and my Sun

Will vanish in that morning light,

And I shall hear, 'Well done.'

"Some day will be made smooth

The rough and thorny way;

Then friends will meet, each other greet,

In that blest land—some day.

"And when that morning comes,

Then grant, dear Lord, to me,

An entrance in Thy Kingdom fair

To ever reign with Thee."—*Dodson*.



## Guess Who!



*Watch Next week's Herald for the answer.*

(The answer to last week's "Guess Who" is on page 15)

## H O M E

*By Ellsworth Routson*

**A**MID the toil and strife of this chaotic world, one has many thoughts about the meaning of "home." Thoughts are turned especially to the homes of years ago, not to the homes of today because present home life is confused. There seems to be less love for children than there was years ago when families were large and all shared the burdens of life together. Today, families are small, and the one thought in everybody's mind is popularity and gain.

Considering *Christian* standards and morals, however, we know we are to humble ourselves to share with our unfortunate brothers, thus changing our greed and hate to love. Christ taught the great lesson of love. He gave us the Parable of the Prodigal Son, which so clearly brings out lessons concerning the dangers of popularity and gain, and shows the love which is found in a true home.

The life of the Prodigal Son is typical. It is an everyday occurrence to see some boy or girl seeking the fame and gain this world offers. Many young folks feel that home life is too quiet, friends are too few, and that there is no opportunity for success at home. After facing hard experiences, however, and when all things seem to fail, the wayward footsteps point homeward. Let us further study the Parable.

A man had two sons. The youngest wanted to see life in all its glamour, not foreseeing its trials. The father did not complain because of his son's desires, but divided his living between the two sons, as was the custom of that period. The young man went into a far country and there wasted his substance with riotous living. Then he experienced a great famine. Hungry, friendless, and homeless, he began to think of home. His father had plenty of food and shelter for his servants, as well as his family. He decided to return to his father and acknowledge wherein he had done wrong. Being thus humbled, and ready to acknowledge to his father that he "was no more worthy to be called thy son," he decided to ask to be a hired servant.

The Prodigal found his father at home, just where he had left him. In Hebrews 13:5, we read of God: "He hath said, I will never leave thee, nor forsake thee." Likewise, this father did not forsake the son, but received him with "compassion, and ran, and fell on his neck, and kissed him." God does not forsake us, but will always receive us with gladness when we seek Him. When Mary left Jesus in Jerusalem, traveling a day's journey before missing Him, she went back to search for Him in Jerusalem. If we go astray,

we can go back to find Jesus in the place where we left Him.

When the Prodigal went back to seek his father's forgiveness and love, he humbly confessed his wrong, "I have sinned against heaven, and before thee" (Luke 15: 18). The father welcomed the son with the best kind of home life he knew. He ordered his servants: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry" (vv. 22, 23). Few are the parents who will not receive their repentant children; and rejoice with tears for the child who has acknowledged his wrongs, and has returned to a just and righteous life.

The only secure home, however, will be in the future—when Jesus Christ has established His Kingdom upon earth, and the heavenly Father is the Head of every family. Then will be fulfilled the saying that is written: "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). "Wherefore come . . . and be ye separate, saith the Lord . . . and I will receive you, and will be a father unto you" (2 Cor. 6:17, 18).

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight,  
O Lord, my strength, and my redeemer" (Psalm 19:14).*

### This New Year

What shall this New Year hold?  
We cannot know;  
For God has never told  
Us day by day, the trials we'll know.  
But whatsoe'er the way  
Here or there, come what may—  
We know if by God's hand we're led,  
All will be well, where'er our bed.  
His way we know, and pray:  
"Keep us secure and true to Thee  
Day by day, until Thy face we see."—*M. S.*

### A New Year

The verse at the top of the page is a good one to learn. Use it every day. Begin now, at the first of the year.

If the thoughts we think are pure, honest, true, and of good report, we need not worry much about what we will say—for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34). These are words of Jesus. Also, we read, "As he thinketh in his heart, so is he" (Prov. 23:7).

So, beginning now, watch those cross words that start to slip out when little (or big) brother (or sister) happens to displease you. Your little brother is also trying to be good. If he offended you, he didn't intend to do so. You are trying to do right, too, aren't you? Then think! "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165). So, if we have God's peace in our lives, those little knocks and naughty words or looks won't really offend us, will they?

### Better Than the Mighty

"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). Is it not worth while to control our tempers? The people of the world look up to the big generals of today. If we can control our tempers, we are greater than one who captures a city!

Following is a little poem which fits into our study:

### Be True

"Be not false, unkind, or cruel,  
Banish evil words and strife,  
Keep thy heart a temple holy,  
Love the lovely, aid the lowly,  
Thus shall each day be a jewel  
Strung upon thy thread of life."

### The Greatest Is Love

The easiest way to keep the rule over one's feelings is to have love in the heart. If our hearts are full of love for our friends, we have no room left to be evil. Smile and forgive your "debtors." If we forget to forgive one who wrongs us, God remembers to not forgive us when we sin.

### Kind Words

"Kind words can never die,  
Cherished and blest,  
God knows how deep they lie,  
Stored in the breast;  
Like childhood's simple rimes,  
Said o'er a thousand times,  
Go through all years and climes,  
The heart to cheer.

"Sweet thoughts can never die,  
Though like the flowers,  
Their brightest hues may fly  
In wint'ry hours.  
But when the gentle dew  
Gives them their charms anew  
With many an added hue,  
They bloom again."

### Happy Birthday Wishes

Millicent Kennedy, Jan. 1, age 5, Hammond, La.  
Gordon Rhodes, Jan. 1, age 8, Hammond, La.  
Dorrance Paul, Jan. 1, age 14, Niagara Falls, N. Y.  
Amie Lou Moss, Jan. 1, age 14, Waterloo, Iowa.  
Donald Croxton, Jan. 3, age 14, Macomb, Ill.  
Ruth Jean Anderson, Jan. 3, age 16, Bird Island, Minn.



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  
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### Remember!

Can you recall the days not long ago when the standard phrase, "Oh, I just can't seem to find the time!" was used as an excuse for everything from absence from Sunday school to individual Berean work? We then wrote and read many words blaming the automobile and the love of recreation for almost all the "falling away" of the church.

Not long ago, when curtailment of traveling definitely threatened the entire country, we read of many predicting, "Watch the people flock back to the churches, now that they can't go running around all over the state." So far, however, the "flocking" has failed to take place. Would you not think that a great many more people now would have plenty time to get down to some real serious Bible study? Even if it has become necessary in some localities to reduce the number of church services, would you not think that the few remaining services would be attended by a much larger number of people? Now that we have much more spare time, would it not seem reasonable to believe that all our local, state, and national Berean officers would have excellent opportunity to bring all reports up to date and even embark on a little program of building for increased attendance and greater accomplishment?

It seems that the days are equally as long as they have always been. But, though our people are released from a number of the *duties* they formerly had to perform, there still has not been a great increase in church activity—that is, considering the church as a whole. Who is responsible for this? We are, you and I.

You know those things that need to be done. You have had them put before you so many times, you can hear them in your sleep and repeat them by heart. The question is, Why do they not get done? There are a number of reasons, some not so simple to explain. Many of us are deeply concerned about what may happen to us in the next few months. Regardless of where we are to be, when the time comes we shall be there. Why not perform some of those important Christian duties right up to the time of change?

People, as a rule, like to work together. Many persons will not undertake a task individually that they would if

they knew there were several others in agreement with their aims and purposes and willing to do a little of the same work. Time was when we could get together any time we wanted to plan and to carry out desired projects. We can still work together in a little different way. A well-phrased letter is a satisfaction to write and a pleasure to read, but a note that gets the idea across in a little incorrect English can still transact a lot of business and get a lot of work done.

A letter has definite advantage over a conversation. In a "rambling" discussion, often things are said that a little later you wish you had not said. With a letter, it is different. Here you can "ramble on," if you wish, but then you can read it over and make corrections, so your reader will understand what you meant to say.

For some time, we have neglected to push the sale and distribution of tracts published by the National Berean Society and National Bible Institution. Now that you have a little more spare time, perhaps you will be able to visit a few of your neighbors within walking distance of your home. Take along some of the tracts advertised frequently in *THE RESTITUTION HERALD*. If you do not try to force your views upon your friends, but merely patiently explain what are your own particular views and what are the doctrines of the church, you may be surprised to find that these people who also have a little more time to spend thinking will be quite attentive. The least you can do is to try.

Then we get back to letters again. Why do you not get a supply of tracts and enclose a tract or two in the letters you write? We know a number of people who do this, and some have reported definitely encouraging results.

Remember those boys and some of the girls who used to worship with you but who are now away in the service of our country? How long has it been since you wrote to each of them? You used to greet them every Sunday, find out how they were getting along, and would offer a word of cheer and encouragement. They need more cheer and encouragement now than ever before. What are you doing to see that they get it?

Do you remember how long it has been since you sent some material to the Berean page?

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

December 30-?—Special meetings at Mount Olive, Ark., Church of God.

### PELZER, SOUTH CAROLINA

I recently had the pleasure of going to Harleane Creek and baptizing Ansel Guthrie into Christ. We broke ice on the water's edge to perform the service. He is the youngest son of our pianist, James Guthrie, a nephew of Prof. Paran Guthrie who headed one of the pioneer families of Guthrie Grove Church of God of Abraham Faith. Ansel is one of our eighteen-year-of-age draftees, and he has filed with his board as a conscientious objector.  
M. O. Williamson, Pastor.

### MARTHA H. SENFF

Another one of Indiana's long-time workers in State Conference and Bible School sleeps in death, following a series of paralytic strokes covering some five years. After each stroke she slowly recovered and was about much of the time, until on December 10, 1942, when she was again rendered helpless. This was followed on the 17th with yet another attack, which caused her death a few hours later.

Sr. Martha H. Senff of Bremen, Ind., had passed seven and a half decades of life, having been born to Benjamin and Mary Ann Shaffer on May 4, 1867. She was united in marriage on February 5, 1888, with Philip Senff. To them were born five children: Benjamin A. of Bremen; Roy A. of Fort Lauderdale, Fla.; Charles W. of South Bend; Wayne P. of Cincinnati, Ohio; and Mary, now Mrs. Lawrence Burch of Tyner, Ind.

The labors and cares of Sr. Senff's already active life became more difficult than ordinary when, in January, 1916, by gasoline explosion, Bro. Senff suffered the loss of his eyesight. Her added duties of becoming eyes for the two were performed faithfully throughout the years until physical disability. Then son Benjamin and family moved in with the parents where they still remain.

In addition to the much bereaved husband and children, Sr. Senff is mourned by sixteen grandchildren, thirteen great-grandchildren, four sisters, and numerous neighbors, friends, and fellow Christians.

Interment was made in Bremen Cemetery. The heavy sorrow of the family was softened by the hope they hold of her soon release by Him who is the Resurrection and the Life.

This hope and spiritual vision were strikingly expressed at the graveside, when, after the "Amen" had been spoken, Bro. Senff, in a tearful voice of nearly fourscore years, broke forth—"Come, Lord Jesus; and come quickly."  
F. L. Austin.

### GOLDEN RULE HOME

Mr. & Mrs. J. Don Swartz \$10.00

### MINISTERS' FUND

Lawrenceville, Ohio \$17.03  
Mr. & Mrs. J. Don Swartz 10.00  
Total \$1,616.13

### "INDIA"

Mrs. Kate Olmstead \$7.00

### In MEMORIAM

In loving memory of my husband, W. F. Hoskins, and praying success for Oregon Bible College, I am contributing the sum of one hundred dollars for the Building Fund.

Mrs. W. F. Hoskins.

## HERALD RECEIPTS

Orrin Hoskins; W. H. Poole; Marie Brown Schreiber (for another); Sarah E. Smith; Mrs. Minnie Telschow; Mrs. R. S. Cooper (for another); F. W. Fieken; Mrs. A. L. Hicks (self & another); Frederick Claussen (for another); Mrs. E. Hawxhurst; S. P. Baker; H. W. Simpson (for another); Mrs. Mary J. Hatch (for others); Fred Daubanton (for another); John Peters (self & another); Mrs. George Pry; A. H. Weed (for another); Mrs. C. E. Randall (for another); Mrs. Ward B. Lyman; Mrs. Richard Pascoe (self & others); Gospel Gleaners Class, Brush Creek (for others); Elmer Magaw (for another); E. F. Marsh; Mary Laning (for another); Co-workers Club, Ripley, Ill. (for others); Mrs. Rose Barton.

## Gleanings From the Field

"The field is the world."—Jesus.

"A committee has been appointed to investigate the possibility and cost of enlarging the basement of the church to the proportions of the church itself, and providing the means for keeping the basement as warm and comfortable as the auditorium."—J. R. LeCrone, Ripley, Ill.

Bro. Sherman P. Baker, 1190 Onyx St., Eugene, Ore., recently returned home from a trip to Visalia, Calif., where he visited his daughter and family, Bro. and Sr. Clifford Jeffcott, and with other friends and brethren near Tulare and Hanford.

"I want our Lord to come and put an end to this war. Only He can bring in everlasting righteousness. We must occupy until He comes."—Mary C. Hatch, Rt. 1, Box 444, Santa Ana, Calif.

Evangelist J. W. McLain will soon be busy in special meetings at the Mount Olive, Ark., Church of God.

Happy Birthday Wishes to Rita Carrol Snyder (age five years; Dec. 22) and to Barbara Joan Harvey (age nine years; Dec. 26), both of Kokomo, Ind.

A person planning a business or pleasure trip is more concerned in preparation than are most persons in their plans for the journey into Eternity.

Friends of Sr. Idona Romine may address her, temporarily, at 2715 Columbia St., San Diego, Calif.

"I wish to express . . . my sincere thanks to my many friends for their prayers in my behalf and for the notes of cheer and good wishes during my recent serious illness. I am happy to report that I am feeling well and gaining each day."—Alma B. Steffa, Pomona, Calif.

"I certainly believe that the unsettled world-wide conditions indicate that the time is short for us to work. I am now past seventy-eight years of age, and very much enjoy reading The Restitution Herald."—E. F. Marsh, Seward, Nebr.

"As we watch developments in Europe and Africa, it becomes evident that Jesus Christ will soon come to receive His bride. We hope and pray that each member of our great family will have the true oil in his lamp when Jesus comes."—Mr. and Mrs. Charles Lapp, Cashmere, Wash.

"I am glad that plans for the Building Fund are going forward so well. The world needs Christians now more than it ever has, and we should be doing our best when the Lord comes. . . . Bible colleges are needed today, and they should be a sure foundation that will stand in the time of shaking. The National Bible Institution will continue to go forward, because its doctrine is sound, and we will all benefit from those being trained through their articles in The Restitution Herald."—Mrs. H. H. Kent, 1132 Euclid Ave., Pueblo, Colo.

Bro. Paul Hatch, Harvey, Ill., preached for the Oregon, Ill., congregation the evening of Sunday, December 27.

"Let us who enter God's house sit in quietness, or kneel reverently, praising God for the blessings bestowed on us in this past year, and ask His guidance in things that stand for righteousness in this New Year to come. To the Church of God, we extend best wishes for a Happy New Year."—Leon and Hazel Pixley, 15 Antoine St., S.W., Grand Rapids, Mich.

Bro. and Sr. Henry Cooper of Fredericktown, Mo., announce the marriage of their daughter, Zella, to Bro. Robert O. Hardesty of Oregon, Ill., on Monday, December 28.

**FRANK MANKEN**

Frank Manken was born January 16, 1849, in Hanover, Germany. He came to America in 1866 when he was seventeen years of age. He died December 8, 1942, at his home near Fredericktown, Mo. Funeral services were conducted by the writer at the Blush Church of God.

His wife, Virginia, died fifteen years ago at the age of seventy-three years. He is survived by four children: George of Gorham, Ill.; Clarence, Denver, Colo.; Maud Graham, Saint Louis, Mo.; and Leonard of Fredericktown. Four children preceded him in death.  
Ellsworth Routson.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Delos Andrew	\$ 2.00
Bergen Church of God	3.68
Georgia Thompson	2.00
Mr. & Mrs. J. Don Swartz	10.00
A Brother from Missouri	10.00
C. E. B.	25.00

**OREGON BIBLE COLLEGE**

Mr. & Mrs. C. W. Telschow	3.00
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**OREGON BIBLE COLLEGE  
Building Fund**

Doris L. Schultz & Sons	\$ 2.00
Mrs. Lawrence Bollin	3.00
Georgia Johnson	10.00
Mr. & Mrs. C. L. Netts	100.00
Mr. & Mrs. John E. Miller	100.00
Blair, Nebr., Ladies' Aid	5.00
Warren Story	10.00
P. H. Hutchinson	5.00
Mrs. H. H. Kent	10.00
Mrs. Ward B. Lyman	10.00
E. F. Marsh	3.00
Mrs. Eska Evans	7.00
Elnora Waldo	5.00
Mr. & Mrs. Charles Lapp	100.00
Mr. & Mrs. Roscoe Halstead	5.00
Jessie Kauffman	5.00
Mrs. W. F. Hoskins	100.00
Mr. & Mrs. J. Don Swartz	100.00
A Brother from Missouri	100.00
<b>Total</b>	<b>\$4,620.48</b>

Send The Restitution Herald to your friends.  
Trial subscriptions — nine months for \$1.00.

**THE RESTITUTION HERALD**

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Oregon, Illinois

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

**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)	\$ _____
<b>Total</b>	<b>\$ _____</b>

Sender's name \_\_\_\_\_

Address \_\_\_\_\_

**EVANGELISM**

Delta Bereans	\$27.50
Gospel Gleaners S. S. Class	3.00
Clarence Bunch	2.00
Elnora Waldo	5.00
Mr. & Mrs. Charles Lapp	11.00
Sisters Society, Lawrenceville	5.00
Mrs. Kate Olmstead	3.00
Mr. & Mrs. J. Don Swartz	10.00

**LAST WEEK'S "GUESS WHO!" ANSWER**

The gentleman shown in last week's "Guess Who!" section was Ezra K. Barnhill, son of Hugh S. Barnhill who was a pioneer preacher of the Church of God. Ezra Barnhill was born July 6, 1841, near Indianapolis, Ind., and died April 30, 1913, having been a faithful member of the Church of God from the time of his early manhood.

**OREGON BIBLE COLLEGE**

*Registration Blank for Second Semester*

Having completed high school and being interested in better preparing myself for Christian life and service, I am planning to attend Oregon Bible College during its second semester, starting February 2, 1943. I understand that my expenses will be \$30.00 per month for board, room, and tuition, payable monthly in advance, and that there will be a small additional expense for textbooks. I am

recommended by: \_\_\_\_\_  
(Name) (Address)

My name and address: \_\_\_\_\_

# \$30,000 for the College Building Fund

Oregon Bible College, Oregon, Illinois, is in its fourth year of service. It has grown from six to fifteen students. Four graduates are now pastoring churches. It is time to prepare to build. Instructed by the last General Conference to "go ahead," the Board of Religious Education presents this plan to develop a Building Fund of \$30,000.

True, war restrictions make it impossible now to build, but the time is ripe to "count the cost" and to make preparation to build as soon as conditions permit. "Where there is no vision, the people perish." "Wist ye not that (we) must be about (our) Father's business?" "God loveth a cheerful giver."

Purchasing the blocks is not limited to individuals. Family groups, churches, Sunday schools, Berean classes, or conferences may buy any of the squares. Smaller contributions, also solicited, will be acknowledged weekly in THE RESTITUTION HERALD. Names of persons or groups contributing \$100.00 or more will be tabulated in the correct stone blocks.

Though no time limit is set for this money to become available, it is hoped that our brethren will show hearty appreciation of Oregon Bible College by immediately rallying to this cause. "Honour the Lord with thy substance . . . so shall thy barns be filled with plenty" (Proverbs 3:9, 10).

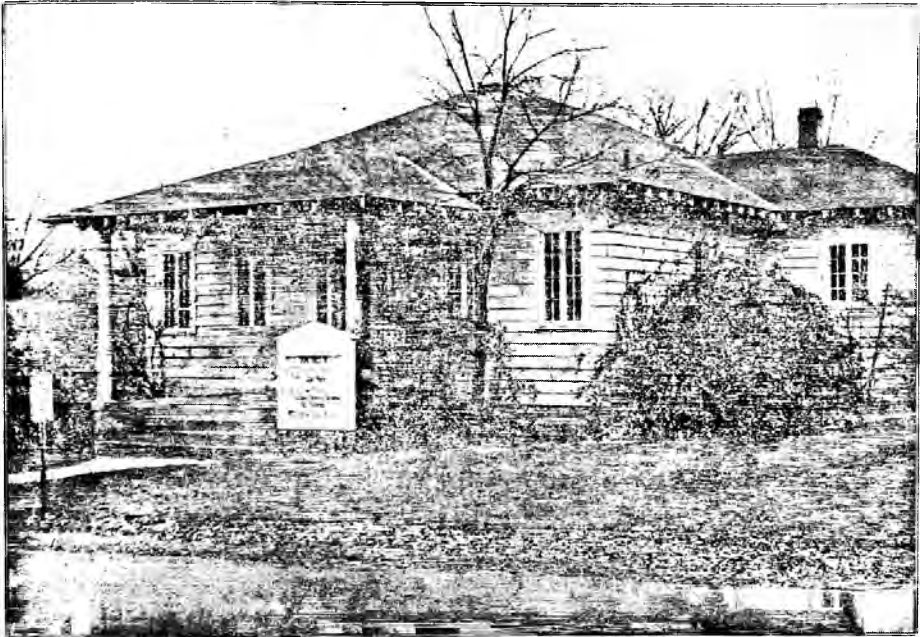
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						\$1,500.00	\$1,500.00	\$1,500.00	
					\$1,000.00 Mr. & Mrs. E. C. Railsback	\$1,000.00	\$1,000.00	\$1,000.00	\$1,000.00
			\$500.00 Mrs. Cora Pace	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
			\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
		\$300.00 Mr. & Mrs. H. H. Hawkins	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00
	\$200.00 Mr. & Mrs. A. Siple	\$200.00 Mr. & Mrs. S. E. Magaw	\$200.00 Ohio Conference	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Sam Hoke	\$100.00 Mr. & Mrs. C. L. Netts	\$100.00 Mr. & Mrs. John E. Miller	\$100.00 Mr. & Mrs. Charles Lapp	\$100.00 Mr. & Mrs. J. Don Swartz	\$100.00 Mrs. W. F. Hoskins	\$100.00 A Brother from Missouri	\$100.00	\$100.00	\$100.00
\$100.00 C. Alan McLain	\$100.00 Vernon Nichols	\$100.00 Mrs. Cyrus C. Evans	\$100.00 Mr. & Mrs. DeWitt Dauntler	\$100.00 Mr. & Mrs. Otto E. Dick	\$100.00 William Huffer	\$100.00 Mr. & Mrs. Dale Dunbar	\$100.00 Mr. & Mrs. Eldridge Ellis (pledge)	\$100.00 Mr. & Mrs. George McMurtrie (pledge)	\$100.00 S. Lawn P-T Class Gr. Rapids (pledge)

# THE RESTITUTION HERALD

VOLUME 32

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NUMBER 14



## BUCKINGHAM CHAPEL, ARLINGTON, VIRGINIA

About two years ago, a small group of Church of God members in Arlington, Virginia, organized for more concerted study of the Bible, meeting first in homes, later in a rented hall, and now meeting regularly in the residence here shown, a residence converted into a chapel. Brothers C. E. Lapp, J. R. LeCrone, and J. W. McLain were among the first to encourage this new work and lead it toward success. Brother J. P. Mercer is now pastor.

Brother William F. Thut, who presented the picture here shown, writes: "In the past eight or ten weeks a full and wholesome church program has been built up, which is bringing considerable comfort to the brethren in Arlington and Washington, D.C. . . . We hope real evangelistic work can be accomplished here." For a more complete report, please see "Buckingham Chapel" on page 7. May the Lord continue to bless this *new* work in "old" Virginia.

# 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

## Cold, Sleepy, Dead!

With the passing of every winter, there are stories, true stories, of men freezing to death. Invariably, death by freezing is an easy death—treacherous! First, there may be struggle to press through a raging storm, the struggle slowly weakening the victim's physical and mental powers to resist the cold and eventual death-calling demands for sleep. Having wearied himself by plodding through the blizzard, becoming more or less numb to the previously biting cold, the man, strong and courageous an hour ago, decides to rest. His honest intention is to fight bravely forward as soon as he has rested. How sweet, though, is rest! How warm! The eyes close, the body relaxes, and a very deep sleep is disturbed not at all by the falling feathers that so warmly blanket the dead and obliterate his every footprint from the rescue party.

Perchance, though, the rescue party arrives in the nick of time. How determined is the lost man to sleep! How painfully his frozen hands and feet give up the manacles of death! He is too weak and cold to help himself, he cannot so much as eat, and has no desire for food. He would return to sleep and die in the very presence of his rescuers, if they did not insist in his drinking some hot broth, in almost tormenting him to anger that he really rouse himself to think, to move, to live. . . . Then comes gratitude, and, though it had been necessary to amputate a frozen arm, the rescued one will say, "Faithful are the wounds of a friend" (Prov. 27:6).

Churches, too, have their winters. There are stories, true stories, of churches freezing to death. How treacherous is the cold! Pharisaism is dry ice, making cold the pulpit and the pew. Has ever there been a revival in a refrigerator? but men, locked in the cold embrace of refrigerators, have *died!*

When winter begins to fan a church, it will at the first struggle to survive the storm. Some members, having already dry-iced their pocketbooks, may believe storms are good for the church, creating more interest—*interest* of the type that rallies politics in the church and gives cushioned seats to the crafty! Storm never saved a weary traveler; storm never saved a lost soul or built a church. Said

Jesus: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

When storm strikes a church, every determined effort required to fight the cold seems only to weaken, but weakness is not pain. Doing nothing does not hurt. Resting "feels good," and churches warmly sleeping in the cold, having forgotten days of real service and missionary zeal, soon peacefully die and *like it*.

Oh, sleeping churches, let the evangelist come to your rescue! He will "hurt" you, he will "torment" you to think, to move, to live—and, someday saved in the Kingdom of God, you will say, "Faithful are the wounds of a friend."

## "Planted" in "Likeness of His Death"

By reason of Matthew 28:19, recording Christ's command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," it is sometimes advocated that baptism should consist of three immersions—one "in the name of the Father," another in the name "of the Son," and a third in the name "of the Holy Ghost." Unsuspecting as may be the one baptized, the three-immersion doctrine (based solely on this one text) is at least cousin to the doctrine of three Gods, so-called Trinity, but "we know that . . . there is none other God but one" (1 Cor. 8:4), and "to us there is but one God" (v. 6). The disciples, who surely understood and obeyed their Lord's command, never, according to the Record, baptized anybody with the three-immersion idea or "formula." They baptized "in the name of Jesus Christ" (Acts 2:38 and cp. 4:12), "in the name of the Lord Jesus" (8:16), "in the name of the Lord" (10:48), "in the name of the Lord Jesus" (19:5), "calling on the name of the Lord" (22:16), "into Christ" (Gal. 3:27), and "into Jesus Christ" (Rom. 6:3)—working as *agents* of God and of God's Spirit (thus "in the name of"), but adding converts to Christ's body (the church) which only is yet incomplete.

Further: we "were baptized into his death" (Rom. 6:3), "planted together in the likeness of his death" (v. 5). Did Jesus die thrice? There is "*one* baptism" (Eph. 4:5). Have you been "planted . . . in the likeness of his death"?



# Unequally Yoked

By Mrs. Ellsworth Routson

*"The ships were broken at Ezion-geber" (1 Kings 22:48).*

**T**HOUGH Jehoshaphat is considered to have been one of the good kings of Judah, he, like all other mortals, did some foolish things. For example, he formed an alliance with Ahab, a wicked king of Israel, and was almost slain in his acts, but "God moved them ('captains of the chariots') to depart from him" (2 Chron. 18:31). How this incident proves that God ever watches over and protects His children, even when they travel over forbidden roads!

Upon Jehoshaphat's return to his house in Jerusalem, Jehu met him and reproved him, saying: "Shouldst thou help the ungodly and love them that hate the Lord?" (2 Chron. 19:2.) Jehu told him that, because he had not acted as the Lord would have him act, the wrath of God was upon him. God continued to be with Jehoshaphat, however, Jehu explaining: "Nevertheless there are good things found in thee." Everyone knows that he fails to do strictly the things the Lord would have him do. Everyone knows that many times he errs knowingly, yet if there is only a little good left in him, God has patience. So it was with Jehoshaphat. He had taken the groves and high places out of the land, and had prepared his heart to seek God. He remembered the fate of his wicked father and "sought to the Lord God of his father, and walked in his commandments" (17:4). As Jehoshaphat sought God, God was with him and established his kingdom. He had riches and honour in abundance" (v. 5). "The fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat" (v. 10).

It seems that all this greatness, possession of armies and of power, swelled Jehoshaphat's ambition, for he joined himself to another of Israel's wicked kings in an unholy alliance. We read in 2 Chronicles 20:35, "After this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly." The "after this" seems to indicate that after God had rebuked him for wrongdoings, had granted him victories, had delivered

him from enemies, and after God had given him riches and honor in abundance, he still yielded to his lust for worldly things. No matter how well Jehoshaphat planned his scheme, he could not deceive God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Jehoshaphat reaped disaster, for "the ships were broken at Ezion-geber."

Why did Jehoshaphat deserve broken ships? He was "unequally yoked together" with the ungodly king, and together they made ships "to go to Ophir for gold" (1 Kings 22:48). Wisely counseled Paul, "Be ye *not* unequally yoked" (2 Cor. 6:14). Judging from the account in 1 Kings, one sees that at first Jehoshaphat was unwilling to go into business with Ahaziah, the king of Israel "who did very wickedly" (2 Chron. 20:35). Nevertheless, the alliance must have appeared to him to be a strong and prosperous one. Reading in 1 Kings 10:22, telling of Solomon's reign, one learns that "once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks." No doubt, Jehoshaphat felt justified in his alliance, hoping his ships would bring gold and other

treasures from distant lands, as did other ships. Apparently, the Lord God saw things differently. Eliezer prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish" (2 Chron. 20:37).

No matter how much one's desires may seem to justify an unequal yoke, or no matter how strong the ship bearing gold from Ophir, one cannot expect the ship of life, of home, of love, of business, or of service to sail successfully if he engages in a union of which God is not the Author and Advisor.

"Finally, my brethren," said Paul, "be strong in the Lord, and in the power of his might" (Eph. 6:10), and, "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

## "BE NOT UNEQUALLY YOKED"

"O ye Corinthians, our mouth is open unto you, our heart is enlarged. . . . Be ye also enlarged. 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. 6:11-18.)

# Palestine, Vortex of the Nations

By E. H. Moseley

*"Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her" (Ezekiel 5:5).*

RECENTLY we read in a news column an item that called attention to the fact that the tide of battle in this present war is rolling increasingly and speedily toward Palestine as the "vortex" of the nations.

Historians had already told us that Palestine proved to be the center of conflict in the last great war, and had called attention to the fact that the war speedily came to an end following the capture of Jerusalem by the British from the Turk, who had ruled the land for thirteen hundred thirty-five years.

Now we are in another war on a much larger scale, and already we are being told that Palestine is likely to become the center of this conflict. This claim can be easily verified by those who keep a war map before them and follow the movements of the armies. (See inset map on page 16—Editor.) This observation is highly interesting to the student of history, and it is especially interesting to the student of prophetic Scripture.

Evidently these warring nations have no consciousness of following a divine plan of any kind, or that they are in any sense fighting a religious war. Their action must be accounted for on human, rather than upon divine grounds.

What can be given as the probable cause of this magnetic power Palestine seems to have over the surrounding nations? We offer the following facts for your consideration:

(1) Palestine is the geographical center of the world. Nearly three fourths of the land surface of the world lie around her.

(2) Palestine is the center of the world's population. Eight times more people live in the lands contiguous to her than in all the rest of the world put together.

(3) Palestine is the most accessible land in the world. She is the gateway between the three great continents of Europe, Asia, and Africa, and has long been called the "Bridge between the Nations," and the "Strategic Pivot of the World."

(4) Palestine, because of her position, has often been the storm center of opposing armies that have met on her soil

*Though Germany's thrust toward Palestine is halted, "Palestine, Vortex of the Nations," is selected as a complementary study to the illustrated map on page sixteen. More, the day will yet come when neither Egypt nor the Caucasus will halt the marauding pack.*

in bloody conflict to settle their national disputes. Jerusalem has been besieged forty-six times and destroyed seventeen times in her history.

(5) Palestine is the natural stage for any performance intended for the entire world to witness. Should there ever be the time

when all nations come under one general government, the logical place for the head of that government to have its capital is Jerusalem.

(6) Palestine has recently been found to be a land of fabulous wealth. Scientists are now telling us that the Dead Sea contains minerals to an estimated value of \$1,270,000,000,000, which is three times more than the combined wealth of the United States. They further tell us that these minerals are now being mined through a very simple and inexpensive process, and they are discovering that the Jordan River is pouring mineral wealth into the Dead Sea about as fast as they are taking it out.

This indicates that the Dead Sea alone will prove to be a perpetual source of wealth to the power that controls it. Moreover, the celebrated German geologist, Blenchhorn, has made an exhaustive exploration of the mineral resources of Palestine and has published his findings in a learned book. In this book, he writes that more than three hundred square miles of the Dead Sea region offers an unusually high percentage of oil-bearing sands. These findings have since been corroborated by other eminent geologists, and they speak of petroleum pools lying near the surface, and to get to these pools, vast beds of mineralized potash of colossal monetary wealth must be penetrated.

It now appears that no land in all the world is nearly so rich in minerals as the little land of Palestine. It is really the "Jewel Box" of the world.

This is no mere speculation. These are facts gathered from reports given by some of the world's most eminent scientists. These facts have not been kept secret, but have been made a matter of general information to all the nations engaged in this war.

Can we wonder, then, that the tide of battle is rolling toward Palestine as the center of conflict? War is a very

expensive enterprise. These warring nations are rapidly exhausting their resources in a supreme effort to win the war. Could we be far wrong in saying that Palestine, with all she has to offer the conqueror, may be regarded as the prize of war?

Does it not really appear that Palestine is the big, juicy plum that most of these nations are trying to pluck?

We believe this in itself gives sufficient explanation of the present magnetic power of Palestine over the nations, and earns for her this new title—"Vortex of the Nations."

However, this is only the human side of the picture. Palestine has other attractions which, we believe, are far more persuasive than the human.

(7) This land has long been the religious center of the world. Palestine gave us our Bible, and it gave us our Saviour. Jesus Christ in all His public ministry never operated beyond the borders of Palestine. All His earthly labors were there. He died there; was resurrected there; and ascended from there into glory. He announced to His followers at His departure that on His return to earth, the first place His foot would rest, would be upon the soil of Palestine.

(8) The Bible makes Jerusalem the pole of the earth, and always speaks of north, south, east, and west as being from this city, thereby indicating that all the world faces Jerusalem, and all the roads through all the nations lead to Jerusalem as the one great world city.

(9) The Bible also speaks of Palestine as the "heart of the earth," which is a happy expression for the reason

Palestine occupies a position from which she can easily throb out her life's blood to the ends of the earth.

(10) The Bible gives Palestine twenty-two names and titles, some of them being the "holy land," the "promised land," the "glory land." These names and titles are divinely chosen, and every one of them has a peculiar meaning of its own. These many names give Palestine an outstanding distinction above all other nations, and surround her with a halo of glory all her own, and give her a Christian atmosphere enjoyed by no other nation.

(11) The prophets speak of many things that are to take place in Palestine as the religious center of the earth. Many of these prophecies have already been fulfilled, and many of them await fulfillment. Fulfilled prophecies concerning this land give sufficient guarantee that those remaining will in due time be fulfilled.

These opposing armies have made their plans for conquest which they guard as secrets. God has made His plans, also, for the redemption of mankind from the power of sin, and His plans are no secret. His "blue print" has been carefully made out and given to the world through His prophets. We need only to open our Bibles and study these plans to see that Palestine is made the center in the scheme of world redemption. It has been so in the past, and it will continue to be so in the future. So far, this divine plan has been followed to the very letter. Can we not believe that it will be just as carefully followed in the future! Now, enjoy the illustrated map on page 16.—Selected from *Prophecy*.

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## Tragedy and Responsibility

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By Glenn Birkey

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**R**OGER BABSON, one of the most noted statisticians in this country, recently stated in his newspaper column that a run-down spiritual condition in any country is the cause of war. We can agree with him, for whenever the Israelites forgot God, they became involved in trouble—in serious trouble. Mr. Babson thinks a spiritual awakening is very necessary to bring civilization back to normal. That is true to the extent of human effort, but nothing except the return of our Lord in power and great glory will bring back the world to a normal and permanent peace.

At a recent meeting with a minister in a town where things were "in a bad way," he said to me, "We have to do something. The people must vote the saloons out." I am not in favor of saloons, but voting out saloons will not entirely defeat the evil. It's when a man's heart gets

changed so he does not desire to stand at a bar to fill himself with poison, that that condition which we long for, will come.

Now, in regard to the statement of the spiritual neglect of our land, you and I know the Bible teaches that the world will not be converted. It is our duty, primarily, to present the plan of salvation which God has so plainly given in His Word. Paul, in Romans 11:14, said, in effect: "If by any means I may provoke (with the truth) . . . them which are my flesh, and might save some of them." Of the large number of persons who are without the gospel, even if it could be presented to them, no doubt many would reject it. That does not excuse us, however, for not making as much effort as possible to get the good news of salvation to them. Said Paul, "Do the work of an evangelist"!

# John the Baptist

By Francis E. Burnett

A PORTION of Scripture often discussed is that concerning John the Baptist and his work. We read in John, the first chapter, how the Baptist was confronted and questioned by priests and Levites. They asked, "Who art thou?" "He confessed, and denied not; but confessed, I am not the Christ." (1:19, 20.)

It was prophesied by Isaiah that one would come to open the way for another. We read in Isaiah 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." It was also prophesied by Zacharias that John would be "called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways" (Luke 1:76). None of us questions the authenticity of John's work. All will agree that his birth was miraculous, and that he was the forerunner of Christ.

The part of the Baptist's work that is questioned and discussed concerns the baptism that he used. Why did John baptize? For what reason? The angel told Zacharias that John would "be filled with the Holy Ghost," that he would turn "many of the children of Israel . . . . to the Lord . . . to make ready a people prepared for the Lord" (Luke 1:15-17). Before his birth, John's work was prepared for him.

John came forth and preached in the wilderness of Judea, saying, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). We read in Matthew 3:5-7: "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" Why did John rebuke the Pharisees and Sadducees? To answer this question, we must understand why John was baptizing. We believe that he was baptizing merely because it was a custom.

We read in Hebrews 6:1, 2: "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." We also quote the first part of verse 1 from the Emphatic Diaglott: "Leav-

ing the first principles of the doctrine of the Anointed One, we should progress toward maturity; not again laying down a foundation." The Greek word as used in Hebrews 6:2 in the Diaglott for "baptisms" literally means "dippings." The writer of the Hebrew Letter said not to lay again a foundation for the doctrine of dippings. Nowhere in the Scripture does one read that John the Baptist was told to baptize. John was baptizing (immersing) the people, because it was an outward sign that they were coming to him believing that he was preaching of a mightier One to come.



Francis E. Burnett

Why did the Pharisees and Sadducees come to be baptized? "Herod slew him (the Baptist), who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing (with water) would be acceptable to him, if they made use of it, not in order to the putting away (or the remission) of some sins (only), but for the purification of the body; supposing still that the soul was

thoroughly purified beforehand by righteousness" (Josephus, Book 18, chapter 5).

Thus, we believe the Pharisees and Sadducees came to be baptized because they were believers in the dippings and washings, which were a part of their religion, for the purification of the body. We think that was the reason for John's rebuking them.

John's baptism did not give salvation. Being baptized of John did not forgive sins. We read in Acts 19:3-5: "He (Paul) said unto them, 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." The Apostle Paul inferred that John's baptism was of no real value. Some may say that John preached a baptism of repentance for remission of sins. He did, but John could have overstepped his authority in enthusiasm to serve God and prepare the way for Christ.

God provided a way for the forgiveness of sins during the time of Moses. It seems to us that forgiveness of sins was obtained through that medium until the "veil of the temple was rent in twain" at the crucifixion of Christ. Christ brought forth a new order—a new way of forgive-

ness—but not John the Baptist. True enough, Jesus was baptized of John. He was also circumcised. Jesus needed no forgiveness of sins, for He “knew no sin” (2 Cor. 5:21). He did not need to be circumcised, for He was of the new order, but He did these things that “one jot or

one tittle (should) in no wise pass from the law, till all be fulfilled” (Matt. 5:18).

John was the forerunner of Christ. His baptism was a mere sign of belief and obedience. He told of One to come who would be able to forgive the sins of us all.

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## Buckingham Chapel

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*By William F. Thut*

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**A**BOUT two years ago, a small group of Church of God members in Arlington, Virginia, organized for more concerted study of the Bible. At first, meetings were held in the homes of members, but soon it was possible to rent a small hall. From that time, the work progressed steadily. This work, helped by the timely assistance of Brothers C. E. Lapp, J. R. LeCrone, and J. W. McLain, is now in the care of Brother J. P. Mercer.

The desire for fellowship with the Lord and His church brought together those of “like precious faith” from far and near. Several states of the Union are represented here, for the nation’s capital, Washington, D. C., that great cosmopolitan magnet just across the Potomac River, has expanded rapidly—due to the influx of government employees. How many of these are Church of God members is not easy to say with accuracy, but to date about thirty-eight families with a possible membership of perhaps fifty persons are known to live near by. To these, to their friends, and to those whom we have not been able to reach as yet, the members of Buckingham Chapel (so named because it is situated on the edge of a beautiful residential district called “Buckingham”), the newest Church of God, extend a welcome and a call to worship of the most cordial nature. “Come, let us return to the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up” (Hosea 6:1). “Let us therefore *come* boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16). “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28).

In the past eight or ten weeks, a full and wholesome church program has been built up, which is bringing considerable comfort to the brethren in Arlington and Washington. Sunday school opens at 9:45 a.m., Brother Walter Croxton being the superintendent; church service at 11:00 a.m., Brother J. P. Mercer bringing the message; Berean meeting at 6:30 p.m.; song service at 7:30 p.m., and worship service at 8:00 p.m. On Wednesdays, Brother Mercer conducts what he calls the “power house of the church”—the prayer meeting. These meetings are well attended

and a source of great inspiration to all who enjoy the close contact with Jesus that prayer affords.

Our stock of memory verses increases each week. A series of studies on personal evangelism now in progress is of such great interest that several members have declared they would “not miss them for anything.” Indeed, those who have not kept up with the work at Buckingham Chapel *are* missing something!

A start has been made in mission work which we hope to expand under the command of Jesus to help those who cannot help themselves. There is room for much work of this nature in and near Washington. We hope, too, that real evangelistic work can be accomplished here, and intend soon to hold more meetings of this kind. Such work might easily take place in our nearest big city, Baltimore, Maryland, for Brother W. C. Poland and his family are now living there, having left West Virginia. Also, Brother and Sister Nolan Orr, formerly of Indiana, and Sister Groh, and others of Church of God faith now live in Baltimore. Brother Poland has for weeks made the ninety-odd mile round trip to Arlington to attend our Sunday evening services, bringing each time a car of friends. A weekly Bible study class had its first meeting in Baltimore recently, with an attendance of twelve persons. This interest indicates possibilities of a strong and active field there. Pray for this new work, that the Lord might bless it and cause it to become a strong witness for Jesus.

On the front page of this RESTITUTION HERALD is printed a picture of Buckingham Chapel. Present indications point ahead to a growing Christian work of great benefit to all who will attend and take part in it. We and our pastor stand ready to serve in this community, “fervent in spirit . . . rejoicing in hope; patient in tribulation; continuing instant in prayer.” We thank you for your prayers and help, both of which have been deeply appreciated, and ask that you remember us in prayer again, that the work may continue to grow and bring to realization that bright vision of the future that is before us, knowing that, “Where there is *no* vision, the people perish.”

# The Serpent of Genesis Three

By George G. Robinson

*During the past two years, the Editor has enjoyed correspondence with George G. Robinson and John Manoh, zealous Christian teammates in India. They have many years read and enjoyed THE RESTITUTION HERALD. It is a pleasure, therefore, to present this scholarly and truth-seeking article by Brother Robinson. Accepted or questioned, the author's logic and use of Scripture introduce him as "a workman that needeth not to be ashamed" (2 Timothy 2:15).*

IN GENESIS 3, there is neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasized by the use of certain figures of speech. All the confusion of thought and conflicting exegesis have arisen from accepting literally what is expressed by figures, or from taking figuratively what is literal. A figure of speech is never used except

for the purpose of calling attention to, emphasizing, and intensifying *the reality of the literal sense*, and the truth of the historical facts; that, while the words employed may not be so strictly true to the letter, they are all the more *true to the truth conveyed by them*, and to the historical events connected with them.

Except for the figurative language of Genesis 3:14, 15, no one would have thought of referring the third chapter of Genesis to a snake: no more than he does when reading the third chapter from the end of Revelation—20:2. Indeed, the explanation added there, that the "old serpent" is the Devil and Satan, would immediately lead one to connect the word "old" with the *earlier* and former mention of the Serpent in Genesis 3; and the fact that it was Satan himself who tempted "the second man," "the last Adam," would force the conclusion that no other than 'he personal Satan could have been the Tempter of "the first man Adam."

The Hebrew for "serpent" (Gen. 3:1) is *nachash*—meaning "to hiss, mutter, whisper, as do enchanter's." Secondary senses are "to divine, enchant," whence the frequent use of the noun as "serpent." The allied Chaldean word means "brass, copper," from an assumed root meaning "to be bright." Various passages tell that Satan possessed a glorious appearance, and the Hebrew term probably included the sense of "fascinate, enchant." This element of *fascination* connects with the later use of *nachash* as "serpent."

The *nachash*, or serpent, which beguiled Eve (2 Cor. 11:3) is mentioned as "an angel of light" in verse 14. Have we not, in this, a clear intimation that it was not a snake, but a being of glorious aspect, apparently an angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of superior (not of an in-

ferior) order? Moreover, in the description of Satan as "the king of Tyrus" (Ezek. 28:11-19, who was quite a different being from "the prince of Tyrus," in vv. 1-10, who was purely human), it is distinctly implied that the latter being was of a supernatural order when he is called a "cherub." (Vv. 14, 16; and read vv. 11-19.) His presence "in Eden the garden of

God (of *Elohim*)" (v. 13), is also clearly stated, as well as his being "perfect in beauty" (v. 12), his being "perfect in (his) ways from the day (he) was created till iniquity was found in (him)" (v. 15), and as being "lifted up because of (his) beauty" (v. 17).

These all compel the belief that Satan was the "old serpent" (*nachash*) in Genesis 3, and especially because the following words could be addressed to him: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (Ezek. 28:17).

Even supposing that these things were spoken to, and of, an exalted human being in later days (in Ezek. 28), still "the king of Tyrus" surely was not compared to a being who was non-existent; and facts and circumstances which never happened were not introduced into the comparison. There is more about "the king of Tyrus" in Ezekiel 28:11-19 than was literally true of "the prince of Tyrus" (vv. 1-10). The words can be understood only of the mightiest and most exalted supernatural being that God ever created; and this for the purpose of showing how great would be his fall. The *history* must be true to make the *prophecy* of any weight.

Again, the word rendered "subtil" (Gen. 3:1) means "wise," in a good sense as well as in a bad sense. In Ezekiel 28:12, we have the good sense, "Thou sealest up the sum, full of wisdom"; and the bad sense in verse 17, "Thou hast corrupted thy wisdom" (referring, of course, to his fall). So the word rendered "subtil" is rendered "prudent" in Proverbs 8:12; 12:23; 14:8; and in a bad sense in Job 15:5; 1 Samuel 23:22; Psalm 83:3.

The word "beast," also, in Genesis 3:1 (Heb., *chay*) denotes "a living being," and it is as wrong to translate *zoa* "beasts" in Revelation 4, as it is to translate *chay* "beast"

in Genesis 3. Both mean "*living creature.*" Satan is thus spoken of as being more wise than any other *living creature* which Jehovah Elohim had made. Even if the word "beast" be retained, it does not say that either a serpent or Satan was a "beast," but only that he was *more wise* than any other living being.

We cannot imagine Eve as holding converse with a snake, but we can understand her being fascinated by one, apparently "an angel of light" (i.e., a glorious angel), possessing superior and supernatural knowledge.

When Satan is called a "serpent," it is figure of speech, or *implication*; it no more means a snake than it does when Dan is so called in Genesis 49:17; or an animal when Nero is called a "lion" (2 Tim. 4:17); or when Herod is called a "fox" (Luke 13:32); or when Judah is called "a lion's whelp" (Gen. 49:9). It is the same figure when "doctrine" is called "leaven." (Matt. 16:6, 12.) It shows that something much more real and truer to truth is intended.

When it is said in Genesis 3:15, "Thou shalt bruise his heel," it cannot mean the Christ's literal heel of flesh and blood, but suffering, more temporary in character. When it is said (v. 15), "It shall bruise (crush) thy head," it means something more than a skull of bone and brain and hair. It means that all Satan's plans and plots, policies and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes of God. This will be effected when Satan will be bruised under our feet. (Rom. 16:20.) This, again, will not be our literal feet, but something much more important.

The bruising of Christ's heel is the most eloquent and impressive way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, then threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death would be destroyed; and all Satan's power and policy brought to an end, and all his works destroyed. (Heb. 2:14; 1 John 3:8; Rev. 20:1-3, 10.) What literal words could portray these literal facts so wonderfully as these expressive figures of speech?

It is the same with the other figures used in Genesis 3:14, "Upon thy belly shalt thou go." This figure means infinitely more than the literal belly of flesh and blood; just as the words "heel" and "head" do in verse 15. It paints for the eyes of one's mind the picture of Satan's ultimate *humiliation*; for prostration was ever the most eloquent sign of subjection. When it is said, "Our belly cleaveth unto the earth" (Psalm 44:25), it denotes such a prolonged prostration and such a depth of submission as could never be conveyed or expressed in literal words.

So with the other prophecy, "Dust shalt thou eat." This is not true to the letter, or to fact, but it is all the more *true to truth*. It tells of constant, continuous disappoint-

ment, failure, and mortification; as when deceitful words are spoken of as feeding on deceitful food, which is "sweet to a man; but afterwards his mouth shall be filled with gravel" (Prov. 20:17). This does not mean literal "gravel," but something far more disagreeable. It means *disappointment* so galling that it would gladly be exchanged for the literal "gravel." So, when Christians are rebuked for "biting and devouring one another" (Gal. 5:15), something more heartbreaking is meant than the literal words used in the figure. When Christ's "enemies shall lick the dust" (Psalm 72:9), they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated that no words could literally depict their overthrow and subjugation.

If a serpent was afterward called a *nachash*, it was because it exercised fascination over other creatures, and if it became known as "wise," it was not because of its own innate positive knowledge, but of its wisdom in hiding away from all observation; and because of its association with one of the names of Satan (that "old serpent") who "beguiled Eve." (2 Cor. 11:3, 14).

It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle—a miracle greater than that wrought by God Himself, who opened the mouth of Balaam's ass! It only shows the power of tradition, which has, from the infancy of each one of us, put before our eyes and written on our minds the picture of a "snake" and an "apple": the former based on a wrong interpretation, and the latter being a pure invention, about which there is not one word said in Holy Scripture.

Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional belief: for it has succeeded in fixing the attention of mankind on the *letter* and the *means*, thus blinding the eyes to the solemn fact that the fall of man had to do solely with the Word of God, and is centered in the sin of believing Satan's lie instead of Jehovah's truth.

The temptation of "the first man Adam" began with the question, "Hath God said?" The temptation of "the second man . . . the Lord from heaven" began with the similar question, "If thou be the Son of God," when the voice of the Father had scarcely died away, which said, "This is my beloved Son." All turned on the truth of what Jehovah had said.

The Word of God being questioned, led Eve, in her reply 1) to *omit* the word "freely" (Gen. 3:2; cp. 2:16); then 2) to *add* the words "neither shall ye touch it" (3:3; cp. 2:17); and finally 3) to *alter* a certainty into a contingency by changing "Thou *shalt* surely die" (2:17) into "*lest* ye die" (3:3).

It is not without significance that the first ministerial words of "the second man" were, "It is written," three

times repeated; and that His last ministerial words contained a similar threefold reference to the written Word of God. (John 17:8, 14, 17.)

The former temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated.

The history of Genesis 3 is intended to teach the fact that Satan's sphere of activities is in the *religious* sphere, and not the spheres of crime or immorality; that his battlefield is not the sins arising from human depravity, but *unbelief* of the human heart. We are not to look for Satan's activities today in the newspaper press, or the police courts; but in the pulpit, and in professor's chairs. Wherever the Word of God is called in question, there we see the trail of "that old serpent, which is the Devil, and Satan." This is why anything against the true interests of

the Word of God (as being such) finds a ready admission into the newspapers of the world, and is treated as "general literature." This is why anything in favor of its inspiration, its divine origin, and its spiritual truth is rigidly excluded as being "controversial."

This is why Satan is quite content that the *letter* of Scripture should be accepted in Genesis 3, as he himself accepted the letter of Psalm 91:11. He himself could say, "It is written" (Matt. 4:6) so long as the *letter* of what is "written" could be put instead of the *truth* that is conveyed by it; and so long as it is misquoted or misapplied. This is Satan's object in perpetuating the traditions of the "snake" and the "apple," because it ministers to the acceptance of his lie, the hiding of God's truth, the support of tradition, the jeers of the infidel, the opposition of the critics, and the stumbling of the weak in faith.

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## Church of God Ministers

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Using Statistician M. W. Lyon's "Directory" as a guide, and making only such minor corrections as required little work or investigation, we present the following list of ministers of the Church of God having headquarters at Oregon, Ill., and their respective addresses, hoping in time to present a more complete and accurate list:

Adamson, J. E., Box 576, Pomona, Calif.  
 Anthon, Alfred, 435 Kings Rd., Corvallis, Ore.  
 Appleby, Mrs. Clinton, Blair, Nebr.  
 Austin, F. L., 1705 S. Leer St., South Bend, Ind.  
 Bishop, R. P., 510 Queens St., Greenville, S. C.  
 Burnett, Francis, Oregon, Ill.  
 Conner, L. E., 110 N. 7th St., Oregon, Ill.  
 Cooper, Lloyd E., Fredericktown, Mo.  
 Cooper, Gerald, Ripley, Ill.  
 Cowles, Earl, Moorefield, Nebr.  
 Davis, Isaac S., Rt. 2, Wenatchee, Wash.  
 Denchfield, John L., 1525 - 10 Ave. S., St. Cloud, Minn.  
 Drabenstott, Cantwell, Rt. 4, Hartford City, Ind.  
 Drinkard, T. A., Box 344, Handley, Texas.  
 Eagleston, John, Care Kirby Billingsley Wenatchee, Wash.  
 Ferrell, Terry, Oregon, Ill.  
 Fiske, John R., Jr., Milan, Kan.  
 Geiselman, N. H., 212 W. Hillsboro Ave., Tampa, Fla.  
 Giesler, E. E., Moorefield, Nebr.  
 Goekler, Harry, Rt. 3, Box 50-A, Hammond, La.  
 Gordon, Grover, 1804 N. 33 St., Omaha, Nebr.  
 Graham, Roy, 6912 Marquette Ave., St. Louis, Mo.  
 Green, John F., 6216 Peery Ave., Kansas City, Mo.  
 Groat, E. E., Hanford, Calif.

Hardesty, Robert, Oregon, Ill.  
 Harlow, R. H., Birta, Ark.  
 Harvey, D. G., 907 S. Waugh St., Kokomo, Ind.  
 Hatch, Paul M., Rt. 1, Harvey, Ill.  
 Hiott, S. W., Walterboro, S. C.  
 Howe, Charles W., 1036 Newton St., Waterloo, Iowa  
 Huffer, William, Michigantown, Ind.  
 Johnson, J. Arthur, Lake View, Iowa  
 Johnson, Paul C., Oregon, Ill.  
 Jones, Arthur M., Springfield, Ohio, Rt. 2 (Lawrenceville)  
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 Mills, Orris, 3530 - 18 St., NE., Washington, D. C.  
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 Prosser, H. J., Box 314, Newport, Ore.  
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 Routson, Ellsworth, 301 W. College, Fredericktown, Mo.  
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 Stewart, E. O., Sweetwater, Texas  
 Stilson, Floyd A., 411 E. South St., South Bend, Ind.  
 Thoms, Virgil, Emily, Minn.  
 Waters, George A., 3316 Ave. D, Corpus Christi, Texas  
 Watkins, James M., 2234 Saline Ave., Eldorado, Ill.  
 Weaver, C. E., Greenbrier, Ark.  
 Wiggins, Walter, Eden Valley, Minn.  
 Williams, Paul, Oregon, Ill.  
 Williamson, M. O., 24 Smythe St., Pelzer, S. C.  
 Wolfe, Vernis, Box 495, St. Cloud, Minn.



JOHN THREE SIXTEEN AND YOU

By R. H. Judd

Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

You may think it a passing fancy,  
 But since I was a child of ten  
 I have hated that awful doctrine  
 That taught unending pain for men.  
 I could never believe in heaven  
 As a place of joy and peace,  
 While thousands upon thousands suffered  
 In a hell that will never cease.  
 Oh, my God is a God of mercy!  
 He is a God of justice, too;  
 But the frightful stain of endless sin—  
 I could never believe it true.  
 My Father in heaven, forgive them,  
 Those who teach such a crime as true.  
 And wilt Thou in kindness remember  
 That "they know not what they do."  
 For eternal life—"the gift of God"—  
 Is to be shared with Him who died,  
 That eternal *sin* might *never* be  
 A stain on eternity's tide.

HERALD RECEIPTS

George Jones; Mrs. Otto Dick (for others); Rolland C. Stilson; Rosa McCurry; Mrs. Inez Jeffries (self & another); Mrs. Johnnie Rainey; Mrs. B. Bartlett; William J. Halls; Mrs. Valura Karnett; A. R. Wolfe; Barbara Fish; George Siple; Roy V. Thomas; Mrs. Gilbert Bottolfs (self & another); Mrs. Stanley Sanford (self & another); Mrs. Nellie Ling; Almeda Wertz; Luther Bengé; Mrs. William Driver; Beatrice Walter; Mrs. A. J. McCormack; Lota Huffer; William Arbogast; Mrs. Elmer Winfrey; Amy Dunbar Frye (for another); Gerald Niles; Mrs. Lorrin Gainey (for others); Mrs. J. Houser; A. M. Oliver; Mrs. A. M. Ross.

EVANGELISM

Mr. & Mrs. G. H. Loudenslager	\$50.00
Ethel Upton	1.00
J. R., Palm Springs, Calif.	6.00
Mrs. Myrtle Mitchener	2.00
Mr. & Mrs. J. W. McLain	6.00
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Mrs. Valura Karnett	2.00
Mr. & Mrs. Alfred Reighard	5.00
Mrs. Nellie Ling	5.00
Almeda Wertz	3.00
Mr. & Mrs. William Driver	3.00
Hope Chapel, South Bend, Ind.	5.02
Mrs. Edward F. Myers	5.00
Brush Creek, Ohio, S. S.	10.79

Jesus and God. The relationship between Jesus and God is a beautiful one, and a very interesting one to study. So closely were they agreed in mind and purpose, that Jesus spoke on different occasions of their being one. In no sense, however, did He teach that they were only one Person. Rather, they were two Persons perfectly agreed and in complete harmony. They were and are one in purpose.  
 — F. E. Siple.

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)	\$ _____
<b>Total</b>	<b>\$ _____</b>

Sender's name \_\_\_\_\_

Address \_\_\_\_\_

# START NOW!

By William F. Thut

*"Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day" (Exodus 14:13).*

FROM science one learns that this is a world of motion. Electrons, atoms, particles of matter, all vibrating, *move* according to certain laws of nature, so producing the substances which are found in the earth. Should this motion cease, we are told the earth would become a dead thing, a lump of ash, or some other inactive material which could not support life. To retard these activities at all, would so alter conditions as to make it impossible for one to recognize this old globe we call the earth. From this, it is not difficult to understand why the Lord, who apparently based His creations on motion and progress, frowns on the lack of it.

"The Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward" (Ex. 14:15). For them to go any place at that time seemed impossible. The Egyptians were pursuing them, and before them lay the Red Sea. Death seemed very near to the children of Israel, and they were indeed a frightened people. They looked back with longing to Egypt, yet the Lord showed them that salvation lay ahead and not behind. "The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Ex. 14:21), so the children of Israel crossed over and were saved.

That things must move or change is also true of Christians. One must progress, growing in faith and works, or sink back into that lukewarm state which is so unsatisfactory to Jesus. He put it this way, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). This, then, makes it necessary for one to do something about his Christian status, and this *doing*, if it is progressive, separates one a little

from others, and is a reason why believers like to be called Christians. A Christian cannot stand still and be separated at the same time, nor can he go forward and remain with the stagnated crowd.

Abram was told to separate from his father's house, his country, and his nephew Lot. When Sodom and Gomorrah were destroyed, the survivors were not even permitted to look back, for the backward look represented a longing for the old state of being, a retrogression. In God's plan, a plan so great and so beautiful 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" (1 Cor. 2:9), there is no room for a backward step or a backward look. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

One's efforts must be centered in Christ in such a way as to be progressive. It is true that "all have sinned, and come short of the glory of God" (Rom. 3:23), but much will be forgiven so long as one continues to press in the right general direction. It is for the believers to keep their eyes always on the goal, working toward it, full of hope that the reward may be kept in store for them. "Put off concerning the former conversation (behavior) the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). One can prove the will of God. Paul said so here, again in Hebrews 3:9, and in 1 Timothy 5:21.

## AT THE PLACE OF THE SEA

"Have you come to the Red Sea place in your life,  
Where, in spite of all you can do,  
There is no way out, there is no way back?  
There is no other way but—through?  
Then wait on the Lord with a trust serene  
Till the night of your fear is gone;  
He will send the wind, He will heap the floods,  
When He says to your soul, 'Go on.'

"And His hand will lead you through—clear through,  
Ere the watery walls roll down,  
No foe can reach you, no wave can touch,  
No mightiest sea can drown;  
The tossing billows may rear their crests,  
Their foam at your feet may break,  
But over their bed you will walk dry-shod,  
In the path that your Lord will make.

"In the morning watch, 'neath the lifted cloud,  
You will see but the Lord alone,  
When He leads you on from the place of the sea  
To a land that you have not known;  
And your fears shall pass as your foes have passed,  
You shall be no more afraid;  
You shall sing His praise in a better place,  
A place that His hand has made."

—British Weekly.



Evan Knodle, Editor  
205 N. Hinkley  
Rockford, Ill.

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

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

### The Forgotten Chimney

The house being built on the bluff by the bridge was the talk of the community. No one passing along the highway could help but notice it, and few who noticed it failed to remark about it.

"My, that house is going to have a big basement," one old farmer told his wife as they drove to market one day.

Some days later two women were driving into the city for an afternoon's shopping tour. "Oh, look!" one exclaimed to the other. "They are building the walls. It's going to be a brick house. And aren't the bricks a beautiful color! Such a light brown! Almost buff!"

Day after day people drove by, looked, and remarked. And day after day the workmen brought the house nearer to completion. The walls were erected, the rafters raised, the roof put on. The windows were put in, the doors hung, the interior finished. Then the debris was cleared away and the grounds graded and planted to flowers and ornamental shrubbery.

What a beautiful place it was! Light brown brick with dark brown trim, and nestling so cozily in the dense background of river greenery. There were spacious windows, open porches, a rakish pitch to the roof, and an ornamental trim on the rafter ends. The high-pitched gables looked out over the sweep of the valley below. And around the open porches half pillars of natural stone joined with chain guardrails gave elegance and dignity both to the house and the curving walks and terraced lawn which surrounded it. It was indeed a place to catch the eye and the fancy of every passer-by.

One day the architect came out to check over the building before accepting it from the contractor. The contractor was there, and the two men went slowly through the building. First they examined the main floor, then the upstairs, and then, at last, the basement. Everything seemed in complete fulfillment of the plans. The furnace had not been installed, but that was a minor detail. Everything else seemed perfect, and yet the architect had an inescapable sense of something missing.

Suddenly he looked quickly about him, then turned to the contractor. "Where is the chimney?" he asked anxiously.

"Chimney? There—there was no chim —" The contractor started, then became speechless.

The architect unrolled his blueprints and pointed out the place where the chimney was to be built. Both men looked to that spot on the basement floor. The concrete footing was there, bare and ominous. But no chimney! The men looked at each other. No chimney! . . . The workmen had forgotten to build the chimney! There was nothing to do but cut a hole up through the new house for the forgotten chimney.

Unbelievable as it may seem, there are many houses being built today without chimneys. Character houses they are, and sorry-looking structures some of them appear to be. No chimneys! Something vital missing!

Some day the great Architect of men will come to inspect these buildings that you and I are erecting today. When He does, what will He find? A house without a chimney? A house with something forgotten, overlooked, neglected? A house that has been built, as many of them today are being built, with utter disregard for the blueprint of the perfect character?

What a sorrowful, tearful day for many will be the day of final inspection! "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).

If ever our feet are to tread the streets of gold, if ever our eyes are to be brightened and our hearts made glad by the glories of that beautiful land, we must build to the Architect's specifications. Not simply along general lines. Faithfully and in specific detail we must build according to the will of our heavenly Father.

Today the time allowed for building has not ended. We have opportunity yet to check over the blueprints and bring our structures up to prescribed requirements. But the time for building has almost expired. Not many days remain before the final inspection will take place. When that day comes, what will be the condition of your house? What will the Architect say to you?

—Selected from *Signs of the Times*.

*We use the foregoing article to pinch hit for Brother Evan Knodle who is sick.—Editor.*

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"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).*

### My Rosy Glasses

"I looked through my dark blue glasses,  
Everything was gray.  
I said, 'Oh, isn't it gloomy?  
I'll be dull and lonesome today.'  
"I put on my rosy glasses,  
Everything was bright.  
The raindrops glistened and sparkled,  
Even the clouds grew light.  
"Don't look at the dark, gloomy shadows,  
Put on your glasses of rose,  
And the day will be filled with brightness,  
From early morn to its close."

—Selected by Mrs. B. A. Johnson.

### A Ruler of the Jews

At the time Jesus lived upon this earth, the Pharisees were the religious power in the Holy Land, although the priests were not of this sect.

These Pharisees were very strict in keeping the law. They were so very careful to keep it that they explained parts of it, and those explanations were not always correct. Some of these man-made laws became as binding as the real laws of Moses. One of these was about just how and when to wash hands. Another was to bathe when they returned from the marketplace where they may have brushed against some Gentile. This would have made them unclean. Their fasting twice a week was still another man-made law. One other mentioned is about tithing. They went so far as to pick the wild herbs that grew around their homes and tithed them. They forgot the more important things, such as love and mercy.

Now, Nicodemus was one of this group. So we see that the Pharisees had some good people among them. Nicodemus gave Jesus credit as "a teacher come from God," because of the miracles Jesus did. He came to see Jesus, *one night*. Perhaps he had been busy all day. It may have been for some other reason. Our Bible does not state why he came "at night."

It was to Nicodemus that Jesus spoke the well-known verse of John 3:16. We know that Nicodemus once took Jesus' part (John 7:50-52), and after Jesus was crucified, Nicodemus came with Joseph of Arimathea and helped with the burial of Jesus.

### "Ye Must Be Born Again"

Jesus told Nicodemus that no man could *see* the Kingdom of God unless he was "born again" (John 3:3). He explained (v. 5), "Except a man be born of water and of the Spirit," he could not "enter into the kingdom of God."

To be born of water is to be baptized into Christ's death, being a burial and resurrection. One is raised to be a new person when he is "born of water."

One now qualifies for the "birth of the Spirit." When a seed is planted in the ground, first it germinates, develops, and sprouts, before it appears a new plant above ground. As we walk with Christ, studying, learning, and living what we learn, we grow, too. We are getting ready for that "birth of the Spirit." This birth will take place when Christ returns and the dead in Him are resurrected—and living ones changed—to be like Him.

May each one be "born of water" and be ready to be "born of the Spirit" when Christ returns for His bride.

### Membership Call

ECE means "Everyday Christian Expression." Are you a member? Boys and girls under sixteen years of age may become active members. All you need do is read this page, or have it read to you. Your membership card will be sent to you. Send your name, year, month, and day of birth to Madge Savage, Waite Park, Minnesota.

### Happy Birthday Wishes

John MacDonald, Jan. 5, age 12, Lander, Wyo.  
Barbara Stine, Jan. 6, age 9, Tipp City, Ohio.  
June Richardson, Jan. 7, age 7, Hammond, La.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved."

## Gleanings From the Field

"The field is the world."—Jesus.

Probably due to the heavy Christmas mails, several subscribers did not receive their Christmas number of The Herald, and our present supply is exhausted. Persons who do not particularly wish to keep this number of The Herald might, therefore, do someone a favor by returning theirs to the National Bible Institution, Oregon, Ill. Postage required is 1½ cents.

Bro. Timothy Pearson, 20 N. Jay St., West Milton, Ohio, plans to enter Oregon Bible College next fall to begin his preparation for the ministry. He writes, "I think that I am better suited to preach the gospel than to do anything else. . . . I will serve the Lord to my utmost."

A list of the ministers of the Church of God will be found on page 10. "Herald Receipts," "Evangelism," and a remittance form appear on page 11.

"With world conditions in such a terrible state, the coming New Year does not look very bright—it must appear almost hopeless to those 'who have no hope.' More than ever before, we can see the prophecies being fulfilled, such as: planting, building, marrying and giving in marriage without due respect to the sanctity of marriage vows, and still much running to and fro for pleasure. When one considers the terrific destruction of all kinds, bloodshed, also smoking, drinking, and night club attendance, it seems that conditions could not have been much worse in Noah's day. What a blessed hope we have in knowing these conditions must first come, then our King shall appear! I get so hungry to attend the Oregon, Ill., Church of God, and don't know how I would get along without The Restitution Herald."—Mrs. E. R. Burk, 208 E. 31st St., Tacoma, Wash.

Contributing one hundred dollars to the Building Fund of Oregon Bible College, Bro. and Sr. George Jones, Maryland Rd., Rt. 9, Cleveland, Ohio, write: "This is given as an expression of our appreciation of the many blessings we have received during this year and for the answer to our prayers for our son's safe journey to England and Africa in the service of his country."

Bro. George Walters, a patient in a veterans' hospital in Washington, D. C., plans soon to return with his mother who is visiting him to their home in Dixon, Ill.

"We hope this war with all its horror and suffering will soon end. We know, however, that no real peace will be established until Jesus returns."—Mrs. Emery Dixon, 708 N. 33 St., Omaha, Nebr.

Commenting on his article (pages 8, 9), Bro. George G. Robinson, India, says: "The major portion of this subject accords with what Dr. Bullinger expounded, and which I read many years ago."

Sr. C. E. Lapp, Tempe, Ariz., is recuperating from sickness that necessitated her becoming a patient in a hospital. Bro. Lapp writes: "We feel that the Lord has been very good to us in bringing her through safely." Bro. Lapp tells, too, of his attending college, one of his studies being in Old Testament History taught by a Jewish rabbi.

Bro. Emory Macy, a student of Oregon Bible College, has been called by Evangelist J. W. McLain to preach at Arkansas City, Kan., the first two Sundays in January. Bro. McLain, temporarily working in Arkansas, plans to return to Arkansas City to further develop the work. Sr. Macy and daughter Joyce Ella accompanied Bro. Macy on his first gospel trip into Kansas—it also being the daughter's first train ride.

Bro. Glenn M. Birkey, Rochelle, Ill., recently called to our attention an article in the November issue of Defender Magazine entitled "The Super Deceiver on the World Horizon." The article concerns Prince Abdul Baraba Baha who "resides in a palace situated on the banks of the Euphrates River where Syria joins Turkey." Many persons believe this so-called "Prince" may be the Antichrist, for he claims: "I am the channel, for I am He, and I am the One who personally controls the destinies of nations and their rulers as well. The world rulers are like clay in my hands. I control every situation; I make and break lives at will. They must do my bidding. I give them my power, and if they fail to carry out my wishes, I remove them accordingly. Some day when the proper time has arrived, I shall come forth. The Keys of Peace and Happiness are in my hands, and the world will know it at that time."

Born, December 29, 1942, a son to Bro. and Sr. Elmo Gaspar, Eden Valley, Minn. Congratulations!

Sr. Edith White, assistant to the Editor, is enjoying a short New Year's vacation at Chanut Field, Rantoul, Ill.

Bro. Rolland C. Stilson, 1020 Irvington Ave., South Bend, Ind., writes; "My nephew, Bro. Walter Houser (son of Graeton and Myrtle Houser), died suddenly of heart trouble Christmas Eve. He is survived by his wife, one girl three years of age, and a boy baby two weeks of age. The mother had just returned from the hospital."

Sr. Ethel Upton, Altoona, Wash., reports the death of her aunt, Mrs. Florence Smalley Hansen. She was born November 9, 1869, at Tigard, Ore., and died December 3, 1942, at Bremerton, Wash., having been a faithful member of the Church of God and mother of nine children, only three of which survive, namely: Andrew of Seattle, Sarah Larson of Yankton, and Myrtle Flink of Rainier, Wash.

Bro. and Sr. Roy G. Graham are newly located at 6912 Marquette Ave., St. Louis, Mo. Bro. Graham is serving the Marshall, Ill., congregation as part-time pastor.

Bro. L. E. Conner will present a series of Bible lectures to all students of Oregon Bible College during the week of January 11-15.

Bro. F. L. Austin, 1705 S. Leer St., South Bend, Ind., in keeping with a family custom of many years, celebrated Christmas with his three daughters and their families, namely, the John Railton family, 1110 Rockton Ave., Rockford, Ill., the Paul C. Johnson family, Oregon, Ill., and the Leland T. Hansons, Leaf River, Ill., the Hanson home being the place of this year's reunion and festivities.

### 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

### Registration Blank for Second Semester

Having completed high school and being interested in better preparing myself for Christian life and service, I am planning to attend Oregon Bible College during its second semester, starting February 2, 1943. I understand that my expenses will be \$30.00 per month for board, room, and tuition, payable monthly in advance, and that there will be a small additional expense for textbooks. I am

recommended by: \_\_\_\_\_  
(Name) (Address)

My name and address: \_\_\_\_\_

# The Key to Life

By Edward H. Goit

THERE may be many keys to the lock of *life*, but only one will unlock the Kingdom of God. Christians must traverse one road if they are to receive an entrance into the Kingdom of God. Along this highway there are two modes of transportation by which one obtains the *key*. These two vehicles that propel one along God's highway are *repentance* and *baptism*. God gave unto men His only begotten Son, that they might have immortal life.

Repentance must precede baptism, for baptism symbolizes death, burial, and resurrection. "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). The Holy Scriptures teach that repentance and baptism by immersion for the remission of sins are necessary for one seeking an entrance into the Kingdom of God. In Acts 3:19 we read, "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." Therefore, as a result of contrition for sins, all should amend their lives.

The popular definition of repentance is to feel sorrow for something done. Young's Concordance defines it thus: "To have another mind." Therefore, it means *sorrow enough to quit*.

Repentance is not a means of arbitration, but a means toward salvation. Jesus' purpose on earth was to call sinners to repentance. Said He: "I came not to call the righteous, but sinners to repentance" (Luke 5:32). "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

God does not hear sinners, but the "prayer of a righteous man availeth much." Said James, "Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (5:16).

Bullinger defines the Greek word from which the word repentance in the New Testament is translated as meaning, "a real change of mind and attitude toward sin itself and the cause of it, which affects the whole life and not merely a single act."

A candidate for baptism must repent his sins and have faith in God before he can Scripturally be baptized. "When they believed Philip preaching the things con-

cerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). These men and women of Samaria did not believe in Christ, nor had they repented of their sins, until Philip came unto them and preached the truths of God. Among these truths was baptism. Jesus had said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

In chronological order, Jonah was the first prophet of the minor prophets, and his preaching caused one of the greatest examples of repentance in history. Jonah was bidden of God to go to Nineveh and "cry against it." He feared lest it should repent at his message and be spared to the destruction of his nation, so he boarded a ship at Joppa to flee to Tarshish instead of obeying God. A storm arose, and the ship fell into great peril. At length, the sailors cast lots to ascertain the individual on whose account the storm had been sent. The lots were cast and the responsibility was placed upon Jonah.

He told them he was a worshiper of God, and if they would cast him overboard, the sea would become calm. They obeyed, and the sea became quiet.

The Prophet, disappearing into the depths, was swallowed by a "great fish" which God had prepared. Jonah was surprised at finding himself alive in the midst of the sea, and gave thanks to God for his present escape from death. "Then Jonah prayed unto the Lord his God out of the fish's belly" (Jonah 2:1). The fish at length vomited him upon the dry land.

Bidden a second time to go to Nineveh, Jonah obeyed and delivered God's message. The Ninevites publicly repented, and God spared the city. We read: "Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. . . . And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (3:8, 10).

Nineveh repented at the preaching of one prophet; whereas Israel repented not, although many prophets were sent to it. This seems to be a type, teaching that Gentiles yield a readier acquiescence to the doctrines of God than did Israel. "Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1). We cover our sins by baptism. The Israelites in crossing the Red Sea



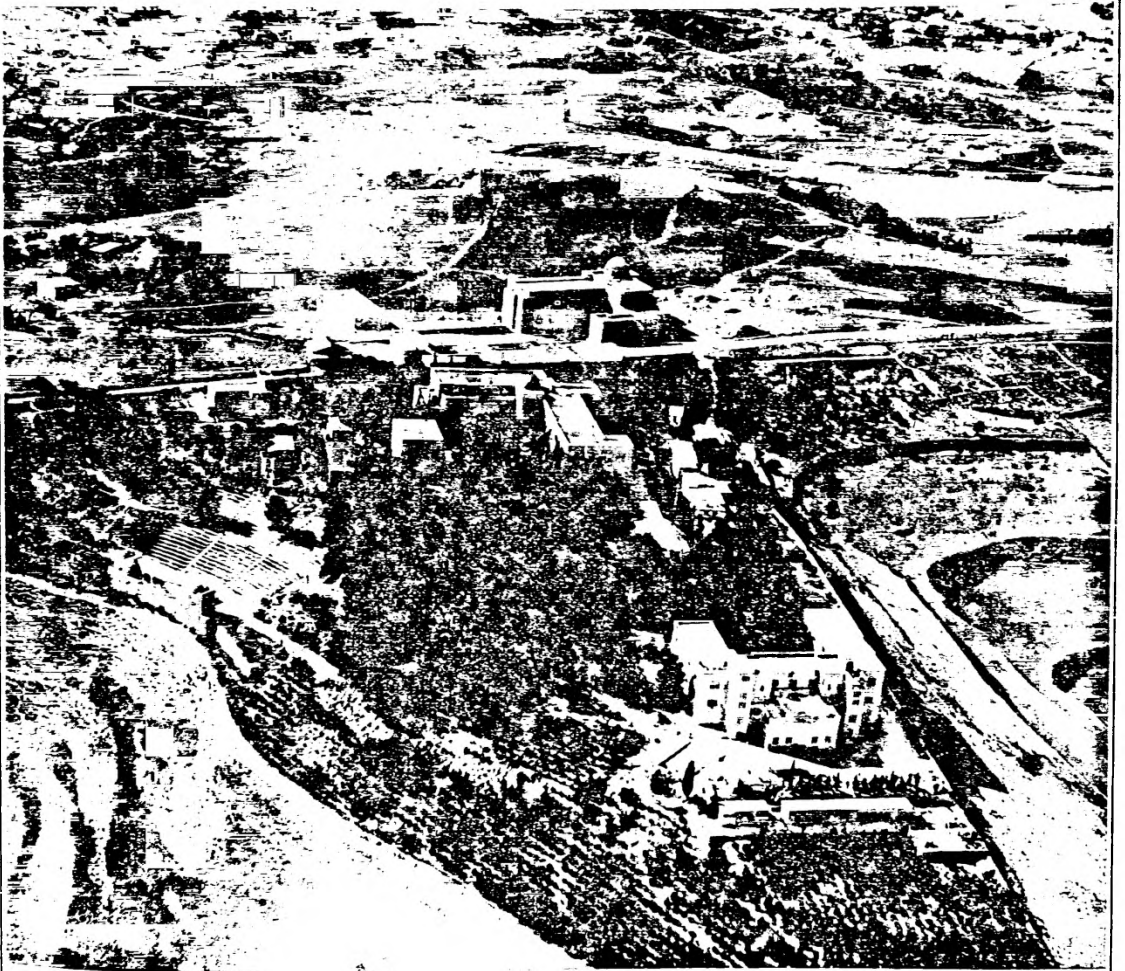
Edward H. Goit

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, JANUARY 12, 1943

NUMBER 15



## THE HEBREW UNIVERSITY NEAR JERUSALEM

This airplane view of the Hebrew University on Mount Scopus near Jerusalem, where today the Hebrew tongue is being revived, reminds one that when Jesus comes the Israelites will be turned to "a pure language" (Zephaniah 3:9); they who "erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isaiah 29:24). *May the King come!*



## AMONG THE CHURCHES

### NEWS FROM HILLISBURG AND MICHIGANTOWN, INDIANA

Sunday, December 27, we had election of officers for the Sunday school of the Hillisburg Church of God for the coming year of 1943. Those elected were: Don Huffer, superintendent; Lota Huffer, secretary; Mrs. Olean Huffer, treasurer. The teachers who served in 1942 will continue their duties for 1943, and are as follows: Otto Dick for the adult class, Alva Huffer for the young peoples class, and Mrs. Blanche Dick for the kindergarten and primary class. We are having the usual attendance for Sunday school, as the gas rationing has not yet affected us—and we are hoping that it will not. As yet, we have no regular minister, and have had no preaching services since in November when Bro. J. W. Williams of Gladbrook, Iowa, was here. He held a week's meeting with fair attendance. Two persons were baptized: Miss Charity Huffer, daughter of Bro. and Sr. Charles Huffer, and Mrs. Lucy McAnich of Michigantown.

The young people's class presented a Christmas program, Sunday morning, December 27, and it was enjoyed very much by the Sunday school.

We are hoping that we will be able soon to secure a minister. Lota Huffer.

### KANSAS CITY, MISSOURI

We have four public services every week, and some weeks, five. Glen Akers leads Wednesday evenings, Ray Melrose Friday evenings, and the writer Sunday mornings and evenings. I have heard many preachers in my time of Christian servitude, and my impression of the two I mention above is that they are honest and earnest men of God, unusually well posted in the Scriptures. I like to hear them as they preach the Word in power. The great truths for which the Church of God stands are being put forth by this struggling local church in Kansas City, sufficiently accompanied by the Holy Spirit to call forth the criticism of some and the compliments of others.

It is recorded in the New Testament: "All things are possible, only believe." That is what we are trying to do. John F. Green.

### LOUISIANA CHURCH NOTES

The Blood River Church and Sunday school held its annual election December 6. The following officers were elected: elders, Clarence Barnum, Claiborne Lee, Melvin Richardson; deacons, Ellsworth Richardson, Tommy Robinson, William McKinney, J. C. Kennedy; secretary-treasurer, Mary Richardson; Sunday school superintendent, Melvin Richardson; Sunday school secretary-treasurer, Mrs. Claiborne Lee.

Mr. George Threeton, after a long illness, died December 3, at his home in Springfield. He was buried the next day, the writer officiating.

Archie Alexander of Hammond recently underwent a major operation in a New Orleans hospital, and at this writing is improving slowly.

The pastor spent the Christmas holidays with his folks in Marshall, Ill. His mother, Mrs. Clarence Goekler, has been in the hospital for treatment, but is now home and improving slowly.

Harry Goekler, Pastor.

### DIXON, ILLINOIS

We have reorganized our Berean society with the hope that more work and a better attendance will follow. Mrs. Lucy Ryder, 818 N. Brinton Ave., is our new president, and will make a good one. Every Tuesday evening at 7:30, we have a meeting. The doctrines of the Church of God are studied.

The Sunlite Bible Class is a junior Bible class organized by the writer more than a year ago. Bible stories are told and choruses sung. Helen Zbinden, a member of the class, is our pianist. If the students continue to learn they will make good church members some day. The class meets every Tuesday evening at 6:30.

A beautiful Christmas program consisting of two pageants and recitations were enjoyed December 20. One of the pageants, presented by the Sunlite Bible Class, was entitled, "The Radiant Light." The other one, "Follow the Star," was given by the young people.

The Dorcas society is sewing for the Red Cross.

The work here is progressing as well as can be expected. We are looking for the return of Christ who only can give eternal peace. He is the Prince of Peace, and will establish it. C. Alan McLain, Pastor.

### LAST WEEK'S "GUESS WHO!"

Last week's "Guess Who!" presented five Church of God ministers as they appeared twenty-eight years ago. Left to right, they were: L. E. Conner, now at Golden Rule Home, Oregon, Ill.; L. H. Shelton; S. J. Lindsay; J. H. Anderson, and John Luman—the last four named being deceased. The widows of Brother Lindsay and Brother Luman live, respectively, at Oregon, Ill., and 321 E. 7th St., Bristow, Okla.

### PHELPS - THOMPSON

In the presence of the immediate family, Donald Thompson and Betty Phelps became husband and wife in a simple home ceremony, Saturday afternoon, December 12, 1942.

The bride was dressed in blue and wore a corsage of red roses. The groom wore a brown suit. Miss Gladys Mercer was at the piano, and Mr. Walter Croxton sang, "I Love You Truly." Our pastor, Bro. John P. Mercer, officiated. After the ceremony, a lovely wedding dinner was prepared and served by the groom's grandmother. Before the wedding party left, Bro. Mercer led an interesting Bible study on the resurrection. The groom is a member of the Church of God, and we know they are going to help much with the new work here at Buckingham Chapel, Arlington, Va.

Donald is employed by the public schools of the District of Columbia. They plan to make their home in the District. May God richly bless this new home, and may they so live together in this life that they may live forever in the next life. Nina E. Hicks, Secy.

### NATIONAL BIBLE INSTITUTION

N. Goodreau	\$ 6.00
Paul Hatch	21.00
A. R. Wolfe	1.00
Maurertown, Va., S. S.	17.80
Mrs. J. W. Grimsley	5.00
Oregon, Ill., Church of God	7.98

### COOPER - HARDESTY

On December 28, it was the privilege of the undersigned to unite in marriage Miss Zelta Cooper of Fredericktown, Mo., and Mr. Robert Hardesty of Oregon, Ill. The all-candle-light service was held at eight o'clock in the evening, in the church at Fredericktown. The single ring ceremony was read before an altar of arched candles and fern decorations, the church being filled to capacity with friends and relatives of the bride and groom.

The bride wore a wedding gown of white satin with inlaid lace trimming and finger-tip veil, and carried a bouquet of white gladioli and baby's breath. The maid of honor, Miss Billy Ann Cooper, a cousin of the bride, wore a gown of pink taffeta, and carried pink gladioli. Pansy Lee Cooper, a niece of the bride, in pink satin and carrying a flower basket, served as flower girl.

Larry Jones, a Methodist minister and friend of the bride and groom, served as best man. Mrs. Glenwood Lee played the organ music, and Miss Wanda Richey was the soloist, singing, "I Love You Truly."

The groom, son of Mrs. William Hardesty, Oregon, Ill., is now completing his training for the ministry at Oregon Bible College, and is well known to most of our membership.

Following the service, a reception was held at the home of the bride's parents, Mr. and Mrs. Henry Cooper, at Fredericktown, forty-four guests being present.

Surely the prayers and best wishes of all are offered in behalf of these who are uniting to form a new home dedicated to the ministerial service of the Lord. They are now residing on West Monroe Street, Oregon, Ill.

James M. Watkins.

### OREGON BIBLE COLLEGE Building Fund

Mr. & Mrs. George Jones	\$ 100.00
Mrs. E. R. Burk	10.00
J. R., Palm Springs, Calif.	5.00
Mr. & Mrs. M. Fetters	1.00
Maud Darrah	1.00
Orpha LeMasurier	100.00
Anna Fales	25.00
Mr. & Mrs. C. E. Lapp	50.00
E & C, Calif.	100.00
Mr. & Mrs. Alfred Reighard	5.00
Mr. & Mrs. Gerald K. Niles & Family	100.00
Nellie Ling	10.00
Almeda Wertz	5.00
R. H. Judd	2.00
Lota Huffer	1.00
Ripley, Ill., Church of God	13.13
Ella Siple	100.00
Mrs. Lorrin Gainey	5.00
Mrs. Bernice Roberson	30.00
Total	\$5,283.41

### MINISTERS' FUND

J. R., Palm Springs, Calif.	\$ 3.00
Albert City, Iowa	2.00
Mrs. Nellie Ling	3.00
Total	\$1,624.13

### OREGON BIBLE COLLEGE

Mrs. O. J. Dorsey	\$1.50
Mrs. Nellie Ling	5.00



# The Kingdom Overturned and Restored

By Lyle Rankin

*"I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezekiel 21:27).*

**S**PEAKING to Mary about the One she would bear, the Angel Gabriel declared: "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). David's throne was in Jerusalem until it was overturned in the reign of Zedekiah. (2 Kings 25.) That throne will yet be restored as the throne of Mary's Son, the Christ.

When the Kingdom was *perverted* by Nebuchadnezzar of Babylon, king Zedekiah was removed, as prophesied by Ezekiel, saying: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27). God declared the Kingdom would be thrice overturned (margin, 'perverted, perverted, perverted'), and "it shall be no more, until he come whose right it is."

Whose right is it to sit on the throne of David? Any earthly king? Isaiah prophesied: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder . . . upon the throne of David" (Isa. 9:6, 7). This prophetic child was the hope of Israel through the centuries. "When the fulness of the time was come" (Gal. 4:4), He came to Israel as foretold in Isaiah 7:14, but He must come again to take the responsibility of His promised rule. For anyone to say the throne of David is now being occupied by any ruler is to deny the fulfilling of Ezekiel 21:25-27.

Jesus Himself 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). Jesus has not yet come in this manner, as may be better understood when the foregoing text is compared with Jesus' saying 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). This verse plainly states that when Christ sits in the throne of His glory, the apostles will sit on thrones judging the twelve tribes of Israel—necessi-

tating the restoration of the present overturned and perverted Kingdom. The Israelites have not been gathered out of the nations where they were scattered (Amos 9:9), and the apostles are still in their graves awaiting the coming of Jesus to awaken and reward them. They, the apostles, were not to sit on those promised thrones until the "regeneration," or resurrection.

Hosea prophesied: "The children of Israel shall abide many days without a king . . . afterwards shall the children of Israel, return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (3:4, 5). Many other texts, such as Amos 9:11-15 and Hosea 6:1, 2, show that Israel, sifted among the nations, would there abide without a king until "the latter days" when they would be regathered and planted in their own land. According to these scriptures, Israel does not now abide as a nation under a ruler of her own. Rather, she is still suffering at the hands of her persecutors, but soon will be delivered from such trouble. Said David, "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).

Progressive work is now being accomplished in Palestine (see front page—Editor), indicating that the nations' armies will soon be gathered in the valley of Jehoshaphat where they will set themselves against the Lord, and where the controversy between the Lord and the nations will soon be settled—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). (See also Joel 3:12, Psalm 2:1-6, Rev. 19:19, and Isa. 34:1-3, 8.)

Jesus will then rule the world in righteousness, and the people will rejoice. Then "nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). Are you preparing to help Jesus rule the world? (Rev. 3:21.)

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6). "Jerusalem . . . is the city of the great King" (Matt. 5:35). It is prophesied of Jerusalem: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah ('my delight is in her,' margin) and thy land Beulah (i.e., 'Married'): for the Lord delighteth in thee" (Isa. 62:4).

# CHECKING UP

By J. H. Fletcher, Jr.

THE year 1942 came rapidly to a close, and is now counted as another milestone along the stream of time. To many, it marked the event of birth; to others, it was the year of marriage; to others, the death of some loved one; to others, it was the starting point in some vocation; and to some, the starting point in Christian service. To the majority of people, however, 1942 will "go down" as a year of no new model automobiles, and the rationing of gasoline, sugar, coffee, tea, meat, and butter. (The writer lives in Canada.—Editor.)

I wonder what the score may be to members of the Church of God, as they look back over the year and "check up" on their activities and progress. As senior elder of our church in Fonthill, Ontario, I find, in checking over our activities of the year, that it was one of the

most progressive—a necessary step being taken by the congregation when it purchased a parsonage. Another thing 1942 proved to be in the life of this church was a time of faithful and enthusiastic discharge of duty on the part of the several officers, and wonderful financial support by the congregation for every department of the work. This has especially been noticeable among the younger members.

In spite of the fact that a total war is in progress, with all its disrupting and confusing features, 1942 proved that to have an enduring work and fruitful effort, one must follow the Master's advice to build upon the solid rock foundation. Also, one must follow the Apostle Paul's advice to be careful as to how and what one builds upon that foundation, for the day is coming when "every man's work shall be made manifest" (1 Cor. 3:13). The war is not only a contest between armies, navies, and air forces of the nations, it is also a testing time for the many systems of government, ideals, and standards throughout the world.

Church work, like any other worth-while work, cannot be built by spasmodic or haphazard methods, but only by regular, persistent, and enthusiastic effort. Our Sunday school and church attendance this past year speak for themselves by the results obtained. Still, in looking over and *checking up* for the year, one sees much more could have been accomplished if more time and effort had been devoted to the work. These thoughts come to us in *checking up* the local work, and when one checks up on the church work in its many fields, he becomes all the more aware of successful endeavor for the Lord and of the waiting opportunities. Now, brethren are not able to visualize the work in general unless they are subscribers to our church paper, THE RESTITUTION HERALD. This immediately suggests why every member should be a supporter of this paper. He should keep posted as to what the several churches are doing, individually and collectively, in planning and building for the future needs of the church.

One can already see the fruits of past planning and activity. Young men have prepared and are preparing for the ministry. It has been necessary to build new churches and to remodel others, there having appeared pictures and reports about some of these in THE RESTITUTION HERALD. During the past year the Golden-Rule-Home bank idea has been well developed to keep before congregations the idea of providing for retiring ministers and their wives. The Bereans, too, during the past year have

## What Did You Do in 1942?

- "Did you give him a lift? He's a brother of man,  
And bearing about all the burden he can.  
Did you give him a smile? He was downcast and blue,  
And the smile would have helped him to battle it through.  
Did you give him your hand? He was slipping down hill,  
And the world, so I fancied, was using him ill.  
Did you give him a word? Did you show him the road?  
Or did you just let him go on with his load?"
- "Did you help him along? He's a sinner like you,  
But the grasp of your hand might have carried him through.  
Did you bid him good cheer? Just a word and a smile  
Were what he most needed that last weary mile.  
Do you know what he bore in that burden of cares,  
That is every man's load, and that sympathy shares?  
Did you try to find out what he needed from you,  
Or did you just leave him to battle it through?"
- "Do you know what it means to be losing the fight,  
When a lift just in time might set everything right?  
Do you know what it means—just the clasp of a hand  
When a man's borne about all a man ought to stand?  
Did you ask what it was—why the quivering lip,  
And the glistening tears down the pale cheek that slip?  
Were you a brother of his when the time came to be?  
Did you offer to help him, or didn't you see?"
- "Don't you know it's the part of a brother of man,  
To find what the grief is and help when you can?  
Did you stop when he asked you to give him a lift,  
Or were you so busy you left him to shift?  
Oh! I know what you meant—what you say may be true—  
But the test of your manhood is, What did you do?  
Did you reach out a hand? Did you find him the road?  
Or did you just let him go by with his load?"—Selected.

God Himself asked the Israelites to prove Him in Malachi 3:10.

The best *proof* that Paul could find is given this way: "Brethren, I count not myself to have apprehended (comprehended): but this one thing I do, forgetting those

things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). He would have all do the same thing, saying: "Not forsaking the assembling (*Please turn to page 11*)

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## An Open Letter to Parents

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Dear parents,

Today we see and hear much evidence of the increase of evil. The story of prevailing conditions is told in the entertainment provided for the public. Over the radio, in song, story, and slap-stick comedy, we find an ever-increasing tendency to glorify vulgarity and drunkenness. Particularly is the drunken condition of both men and women "played up" as being extremely funny, even a little clever, and more than a little smart.

Young people living in quiet, Christian homes, hearing these things, begin to wonder if their way of life does not lack something, to feel queer and self-conscious because they are "different." Going among the companions of school and games, where worldly ideals are in a vast majority, their doubtful attitude grows into a conviction that these people with whom they study and have so much good, clean fun in games are "right" people, whose ways are much more sensible than the strait-laced attitude of their parents. After all, their parents are old, and "simply don't understand!" So think our young people. They go out from our teaching to experience the things of the world, often grieving the hearts of their parents. Finally, they come to a crossroads where they either see the folly of all these things and understand the *necessity* of being "different" if they would be truly happy and belong to the family of God, or when, unable to say "no" to their companions who "sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall" (Prov. 4:16), continue in the broad way which leads to destruction.

When this happens, we parents wail and wring our hands (figuratively), and say, "We taught them so carefully, always took them to church on Sundays, and refrained from mixing with the drinking, dancing, carousing throngs. *Why* does this happen to *our* child? I wonder: Did we teach them to be really "different," to "come out from among them, and be ye separate," to "be not conformed to this world: but be ye transformed by the renewing of your mind"? (2 Cor. 6:17; Rom. 12:2.) Or did we teach them the opposite six days a week, and give them these teachings only from the lips of strangers on

Sundays? For example, did we stress that the education they were receiving was so important that they must not miss a day at school except for illness, must study some each evening as well, and must show loyalty to their school by taking part in athletics, social functions, and so forth? Then, did we take church school and its activities so lightly that very trivial excuses served to keep us away from it? Did we insist on a little time each day being spent preparing the next Sunday's lesson, or was it overlooked entirely?

When the unpaid officers and teachers of the church school planned social activities in the hope of fostering the brotherly love the Scripture teaches, and of keeping like-minded people together that they might strengthen one another in high ideals and better living, did we joyfully and eagerly do our part? Or, did we go reluctantly, as though it was a distasteful duty, do little or nothing to make it interesting and helpful, and finally, when back home "poke fun" at the program, and criticize the people present?

If, parents, we have been guilty of any of these negative acts, have we been truly teaching the young people to be Christian young people; to put first things first? Have we truly made them understand that salvation is of *first importance*, that living according to the gratitude we owe for this gift is a necessity, more important to God, to ourselves, and even to the world, than any other thing? Or, did we teach them that we really love the world, must conform to it, and the love of God is a thing apart, to be indulged in when we have time "left over" from more important things?

We trust and pray that at the beginning of this New Year, those who still have young folk in their homes, will give serious thought to diligence in teaching the things of God in Christian ways, and in Christian talk.

As Tiny Tim so appropriately said in Dickens' "A Christmas Carol," "God bless us every one"—and to all parents, a thoughtful New Year.

In Christian love,

Ann Wade.



were buried in a watery grave. Paul referred to this as the baptism of the children of Israel unto Moses. (1 Cor. 10:2).

Baptism is the initial act of compliance to the gospel in which the convert is accepted into the Father's family. Baptism comes from the Greek word *baptizo*, meaning to dip. The German Bible uses the word *tauffer*, which means to be completely soaked. By following in the path

set by our Saviour Jesus Christ, one will accept immersion.

There is no Scriptural proof for the common Orthodox substitute for baptism, sprinkling, and it avails nought as the proper *key*. It is a second, and seconds are not accepted by our God. God commanded that the first fruits without blemish be offered unto Him. Our God is entitled to the best we can offer Him. Is not everything that man owns a gift of the Father (Please turn to page 11)

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## The Minister and the Victory Tax

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By James M. Watkins, President Ministerial Association

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FOR the benefit of the ministry and local church boards of our denomination, we are calling attention to the fact that all ministers, as well as other wage earners, are subject to the new Victory Tax. This tax is to apply on all wages earned after January 1, 1943, or any wages earned prior to that time and paid during the year. (A move is under way to change this last clause. It would be safe to consider payment only on the basis of wages earned in 1943. If the clause is not changed by the end of the year, tax can then be paid on this amount in question.)

For the benefit of our churches, we consulted a legal firm for competent advice as to how these matters should be met in our churches. We shall attempt to offer here the advice we have received, and to tell how it applies to individuals.

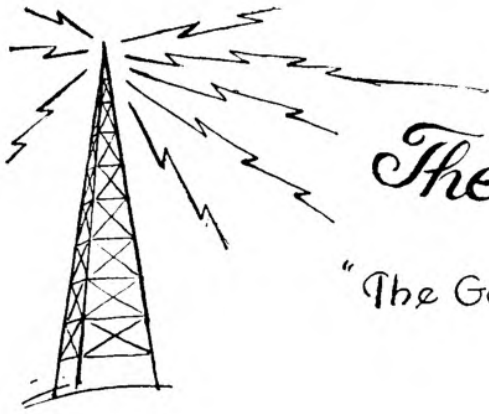
*First:* The ministry comes under two classifications—those who are on fixed salaries, and those who are paid by fees given by different sources at different times. The first group comes under the rules of all other wage earners; the second comes under the rules of other professional men, such as doctors, etc. On the first group (fixed salaries), tax is to be withheld immediately, beginning January 1. On the second, a record must be kept of the amount taken in, and a complete report filled out during the first three months of 1944, with payment to be made at that time. Everyone must fill out this report for the year in 1944, the only difference is that on the first group the tax is withheld during the year, and on the second it is paid at one time.

*To the Church Board and Treasurer:* All church boards in cases of ministers with fixed salaries are regarded as *bona fide* employers and are responsible for the collection of the tax. The treasurer is to retain five percent of all wages paid over \$52.00 per month, and furnish the minister with a receipt for the amount deducted. This amount is to be retained and every three months sent to the collector of internal revenue for the local district. In other

words, if your pastor receives \$152.00 per month, you are to retain \$5.00 as Victory Tax. *This tax applies only on amounts over \$624.00 for the entire year.* In the case of a young minister who may begin to preach, say during the last five months of the year, and who had made no salary during the first part of the year, there would be no tax, although he may receive \$100.00 per month for the last five months of the year.

*To the Ministry:* Of the amount paid in Victory Tax during the year (\$60.00 on a salary of \$152.00 per month) there is what is known as a post-war refund. This refund amounts to twenty-five per cent of the tax paid in the case of single individuals, and forty percent in case of married individuals with an additional two per cent for each allowable dependent. In the case of a married man with two children, the post-war refund is forty-four per cent of the total tax paid. The individual may have the benefit of this refund now, or it may be allowed to accumulate until the end of the war and be had then. If you desire the use of this refund now, it may be had in one of three ways. It can be used to pay life insurance premiums on policies issued before September 1, 1942; it can be used to pay certain debts owed prior to January 1, but can be used only for the smallest amount owed any one individual during the year 1942; or it can be used to purchase war bonds.

Summed up, it looks something like this: If you are a married minister with two children and make \$152.00 per month on fixed salary, your tax is \$60.00 per year. Of this amount, \$26.40 is post-war refund (44%). If you desire to use this amount for present use, have the treasurer give it to you, instead of sending it in, and then use it in paying your proper insurance premiums; paying proper debts; or buying war bonds—being sure to retain these receipts for proof of payment when you complete your report for the year next spring. (Thank you, Brother Watkins, for the timely information.—Editor.)

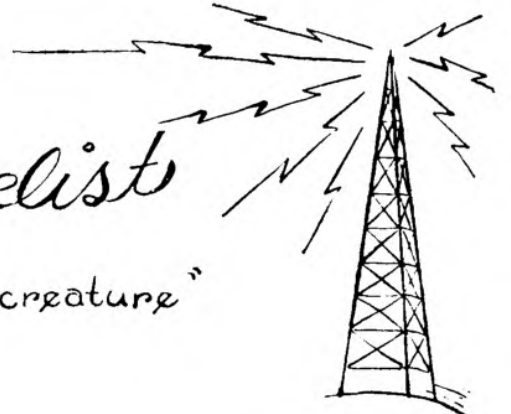


# The Illinois Evangelist

"The Gospel to... every creature"



James M. Watkins, Editor



## Editorial—Time Bomb

In the war zones after large-scale bombing operations, the greatest threats to human life and property are brought about by delayed-action, unexploded time bombs. The unexploded missiles remain half hidden and unrecognized for long periods of time, then at the most inopportune time explode with very devastating effects.

To counteract these threats to human life, a special group of men daily sacrifice their lives in, what many times is, vain and futile attempts to render them ineffective. Meanwhile, regardless of personal desires of safety, the work goes on finding, digging out, and overcoming these ever-present threats. As a result, many lives that otherwise would have been lost are saved.

There are many time bombs in the religious work we attempt to carry on today. Little things which in themselves are inoffensive and harmless, but which when combined with certain other factors, can explode with very disastrous effects, and as a result the opportunities that might have been given for life—eternal life—are lost for many. These delayed-action bombs need to be unearthed and rendered ineffective before they have had a chance to get in their deadly work.

One of these is the "George-will-do-it" attitude. It looks very harmless on the surface, but many times other things can touch it off and make it very deadly. For instance, it came time for group A to hold its election. Everyone knew there had to be an election if there was to be any work carried on, but everyone just knew that everyone else would be there, and "George" would take care of it all

right. Well, on the night appointed, John had to have help with his chores; Molly had to have her storm windows put in; Joe needed help with a sick cow—they knew George would help, and he did, but the election was just one more thing than he could get done. The result—no officers elected and no work arranged.

Group B planned to have services on a certain night. Everyone wanted it to be an outstanding success. On the night appointed, the evangelist drove one hundred miles in a cold rain and was there ready "to go" on time. For Jack, a mile down the road, it was just too bad to get out, but he knew that everyone else would be there, and he wouldn't be missed, so he stayed at home. Henry, over across the way, really wanted to come but this was his favorite radio night, and after all everyone else would be there, so it wasn't really important—and so on down the line. The result: the visitor talked to two families, all outside the church, upon which much effort had been used to impress them with the church. They went away impressed—with the uselessness of coming again, and they never came back. So with a shake, another time bomb exploded.

Every time we shove another responsibility on "George," we are putting another percussion cap on a time bomb, a bomb that with an innocent shake may blow away someone's chance at life. We are on the border of the greatest chance in the history of the church. Shall we sabotage it with that old "George-will-do-it" attitude? George will do it, never fear, but after all he may do an innocent little thing like breaking his leg—and bang! somewhere a time bomb goes off!

## Thank You!

While our shots are aimed at the State of Illinois, we don't mind hearing that we've bagged a little game farther away once in a while. The Lord's work doesn't stop at state borders. An out-of-State brother informs us that for many, many years he has been sincerely convinced that the greatest benefit to a church was to have a pastor willing to work a little on the side to help make a portion of his salary. He confesses that solely upon the facts put forth from time to time by the Illinois Evangelist, and not from personal conviction he was led to encourage his group to make a full-time effort for a trial period. He tells us that he has never changed his mind so completely on any one thing in his life, as he has since their full-time effort started. Funds heretofore considered impossible have been constantly over-subscribed; more special funds

have been raised above the pastor's full-time salary than could ever be thought of when only half-salary was being raised. He then adds that he can't see where it is coming from, but he knows it is coming, and he just wanted me to know that I had won the argument.

There is great pleasure in knowing you've won an argument, even if you never knew you were in it, so we say, "Thanks for an honest confession." We can only say what we have said many times before, For a whole-hearted effort the Lord adds a blessing, and we think our informant has put it just right, "You can't tell exactly where it's coming from, but you know when it is." One by one, we are learning of that invisible something that can't be proved by mathematical formula in advance, but which in experience proves whole-hearted effort actually easier to accomplish than half-hearted effort. It can't be proved; it must be experienced.

## So They Say

"I am a ———, but beyond a doubt yours is the most convincing interpretation of Scripture that I have ever heard."

"My own church group also has many programs over the air, but there is no doubt that for reasonable-minded people, yours is the best program in this locality."

"In three weeks I have become a confirmed addict for your program. Anyone who will listen will really find out what the Bible is about."

"I am a member of the ——— Church. My husband has always been opposed very much to any church. Our family is very surprised at the many excuses he now finds to turn on the radio at six o'clock on Saturday nights, and it always happens to be WEBQ. He listens to every word, and woe be to the person who even whispers until you finish. Anything you say is now the gospel law in this household."

So, not in great multitudes, but one by one, these reports come to us. These are only a few of the comments we have received. They are the sincere expressions of a people who a short time ago had never heard of our views on the Bible. You will have to take the bow, brethren, it is your program, and it is your money that is continuing to bring these comments to us. Do you think it is worth-while?

## GOOD WORK AT FREDERICKTOWN

We had opportunity to visit briefly with the folks at Fredericktown, Missouri, recently, and it was heart-warming to see the progress being made there under the full-time effort of Bro. Ellsworth Routson. We can be justifiably proud of the advance at Fredericktown, as we still look upon them as an Illinois church. We stretched the borders of the State a few years back to include their earnest efforts, as our radio work is now stretching Illinois down into Kentucky and Indiana. Fredericktown, with its new parsonage and driving ahead, now stands on its own feet and justifies the faith and methods of our work there.

## Treasurer's Report

January 1, 1943

Balance on hand, December 1, 1942	\$184.03
Income	140.01
	<hr/>
	\$324.04

### Expenditures:

Aid to churches	\$150.00	
Advertising & printing	4.50	
Postage & miscellaneous	1.20	155.70
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Balance on hand, January 1, 1943 \$168.34

The various funds stand as follows:

Radio and Evangelism	\$124.62
Aid to Churches	\$7.80
Traveling Expense	\$15.38
Advertising & Printing (deficit)	\$5.46
Postage & Miscellaneous (deficit)	\$2.33

Elizabeth Ford, Treasurer  
123 W. 1st St., Dixon, Ill.

developed a good idea of sending out an evangelist and organizer. The latest plan presented, that of preparing a fund for eventual building of Oregon Bible College, is another forward and progressive step worthy of everyone's support.

We have learned a lesson from this war—that we cannot live by, or unto, ourselves. Likewise, our many churches cannot live by, or unto, themselves. The success of all the churches depends upon the close co-operation of the many.

So, in *checking up* for 1942, it appears that the Church

of God is steadily moving forward. What, now, of the new year? Everybody is in agreement that 1943 will be a year of sacrifices, uncertainties, and startling changes for the world. What will 1943 hold for the Church of God? The answer to this question depends largely upon the attention, devotion, and amount of effort we put into the church work. Of one thing we are certain: the new world order, as proposed by the powers that be, will be of short duration and will result in failure, but the work of the church will be a work of eternity. "The gates of hell (Gr., *hades*, i.e., the grave) shall not prevail against it."

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## THE BIBLE

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By Mrs. Ellen Williams

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WHY should the Bible, of all books, be neglected, and even forbidden, in many homes of today? When we turn to our Bibles, we find the truths direct from God, and every verse can be brought into harmony with the Bible as a whole by close study. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

The Bible contains the genuine record of God's Word. "Bible" is the name given to sixty-six books, bound together to form one Book. It has one Author, who is God, and its purpose is to furnish a guide to those who desire to walk in the way of righteousness, to live and to honor their Maker. The Bible contains the true rule and guide for faithful people. Concerning this rule, the inspired Apostle Paul wrote: "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. 6:16), and, "We will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. To preach the gospel in regions beyond you, and not to boast in another man's line of things made ready to our hand" (2 Cor. 10:13-16).

We find by Isaiah 1:18, that God invites man to reason with Him, saying: "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." Thus, the Bible is God's spokesman, inviting man to cleansing and justification.

Moses was a learned man, learned in all the ways of the Egyptians. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). The general history of humankind could have been handed down from generation to generation. It is reasonable that these men kept a record of facts and events. Moses was well qualified to write, especially after God's revelation of the great truths to him.

Prophecy recorded in the Holy Bible is another evidence of its truth. The miraculous birth of Jesus, His teachings, His crucifixion, and His resurrection, were witnessed by multitudes. It was this great Prophet (Jesus) who said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44).

The inspired Apostle Peter wrote: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21). "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2). All true prophecy comes from God. "Known unto God are all his works from the beginning of the world" (Acts 15:18).

Certainly the Bible is the Word of God which will endure forever. The Bible is man's only safe guide, and he who is wise searches its pages to get a better understanding. "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). "Thy word have I hid in mine heart, that I might not sin against thee."



# 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

## Revival in Palestine

Someone has said that *history repeats itself*. It might be more correctly said that *history tends to repeat itself*, for, as cycle follows cycle, there is some little change and progress. Today, after centuries of supposing the real Hebrew tongue was dead, Hebrew has become a living language in Palestine. It is in many places spoken on the farms and in factories; it is being taught in various schools, particularly in the Hebrew University at Jerusalem. Various daily newspapers and other periodicals are being published in Hebrew.

Possibly, though, he who really believes his Bible sees more than history tending to repeat itself. Should he not see resurrection from the dead? For, as this dead language has been revived, Israel as a nation is being revived from her scattered and seemingly hopeless condition, and, verily, "the hour is coming, in the which all that are in the graves shall hear his voice (Christ's 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).

Grandier than the Hebrew University and revival of a dead language, Jesus will with His Presence adorn Jerusalem and raise the dead, as He said: "If I go . . . I will come again" (John 14:3), and, "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). Wisdom watches revival in Palestine; Wisdom prepares for resurrection and immortality.

## Willing to Die for Christ?

In a letter recently received from Brother C. E. Lapp, 709 Mill Avenue, Tempe, Arizona, he told of seeing a Japanese suicide submarine. Reading his letter, we were led to meditate the sacrifice men so willingly make for worldly exploit, and the reluctance with which men give their lives to Christ—*whole-heartedly to Christ!* We quote from Brother Lapp's letter:

"Did you ever see a submarine go along the street? One went past our house this morning at a speed of about twenty-five miles per hour. It was small, a two-man submarine of the Japs' which was captured at Pearl Harbor.

It was eighty feet long and about seven feet in diameter at the middle—tapering toward the ends. We were privileged to see it at close range New Year's Day in Phoenix. It was a *suicide affair*, being built with as little expense as possible. The batteries which furnished the power could never be recharged, and the cruising range was limited to about one hundred fifty miles. The sub carried two torpedoes and three hundred fifty pounds of TNT. After the torpedoes were fired, the men in the craft were supposed to bring it under or near their objective, press the button, and blow themselves and their objective to pieces."

There is an obligation to Caesar. Jesus taught it—but Jesus taught none to blow themselves to pieces for Caesar. Christian, "set your affection on things above, not on things on the earth. . . . Your life is hid with Christ" (Col. 3:2, 3). Christ, above all, is worthy of your life. Are you willing to die for Him?

## Second Winter Ministerial Conference

Brother F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, has recently been made chairman of the program committee for the second *Winter Ministerial Conference*. He is planning the Conference to be conducted during February 23-26, at Oregon, Illinois, headquarters of the Church of God. See Brother Siple's further announcement on the "Among the Churches" section, pages 14 and 15.

Last year, there were twenty-eight ministers and students of Oregon Bible College in attendance. It is hoped, the war notwithstanding, that the Conference will be at least equally as large this year—and as profitable.

The local Oregon congregation again offers to give room and board to all visiting ministers, it being understood that probable rationing of various items by the time of the Conference may somewhat curtail the menu—but we promise none will of necessity "fast." Also, as heretofore, the local church hopes the Ministerial Conference will conduct evening services for the public, it again being understood that the rationing of fuel oil may necessitate the canceling of these evening services. In faith, though, we plan for the best, and believe the Lord will direct and bless to a successful Conference.



## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

### THE KEY TO LIFE

(Continued from page 7)

Almighty, Maker and Creator of the heaven and the earth? "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

"Much water" is necessary for Scriptural baptism. John baptized with "much water," as we read: "John also was baptizing in Aenon near to Salim, *because there was much water there: and they came, and were baptized.*" If the people were to be baptized by sprinkling, a little water would have been brought unto them. Instead, we read that the people came to Aenon where there was *much water.*

Concerning Philip's baptism of the eunuch, we read: "He (the eunuch) commanded the chariot to stand still: and they went down *both into the water, both Philip and the eunuch; and he baptized him.* And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:38, 39). Thus "baptism" is presented as a going "down into the water" and coming "up out" of it again. The eunuch believed in Christ before Philip baptized him.

We also consider Galatians 3:27, saying: "As many of you as have been baptized into Christ have put on Christ." To be baptized into Christ, one must be baptized in like manner as Christ. Christ was baptized in the Jordan *by immersion*, as clearly shown in Matthew 3:16: "Jesus, when he was baptized, went *up straightway out of the water*" and in Mark 1:10, saying, "Straightway *coming up out of the water.*" Inasmuch as we are to pattern ourselves unto Christ, we should seek the true *signum* with which to mark ourselves. Christ gave us a seal of faith and a promise of reward. Christ was the first fruits of baptism. This should be the mark we seek. We may be sure that it is the *true* stamp, and not one of false doctrine.

The typical baptism of our father Abraham was circumcision. In Genesis 17:10 we read concerning God's covenant with Abraham: "This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised." Abraham was to receive a reward for keeping God's covenant, the reward being inheritance of the Kingdom of God. God said: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8).

When an individual is baptized, he puts on Christ and becomes the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Burial in baptism, then, is the new sign of keeping God's covenant to Abraham. Christ shed His blood in death and burial, and by symbolizing death, burial, and resurrection, one accepts Christ and walks in newness of life. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

We of the world today are in bondage as the Israelites of old were in bondage. Sin easily becomes our keeper, as the children of Israel were in bondage to the Egyptians. Moses was chosen of God to be the deliverer of the Israelites from bondage. God chose Christ to be our Deliverer—"who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

"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" (Rom. 12:1).

Brethren, do you have the proper *key*? Are you traveling God's highway? If not, "repent, and be baptized" into Christ's death, that you might be one of the children possessing the *key* to God's lock. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

### START NOW

(Continued from page 5)

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). It is in an assembly of persons that one is able to find the proof for which he looks. At such times, help comes from the Father who is above all, and in a measure from those about the seeker, who offer their gifts in the common effort to reach a practical understanding of the Word of God. In this way we can progress, so let each one unite with his brethren in Jesus' name, and truly become, each one of us, an ever onward-marching Christian soldier.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"He that reapeth receiveth wages, and gathereth fruit unto life eternal" (John 4:36).*

### A Whisper Song

"I want to send a whisper song  
Across the waters blue,  
And say to all the children there,  
'Jesus loves you—Jesus loves you.'

"If they should not quite understand,  
They'll wonder if 'tis true;  
So I will keep on whispering still,  
'Jesus loves you—Jesus loves you.'"

—W. H. Neidlinger.

### You Can "Tell It" Today

Jesus "must needs" go through Samaria. Most people, especially Jews, went around this country. The Samaritans and Jews were not friendly.

Jesus sat down on Jacob's well, near the city of Sychar, as He was tired.

We do not know why Jesus sat alone. We do not know why all His disciples went for meat. Perhaps it was so Jesus could be alone with the woman who came to the well for water.

Jesus said, "Give me to drink." Was not the woman surprised? A Jew! speaking to her, a Samaritan! Our Lord told her that if she knew who it was who asked her for a drink, she would ask Him and He would give her "living water." Her answer, showing how little she understood Jesus, was: "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" She also asked Jesus if He was greater than Jacob who gave them the well.

Then our Master told her of that living water. You can tell of it, too. Tell the "good news" of the water that will never let you get thirsty, once you drink of it. But the "good news," like good water, causes one to drink more and more of it—the end is everlasting life. You can tell the story of Jesus and His love. You can tell your school playmates, your parents, your friends.

### The Seed Sown

The seed was sown. Jesus told the woman. She heard and believed Him. The seed began to grow. She went

back to town, forgetful of the empty water jug. She was filled with the living water. She told the good news to everyone, no doubt. She was so changed! No longer was she interested in only herself, but in telling of the One who knew all about her. Yet He offered her pardon, which is an unmerited favor—the grace of God! They followed her back down the road, or across the fields—to Jesus.

### The Harvest

The disciples returned. They said, "Master, eat." Jesus said that when seed is sown, a period of four months is waited before the grain can be harvested, yet here, "Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." Then follows our golden text.

The Samaritans liked to hear Jesus. They asked Him to stay. He stayed for two days, preaching and teaching. "Many more believed."

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10: 32, 33).

Jesus, my Lord, may it never be  
That I shall be ashamed of Thee;  
For if I fail to tell others of Thee,  
Then I know You'll be ashamed of me.—M. S.

### Begin the New Year Right

Join the ECE Clubers! Send your name, age, and address today.

### Happy Birthday Wishes

Billy Halls, Jan. 10, age 15, Cleveland, Ohio.  
Gene Bowman, Jan. 11, age 12, Macomb, Ill.  
William D. Savage, Jan. 12, age 3, Waite Park, Minn.  
Joyce E. Macy, Jan. 13, age 4, Oregon, Ill.  
Elaine M. Johnson, Jan. 14, age 11, Sac City, Iowa.  
Elfrida Morgan, Jan. 15, age 14, Edmond, Okla.  
Dale Overholser, Jan. 17, age 8, Lawrenceville, Ohio.  
Helen Rehmer, Jan. 17, age 15, Cleveland, Ohio.



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

Dear Bereans,

I am sorry that it was necessary for a substitute Berean page to appear last week, but a little bug caught up with us and in concentrating on a cure, we were unable to write any material. To help matters adversely, we received no material from any of you Bereans. In the past week we have picked up a few items that might interest you.

### Omaha, Nebraska

Although the Omaha Berean Society has been carried on the books as a member of the National Berean Society, its members have reorganized and reapplied for membership to the National Society. The officers elected were: Loramae Karnett, 3021 Huntington Avenue, president; Arnold Johns, vice president; Byron Johns, treasurer; Faye White, secretary. We are certainly happy to welcome the Omaha Bereans into active work again.

To prove that they are going to pitch in and start sharing the load, we have three members of the Omaha Society who have sent in their contribution to the Penny-a-Letter Plan. They are: Faye Isabelle White, Arnold Tinsley Johns, and Byron Lee Johns. Faye White has pledged a dollar a month to support a Berean-Sunday-School evangelist.

### Blood River, Louisiana

The Blood River Berean Society held its annual business meeting December 3, 1942, at the church. The following officers were elected for the coming year: Mary E. Richardson, president; J. C. Kennedy, vice president; Shirley Kennedy, secretary-treasurer.

### Dixon, Illinois

In March, 1941, members of the Dixon Church of God organized a Bible class with their pastor, C. Alan McLain, as teacher. The offerings which were received were given to the State work in Illinois. After some discussion, the class decided to reorganize and become a Berean class. On November 24, an election was held and the following officers were chosen: Mrs. Lucy Rider, 814 Brinton Avenue, president; Mrs. C. Alan McLain, 523 North Ottawa Avenue, vice president; Miss Jeanne Ford, 305 East Fellows

Street, secretary-treasurer. The Dixon Berean class meets each Tuesday evening at 7:30 at the church. At present, Alan McLain is leading the study from Berean Book 2.

### Oregon, Illinois

The Oregon Berean Society held its annual election of officers December 20, 1942. At this time, James Mattison was elected president; Ivan Magaw, vice president; and Iola Magaw, secretary-treasurer. This class is studying from the Berean Searchlight Book Number 1.

### To All Illinois Berean Officers

We received a note from James Mattison, treasurer of the Illinois State Berean Society, to the effect that to date the Illinois Society has \$0.00 in the treasury. Since much of the work of organization and building societies has to be done by mail these days, considerable expense is involved. From Jim's report, one would gather that practically nothing can be done at the moment.

Those responsible for lack of funds in this State Berean treasury should hustle about and see that something is done to alleviate a serious situation.

You remember, of course, that when a State society exists, local societies are to send half their dues to the State treasurer, and that half of all he receives is sent to the national treasurer.

Apparently, local treasurers are neglecting either to collect dues, or if the dues are collected, the proper division and forwarding are not being done. As we appeal to the treasurers of the Illinois societies to correct their state financial shortage, let us remind societies all over the country to make every effort to be a little more businesslike in co-operating with their State and National Berean Societies. It may seem like a small thing overlooked, but if enough societies overlook necessary duties, very soon the whole machine will grind to a stop. "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shalt thy poverty come" (Prov. 6:6-11).

## AMONG THE CHURCHES

### MINISTERS' CONFERENCE

February 23-26, 1943

The second annual winter conference of ministers is planned to be held at Oregon, Ill., beginning Tuesday morning, February 23, and closing Friday noon, February 26, 1943. It is hoped that ministers from both far and near will immediately make plans to be present for the full time, but in order to hold the pooled expenses as low as possible, each one is urged to arrange his transportation as economically as he can. If several can come in one car, gasoline coupons can probably be obtained from your local rationing board for the trip. If coming by train, apply at once for clergy rates. The blanks are now available at ticket offices, or, if your office does not have them, write direct to your Clergy Bureau for yours.

Since this is no pleasure trip for ministers, but a week of very hard work for the good of the church, local churches or conferences as far as possible should pay the expenses of their ministers.

Some of the deepest and most important questions pertaining to our attitude and work as a body will be studied and discussed at this meeting, and our active workers are urged to be present.

Programs will soon be mailed to all the ministers whose addresses we have. If you do not receive one by January 20, write me.

F. E. Siple, Chairman Program Committee,  
147 Nottingham, S.W., Grand Rapids, Mich.

### ELDORADO, ILLINOIS

The Restitution Church of God in Eldorado held its annual business meeting after services Sunday evening, December 27. The following officers were elected: Elders, Herbert Edmister, Wilbur Mosby, and Marshall Wiggins; trustee, Herbert Edmister; deacons, Marshall Lloyd and Ray Barlow; deaconesses, Lillian Boatright, Mildred Watkins, Maud Edmister, and Rhoda Leithliter; secretary, Lorene Wiggins; treasurer, Maud Edmister; superintendent of Sunday school, Herbert Edmister; superintendent of Bereans, James M. Watkins; reporter, Mrs. Virginia Davenport.

Wednesday evening, December 23, we held our annual Christmas party. The church was beautifully lighted by candle arrangements. A decorated tree added much to the spirit of the season. Recitations, a pantomime, and a playlet, "Peace on Earth," were presented, after which Bro. Watkins gave a very inspiring talk on "The Inn in Bethlehem." At the conclusion of the program, gifts were presented, and everyone present received a treat.

Our new furnace is in full operation, and we can now really give a warm reception.

We are still conducting a full schedule of services despite gasoline rationing, which has not affected our attendance as yet, except in our Berean class.

On Saturday evening, January 2, Bro. Watkins presented his tenth radio broadcast over WEBQ in Harrisburg. His talks have proved quite interesting and informative, and we feel that much interest and curiosity have been aroused. We hope that the broadcasts can be continued for a longer period.

Monday, December 28, our pastor and his wife journeyed to Fredericktown, Mo., where he united in marriage Sr. Zelta Cooper and Bro. Robert Hardesty. We join their many friends in wishing them a happy life together.

Virginia Davenport, Reporter.

### NATIONAL BIBLE INSTITUTION EVANGELIST'S REPORT

Monday, December 28, we left Arkansas City, Kan., for a meeting at Mount Olive and Driggs, Ark. We encountered considerable ice as we crossed Oklahoma, but the weather here is very mild. We have our trailer here, parked at the home of W. O. Cox. The address is route 2, Magazine, Ark.

Yesterday, we built bench seats in the evangelistic truck, so we are able to carry about twelve extra passengers the two miles to the meeting place, which is an abandoned schoolhouse. Another truck hauls all who can get into it, so those who have to go a distance have some assistance in the journey. Several persons walk a considerable distance to the trucks to ride the remainder of the distance.

We have purchased a number of lanterns to provide adequate lighting for the schoolhouse, so all can read and sing together. We are distributing Bibles to those who are in need of them. This Bible is the large print, center reference edition that many have purchased for their own use. We can distribute them to the needy for less than a dollar.

A suggestion has been made to us whereby it may be possible to assist in putting an experienced native minister in this field to develop a full-time work. If this plan materializes, we will report it to you.

There is good attendance and good interest. The congregation is showing enthusiasm in its singing and other participation. We expect to return to Arkansas City, Kan., by the 14th of January. Happy New Year! J. W. McLain.

### PENNELWOOD CHURCH OF GOD Grand Rapids, Michigan

Bro. F. L. Austin will be the speaker at the Pennellwood Church of God, 28 Allen Road, S.W., Grand Rapids, Mich., February 1-7. The eighth anniversary of the church is the occasion.

The Church Building Fund has risen from a little over a hundred dollars about September 1, to \$522.21 before New Year's Day. The chairman of the committee to draw plans for a new church has been appointed, and other members will be chosen soon.

The church officers for the year 1943 are as follows: first elder, James C. Cole; second elder, Harold Simpson; secretary, Frances Munshaw; treasurer, Harold Simpson; superintendent of Sunday school, Arlie G. Townsend; superintendent of Bereans, Ada Simpson; first deacon, Harvey Hotchkiss; second deacon, Milton Hall; first deaconess, Gladys Bultman; and second deaconess, Jeanne Simpson.

Harvey Krogh, Jr., Pastor.

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. William Hanson	\$15.00
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Anonymous	3.00
Mr. & Mrs. C. L. Netts	5.00

## Gleanings From the Field

"The field is the world."—Jesus.

Last weeks' "Guess Who!" Bro. F. L. Austin, 1705 S. Leer St., South Bend, Ind., as he appeared many years ago, was the party shown in last's week's "Guess Who!"

East Oregon Chapel. As a result of faith, especially on the part of Sr. Floyd Nedrow, the long contemplated East Oregon Chapel is now under construction. This will serve a growing community heretofore entirely unchurched. This work is being developed as a missionary extension of the Oregon, Ill., Church of God.

By reason of action of the last General Conference to separate the General Conference secretarial work from the local pastoral work, the Oregon congregation will hold a special business meeting, February 11, to make choice of a pastor for the ensuing year. Also, a church constitution is to be considered.

The Sunday school at Oregon, Ill., gave a special collection of \$29.05, January 11, to help the new church at Macomb, Ill.

We extend sympathy to Bro. Harry Palmer, caretaker of Golden Rule Home, whose mother, Mary L. Palmer, died at her home in Grundy Center, Iowa, January 7. She was eighty-three years of age and celebrated her sixty-fourth wedding anniversary December 19, last.

Save the receipts you receive from National Bible Institution for your contributions. They are your receipts for income tax. They are valuable to you; save them!

Bro. L. E. Conner, as General Manager of the National Bible Institution, returned home, January 9, from a business trip to Saint Louis, Mo.

Registrar Vivian Kirkpatrick reports that Bro. Ernest Barnum, Hammond, La., plans to be in Oregon Bible College its second semester, starting February 2.

Sr. H. S. Bell, 1707 Wood St., LaCrosse, Wis., informs that Bro. Bell is recovering from an operation in Grand View Hospital, LaCrosse. Send him a line of cheer!

Bro. Harvey Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Mich., writes: "Before we went home last Sunday night, the building fund thermometer showed that we now have \$522.21 for the new church we hope to build."

"I want to express my thanks and appreciation to the many friends who have contributed to my hobby of collecting miniature dogs. Because of your kindness, I have dogs from many different cities and states."—David Paisley, Mount Sterling, Ill.

**SOUTHLAWN PARK CHURCH OF GOD**  
Grand Rapids, Michigan

The Christmas season was a very pleasant one at Southlawn. Several of the boys represented on our military service flag were home, including Robert Barr, Alfred Eitzen, Wallace Eaton, LaVerne Ackerman, and Frank Humes. The one boy on our spiritual service flag (soon to be displayed) also was home. This, of course, is Bro. Harold Doan, student at Oregon Bible College, who assisted in the church services on Sunday, December 27. Also, Jeannette Siple, student at Michigan State College, was home.

Christmas was observed at the church on December 20. A short program by the children was enjoyed in the forenoon, and then a candlelight service was presented by the junior and senior choirs at 7:30 p.m. A full house was present.

On December 31, the church followed its time-honored custom of having a New Year's Eve gathering. The first part of the evening was spent in a social way, with refreshments, but the last hour was spent in a devotional service. Thus, we closed the old year in prayer, thanking God for His guidance and care, and opened the New Year praying that God will continue to manifest His love and care.

Southlawn extends to the brotherhood at large its best wishes for 1943, with an earnest prayer that the year may bring to our beloved country a victorious peace.

F. E. Siple, Pastor.

**BLOOD RIVER, LOUISIANA**

The Blood River Sunday School and Church joined forces Wednesday night, December 23, to bring to the community a most beautiful Christmas pageant that we feel will long be remembered. With the aid of special scenery and creations of our own, we brought to life the story of that first Christmas night. The pageant was original, except for the music. There were over thirty members in the cast, and the pageant was produced with only three rehearsals.

In the past, the programs have ended with the appearance of a Santa Claus. This did not happen this time, and we feel the true meaning of Christmas was left in the hearts of the people as they left the church. When we remember the argument we had over this matter last year, we are thankful that the people are Christian-hearted enough not to be puffed up or angry this year.

As we learn the right, so should we live it. May the New Year find a better Christian spirit among our people.

Ernest Barnum, Reporter.

**ALICE ANN LOBB**

Alice Ann Lobb was born at St. Catharines, Ont., November 24, 1878. Most of her life was spent in this community. It was in the summer of 1936 that she came in contact with the Church of God at Fonthill. It was not long after hearing the truth as presented by this church that she entered into church fellowship through baptism. On January 3, 1937, she obeyed the Lord in baptism, and thereafter was a very regular attendant at all services, until a few months before her death when physical strength no longer permitted attendance. She was of quiet disposition and took the ups and downs of life with meekness and grace. Funeral services were held from the church of her last espousal on December 1, with burial in the local cemetery. She leaves eight children to mourn her death, one of whom, Sr. Nellie Kirkwood, is a member of our church.

C. E. Randall.

**MRS. ABNER M. OLIVER**

Mrs. Abner M. Oliver died December 19, 1942, in the hospital at Hardtner, Kan., from a stroke, at the age of sixty-five years. She leaves four children and many grandchildren by a former marriage.

About three years after her marriage to Mr. Oliver, she was baptized by E. O. Stewart into the saving name of Jesus, having become a firm believer in conditional immortality and hope of life only in Jesus, through resurrection.

We laid her away in the cemetery at Harper, Kan., having offered words of comfort from 1 Corinthians 15, to await the return of Christ and the resurrection. J. W. McLain.

**CHARLES NORRIS**

Charles Norris, son of L. W. and Sarah Norris, was born near Marshall, Ill., May 17, 1876. He was of a family of five children: William and Charles E., Norris of Lebanon, Mo.; Mrs. Ida Cline, Martinsville, Ill.; Mrs. E. L. Claypool, Chicago, Ill.; and Mrs. Carrie Stevens, Independence, Kan. Mrs. Stevens Mrs. Cline, and his parents preceded him in death.

He grew to manhood on a farm near Marshall, moving with his parents to Independence, Kan., in 1902, then to Kansas City in 1909. Later they moved to a farm near Lebanon, Mo., where he spent the remainder of his life.

He was of quiet disposition and was admired by all who knew him. He was a firm believer in the coming Kingdom of God, and was baptized by J. W. Stone at Brush Creek, Mo., about fifteen years ago. His health began to fail last March, but he was not seriously ill until about eight weeks ago. He died at his home near Lebanon, December 18, 1942.

Bro. Norris now awaits the Master's return when sin and death will be eradicated from the world—when "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).

Roy G. Graham.

**LEWIS D. ROMINE**

Lewis Delbert Romine was born in Clinton County, Mo., December 10, 1877, to William Brazil Romine and Laura Guine Romine, being the fourth son in a family of eight boys and one girl, the four eldest of whom, including Bro. Romine, have died within the last two years. When the family moved to Kokomo, Ind., while he was still a lad, he came by wagon with his father and three older brothers. Later, the family moved to South Bend, Ind., where they made their permanent home.

On November 20, 1904, he married Idua Cordill, daughter of Henry C. Cordill, who was an elder and staunch supporter of the Plymouth, Ind., Church of God for many years. In 1907, Lewis was baptized into the Church of God by Bro. S. J. Lindsay.

To Bro. and Sr. Romine were born five children: L. Dan Romine of Washington, D. C.; June R. Nagle of Grand Rapids, Mich.; Otis H. Romine of San Diego, Calif.; Jeannette R. Gennrich of Goldsboro, N. C.; and JoAnne of South Bend.

Bro. Romine died very suddenly of cerebral hemorrhage, December 10, 1942, while at his work. The funeral service was conducted by Bro. L. E. Conner at South Bend.

All the children were able to be present with their mother during this time of sorrow.

June Nagle.

Bro. Lewis D. Romine will long be remembered in Oregon, Ill., where, with Sr. Romine as matron, he faithfully served five years as caretaker of Golden Rule Home.

**WALTER CARL HOUSER**

It was Christmas morn, 1942. In the parlor stood the tinsel evergreen—symbol of Him who is the Resurrection and the Life, God's gift to dying man. Additional to the mutual parental love-gifts, the tree bore gifts to gladden three-year-old Suzane, and for sixteen-day-old Paul. With morning light, Daddy would return from his night of work, and the family would greet each other with Christmas joy. Mother and children were snug in bed. Father was at work in Bendix Plant. Before dawn, two messengers arrived with word that Daddy could not come. A severe heart attack had smitten him earlier.

Walter, a resident of South Bend, Ind., the youngest of three sons and a daughter born to Graeton and Myrtle Houser of Lakeville, Ind., was born April 2, 1912. He was united in marriage with Dorothea Trost November 26, 1937. To these Christ-loving people were born two children of Adam—two more for the Saviour to mature unto His own spiritual perfection: Suzane Marie, born October 24, 1939; and Paul William, born December 9, 1942.

Though the deceased had been warned that his heart was not functioning the best, he evidently anticipated much domestic comfort and prosperity in coming years.

Last August—his uncle, F. A. Stilson, officiating—Walter was baptized into the name and family of the Lord Jesus, the second Adam. Thus his entire parental family came to be of one effort and mind in the Lord.

Besides his grief-stricken wife, children, and parents, Walter Carl Houser is greatly mourned by two brothers: Cecil Dale, and family, of South Bend; and John Merle, and family, of Grand Rapids, Mich., as also by numerous other relatives and a host of friends. The spacious Hay Funeral Home was filled to capacity when the friends gathered with their wealth of floral tributes on Sunday, December 27, for funeral services.

Interment was made in the country cemetery near his parents' home, near the grave of his late sister Edna, the beloved wife of Charles Barker of South Bend.

Again the great truths of our Creator's revelations bring hope when otherwise there is no hope. "Thy dead . . . shall live." "The dead shall hear the voice of the Son of God: and they that hear shall live." "Awake and sing, ye that dwell in dust."

With confidence let us await the potent word of Him to whom all power over death has been committed.

F. L. Austin.

**THE RESTITUTION HERALD**

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



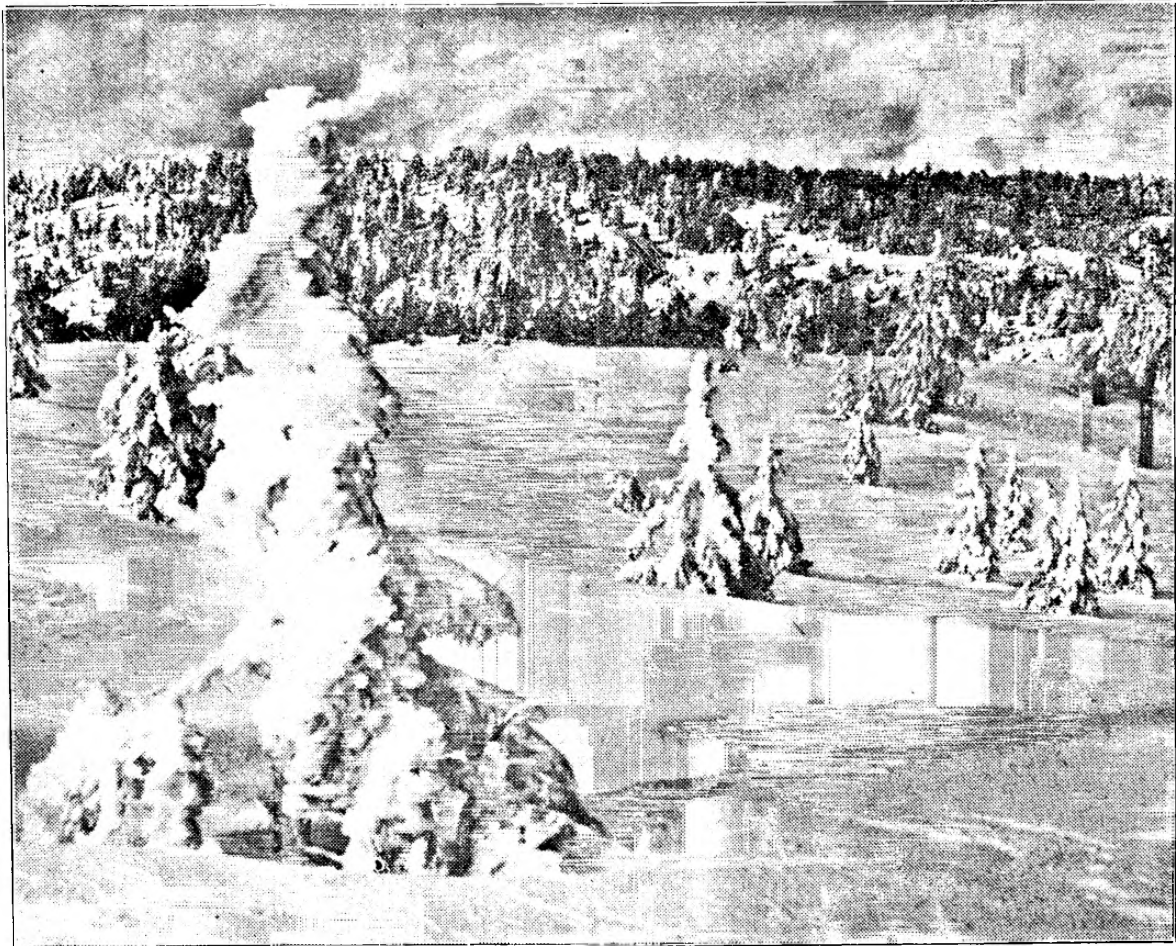


# THE RESTITUTION HERALD

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NUMBER 16



## SNOW SCENE IN THE SIERRA NEVADAS, CALIFORNIA

The Lord said to Job: "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. . . . Hast thou entered into the treasures of the snow?" (Job 38:2, 3, 22.)

Science, confirming Inspiration's hint of "treasures of the snow," testifies that snow, fluffy and absorbent, washes the air of free ammonia, nitrates, nitrites, and albuminoid ammonia, as it whirls and tosses slowly downward to beautifully carpet the earth, there depositing these minerals as rich fertilizer for the coming summer's grains and pastures—a winter's average snowfall being worth not less than fourteen dollars per acre. "Hast *thou* entered into the treasures of the snow?" "O the depth of the riches both of the wisdom and knowledge of 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

## The Kingdom Presented and Rejected

Zedekiah, last king to "sit upon the throne of the kingdom of the Lord," "reigned eleven years in Jerusalem," doing "that which was evil in the sight of the Lord his God." Then Ezekiel cursed him and his kingdom, saying: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end . . . remove the diadem, and take off the crown . . . I (the Lord) will overturn, overturn, overturn, it: and it shall be no more, *until he come* whose right it is; and I will give it him" (Ezek. 21:25-27). Unquestionably, the Kingdom was overturned. Unquestionably, the Messiah, "born King of the Jews," came. Unquestionably, *Jesus presented the Kingdom*. No? Let us see.

Both John and Jesus preached, "Repent ye: for the kingdom of heaven is *at hand*." (Matt. 3:2; 4:17.) Said Jesus, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). Jesus, moreover, said to self-righteous Jews: "Verily I say unto you, That the publicans and harlots go into the kingdom of God before you" (Matt. 21:31). These texts show that the Kingdom was presented during the first ministry of our Lord. Jesus said the Kingdom was at hand. He commanded men to repent because it was at hand. He spoke of repentant sinners going into the Kingdom. He said the Kingdom suffered violence and was taken by force.

We are well aware of Romans 4:17, saying that God "calleteth those things which be not as though they were," and we well appreciate this text as it bears on correct interpretation of many prophecies written in the present tense. That Romans 4:17 does not here apply, however, is evident, for, if it did, there would result the awkward and incredulous possibility of Christ's Kingdom yet to suffer violence and yet to be taken by force. When Christ comes in "power and great glory," when "the kingdoms of this world are become the kingdoms of our Lord," there will be no violence, no taking of the Kingdom by force. That was fulfilled when the Jewish rabble and the Roman law crucified earth's rightful King. Consider also:

(1) *Jesus showed men the Kingdom of God*. "He went

throughout every city and village, preaching and *showing* the glad tidings of the kingdom of God" (Luke 8:1). His miracles—limited not to wishful thinking away of a stomach pain, but gloriously real and powerful unto throttling Galilee's deathcaps and raising the dead already in corruption—His feeding the multitudes, His love for the despised, His magnificent Personality, all these gave preview of the Kingdom of God. As Babylon was seen in her king, Daniel saying unto Nebuchadnezzar, "Thou art this head of gold," the Kingdom of God was seen in its King. In short, the Kingdom was personified in Jesus: when He presented Himself, He presented the Kingdom; when men rejected Him, they rejected the Kingdom.

(2) *The Kingdom was taken from the Jewish elite*. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? . . . Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:42, 43). The Chief Corner Stone was offered, was rejected, but according to God's plan and providence, this Stone was raised up from the quarry of death to become the Head of the living Temple. Jesus, antitype of Solomon, is the true Temple Builder. Faithless builders who rejected Jesus lost their right as builders with Him, being fortunate to get an Ishmael blessing. "We, brethren, as Isaac was, are the children of promise. . . . The son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:28-31). Thus, the Kingdom of God was taken from the elite of Israel (typified by the mocking Ishmael), and given to the followers of Christ (typified by the child of promise, Isaac).

(3) *The Jews Chose Caesar*. Pilate said to the Jews, "Behold your King!" They cried, "Away with him, away with him, crucify him." Pilate asked, "Shall I crucify your King?" They answered, "We have no king but Caesar." Pathetic boast!

What think you, Friend, is it different today? Is not the Kingdom being offered? and, as heretofore, rejected! Whom choose you as King? Is there any king like Jesus?



# Youth of Today

By D. G. Harvey

*"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).*

**O**FTEN after reading Solomon's counsel about training a child, as quoted at the head of this article, someone will say, "Solomon expressed a beautiful thought, but it just does not work in actual life." He who thus comments is no doubt sincere, but he overlooks the fact that the Wise Man wrote by inspiration. When Bible doctrine and facts seemingly disagree, the error is either in our understanding of the facts or in our interpretation of the Scripture. Solomon's counsel to "train up a child in the way he should go," that "when he is old, he will not depart from it," is so simply stated as to be most readily and correctly interpreted. If, then, his counsel seems not to work in actual practice, the fault must lie with the *training*, rather than with the child.

Let us, for once, look frankly at this question, lest we be too hasty in our judgment of youth. Let us be more tolerant with those who have not yet had sufficient time for training and development. True, the whisperings of youth in a church service disturb the service, but oftentimes the snores of the elders are equally as audible.

The generation of youth at the turn of the century (the grandparents of today) gave cause for much worry to their parents (the generation of the "Gay Nineties"), and how people worried about that generation of the "Roaring Twenties" (the parents of the "Hep cat" youth of today)! One's sympathy should go out to the *youth of today*. Who is to blame for the temptations today set before youth? Not youth! Did youth devise the carnal attractions that draw young people from church services? Does youth produce the movies? the tavern? the dance hall? Does not the blame rest more upon the parents of our generation?

Jack and Jill are accepting life only as they find it. Had the former generations set more noble example, youth today would not be so overwhelmed with numerous temptations. "Dad," though, must meet his "gang" at the club. "Mom" must go to her bridge club, bingo club, or whatever, for an excuse to be away from home responsibilities. *What is home?* Too frequently home is merely a place to eat and sleep long enough to gain strength for another round of activity—activity, too, practically devoid of religious thought or service. Thus, Jack and Jill are left too much to themselves. They must seek their own entertainment, and, left to themselves, they unthinkingly ape the lead of their parents—adding some zip of their own.

No preceding generation faced as many and deceitful temptations as does the present generation. In grandma's day, the churches were filled at every service. The church was then the main place for gatherings. It was at the church that one obtained the local news, for the little four-page "weekly" contained little local news except a few ads and the price of grain and hogs. Great-grandfather was not able to turn on his radio for news and then drive, perhaps a hundred miles, to spend the day at a lake. Almost of necessity, he went to church—and grandmother, like a good girl, went along. *There was no place else to go.*

How different, though, today! "Oh, Sunday school is fine for Johnnie and Betty, but Dad and Mom are just too busy to go." When a child asks questions about his problems of life, the answer too often is, "Go play, I am busy"—*so youth plays!*

"Train up a child in the way he should go." How? There can be no set rules; the child is not a mere machine. No two children are wholly alike in nature or disposition. New and various methods of training must be used with each child. Fathers and mothers who really love their children will be able to hold their confidence, and need not fear this "Hep cat" period of life.

Guide your child in love. Take time to answer his questions, as the Israelites were taught: "It shall be 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" (Ex. 13:14)—this particular question being about the Passover. Whenever a Christian parent's child asks, "What is this?" the parent should be both able and willing fully to explain. Well did the Apostle Peter say: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15), which text, though saying to "every man," most profitably applies also to one's own children.

Lead your son or daughter also by example, not by driving, but by showing the way. The parent who attempts to drive a child may drive that child away from him, rather than into obedience. Neglect and criticism, instead of example, are often the means of improper development of youth. Love will find a way.

"Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resent. (Please turn to page 10)

## The "Like Precious Faith"

By J. M. Morgan

*"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us."*

JUDE 3 says: "Ye should earnestly contend for the faith which was once delivered unto the saints." This faith, the "like precious faith" mentioned by the Apostle Peter (2 Peter 1:1), cost the life of God's only begotten Son when He died on the cross of Calvary. Paul said: "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).

Christ is a perfect, loving Saviour. The loving obedience of Christ was an expression of His great love for mankind. Love for mankind was also one of God's attributes, as we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This beautiful text is further evidence that to perfect this precious faith, it cost the life of the Son of God. See also Acts 3:13-15, where we read: "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 . . . and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (The Greek *ek* in verse 15, meaning "out of," warrants the translation: "Whom the God raised *out of* dead ones"—Emphatic Diaglott.) More, it was truly the Prince of Life, the Son of God, that men killed—not merely a house in which the Prince lived, as some teach. God raised His Son. (1 Thess. 1:9, 10.)

Let us now more carefully consider the words "precious faith." *Precious* faith is faith of great price, costly. The words "faith," "belief," and "believed" are used sometimes interchangeably, as in the text: "As Abraham *believed* God, and it was accounted to him for righteousness, know ye therefore that they which are of *faith*, the same are the children of Abraham" (Gal. 3:6, 7).

This "like precious faith" began when God promised a redeemer. The seed germ of this precious faith was in the *Logos*, or the spoken word of God. In the *Logos*, that is, in the word of God was *zoe* (life). This *zoe* life is the *promised* life. Said Paul: "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). Dr. A. Clark says: "*Logos* signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, and is very properly applied to Christ." (See

the footnotes on the Greek word *Logos* in the Emphatic Diaglott, which notes appear on the page recording the first verses of John.)

Isaiah 9:6, 7, God's Word of promise, spoke of the promised Seed as the coming great King, calling "those things which be not as though they were" (Rom. 4:17). More explicitly, Isaiah said: "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." John described this promised *Logos* in John 1:14, saying: "The *Logos* became flesh, and dwelt among us,—and we beheld his glory, a glory as of an only begotten from a Father,—full of favor and truth" (Emph. Diag.). Paul said: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

Back in Eden's Garden, Adam and Eve broke God's law. They were condemned to die. That was before life (*zoe*) was promised. Therefore, it was under the law and before the gospel began, that God planned the birth and foresaw the death of the Seed of the Woman. It was God who said to the Serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The Word (*Logos*), or the promise of life eternal (*zoe*), was not made before sin came into Adam's world, for sin is the violation of God's law, and there was no need for the promise of eternal life before there was sin or death. Consider, however, how *precious* must have been the promise of eternal life when sin and death were first experienced.

The promises of God, by which come the "like precious faith," are also precious, of great price, costly. We read: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us *exceeding great and precious promises*: that by these ye might be partakers of the divine nature, having

escaped the corruption that is in the world through lust" (2 Peter 1:2-4).

The divine nature is an immortal, undying nature, and is without end, as indicated in Jesus' saying: "They which shall be accounted worthy to obtain (to come into possession of) that world, and the resurrection from the dead (*ek*, that is, those accounted worthy to be raised *out from among* the dead ones), neither marry, nor are given in marriage: neither can they die any more" (Luke 20:35, 36). Why cannot they die? The answer is that "they are equal unto the angels; and are the children of God, being the children of the resurrection" (v. 36). "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).

This one "like precious faith" is the only faith of Bible origin, and there is none other like it. It was unlimited love that brought it into existence. Implicit belief of the truth is the only way anyone can experience or possess this *precious* faith. More, implicit faith and obedience are requisites for obtaining the goal of this precious faith—the goal being life eternal. People cannot be saved by error. Said James: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall *save a soul from death*, and shall hide a multitude of sins" (5:19, 20).

The foregoing quotation from James emphatically

teaches that, when anyone departs from the truth, or from the precious faith, if he never is converted or changed back to the belief of the truth, he will not be saved. More, the text certainly teaches that some *do err* from the truth, *do depart* from the faith. Paul wrote to the Corinthians, saying: "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3). Verse 4 speaks of "another Jesus," "another spirit," and "another gospel." Is there in reality another Jesus? another gospel? 1 Timothy 4:1, 2 says: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." If such ones are never converted from the "lies" preached, they will not be saved, for there is no salvation in lies. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

Love and truth cannot be separated; they go hand in hand as faith and works must operate together. In Christ Jesus the essential thing is "faith which worketh by love" (Gal. 5:6). Thus, it was the love of God for the human race that cost the life of His Son, that this "like precious faith" could be perfected and "delivered unto the saints" once and for all. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). Plainly, therefore, love of the truth is essential in God's plan of *(Please turn to page 11)*

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## TRUE BEAUTY

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By *Mary E. Richardson*

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AN OLD saying is, "Beauty is only skin deep." True beauty is not of face; it is not beauty of form, nor is it gained by artificial means. True beauty is that which shines upon the world from an inner light. There is a soft, warm glow about a person who possesses this radiance of personality and character. There is that feeling of absolute interest in what others are doing and a sincere concern for their welfare.

Perhaps the facial features of a person may not be perfect, but this is forgotten when the lights of sincere friendliness and good feeling shine in his face or reflect in the sparkle of his eyes. He gives silently, and often unconsciously, the encouragement and praise so often necessary in human life.

This beauty is untouchable. No definite factors can be said to create it, and yet—one knows it is there. One sees

its warm rays, and because of the pleasant feeling they leave upon him, he often seeks the company of those possessing this hidden beauty. It is simple and unaffected; humble and true, with never a thought of making "an impression" upon others.

Beauty of thought, action, and word!—there is a beauty which seems to say, "God made us all." All are equal in His eyes. Life is short and often hard; so let us help each other along its way, and not expect a good deed or a payment in return. All are human and have faults, but everyone should be willing to meet others halfway—this is the kind of beauty which lasts in one's memory of people. A face may fade away or a form may lose its outlines, but in one's mind will always live that soft, pleading, true-blue radiance which penetrated into the heart and left its indelible imprint—*true beauty*.

## "An Answer to Every Man"

By Dorothy Siple

FROM General Conference at Oregon, Illinois, in 1941, I came home to Southlawn Park Church of God in Grand Rapids, Michigan, a member inspired by one of our recent ministers to do something about our lack of familiarity with the scriptures proving our particular doctrines as a church. As a consequence, a group was organized which chose the name "Lindsay Club," because Brother S. J. Lindsay was responsible for its inception. Each member of the group resolved to learn at least one verse each week on a subject determined by the group in advance.

We have a brief meeting at the close of the devotional service each week, which is opened by all repeating the theme verses together. These verses are 1 Peter 3:15, John 6:63, and Romans 8:11. These have been learned one at a time, until now even the ones who are not members can repeat them with us. Some of the subjects of our memory work are faith, baptism, nature of man, hell as the grave, stewardship, resurrection, time of the Kingdom, place of the Kingdom, forgiveness, prophecies concerning Christ's birth and work, fulfillment of these prophecies, oneness of God, promises to Abraham, chastening, temptation, overcoming temptation, benefits of prayer, repentance, Scriptural justification for the name "Church of God," faith versus works, benefits of Bible study, God's love for us, our love for God, and so forth.

The Lindsay Club was organized in September of 1941, and eight members faithfully learned the verses throughout one year. As we entered our second year we doubled our membership, and now have sixteen persons who learn the verses each week.

Every three months we have a brief review, and at the end of each six months' period we have a contest in which all participate. There is a group of judges and the members are graded according to speed of response, accuracy in placing and quoting the references, and correctness of expression as to the meaning.

If you have never witnessed anything of this kind, you have no idea of the thrill of listening to a group of people quoting instantly and accurately passages from God's Word on fifty-two different subjects. Many of these passages are not only one verse, but sometimes several verses or a whole chapter, on one subject. The number of verses learned for a year per person would probably average about one hundred fifty.

Our purpose in presenting these facts to you is that you may possibly be encouraged to take a similar course in

your church and have a Lindsay Club of your own. I can think of no finer tribute to Brother Lindsay's lifetime of service and love of God's truth, than to have dozens of groups adding weekly to their storehouse of treasures from the Bible.

After nearly a year and a half of experience in this way, we present some meditations by a few of our members as to the good they have received.

"While I had only half as many verses as the other members of the Lindsay Club, I realized the greatest benefit came from learning the verses and having them in mind, not just listening to other people quote them. I believe the Lindsay Club is of direct benefit to our church and its spiritual well-being."—Leslie Niles.

"I have enjoyed this Club, because it makes the Bible seem closer to me all the time. Nearly every sermon that I hear or lesson that I teach contains one or more of my memory verses. They become a part of me, and when I am asked about a certain point in our belief, I have a verse to prove my belief, whether I have my Bible with me or not."—Mildred Niles.

"I feel that being a member of the Lindsay Club has been the most beneficial of any Bible study I have undertaken in the ten years that I have been a member of the Church of God. If we are privileged to share in the benefit of Bible study, we should also realize our responsibility of sharing that privilege by having a knowledge at our tongue's end to aid our fellow men. If this knowledge is written in our hearts, it will be permanent. In memorizing verses we must first have a more thorough understanding of them, therefore much hidden treasure comes to light through memory work. This study has also convinced me that the doctrine of the Church of God is the true one, inasmuch as we can choose for ourselves the verses best fitted for a given subject. I find in each case the verses chosen are in keeping with the Abrahamic Faith."—Mrs. Gerald Niles.

"One of my best incentives for memorizing parts of the Bible was the experience of seeing several old people, because of failing eyesight, rely upon the parts of the Scripture which they had memorized earlier in life, for comfort and strength in their old age. Through my year's work in the Lindsay Club, I feel that I have a great storehouse of treasures I will carry with me all the time, whether my sight or hearing fails or whether sometime through persecution I am denied the privilege of owning a Bible. I now have a good supply of Bible references on

almost any subject I might need in my Sunday school teaching work. I feel that my students have more confidence in me, since, if a question comes up I can turn unflinchingly to the correct book, chapter, and verse for the answer. Another joy the Lindsay Club has brought is the satisfaction it gives me in seeing others of my brothers and sisters, steadily growing better spiritually because of their

increased knowledge of the Bible. If one's mind is filled with Scripture verses, he is pretty apt to act in accordance with them."—Martha Doan.

Brethren, if we can enthuse you with our enthusiasm to the extent that you will form a Lindsay Club and stay by it long enough to realize the joy of accomplishment and possession of something beyond price, we shall rejoice.

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## Feasts and Fasts

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By James Mattison

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**I**N THEIR religion, the Jews kept many feasts and fasts. We find feasts or feasting recorded for many occasions. Lot invited two angels to a feast, and they "entered into his house; and he made them a feast"—which was evidently a religious feast, as it is added that he "did bake unleavened bread, and they did eat" (Gen. 19:3). Judges 6:19 contains a similar account, only this time it is about Gideon. It was the custom to receive visitors in this manner, also to dismiss them this way. Genesis 31:27 records Laban's anger against Jacob for Jacob's going away without a farewell feast. 2 Samuel 3:20 and 2 Kings 6:23 also record like incidents. This explains the reason the Prodigal Son was welcomed with a feast. (Luke 15:23).

Occasions of civil joy were celebrated with feasts. Abraham, as recorded in Genesis 21:8, made a feast the day Isaac was weaned. Genesis 40:20 tells of a feast in the celebration of Pharaoh's birthday. Samson's marriage was the occasion of a feast. We, today, follow a similar custom when we have Thanksgiving or Christmas dinner.

Other feasts in the Bible were: 1) sheep-shearing feasts (1 Sam. 25:2-36), 2) funeral feasts (2 Sam. 3:33-35), 3) sacrificial feasts (Deut. 12:6,7; 1 Sam. 9:19; 2 Sam. 6:19). A few of the lesser religious feasts were: 1) feast of the trumpets (Lev. 23:24), 2) feast of expiation (Lev. 23:19), 3) feast in memory of some places that were returned to Israel after Israel's captivity, 4) first purim, or lesser feasts of lots (Esther 9:21), 5) great feast of purim.

The more important religious feasts were: 1) *the Passover*, which was celebrated in the first month of the religious year, on the fifteenth to the twenty-first day, inclusively. On the tenth day of the month, a lamb was to be selected. It was to be of the first-born, without spot or blemish. It was to be cared for until the fourteenth day of the month, when it was to be killed in the evening. The lamb's blood was to be upon the side posts and upper door posts of the houses in which the people were to eat the Passover. The night of the Passover, at the beginning of the fifteenth day, the lamb was to be roasted and eaten.

All that could not be eaten was to be burned. The Israelites were to eat the Passover at night, but while having their clothes on—ready to leave Egypt. The blood of the innocent animal was to be seen by the death angel, and it atoned for the sins of the people, that the Israelites' first-born might be saved. This was the first Passover, and it is recorded in Exodus 12. The Jews were to sacrifice this feast every year for a memorial of God's guidance in the Exodus. The feast of unleavened bread took place at this time. 2) *Pentecost*, or the Feast of Weeks, was to have been celebrated seven weeks after the Passover. It was a festival of thanks for the harvest. All men of Israel were required to go to Jerusalem at this time. It is believed that the Christian church was started on the day of Pentecost. 3) *The Feast of Tabernacles* was held in commemoration of God's goodness to the Israelites in the wilderness, as well as being held to express gratitude to God for His goodness to those living at that time. It was a time of pure, sacred joy.

### *The Fasts*

Fasts were common among the Israelites for expiation of sins. It is also reasonable to assume that fasting and affliction went together. The only fast required of Moses was on the great day of annual atonement. This fast is known as "the fast" in Acts 27:9. There were many general fasts, fasts for particular occasions, and private fasts. Other fasts were for various purposes, such as the fast of mourning, fast for a certain period of time (Matt. 4:1-11), fasts for abuses, and fasts kept by early Christians. (Acts 13:2; 14:23; 2 Cor. 6:5).

The Jews went to Jerusalem on these special occasions, because Jerusalem was the city of God. (2 Kings 21:4.) They went there that their offerings, fasts, and feasts might be more acceptable to God, because God would realize that they knew this was His city. Would we not go to a city that we thought was God's? God also *commanded* them to go to Jerusalem to offer their offerings, to feast, and to fast. (Deut. 12:11.)

# Serving God or Mammon

By Leonard Brown

MY thoughts often wander back to the days when my father gave me private lectures. A story I have heard from his lips more times than any other story frequently comes back to my mind. This story was about an Italian scientist who took great pride in his flower garden. After years had gone by, he developed many beautiful flowers by the use of chemicals. The only bad effect of the chemicals was that they made the flowers poisonous. Some of them were so poisonous that the odors alone were enough to kill a human being. Every morning before the scientist left for work, he told his maid to watch his little girl, and be sure she did not go into the garden. One day he went into the garden before going to work and left the garden gate open. That morning this daughter got up without being noticed by the maid, and wandered into the garden. She was amazed by the beauty of the flowers. That night the scientist found his daughter beside a rosebush, *dead*.

This sinful world is much like the garden of the scientist. It is like it in three ways: 1) this sinful world, like his garden, was made sinful by man; 2) it is a very beautiful garden; 3) the flowers in this garden are poisonous and, like his roses, bring death to anyone who touches, tastes, or handles them. Said Paul, "Touch not; taste not; handle not; which all are to perish with the using" (Col. 2:21, 22).

The flowers of this sinful world are very beautiful: pleasure, popularity, wealth, and fun all beam out from them, tempting you and me to "smell" them. Many have yielded to these beautiful flowers, and because they yielded, it is no longer unusual to see women, as well as men, lighting up a cigarette or coming out of taverns in such condition that they need the strength of someone else to hold them upon their own two feet. Children are deprived of the comforts of home; left to care for themselves; forced to go hungry; and are sometimes led to death.

Men try hard to gain these flowers, and, in an attempt to gain them, they kneel to the garden's master and creator—they do *his* bidding. For their daily bread, they do not go to God, but serve man who feeds them for a time in return for earthly favors which are asked of them.

They indulge in evil teachings which lead hundreds astray. They do their alms before men, so men can see and return them with earthly things.

Worldly men take great pride in serving *their* master. They fight for him by use of force, and use for their slogan, "An eye for an eye, and a tooth for a tooth." They persecute their master's enemies, so they will not threaten his earthly powers. When they fail, and lose the respect of their master, they judge others in order to cover their own weaknesses. They pick the mote out of their brother's eye, while they are blinded by the mote in their own eye. When all is done, *their reward will be death!*

God, as man, has a garden. God's garden is still in the process of creation. His garden will have flowers far more beautiful than the flowers in the garden of man. God's flowers will not be poisonous. His garden offers wealth, power, beauty, love, mercy, and life. He is calling us at all times to leave the garden of man, and prepare to walk in His garden. All He asks us to do is to serve Him. How can we serve Him? We can serve God by pleasing Him, and we can please Him by doing His will.

When serving God, one must forget man—the pride and wealth man has to offer—and seek only the heart of God. God's heart is won by praying to God.

He also asks you to let His works shine through you, only do not do the works of God with the thoughts of getting paid by man. (Matt. 6:2.) Show the love of God through your love for other men, even for your enemies (5:44). Do not be satisfied with saying you love your enemies, but show them that you love them by returning good for the evil they do unto you (v. 44). When you are able to give earthly things to those in need, give to them, no matter who they are—friend, neighbor, or enemy (v. 42). Say nothing against any man that may do harm to him. Do not allow yourself to become angry. Be cheerful at all times, and under all conditions. If you are unable to do this, think not of God until you have settled with your brethren (vv. 23, 24).

Do not be alarmed if man would compel you to fight. Have faith, do the will of God, and trust in Him to overcome your enemies. Is God not able to do it better than

## TIME HURRIES BY

By Mary Mae Nedrow

Unseen in the hush  
Of earth's mad rush,  
As by brute force  
Without a course  
Time hurries by!  
Man breathes a sigh.  
He seeks for fame—  
A mighty name—  
Gives self-applause  
Without a cause;  
His life is aught;  
He's lived for naught.  
Now he must die—  
Time hurries by!

you? Do not hate men because they do evil unto you. Love them, as Christ has commanded you to do. Return good for their evil, as Christ would have you to do. If they insist on you yielding to them, do not resist, let God "handle" them in His own way (Matt. 5:39), only make sure you follow God. He will reward you with His great gift of life.

Now is the time for you to decide. Are you going to

allow yourself to be found worthy of death in that Day when Christ returns, or will you qualify to be found worthy of life? Whom are you going to serve—God or mammon?

"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).

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## Give an Account of Yourself

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By O. J. Parker

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*"To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:9-12).*

WHAT is the *account of ourselves*? I need scarcely explain what this means. There was a boy who left his home in the morning to go to school. At noon he did not appear, and in the afternoon at five o'clock there was still no word of him. When his mother went to make inquiry, she found her son had not been at school all day. She became anxious about him, afraid lest he should have met with some accident, or have been led away by other wayward boys; or it may be, even have run off to sea to be a sailor. The neighbors were all astir, fancying the worst, until at length when it was just about time for going to bed, the runaway appeared, wet, cold, dirty, tired, and hungry. The first thing his mother said to him was, "Johnny, where have you been? What has come over you? What have you been doing? Give an *account of yourself!*" All know what a mother means when she says that.

There was another boy who had gone to be apprentice to a grocer. His master was as kind to him as any master could be, for the boy was an orphan. The grocer treated the boy like a father would, and so was grieved to learn that his young apprentice was "going wrong." The boy was taking his master's money, putting away his master's goods, wasting his time whenever his back was turned, taking up with bad company, learning to drink and smoke, and going to the places where Satan likes young people to go—because there they learn much that is evil, and get so quickly ready for doing his work. Well, there was nothing else to do than that the grocer turn him away in disgrace. The grocer took the apprentice into his little room, and sat down opposite the boy. Looking him full in the face, he said, "What is this you have been doing?

What *account* have you to give of yourself?" We know what the grocer meant when he said that.

So is the Day coming when God will require account from His truant, wayward, disobedient children—His unfaithful, ungrateful servants. Few people think of that, whether children or men or women. They continue in their sin, and enjoy themselves the best way they can, disobeying God and forgetting God. These people serve the Devil as if they had nothing else to do, as if nothing else were expected of them, as if there were no account to be rendered. Solomon, seeing this kind in his day, just as now—living as if they were mere butterflies, as if they had no precious souls to be saved or lost, and no God to whom to make answer—solemnly warned: "Know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

Yes, dear people, hear what God's Word says: "It is appointed unto men once to die, but after this *the judgment*" (Heb. 9:27). Have you never seriously thought of this judgment, in which we shall have to give account of ourselves? It will be an account of *ourselves* we have to give, not of other people; not of our neighbors, not of this or the other boy or girl, but each of himself. That will be the most difficult account of all—the hardest, and that which people like the least. It is too easy a matter to give an account of others—we are all ready to do that, whether young or old. We can tell what this one and the other one has done, but to give account of oneself—and to have no way of getting away from it—that is the difficulty! It is a dreadful thing to think of living with a heavy load of sin for which to give account; it is a more dreadful thing to *think of dying with it!* How can you be happy in such

a condition? How can you live happily, committing sin every day, sin still unforgiven? How can you expect to die happily, when this text is written in the Bible?—"Every one of us shall give account of himself to God" (Rom. 14:12). Can you lay down the Bible as you took it up—carelessly? Can you go to rest this night again, unpardoned? What if you should never waken? Will you not go straightway and offer the prayer, "Lord, have mercy upon me, and take away my sins, for Jesus' sake"?

There are some substances that take out marks made by ink. Nothing in all the world, except one can take out the marks of sin. Who can tell what it is? The blood of Christ! The blood of Jesus Christ, God's Son, "cleanseth us from all sin."

The dying time is coming. Will you not get ready for it? Will you not be like a certain young Hindu, about to die, who said, "Sing, brother, sing!" "What shall I sing?" "Sing of salvation through the blood of Jesus. Sing, Thanks be to Him who giveth us the victory through the blood of Jesus." Then he sank back and died.

Said Jesus: "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

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## GAS RATIONING

Recently we received a long letter from the chairman of "Preservation of Christ's Cause in America Committee," with a petition enclosed, asking us to circulate this among our members and send to Washington, D. C., asking for more allowance of gas, so people wouldn't be kept from going to church. The letter stated that church attendance in the East had been cut in some places as much as fifty per cent.

Is the decrease in church attendance actually caused by the rationing, or are people using this as an excuse? Our people here at Fonthill, Ontario, are widely scattered, yet rationing *has not* affected our attendance. If people really love the Lord, they will make sacrifices to get to church. Here is an example: The Bousfields live fourteen miles from church. They come twice a week. It takes half of their gas allowance to make these trips. They save their gas for this purpose. They are good examples!—C. E. Randall in *Church of God Messenger*.

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## YOUTH OF TODAY

(Continued from page 3)

ful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out" (1 Cor. 13:4-8, Smith and Goodspeed). Therefore, *in love* "train up a child in the way he should go: and when he is old, he will not depart from it."

## WHAT DIFFERENCE DID IT MAKE?

By S. J. Lindsay (deceased)

TO THOSE who believe in the immortality of the soul we wish to make this proposition and to ask a question:

If the soul is immortal and the *real* man can never die, but at the death of the body must go either to heaven, if good, or hell, if bad, we will make this proposition:

Then Abel went to heaven and Cain to hell; David to glory and Saul to torment; Moses is alive in Paradise and Pharaoh in hell, and so forth. Then Christ came into the world. Since that time the good have been going to heaven and the bad to hell.

If this be the case, what difference did the coming of Christ into the world make? Notwithstanding this line of reasoning, the heaven and hell belief is the popular one in spite of the fact that Peter said on the Day of Pentecost, "David is not ascended into the heavens" (Acts 2:34). "David is both dead and buried and his sepulcher is with us unto this day" (Acts 2:29). Then according to John's account (3:13) of Christ's view of the matter, Christ is authority for the statement that no man has ascended into heaven. 1 John 1:5 says that God is light and in Him is no darkness at all. The foregoing proposition is not gospel and it is no part of the gospel.

In 2 Corinthians 4:4 we read: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." They who believe the proposition as stated are still in darkness. There is no light in them. What is the light of the gospel? Jesus came into the world to save from death the world of mankind who had no power of life in them. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give a ransom for him . . . that he should still live for ever, and not see corruption" (Psalm 49:6-9). In death men "know not any thing" (Eccl. 9:5); "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). Jesus came into the world to undo the work of Satan in retrieving from the grave all who have been overcome by death, and this He does by the means revealed in the gospel. We ask our readers to examine this truth, for we believe that life depends upon right faith toward God and His promises.

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*The Winds Do Blow:* "Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love . . . grow up into him . . . even Christ" (Eph. 4:14, 15).



# Guess Who!



*Watch Next week's Herald for the answer.*

(The answer to last week's "Guess Who" is on page 15)

## THE DILEMMA

*By. Mrs. R. D. Hamm*

I am often made to wonder, how people, as a whole,  
 Can possibly believe in immortality of the soul,  
 For the Bible plainly teaches me  
 That no man hath immortality.  
 The "soul that sinneth, it shall die,"  
 Does not mean to live forever in the sky.  
 We know God made man from dust of the ground,  
 Not one word of an immortal soul standing 'round.  
 He became "living soul" when he received "breath of life;"  
 Then, doubtless knowing he would be lonely, God made  
 him a wife.  
 When He placed them there in that Garden of beauty,  
 He told them both just what was their duty.  
 He said, "If thou eatest . . . thou shalt surely die,"  
 But the Devil told them the reverse, and Eve believed his  
 big lie.  
 Of course, Adam transgressed, but he would have us  
 believe,  
 He would not have done so, had it not been for Eve.  
 Now, preachers tell us the good never die,  
 But go straight to heaven, to mansions in the sky.  
 But the Bible tells us that Christ will come again,  
 Will set up His Kingdom and here will remain.

Then the wicked will be burned, be "as though they had  
 not been";  
 Even death will be destroyed, there will be no more sin.  
 Popular preachers tell us the wicked are burning and  
 roasting in hell fire,  
 But I say, "Let God be true, though it makes every man  
 a liar."

## Ministers' Conference, Oregon, Illinois

As we go to press, a program for the Ministerial Confer-  
 ence, February 23-26, 1943, is received from the program  
 chairman, Brother F. E. Siple. It will appear next week.

## THE "LIKE PRECIOUS FAITH"

*(Continued from page 5)*

salvation. This is further revealed in 2 Thessalonians  
 2:10, 11, saying: "Because they received not the love of the  
 truth, that they might be saved . . . God shall send them  
 strong delusion, that they should believe a lie: that they  
 all might be damned who believed not the truth, but had  
 pleasure in unrighteousness."

Who is today teaching the whole truth? Who today  
 has and appreciates the "like precious faith" taught by the  
 apostles? Who?

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Wouldest thou be made whole?" (John 5:6, A.R.V.).*

### For the Isolated Ones

Our Sunday's lesson is John 5:2-17. The golden text is printed at the top of this page.

### Jesus Healed a Man

Jesus healed a number of people when He lived upon this earth. The lesson today tells of many sick people near a market, at a pool. Jesus chose "a certain man" who had been ill for thirty-eight years.

We know that Jesus knew all about this man. From the warning Jesus gave him later, we think the man's sickness had been caused by his own sins. (John 5:14.) But Jesus chose this man to heal.

Our Lord said, "Wilt thou be made whole?"

Judging from the way the sick man answered, he did not know he was talking to Jesus the Christ, did He?

Jesus said, "Rise, take up thy bed, and walk."

Now Jesus healed this man upon the Jewish Sabbath Day. According to the Jews' law, they were not to travel or carry bundles upon this day. Jesus kept the *real* meaning of the Sabbath, however, which was to honor God and do good. The people sought to kill Jesus! Was not killing also forbidden under the law? Who were the ones who were really wrong? The ones who did good, or the ones who tried to kill?

We should try to do good in all our words, actions, and deeds. We should not set rules for other Christians to live, if those rules are not so given in the Bible. We do not want to be Pharisees—hypocrites; but Christlike!

### Christlike

To be like Jesus, our words and thoughts should please Him. (Psalm 19:14.)

Sometimes your playmate, Joe, might say, "Jim, go get me a couple of matches." You, Jim, answer, "No, I can't have matches." But, let us suppose you say, "Okay, I'll get you a couple." Can you quote any verses of Scripture to see which answer is the right one?

How is this verse, "Children, obey your parents"? (Eph. 6:1.) No, your mother didn't just tell you that you couldn't have any matches. But you know she wouldn't let you have any, if she knew. Here's the beginning of

another verse: "Honour thy father and mother" (Eph. 6:2). To honor them means to do what they want you to do—to believe what advice they give you. Mother knows that matches start fires—fires on clothing, in homes, or in garages. They were thinking of what was best for you when they said no. If your friend, Joe, keeps suggesting you do things you know you shouldn't do, you, Jim, had better get a new playmate. For, "even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11).

### ECE Membership

Our three hundred ninety-third member is Carolyn Sue Woods of Culver, Indiana. Her name was sent in by her great-grandmother, Mrs. Anna Cochran.

### Into My Heart

"Into my heart, into my heart,  
Come into my heart, Lord Jesus;  
Come in today, Come in to stay,  
Come into my heart, Lord Jesus."

—Harry D. Clarke.

### Happy Birthday Wishes

Joyce Derr, Jan. 19, age 13, Lawrenceville, Ohio.  
Elaine Lapp, Jan. 19, age 6, Tempe, Ariz.  
Ruth Sprinkle, Jan. 20, age 8, Cheyenne, Wyo.  
Frances Clay, Jan. 20, age 9, Lawrenceville, Ohio.  
William Cooper, Jan. 20, age 6, Washington, D. C.  
Evelyn Dennis, Jan. 21, age 15, Vanzant, Mo.  
Loretta Poland, Jan. 24, age 10, Skelton, W. Va.  
Shirley Telschow, Jan. 24, age 6, Cincinnati, Ohio.  
Bonnie Pritchard, Jan. 25, age 12, Macomb, Ill.  
JoAnn Lee Pearson, Jan. 25, age 10, Tipp City, Ohio.  
Georgia Ann Venard, Jan. 26, age 13, Macomb, Ill.  
Carl I. Poland, Jan. 26, age 14, Skelton, W. Va.  
Laura Mae Bankston, Jan. 26, age 13, Ponchatoula, La.  
Bernice Dennis, Jan. 27, age 13, Vanzant, Mo.  
John Bengé, Jan. 28, age 14, Frankfort, Ind.  
Malcolm Magaw, Jan. 28, age 15, Oregon, Ill.  
Glenna Rae Hoskins, Jan. 28, age 8, Sauk Rapids, Minn.  
Yvonne Peterson, Jan. 28, age 13, Cedar Falls, Iowa.



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.

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### Love

\* \* \*

By Ann Wade

So many emotions are mistaken for love that many persons are in danger of losing the true meaning of the word "love." In a Sunday school class some years ago, the teacher told the class that the work of a Christian is to win others for Christ. To win implies loving and striving. The class was also told that a young man in love with a girl would be kind to her and would tell her of his love. One must also tell others that Christ loves them. Christ's love for the church was likened to a man's love for his bride. One young man, through his misconception of love, was greatly offended, saying that the love of Christ is in no way comparable to man's love. So indignant was he that he never came back, but changed to another church! It is evident he confused desire with love.

One lovely young woman I once knew was married to a man who thought he loved her. She decided to visit a sister in a distant city. Her husband, instantly suspicious that she might not come back to him, tried to dissuade her from going. Failing in this, his jealous possessiveness drove him to say to her, "If I can't have you, no one else shall." He then shot her, and turned the gun on himself. The neighbors said, "He loved her so much that he couldn't bear to have her gone for even a little while." Did he *love* her, or were his actions prompted by a mixture of jealousy, selfishness, and lack of understanding?

Jesus said: "If ye have love one to another," then "by this shall all men know that ye are my disciples" (John 13:35). In 1 Corinthians 13, the characteristics of love (charity) are set forth.

#### "Love Suffereth Long"

Love is patient, and will endure injury or provocation without being filled with resentment or a desire to get even. One will "put up" with many slight rifts from the person he loves. John Wesley's father once asked his wife, "How could you have the patience to tell that blockhead the same thing twenty times over?" "Why," she replied, "if I had but told him nineteen times, all my labor would have been lost." She loved—therefore, she was patient.

When Paul and Barnabas went on their first missionary journey, they "took with them John, whose surname was

Mark" (Acts 12:25). Mark, being young and unused to hardship, turned back. (Acts 13:13.) At the beginning of their second journey, Barnabas wanted to take Mark again, but Paul would not agree. (Acts 15:36-38.) Barnabas, however, took Mark with him on his journey to Cyprus (v. 39). His patience was rewarded, for later Paul admitted that Mark was "profitable . . . for the ministry" (2 Tim. 4:11). He had become a valuable worker for God because someone had loved him enough to see through his faults.

#### "Love . . . Is Kind"

An old man who could do only little, carried with him a can of oil. When he passed through a door that squeaked, the little old man would drop a bit of oil on its hinges. If a gate was hard to open, he would oil the latch. Thus, he oiled the hard places, making it much more pleasant for those who came after him. Many persons' lives creak and grate harshly day after day. Nothing goes right with them. These people need the oil of kindness—hearts filled with love.

#### "Love Envieth Not"

According to Weymouth, this phrase is, "Love knows neither envy nor jealousy" (1 Cor. 13:4). This may be contrary to the idea held by many, but experience will prove it to be true. One who truly loves is happy when others have good things come to them, and is glad when others are praised. Jonathan had this love for David. Jonathan was the heir to the throne by law, but God had chosen David. Jonathan was not jealous, but did everything he could to help David. (1 Sam. 18:1-4; 19:1-7.)

We are commanded to love one another. (John 13:34.) How are we to do it? Love is not of the will—it is a passion of the heart. We cannot, by mere determination of the mind, change dislike, or even disinterest, to love. This kind of love must have its origin outside our human nature. This love is in Christ's nature, and He has promised to shed His love abroad in our hearts by the Holy Spirit. (Rom. 5:5.) One can therefore set himself to seek Jesus, feed upon His words, meditate upon their implications, test them in action until one is gradually transformed into His likeness, shedding abroad His love to others; and by thus doing, fulfilling the greatest commandments.

## AMONG THE CHURCHES

### Gleanings From the Field

"The field is the world."—Jesus.

Plans are being started for another Bible Training School. Young folks, the opportunity will be yours. Despire it not.

"I would like so very much for some of your readers to write articles giving Bible quotations about this present war. Mother Williams used to read from the Bible, telling us about a great war and how the Bear and Dragon would play their parts, but somehow I have forgotten the scriptures she read and the explanations she gave."—Clara E. Williams, Brush Prairie, Wash.

In loving memory of her father and mother, Sr. Pearl Zechiel, Culver, Ind., contributes twenty-five dollars to Oregon Bible College Building Fund. Thanks!

"Living nearly thirty miles from the Pennellwood Church of God, where we are not now often privileged to attend, we enjoy The Restitution Herald just that much more."—Mr. and Mrs. Sam Patterson, Rt. 3, Lowell, Mich.

Sr. Ellen Williams, Ponchatoula, La., author of "The Bible" in last week's Herald, is a patient in Diebert Memorial Hospital, room 399, New Orleans, La. We hope she recovers soon.

Bro. John Eagleston is working with Bro. F. O. Sapp in the new mission at 433 Ferry St., Salem, Ore. Bro. Eagleston writes: "We looked around until we found an old half store, and we remodeled it to suit our needs. We have the mission equipped with a piano, seats, carpets, tables, stove, books, a good supply of firewood, and two-months' rent is paid. Also, we have three loyal brethren to dispense the truths concerning Christ's coming and Kingdom, and we are urging all who name the Name of Christ to come and worship with us."

In a letter accompanying a hundred-dollar check from the Delta (Ohio) Bereans for Oregon Bible College Building Fund, Sr. Amy Dunbar Frye writes: "There could be no more worthy cause for which to strive and build than that of providing the proper facilities for the education of our youth in whom lies the future success of our church. With no goal, there could be no growth. When growth ceases, only decay follows. May each of us realize these facts and ever press forward to the ultimate victory in the Lord's work that can be our privilege."—Amy Dunbar Frye, 202 Jefferson, Delta, Ohio.

"We are enclosing our check—\$100.00 to be applied on the Building Fund for Oregon Bible College, \$15.00 for the General Operating Fund, and \$15.00 for the Evangelistic Fund. Has construction started on the East Oregon Chapel?"—Mr. and Mrs. William Hanson, Caledonia, Mich. . . . Yes, the chapel is started. Thank you for your contributions and interest in the Lord's work.

See your postmaster. During the past few weeks, several subscribers have reported not receiving their Heralds regularly. Each Tuesday morning, The Herald is delivered to the post office in Oregon, Ill., and, if your subscription is paid, your copy should reach your post office. Please help us in our honest effort to serve you, by inquiring of your postmaster re this matter. We have known such procedure to have its reward. If that avails nothing, write us again, stating the copies you have missed, and if we have them, we shall "try again." If that avails nothing, blame the war!

"We are leaving for Arkansas City, Kan., Tuesday, January 12. Our address will be 709 N. A St. We have some baptisms for this evening, but do not know how many, as yet."—National Evangelist J. W. McLain, temporarily at Magazine, Ark.

Bro. Thomas B. Cassels, Blackstock, S. C., calls our attention to Psalm 116:15 which in the King James Version is translated: "Precious in the sight of the Lord is the death of his saints," but which in Leeser's Hebrew Bible is translated: "Grievous in the sight of the Lord is the death of his saints." Bro. Cassels also comments: "All through the Bible, death is considered as an enemy, and I do not see how death could be precious in God's sight when it refers to His children."

"'Time marches on' in the progress of human events that fulfill prophecy, vindicate God, and prove His Word true. If you think the world is a madhouse by your experiences in Oregon, Ill., you should visit the heart of the nation's capital. Christ will come! (Eph. 6:23, 24.)"—O. J. (Chuck) Mills, 3530 - 18th St., NE, Washington, D. C.

Students of Oregon Bible College, having enjoyed a week's series of Bible lectures by Bro. L. E. Conner, would gladly have extended his work another week, had it been convenient for him.

"We hope this world struggle will come to a climax soon. Of course, we know that in the near future it will turn out for the best, when we have a King from God. We are praying for that time, and may we stay faithful and look forward to that end."—Mr. and Mrs. William Lindsay, Apt. 37, Fairview Homes, Kewanee, Ill.

"Wishing to do our part toward the Building Fund of Oregon Bible College, we would like to pledge \$100.00 toward it."—Mr. and Mrs. Fred Tavenier, Sr., 13305 Eaglesmere Ave., Cleveland, Ohio.

"May the Father of all keep you and guide you in these trying times."—Mrs. Ida F. Orem, 714 - 11th St., Redlands, Calif.

"May your efforts be successful in spreading God's truth during 1943."—R. O. Turner, Box 131, Boynton, Okla.

Bro. C. E. Randall, Fonthill, Ont., reports in his local pastoral paper that "plans were set in motion to take a block in Oregon Bible College Building Fund," also that Sr. Verna Thayer, Rockford, Ill., has been employed to teach in a Summer Vacation Bible School being planned for the first two weeks in July.

"I very much enjoy The Restitution Herald—especially the new feature pictures entitled, 'Guess Who!' I was glad to see the picture recently shown of Bro. John Foore. When he was a young man, he visited at my parents' home at Fort Scott, Kans., at which time he baptized me. I was fifteen years of age when baptized, and will be seventy-one years of age, January 12. Keep up the good work of spreading the true gospel."—Damie Lowry, Vanzant, Mo.

"I have never worked with a group which is as willing to give as abundantly as this little group of members. We frequently hear of small groups endeavoring to build a church, but never have I heard of a small group building a church and parsonage at the same time."—C. R. Randall, pastor Morning Star Church of God, 1710 Medora St., South Bend, Ind.

"We have been watching the growth of the Building Fund for the college building, and feel there is no better way to start the New Year right than to boost the figure still further. So, please find enclosed our check for one hundred dollars. . . . I am sure if we accompany our contributions with prayer, this cause will prosper."—Mr. and Mrs. Joe D. Lawrence, 2216 N. 51 St., Omaha, Nebr.

#### NATIONAL BIBLE INSTITUTION

Emma C. Railsback	\$20.00
A Friend	25.00
Maybelle Hanson	5.00
W. A. Reid	5.00
Mr. & Mrs. Vernon Carpenter	2.00

#### MINISTERS' FUND

Oregon, Ill., S. S.	\$ 2.00
Mr. & Mrs. W. M. Nelsen	10.00
Total	\$1,669.95

#### EVANGELISM

Mina Knodle	\$ 2.00
Carl Bunch	1.00
Mr. & Mrs. William Hanson	15.00
Edna Beck	5.00
Mrs. Vern Todd	5.00
Mrs. Will Lawrence	5.00
Mr. & Mrs. Glenn Birkey	5.00
Mr. & Mrs. C. E. Mills	37.50
Mr. & Mrs. J. W. McLain	3.00
Mrs. Hedvie Jackson	5.00
A Sister	5.00
Clarence Bunch	2.00
Mrs. E. W. Johnson	5.00
Oregon, Ill., S. S.	4.15
Mrs. R. Overholt	25.00
Maurice E. Bray	1.00
Maybelle Hanson	5.00
Mr. & Mrs. W. M. Nelsen	10.00
Los Angeles, Calif., S. S.	20.53
Fred C. Smith	2.00
Mrs. Lottie Graham	1.00
W. A. Reid	5.00
Mrs. Lela Drake	1.00

**SECOND SEMESTER CURRICULUM**

Courses of study to be offered at Oregon Bible College during its second semester, starting at eight o'clock Tuesday morning, February 2, 1943, are as follows: Medieval History, Public Speaking II, New Testament Interpretative Studies III, English II, New Testament History, Survey of Religious Education, Steps to Successful Evangelism, Introduction to Psychology, Between the Testaments, and History of the Hebrew Commonwealth.

The foregoing courses provide sufficient number of hours, that each student has some little choice in the selection of his studies.

**KANSAS CITY, MISSOURI**

New Year's Greetings to the brotherhood! Our all-day meeting, January 1, 1943, was the most uplifting service we have had for a few weeks. Bro. Ray Melrose preached good sermons and was so plain, unassuming, and humble, that even though one did not agree in teaching, there was no cause given for ruffled feelings. One essential phase of a good meeting is "love unfeigned." Thanks be to God, we had enough of this heavenly blessing to make all feel that it was good to be there. Another noticeable feature of this gathering was, "There am I in the midst of them" (Matt. 18:20). He surely was, and still more, He blessed us. Thank God for this.

Bro. Green, our faithful leader, and Bro. Glen Akers, who has been preaching Wednesday nights since last May, were both too ill to preach.

For information, address: John F. Green, 6216 Peery Ave., Kansas City, Mo.

Helen Ruby Holt, Reporter.

**LAST WEEK'S "GUESS WHO!" ANSWER**

Persons shown in last week's "Guess Who!" section were: (left to right) Lydia Railsback (deceased), Lois Blakely, J. Arthur Johnson, you name the next one, Verna C. Thayer, F. V. Blakely (deceased); Leila Whitehead, Nellie Blakely, F. E. Siple, Idona Romine, Mary A. Gesin (deceased), and Mrs. F. L. Austin (Evelyn Harsch when the picture was taken).

**"INDIA"**

Mrs. Vern Todd \$5.00

**OREGON BIBLE COLLEGE**

**Building Fund**

Mr. & Mrs. Roscoe Dunbar	\$100.00
Mr. & Mrs. J. E. Hughes	100.00
Mr. & Mrs. William Ford	10.00
Mr. & Mrs. William Hanson	100.00
Mr. & Mrs. Fred Tavenier	10.00
Mr. & Mrs. G. P. McMurtree	15.00
Mr. & Mrs. J. D. Lawrence	100.00
Faye White	10.00
Mrs. James Marston	5.00
Mrs. Hedvie Jackson	3.00
Oakley Krogh	25.00
Harvey Krogh, Sr.	10.00
Mr. & Mrs. Howard Hamilton	2.00
Norma Kirkpatrick	12.00
Delta, Ohio, Bereans	100.00
Mr. & Mrs. Edward F. Myers	100.00
Mrs. Richard Pascoe	25.00
Mrs. James Shelly	5.00
Mrs. Lela Drake	5.00
Virginia Churches (J. B.)	100.00
Mrs. A. E. Mock & Floyd	4.00
Alberta Appleby	10.00
Mrs. Pearl Zechiel	25.00
Mr. & Mrs. Clark Ballentine	100.00
Los Angeles Church of God	200.00
Mr. & Mrs. A. E. Shaw	2.00

Total \$6,437.48

**HERALD RECEIPTS**

Mrs. Anna Eidemiller; Mrs. James Kessler; Mrs. D. W. Brown; Mrs. Harriet Boice; Mrs. J. A. Swihart; Hugh Welch; R. O. Turner (self & another); Mrs. Cora Levie; Charles Anderson; Mac Mereer (for another); W. H. Lindsay; George O. Renner (self & another); Mrs. Vern Todd (self & another); Mrs. Will Lawrence (for another); Mrs. D. L. Orr; Dorothy Magaw; W. S. Tomlinson; Ruth Tomlinson (for another); E. F. Marsh (for another); Mrs. S. G. Elton; A. C. Boyer (for another); Mrs. G. C. Wrenn (self & another); Mrs. Dora White; Mrs. Hedvie Jackson; N. S. Westfall (for another); Sylvan Richey; Mrs. Iva Lehman; Albert Finney; Sarah B. Manual; R. E. Zeller; Mrs. Lela Drake; Percy Murphy; Isaac Chandler; G. E. Ring; Albert Siple; Mrs. Mary F. Cook.

Mrs. S. J. Lindsay (for another); Dr. Samuel Metheny; Mrs. Albert Swanson; Mrs. May Graham; E. T. Renner; Mrs. Ada Updike; Mrs. R. Overholt; Mrs. Maud Kepley; Arnold F. Sealine; Maurice Bray; Otto E. Dick; Lloyd Thomas (for another); Nora Claypool; Mrs. Lulu Lashley; W. P. Corbaley; E. W. Ritenour; Mrs. Ralph Kennard; Mrs. Christ Gableman; Mrs. B. H. Eealy; Maybelle Hanson (for others); Charles Doll (for another); Mrs. W. M. Nelsen; Mrs. Lillian Dauntler; Mrs. Minnie Rogers (for another); M. W. Stamp; Clara E. Williams; William Baner; F. O. Sapp; Dale Dunbar (for another); Mrs. A. J. Addington; Mrs. R. L. Costello; Mrs. Clarence Dimmick; Mrs. Ray McCann (for others); Mrs. Elverna Edwards.

**GOLDEN RULE HOME**

Mr. & Mrs. W. M. Nelsen \$5.00

**OREGON BIBLE COLLEGE**

Mrs. J. A. Swihart	\$ 1.00
Mr. & Mrs. C. E. Mills	37.50
A Sister (S.T.S.)	5.00
Mr. & Mrs. Glenn Birkey	10.00
Mrs. R. Overholt	8.00
Maurice E. Bray	2.00
W. P. Corbaley	50.00
Mr. & Mrs. W. M. Nelsen	5.00
Mrs. L. C. Kirkpatrick	2.00

**THE RESTITUTION HERALD**

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Oregon, Illinois

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

**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 . . . . .	\$_____
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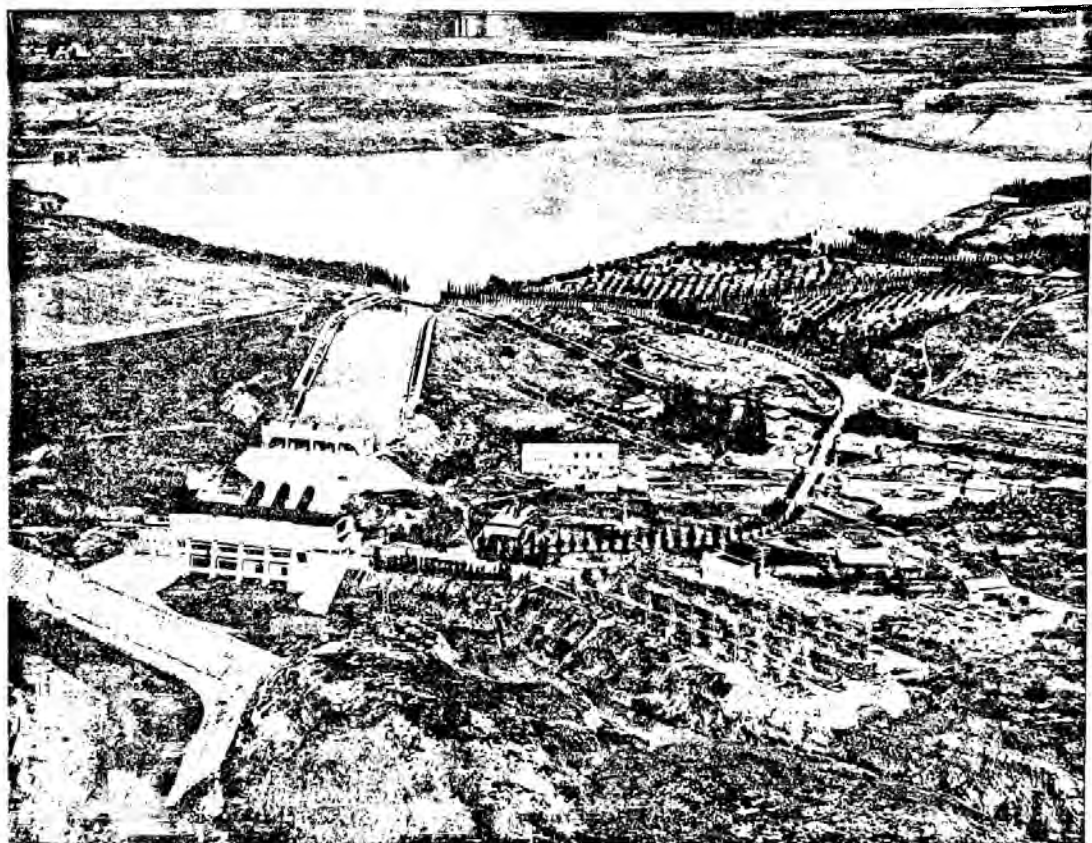


# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, JANUARY 26, 1943

NUMBER 17



## THE JORDAN DAM

The Jordan Dam is a major part of the hydro-electric development of the Palestine Electric Corporation, Ltd. We quote from the twelfth annual report of the Palestine Economic Corporation: "The electrification of Palestine has proceeded rapidly in the last twelve years. The company sold 72,253,000 kilowatt hours in 1938 as compared to 2,300,000 kilowatt hours in 1926."

Electrical lighting and power of Palestine are only forerunners of its True Light and Power when the "Redeemer shall come to Zion." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth . . . but the Lord shall arise upon thee . . . and the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60:1-3).



# 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

## Valley of Esdraelon and Armageddon

Through kindness of the *Palestine Economic Corporation*, New York City, we this week present two airplane pictures from Palestine: 1) the front-page picture of the great engineering project of harnessing the waters of Jordan, 2) the picture on page seven, showing a most orderly settlement of Jews in the Valley of Esdraelon. To this latter picture we call the reader's special attention. Consider the unique and symmetrical design of the settlement (*Emek*). It is modern—in keeping with a vision of Henry Ford who years ago predicted a day when everybody would live in towns or cities, from which those who till the soil would go out to their respective farmlands surrounding these towns—for *Emek*, in form of a great wheel, is surrounded with neatly arranged fields and orchards. More especially are we interested in *Emek* because it is situated in the Valley of Esdraelon, historic battleground of Palestine and site of coming Armageddon—present development notwithstanding.

Concerning Armageddon, John saw “coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits . . . which go forth unto the kings of the whole world to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew *Har-Magedon*” (Rev. 16:13-16, R.V.). Verse 15, omitted in the foregoing quotation, will be considered later, as it is a parenthetical statement according to the American Revised Version, Weymouth, Smith and Goodspeed, Moffatt, and other translations.

Moffatt's Translation and Smith and Goodspeed's Translation use a military word that is well in keeping with the thought of battle. It is the word “muster,” instead of the less poignant “gather.” Says Moffatt: “Demon-spirits . . . who come forth to *muster* the kings of the whole world for battle on the great day of almighty God,” and, “They were *mustered* at the spot called (in Hebrew) Harmagedon.” Smith and Goodspeed say: “Demon spirits . . . go out to the kings all over the world to *muster* them for battle on the great Day of God

Almighty,” and, “So they *mustered* the kings at the place called in Hebrew Armageddon.”

The Valley of Esdraelon is in southern Galilee. It is commonly called the Plains of Jezreel, also the Valley of Megiddo—the mountains of Megiddo lying immediately to the south and “Megiddo” being the root from whence come both Armageddon (city of Megiddo) and Harmagedon (hill of Megiddo).

*The Encyclopedia Britannica* sees in Armageddon the “final destruction of the armies of Gog (understood to mean the forces of Antichrist).” *Peloubet's Bible Dictionary* defines Armageddon as being “the scene of the struggle of good and evil . . . the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites and of Gideon over the Midianites; and for two great disasters, the deaths of Saul and Josiah. Hence it signifies in Revelation a place of great slaughter, the scene of a terrible retribution upon the wicked.” *Irwin's International Bible Commentary* says that Armageddon “has been the scene of many bloody battles . . . so that it has been called ‘the battlefield of Palestine.’” Here, according to *Peake's Commentary*, will be marshalled “the forces of unrighteousness to resist the doom of God.”

As once the Kishon, “that ancient river” (Judges 5:21), swept mighty ones and their cavalry into the Mediterranean Sea, so let it not be thought strange if this same Kishon, the river of Megiddo, brings doom to enemy hordes who prey “without the city,” but toward Jerusalem —“and blood came . . . even unto the horse bridles” (Rev. 14:20). Kishon River made red by the bloodshed of many in its valley! (Cp. Ezek. 38:15, 21 with Isa. 30:25.)

Not waiting to give warning at the end of such a picture, as we have done, Jesus inserted into the middle of that horrible scene the warning of the parenthetical verse: “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). Watch the plains of Megiddo; and watch for the coming of the Lord! Be not deceived by the temporary peace and order of *Emek*, built, as it were, in the crater of Armageddon soon to erupt. (See page 7, then meditate the future.)



# “The Lord Appeared Unto Abram”

By Harold Hardesty

“No man hath seen God at any time” (1 John 4:12).

THE LORD spoke to Abraham upon no less than seven occasions. Upon three of these occasions, it is stated that the Lord “appeared” unto him. The common interpretation is that God Personally came down from His throne in the heavens, and that Abraham actually saw God. Investigation discloses that the Lord appeared to other men without standing before them in Person.

On one occasion, the Lord “appeared” to Jacob, and “Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me” (Gen. 48:3). By looking back to the experience to which Jacob made reference, one can discover the manner of this appearance. It is written: “He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac . . . and he called the name of that place Bethel: but the name of that city was called Luz at the first” (Gen. 28:12, 13, 19).

King Solomon had a similar experience when he “went to Gibeon to sacrifice there.” After he had offered up a thousand burnt offerings, “the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.” Solomon asked the Lord for wisdom in governing His people; whereupon God promised Solomon not only wisdom, but great honor and riches, as well. Then, “Solomon awoke; and, behold, it was a dream.” (1 Kings 3:5, 15.) These texts show definitely that God sometimes “appeared” to men in dreams or visions. (See Gen. 15:1; 46:2.)

There is another way by which God appeared to men. Moses was herding the flocks of his father-in-law in the land of Midian, when his attention was attracted to a most astounding phenomenon: a bush was burning without being consumed. When Moses turned aside to investigate, God called to him out of the bush and told him that he was to lead the Israelites out of Egypt. Then God instructed Moses to “Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the god of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt . . . unto a land flowing with milk and honey” (Gen. 3:16, 17).

It was not God in Person, however, whom Moses saw, but “the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush” (v. 2). It was one of God’s heavenly messengers who was delegated with God’s authority. Since this angel was acting in place of God, he was said to be God.

An instance very similar to this is found in the story of Samson’s parents. An angel appeared to the wife of Manoah and announced to her the birth of a son. The angel appeared also a second time, and the woman ran and fetched her husband. The angel repeated his message that they would have a son, and that he would deliver Israel from the Philistines. Manoah and his wife had supposed this messenger to be “a man of God,” but when Manoah made an offering unto the Lord, “the angel of the Lord ascended in the flame of the altar,” and “Manoah knew that he was an angel of the Lord.” (Judges 13:20, 21.) Now, notice what Manoah said in his excitement: “Manoah said unto his wife, We shall surely die, because *we have seen God*” (v. 22).

One night, Jacob wrestled with “a man” until daybreak. As they wrestled, Jacob’s thigh was thrown out of joint. Still, Jacob clung to his adversary and would not let him go until he (Jacob) received a blessing. After the man had gone, Jacob said, “I have seen God face to face, and my life is preserved” (Gen. 32:30). Yet, according to the Prophet Hosea, this was neither God nor a man, but an “angel.” (Hosea 12:4.)

To sum it all up, there were two ways by which God appeared to men. He made His appearance in a vision, or dream, and He was represented by angels. The Lord God never appeared in Person to any man, for He has decreed, “There shall no man see me, and live” (Ex. 33:20). The Apostle John stated, “No man hath seen God at any time” (John 1:18; 1 John 4:12), and the Apostle Paul said He is *invisible* to mortal eyes (Col. 1:15; 1 Tim. 1:17), “whom no man hath seen, nor can see” (1 Tim. 6:16).

Let us now examine the three instances in which God is said to have appeared to Abraham.

(1) “The Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him” (Gen. 12:7). There is no way of telling which way God manifested Himself on this occasion, (Please turn to page 10)

# The Holy Land

By Mary Mae Nedrow

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

**I** VENTURE to say there has been a period in everyone's life when he wished that he might visit some particular place. We have always dreamed of a trip to the Holy Land. Although this dream has never been realized, we feel certain that if we continue faithful unto the coming of the Lord, we shall be with the great company of the redeemed who will go to the city of Jerusalem to worship the "KING OF KINGS, AND LORD OF LORDS."

It seems the name "Palestine," in the early days, referred only to Philistia, but was later applied to the whole country. This country, first called Canaan, it appears, was named after Ham's fourth son who first settled there. (Gen. 9:18.) We read: "Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite . . . and the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha" (Gen. 10:15-19). The descendants of Canaan were punished time and again for their wickedness and eventually were delivered into the hands of the Hebrews, but were not fully subdued, however, until the time of David and Solomon. Solomon forced "the strangers that were in the number of Israel" to labor as slaves, working on the building of the Temple and Palace. (1 Kings 9:20, 21; 2 Sam. 5:6-9; 2 Chron. 2:17, 18.)

Palestine is referred to as the "land of promise." "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country" (Heb. 11:8, 9). Here he received the promises. It is called "the Lord's land" in Hosea 9:3, and the "land of Israel" in 1 Samuel 13:19. The Jews of today invariably call it "the Holy Land" when speaking of their beloved country, as did the Prophet Zechariah.

We shall mention several of the many places we should like to visit in our journey to the Holy Land. We would perhaps first go to Shechem (now called *Nablus*) where Abram made his first stop after entering Canaan, and it was here in the "plain of Moreh" that he builded "an altar unto the Lord" (Gen. 12:7). It was at Shiloh near Shechem, where Joshua erected the Tabernacle, and where it remained until David had it brought to Jeru-

salem. Near Sychar was Jacob's well, where our Lord talked with the Samaritan woman, telling her of the "living water" (John 4:14).

We would stop, too, at Bethel (now called *Beitin*) where Jacob had the beautiful dream of a ladder that reached to heaven; where his name was changed to Israel, and where God renewed the covenant He had made to Abraham and Isaac. In Jeroboam's time, it was infamous for its idolatry and wickedness.

At the time the Israelites passed over the Jordan to begin their conquest of Canaan, the land was divided into seven great nations. (Deut. 7:1; Josh. 12:9-24.) There must have been as many kings as there were cities, for in the record of the kings slain by the Israelites, we find the number was thirty-one. (Josh. 12:9-24.) Jericho (beautiful city of palm trees) was taken by strategem and destroyed under the leadership of Joshua. Gilgal was the headquarters of Joshua's army while the Israelites were conquering the land. It was in Gilgal where the Jews kept the first Passover in the "land of promise," and where all who were born in the wilderness received the rite of circumcision. Here the Israelites first began to eat of the fruit of the land, and the manna ceased. Saul was made king in Gilgal. (1 Sam. 11:15.)

Strong emotions would fill our hearts as we journeyed up and down the banks of the Jordan River. We would stop at the place where John the Baptist baptized our blessed Lord; where Naaman the leper dipped seven times and was made whole (2 Kings 5:14); where Elijah and then Elisha parted the waters by smiting them with the mantle. At Joshua's command, the waters of the Jordan divided when the soles of the priest's feet touched the water, and the Israelites passed safely over.

As we drew near Bethlehem (meaning a place of food), we would remember the words of Jesus, "I am the bread of life" (John 6:35). We would remember, too, the death of Jacob's wife, Rachel—how he buried her "in the way to Ephrath, which is Bethlehem" (Gen. 35:19). Bethlehem was the home of David and his family, and where he was anointed by Samuel when still a boy. It was near Bethlehem that Ruth, great-grandmother of David, gleaned in the fields of Boaz.

We would want to visit Bethany, on the slope of the Mount of Olives, the home of Lazarus, Martha, and Mary, where our Saviour would

*(Please turn to page 11)*

# The Spirit of Antichrist

By Florence E. Tuttle Pease

*"Let no man deceive you by any means: for that day (the day of Christ, v. 2) 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" (2 Thessalonians 2:3, 4).*

**M**ASQUERADING, disguised in goodness, calling "evil good, and good evil" (Isa. 5:20), the "prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2) may soon be expected to pose as the true spirit of Christ—deceiving, if possible, the very elect. The Apostle Paul in 2 Thessalonians 2:3, 4 assures us that such a character will be revealed shortly before the Day of Christ.

The spirit of this Man of Sin has been in the world from the beginning. "Air" is a symbol of false theory, of false piety, or of false reverence. Thus, he who is called "the prince of the power of the air" is one who is a master artist of false theory, piety, and reverence. He exercised his power first over Eve with his lie, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4, 5). According to James 1:13, 14, this tempter was Eve's own heart—"in transgressing and lying against the Lord, and departing away from our God . . . conceiving and uttering *from the heart* words of falsehood" (Isa. 59:13).

Though Eve's tempter was probably in her own heart, it does not necessarily follow that the spirit of Antichrist (which was in her) could never be personalized. Indeed, woman denotes the anti-Christ church (Rev. 12 and 18), as well as the true church of God. This evil spirit (Satan) posed as a true son of God, and received God's rebuke, according to Job 1:6-12. This evil spirit, saying, "I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:14), truly desired to be equal with God, trying to transform himself "into an angel of light" (2 Cor. 11:14). Now, this evil spirit, working first in the woman, works also in the church typified by the woman. By perverting the gospel of Christ (Gal. 1:6-8), this evil spirit is today bringing into the world many daughter churches deceived into believing the lie Eve believed. They are perverted faiths; they are false theories.

Forty days in the wilderness, Jesus fought to keep this tempter, or evil spirit, out of His heart, and Jesus won! (Matt. 4:1-11.) This spirit of victory is yet alive in the true church.

The Babylonian woman of Revelation 17 and 18, called,

"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," portrays the church of confusion and all her harlot daughters as they display great magnificence. Though for long time this Babylonian woman "was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls," she shall "in one hour . . . come to nought" (18:16, 17).

According to Revelation 13:18, this evil spirit which first deceived Eve, and which today is evidenced throughout the world and even in the church, will finally reveal itself in a "beast" power having "the number of a man." May not this combination of "beast" and "man" power refer to the Antichrist?

We read concerning this beast: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast" (Rev. 17:8). Now, this "beast" is shown in verse 3 to carry the lewd woman, THE MOTHER OF HARLOTS. Said John: "I saw a woman sit upon a scarlet coloured beast"—and immediately added: "having seven heads and ten horns." Verse nine also pictures the lewd woman as sitting upon the seven heads of this beast. Thus is shown a close relationship between the beast Antichrist and the lewd church which tries to ride upon the head of political and ungodly power. Behold "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication . . . I gave her space to repent of her fornication; and she repented not" (Rev. 2:20).

This evil spirit of Antichrist and of the harlot church is crying peace over the earth, a corruptible peace, that it may continue deceiving the nations: "For all nations have drunk . . . of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Rev. 18:3). Little wonder is there that the Lord cries from heaven, saying, "Come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues. (Please turn to page 10)

## A Cup of Trembling

By Tom Savage

THE LORD, in a covenant with Abraham, promised Abraham that all who blessed him, God would bless, and all who cursed him, God would curse. This referred not only to nations, but to all individuals who had any dealings with Abraham. (Gen. 12:3.) What was promised Abraham was also passed to Isaac and Jacob as a blessing. The Lord's "blessing" (Gen. 27:29), as the covenant was called, was given to Jacob (Israel) as well as to his father and grandfather.

Moses, speaking of the law, said: "The Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee" (Deut. 30:7). This may not seem much to us of this time, but look at the word "hate." One does not have to do bodily injury, or rob, or kill any of God's people before coming under condemnation, but only to *hate*.

There is much hatred for the Jewish people today in our country, as well as in other countries. This should not be. There may be things the Jews do that one dislikes, but under no circumstances should one hate. Christ said, "Love your enemies." There is a common saying that Jews control the money of the world. What if they do? Is it the wealth of this world we are seeking, or Christ? Paul told Timothy, "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). In the Day of the Lord, gold or silver will not be of any value. Neither are we redeemed by gold or silver. If controlling the money of the world is the choice of the Jewish people, why worry? why complain? why find fault, or hate? The Master said, "If any man take away thy coat, let him have thy cloke also." The things that they desire have led them into what is now known as a "cup of trembling," which will continue "until the time of the Gentiles be fulfilled."

The Jewish people are being persecuted today beyond what is generally realized — suffering death, starvation, and sickness. Do we as Christian people sanction this? Our answer should be No! Yet there are those of this nation who say it is good enough for them, that they have caused this suffering themselves.

God's promise is still equally as good today as when made to Abraham, saying, "I will curse them that curse thee." Deuteronomy 28:67 is a prophecy that is being fulfilled today before our eyes: "Would God it were even! And at even thou shalt say: 'Would God it were morning!' Surely a cup of trembling!"

Jesus said: "Inasmuch as ye have done it unto one of

the least of these my brethren" — Christ's brethren, the Jewish people—"ye have done it unto me," and, "Depart from me, ye cursed, into everlasting fire." (Matt. 25:40, 41.) Is that the judgment we desire? That is what we shall receive, if we *hate* the Jews.

"God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear" (Rom. 11:8). If God placed Israel in this condition because of their rejection of Christ, who is greater than God to judge them? This "cup of trembling" will last until Christ returns, and until the taking away of the church. Then the "cup of trembling" will be given to the Gentiles.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:2). Why will God plead for Israel? Because of the hatred of *all* nations against them. This condition will be world-wide, which will be caused by the Man of Sin and his henchmen. The "three unclean spirits like frogs," or "spirits of devils," will "go forth unto the kings of earth and of the whole world, to gather them to the battle of the great day of God Almighty" to fight Israel. (Rev. 16:13, 14.) Therefore, God says, "I will plead for my people."

God stated that He was a husband to the Israelites. (Jer. 31:32, 33.) The Lord has not divorced them, but, because of their own desires, He has let them go their own way. The time is coming that He will again fight for them, remove their iniquities, and they shall know God. We read: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem" (Zech. 12:2). "And it shall be, if they (the nations) refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink" (Jer. 25:28).

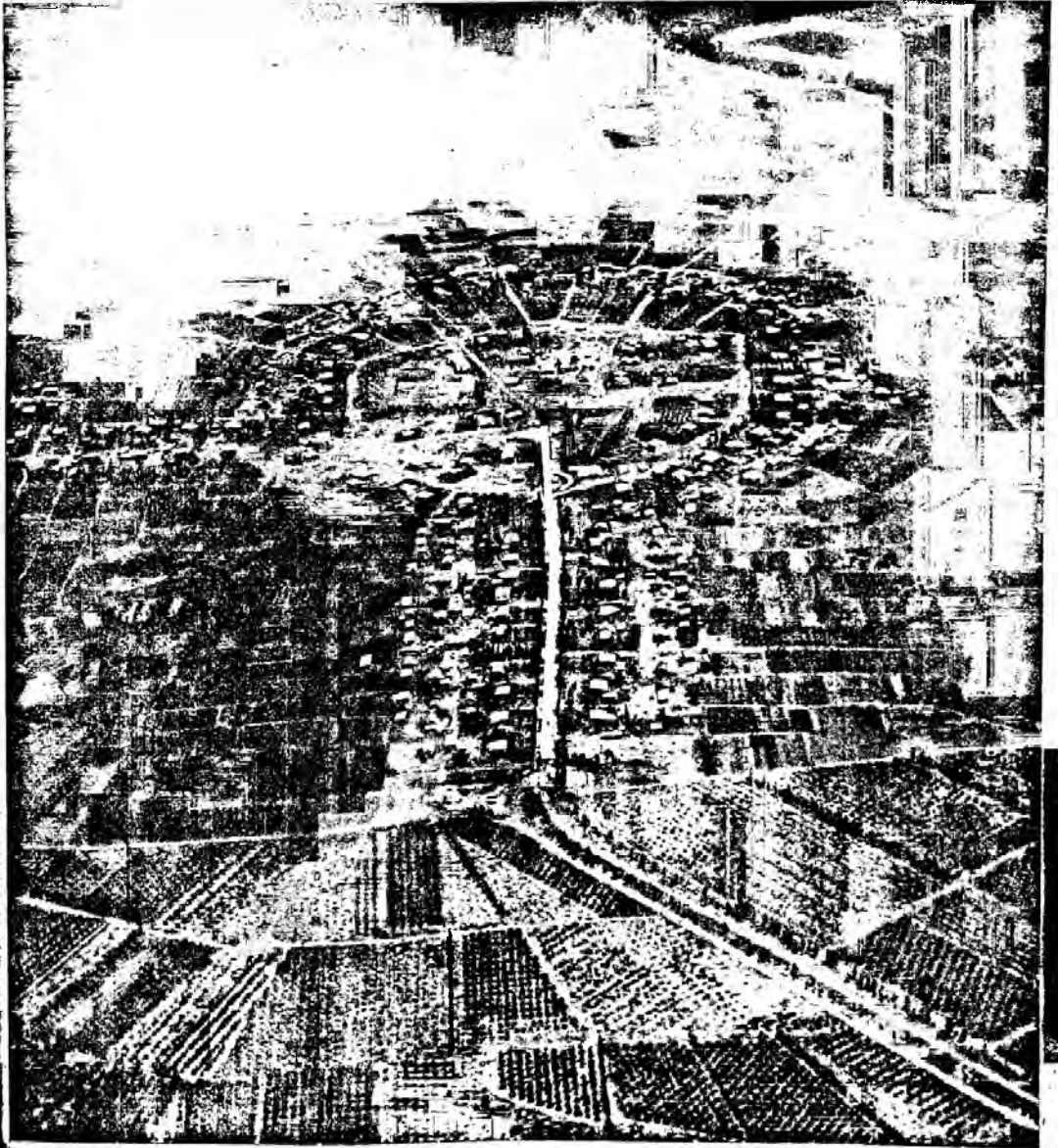
It will be the desire of all nations under the rulership of the Man of Sin to hate and kill and sell into slavery God's people, Israel. "And to the woman (Israel) were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12:14). Thus will Israel flee for safety. "Then let them which be in Judaea flee into the mountains" (Matt. 24:16).

God surely is going to fight Israel's battles as He did in

years of old, and the "cup of trembling" will be with the Gentiles. "It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:9). "For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands" (Jer. 25:14).

Finally, the time will come when ten Gentiles will take

hold of a Jew's skirt, and say, "We will go with you: for we have heard that God is with you" (Zech. 8:23). Christ was born Prince of Peace of the house of Judah, a Jew, and He will be King of Kings on earth. Let us cast our lot with Him—with Christ who is building His church on *love!* Then there will be no "cup of trembling" for us! Instead, we shall drink from the "*cup of salvation*," and call upon the name of the Lord" (Psalm 116:13).



Kfar Yeheskel, a Jewish Settlement in the Valley of Esdraelon (Megiddo)

## Were the "Sons of God" Fallen Angels?

By R. H. Judd

THAT the "sons of God" of Genesis 6 could not have been angels of heaven is clear from several counts. First among these is the definite statement of the Lord Jesus that *angels cannot die*. From that fact—in part anyway—the writer of a previous article got the strange idea that the very ones who originated and "fathered" the evil could not drown. Consequently, the means taken to "blot out" all those connected with the tragedy failed to include the very ones on whom the punishment should fall. He also forgot that children take after their fathers, and if the fathers could not drown there would at least be difficulty in drowning the children.

While it is true that angels are called "sons of God," it is also true that all "sons of God" are not angels. Believers are several times called "sons of God," but that they are not angels as were those referred to in Job 38:7 is proved by the statement of the Lord Jesus that they are "equal unto the angels"—a statement, surely, that very definitely distinguishes them from the angels, at least in kind. Among the outstanding evidences which make it reasonable to class the "sons of God" of Job 38:7 with the angels of God are:

- (1) That they were obviously created before men.
- (2) That the context clearly implies that they were in kind like unto the angels of Psalm 103:20, 21, who "do his commandments."

The "sons of God" of Genesis 6 *did not* His commandments. They were also different in "kind," being able to cohabit with the "daughters of men" and bear children, which the angels being of different species could not do.

The argument that because there are angels who are God's "holy ones," there *must* also be evil angels, is exceedingly weak proof. For instance—life does not necessarily imply death, else even God would die. The phrase "elect angels" in 1 Timothy 5:21, as the basis for believing also in angels not of election, *taken by itself*, is not altogether unreasonable. But, when the same words (namely, "elect," "elected," "election") in twenty-six of twenty-seven occurrences refer to human subjects only, it makes one question the correctness of giving quite a different sense to the one remaining instance. Let us particularly notice 1 Timothy 5:21. The phrase, "I charge thee before God and the Lord Jesus Christ," occurs in three other places, all in the epistles to Timothy, namely, 1 Timothy 6:13 and 2 Timothy 2:14 and 4:1. In these *there is no reference whatever to the elect angels. Why?* Here is the reason: the subject matter of 1 Timothy 5 is

very largely concerning the elected elders, or rulers in the churches. As the elders in the churches were elected, it is reasonable to infer that it is to them Paul referred as the *elect* angels, or messengers, of the churches. This is fully in accord with my remark in my article "The Sons of God and the Daughters of Men," which stated that the primary meaning of *angellos* is "messenger," and that even the spies are called "angels," or messengers, in James 2:25.

While at the moment I am not disposed to state positively that Scripture does not teach any such doctrine as "fallen" or evil angels in the sense commonly supposed, my continued study of the subject tends to that belief. I think the reader will allow that so far as intelligent life is concerned, Scripture only recognizes two locations of habitable occupation—1) heaven, where God dwells with His angel hosts, and 2) the earth, which God has given to the children of *men*. In both these, definite locality, as well as definite being, are indicated. If God's will "is done in heaven"—and "heaven" in Scripture apparently includes all except the earth—and nothing is allowed to enter in that defileth or worketh abomination, I would ask, Where do the evil angels  *dwell*? There is no indication in Scripture with which I am acquainted, that evil finds its dwelling elsewhere *than on this earth*. Everyone will also grant that there cannot be sin apart from a sinner. The earth is always said to be the abode of *men*. "The earth hath he given to the children of *men*." Right here I may draw attention to one remarkable fact: there are about one hundred seventy occurrences of the word "angel," yet in all the long list there is not one instance where the reference is  *unquestionably* to wicked angel  *beings* as personalities. Now let us examine some other references:

*Psalm 78:49*—"He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." As the word "angel" occurs in this text, we shall give it close attention. Here is the same Hebrew word translated "messenger" some ninety-five times. Evidently that is its basic meaning, and it is applied to both mortal men and holy angels, as well as to other non-personal visitations. Turn to the account of the plagues in Egypt, and see if you can find a single mention of evil angels in the sense commonly meant. Turn back now to Psalm 78 to see exactly what verse 49 does say. "*He cast upon them the fierceness of his anger, wrath, indignation, and trouble, by sending evil angels (or messengers.*" The words "among them" are in italics, and are

not in the original. This follows a list of the messengers *He* sent, and there were plenty, surely. Turn to the previous verses and see: flies, frogs, locusts, hail, and thunderbolts. Each of these are attributed to God, for it says, "he sent," "he gave," "he destroyed." Now turn to Psalm 104:4, R.V., saying, "Who maketh winds His messengers." Yes, even the windstorm that brought the sandstorm causing thick darkness that could be felt! (See also Psalm 148:8 and 147:15, 18, and *please read them.*) It may be well to notice here that Paul had a "messenger of Satan" (*angellos*—angel) to buffet him, and which is very generally acknowledged to have been eye trouble. Here, then, is *one* of the "angels" of the Devil referred to in Matthew 25:41.

*Judges 9:23*—"Then God sent an evil spirit between Abimelech and the men of Shechem." This passage is so generally well understood, it should not require comment. Were it not for superstitious, preconceived ideas, we would have no difficulty in understanding it. So many persons have the idea that wherever the word "spirit" occurs, it necessarily refers to a living being or ghost of some kind. It is common usage, however, to speak of an *evil spirit*, or disposition, existing between two persons or two sets of persons, and no reasonable person actually believes that God sent a wicked person (angel) to stir up strife. If God did such a thing, He would be equally guilty with the agent. That is widely acknowledged to be true. The same remarks apply similarly to 1 Samuel 16:14-16. Will a little music from a harp drive away the kind of evil spirits that are here refuted? Is that why saints are said to play harps in heaven? (Rev. 14:2.)

2 *Peter 2:4*—"God spared not the angels (messengers) who sinned." Who these messengers were I think is clearly proved in my article, "The Sons of God and the Daughters of Men." It may be well to point out here that Paul, speaking of the *angels* of heaven, said: "Are they not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) That would seem to close the door on "evil angels," such as here being considered.

It is sometimes said, "If Michael is a real angel, Satan, too, is a real angel!"—2 Corinthians 11:13-15 being quoted to support the idea. In verse 13, Paul spoke of "false apostles, deceitful workers, transforming themselves into the apostles (sent ones, or messengers) of Christ." No one misunderstands the statement here; why then in verse 14? No one really believes that these false prophets actually transformed themselves into apostles of Christ. If they had, it would be proof that they were not so previously. The facts are that they pretended to be what they were not. (Before turning to verse 14, let me state that it is, I think, nearly everyone's belief, as well as mine, that the Satan referred to here is identical with the Serpent of Genesis 3, referred to in 2 Corinthians 11:3.) Now turn

to the Revised Version, and you will find that verse 14 uses precisely the same language, therefore the same remarks apply—but look at the verse again. Was he actually an "angel of light" in the sense some would have us believe? or did it turn out that he only pretended to be, made himself out to be, a conveyer or messenger of the light of knowledge that Eve had not? Just as the false prophets did not actually become apostles of Christ, and never were, so Satan, whoever he was, never was an angel, or messenger, of light. He obscured and falsified the light of truth. In this connection, *the reader will do well to turn up and read 2 Corinthians 4:4, 6*, thereby readily seeing that there is more than one sense in which a person can be an angel, or messenger, of light. The ministers referred to in 2 Corinthians 11:15 are none other than the false apostles spoken of in verse 13—and they were *men*.

It has long been my opinion, I will not say belief, that these angels of the devil (small "d" in the text) or sin (for sin and the devil are almost synonymous terms in Scripture) are disease germs that inhabit the air; probably good, even "very good" in their place (where, by the way, their lives are but of short duration, unless they find a suitable host in which to dwell.) They are like dirt, good in the right place, but bad on a Brussels carpet.

Replying again to the idea that, "If Michael is a real angel, Satan must be," please note the following: Michael is never represented as other than what he is, namely, an "archangel" and "prince of the people of Israel"—a real living personality. The very reverse is true of Satan (adversary), who is pictured to us in astounding variations; variations that do not meet in any one personality.

In reference to questions re Job, concerning whether or not a *man* can talk with God or bring down fire from heaven, that was answered in part in my other article, to which we add:

I think if one will read the story of Job carefully, he will find that the accounts of the calamities to Job's cattle, and to his sons and daughters do *not* agree, and that in the natural course of events his sons and daughters were the same in the end, and he saw the fourth generation, and his cattle were doubled; which could not have happened except by direct creation, had they been destroyed. It would seem that Job suffered from what many of us have suffered acutely—though perhaps less so than Job—namely, false reports. It is a very remarkable fact that Job's wife—the *mother* of his children—had nothing to say until Job himself was attacked with boils. She said absolutely nothing about the loss of her children, and the heavy financial losses. Would any woman that you know do that? Turn to Job 42:10, 11, and you will see that it was *the Lord* who brought the evil upon Job—evidently for testing. Boils are a common and dreadful disease in the East, and the West knows little of the fearful suffering. Suffering may

be, and probably usually is, caused by one's own folly, but it is often used of God to discipline us. The Devil was "a liar from the beginning," and it would seem that he also lied to Job about his losses.

There are still other proofs that the Serpent of Genesis 3 was no angel—good or bad—but I shall write more fully about that in another article.

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### THE SPIRIT OF ANTICHRIST (Continued from page 5)

For her sins have reached unto heaven, and God hath remembered her iniquities" (vv. 4, 5). Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword . . . he that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:34-38).

Notwithstanding the Lord's warnings, the Antichrist shall rule supreme over the kingdoms of men before he is destroyed "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). The Antichrist, "who opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. 2:4), called also "that Wicked," is to be consumed "with the brightness of his (Christ's) coming" (v. 8). Thus will Jesus crush the Serpent's head when He comes. (Gen. 3:15.)

The spirit of Antichrist has bruised the Word of God, has tried to smother the seed of Truth. It is now charming the Jews, flattering them, and it will plant its tabernacle in the "glorious holy mountain" (Palestine), "yet he shall come to his end, and none shall help him" (Dan. 11:45).

True children of God, let us beware that we fall not prey to this "beast," nor to the "woman" who rides upon him. Jesus warns: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Remember, too, the Apostle Paul's words: "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). May we grow in wisdom and in knowledge of God's Truth!

"Where God erects a temple fair,  
The Devil builds a chapel there!"

### "THE LORD APPEARED UNTO ABRAM"

(Continued from page 3)

but it is certain that this appearance was made in one of the two ways already set forth.

(2) "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" (Gen. 17:1). This was the occasion upon which God changed Abram's name to "Abraham," instituted the rite of circumcision, and first announced that Sarah would bear him a son. This time God was represented by an angel, for we read, "He left off talking with him, and God went up from Abraham" (v. 22).

(3) "The Lord appeared unto him in the plains of Mamre" (Gen. 18:1). This time, God was represented, not by one angel, but by three. The description of the Lord's appearance is given in this manner: And he (Abraham) sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground" (vv. 1, 2). The Lord manifested Himself to Abraham upon this occasion for the purpose of repeating the promise that Sarah should bear a son, and to inform him of Sodom's impending doom.

After the message had been imparted, "the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom" (Gen. 18:20-22).

Only two of the angels left Abraham, for "there came two angels to Sodom at even . . . and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground" (Gen. 19:1). The third angel remained with Abraham, for "Abraham stood yet before the Lord" (18:22), and conversed with Him. Being represented by two angels, God departed from Abraham to go to Sodom. At the same time, He remained with Abraham to show him His righteousness and mercy, being represented by the other angel.

It has been shown that God appeared to men in two different ways, these ways being of His Own choosing and discretion. There is, however, still a third manner in which God appeared unto men: by sending His Son into the world. The Apostle Paul made the statement that "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory" (1 Tim. 3:16).

Thomas, overjoyed at the realization that the One who stood before him was none other than his crucified Lord, cried, "My Lord and my God" (John 20:28).

Isaiah prophesied: "Unto us a child is born, unto us a



## Guess Who!



*Watch Next week's Herald for the answer.*

son is given . . . and his name shall be called . . . The mighty God" (Isa. 9:6).

These texts were never intended to infer that Jesus Christ and God are the same Person, for when did any man die at the sight of Jesus? Rather, He brought life to men. He was God's Representative to His people Israel. His authority came from God. His every word and deed showed forth God's power, wisdom, righteousness, love, kindness, and mercy. Thus, Jesus was sometimes called God. Thus, He could say, "He that hath seen me hath seen the Father" (John 14:9).

### THE HOLY LAND

*(Continued from page 4)*

retire after hours of conflict with the hypocritical Pharisees. Here was a home where love was dominant. How few consider the character and effect their words have upon others! Our thought has always been that Jesus died of a broken heart, for He was constantly forced to suffer at the hands of the religious leaders of the Temple.

We have touched only lightly upon the events that transpired at these various places, for volumes could be written about Capernaum where Jesus made His headquarters for two years, and last, but not least, we would

mention Jerusalem, "beautiful for situation . . . city of the great King"—the future capital of the world. It was once the home of the "priest of the most high God" called "King of Salem, which is, King of Peace" (Heb. 7:1,2). Later, it was referred to as "Jebusi, which is Jerusalem" (Josh. 18:28). David captured the city, and it became his capital. (2 Sam. 5:6,7.) Jerusalem is a mountain city, being surrounded by mountains and valleys. It was to Jerusalem that David brought the ark of the Lord. (2 Chron. 1:4.) Solomon became famous when he built the great Temple at Jerusalem. Jerusalem has been besieged many times, and twice it has been razed to the ground. It was captured and destroyed by Nebuchadnezzar, rebuilt again after seventy years by the Jews who returned from Babylon, taken later by the Greeks, then by Ptolemy of Egypt. The city was taken by Antiochus Epiphanes of Syria, but later restored to the Jews by Judas Maccabaeus and his small army. In 70 A.D., Jerusalem was taken by the Romans and burned to the ground. In later times, it has been under Mohammedan and then Turkish rule. It is now under British mandate.

Many battles have been fought in Jerusalem, but we "pray for the peace of Jerusalem"—and of the whole world. May we fully trust God in these trying times, knowing that "the triumphing of the wicked is short."

## O JESUS, THOU ART STANDING!

"O Jesus, Thou art standing  
 Outside the fast-closed door;  
 In lowly patience waiting  
 To pass the threshold o'er.  
 Shame on us, Christian brethren,  
 His name and sign who bear!  
 O shame, thrice shame upon us,  
 To keep Him standing there!

"O Jesus, Thou are knocking!  
 And lo, that hand is scarred  
 And thorns Thy brow encircle,  
 And tears Thy face have marred.  
 O love that passeth knowledge,  
 So patiently to wait!  
 O sin that hath no equal,  
 So fast to bar the gate!

"O Jesus, Thou art pleading  
 In accents meek and low,  
 'I died for you, My children,  
 And will you treat Me so?'  
 O Lord, with shame and sorrow  
 We open now the door:  
 Dear Saviour, enter, enter,  
 And leave us nevermore."

*—Selected by R. A. Curtis.*

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"Jesus said unto them, I am the bread of life" (John 6:35).*

Lesson: John 6:8-14, 30-35.

### Psalm One

"Happy the man who never goes by the advice of the ungodly, who never takes the sinners' road, nor joins the company of scoffers,

"But finds his joy in the Eternal's law, poring over it day and night.

"He is like a tree planted by a stream, that bears fruit in due season, with leaves that never fade; whatever he does, he prospers.

"Not so the ungodly! No, they are like chaff swept away by the wind;

"When judgments come, the ungodly shall not stand, nor shall the sinful last in the community of the just.

"The Eternal cares for the life of the just, but the ungodly life shall perish."—Moffatt.

### They Talked It Over

A large number of people followed Jesus. Some followed to see Him heal the sick. Others wanted to hear Him. Many, many people followed Jesus. There was no rest for Him. Jesus went up into a mountain and sat down. The multitude followed Him there.

Jesus and His disciples talked the situation over. The people were hungry and tired. There was no food, no money—at least, not enough to mention.

Andrew, who followed the Christ, then went and told his brother. He also found a little boy. This boy had only five loaves and two fish. The loaves were not like our loaves of bread. One account tells us the loaves were more like large crackers. This was a very small amount with which to feed thousands of people!

### How It Grew

Jesus said, "Make the men sit down." He then gave thanks for the loaves and fishes, and began to divide the food. The disciples carried this food to all the people—five thousand men, as well as women and children.

When they were through eating, Jesus had the disciples collect the leftover food. Jesus didn't believe in wasting food, did He? They began with only five loaves and two fishes, but ended by having twelve baskets full of

leftovers! How a little grew with the blessing of Jesus!

God's Word grows in our hearts, so there is no waste—if we keep our trust in Him. Let us study and learn His Word, that the meaning of it—the true teachings—may grow in our hearts until we show our faith by our works. Only those without faith are not helped by the Word of God. Faith comes by reading and hearing the Word.

### Those Who Saw and Ate

The men who knew that One was to come, as foretold in the Old Testament, were ready to accept Christ as their King. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John 6:15).

As it grew dark the disciples went to their ship where they waited for their Lord. When He did not come, they pushed off from shore. After they had rowed a short distance, Jesus came to them, walking on the water.

The other people, when they failed to find Jesus the following day, also came in ships, searching for Him. "When they had found Him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?" Jesus plainly told them that they sought Him not for spiritual food, not even on account of His ability to perform miracles, but for the material food He was able to provide. They were not interested in His wonderful healing, except that He healed some of their loved ones. Very selfish, wasn't it? Are present-day Christians like that?

### Club Membership

Our new members, Delores and Wanda Macy, live in West Milton, Ohio. Their names were sent in by their mother, Mrs. Laurel Macy.

### Happy Birthday Wishes

Wanda L. Macy, Jan. 27, age 2, West Milton, Ohio.

Margaret and Marjorie Bauerle, Jan. 30, age 13, Hammond, La.

Frank Paul, Jan. 30, age 12, Niagara Falls, N. Y.

Cecil McKinney, Jan. 31, age 11, Hammond, La.

Gerald Knapp, Jan. 31, age 9, Cleveland, Ohio.



Evan Knodle, Editor  
205 N. Hinkley  
Rockford, Ill.

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### The Influence of Christianity

\* \* \*

Mary E. Richardson, Hammond, La.

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33).

We know when yeast is put in the batter it gives the bread rising quality and life. Although the yeast is hidden in the batter, it has the power to change every particle of dough.

This parable has a ready application in the individual life. Christianity, like the yeast, hidden in our hearts, working slowly and quietly, transforms every part of our moral nature. The individual himself becomes as leaven, operating on the life of his neighbor, then on and on through all who come in contact with them, just as the leaven penetrates the dough. The combined Christian individuals working through the church spread through the world like the leaven.

We have seen the yeast so thoroughly penetrate the dough that it would run over the edge of the bowl. That gives a beautiful thought. If we would let Christ live so fully in our hearts and lives that those with whom we come in contact could not help seeing Jesus in us, the good influence, like the leaven, would go on and on.

Do we always make bread when we put yeast in the batter? No, we do not. What is the trouble? The yeast is all right. The trouble lies within the person. If we let a draft of cold wind blow on the dough, it chills the yeast, and it does not have the desired effect.

Does everyone with Christ in the heart let his light so shine that others may see Christ in him, and thereby use his influence as Christ would have it used? I think not. Where is the trouble? It is in trying to hold to the world and worldly pleasures.

Sin chills the good influence that should operate through a Christian's life. There are two ways to use this influence. First, let us ask ourselves the question: How am I using my influence? This being done, let us strive to let Christ live so completely in our hearts and lives that His power, like the leaven, may penetrate our lives on and on—as He intends for us to do.—Selected from *The Gospel Trumpet*.

### Southlawn Park Adult Berean Report

\* \* \*

Maurice Fairbrother, Reporter.

A joint-meeting of the senior and newly organized adult Berean classes was held Sunday, December 27. The meeting of twenty-six members was called to order by Ray Stouten, senior president. We were privileged to have Harold Doan of Oregon Bible College as our special guest. He spoke on the subject, "Youth's Place in the Church." Recently promoted Corporal Robert Barr, home on furlough, led the singing. Special music was played by Beverly Dolph.

The lesson was taught by Mike Doan, Sunday, January 3. Mike, who may attend the six-weeks' Bible Training School during the coming summer, gave an interesting lesson on "The Living Dead." Final plans were made for the coming Victory Box Social which is to be January 12.

### The Love of God

The love of God is an ocean and no line can sound its depths; it is a sky of unknown dimensions and no flying machine can reach its heights; it is a continent of unexplored distance and no tape can measure its length; it is an expanse of unsurpassed country and no survey can find its boundary; it is a mine of wealth and no delving of man can estimate or exhaust its riches; it is a pale of attraction which no explorer can discover. The love of God is a forest of beauty and no botanist can find or describe its variety and glory.—*Author unknown.*

### The Beloved Disciple Said:

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, If God so loved us, we ought also to love one another. . . . And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:7-21).

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

February 5-7—Northwest Quarterly Conference at Corvallis, Ore.

February 23-26—Ministerial Conference at Oregon, Ill.

### TO OUR MINISTERS

Programs (subject to correction) of the planned Ministerial Conference, February 23-26, have been mailed to all of our ministers whose addresses we have. If you have not received yours, write me your correct address.

It is the thought of your program committee that these winter sessions should be used for deeply studying the questions on which there is difference of opinion, and by so doing to bring greater unity of thought and purpose year by year. On these vital questions we should have the voice of a large per cent of our workers.

Please plan to be present for the full period, and since the expenses are to be pooled, make your journey as economically as possible. Clergy railroad certificates are now available, but buy your ticket and make reservation early. Also write Bro. Magaw when you will arrive in Oregon.

Since sugar and coffee are rationed, a few spoonfuls of each in your pocket will help the good Oregon housewives who have offered to entertain us. Or bring a little of any other items which may be rationed or scarce by that time.

Above all, COME and HELP.

F. E. Siple Program Chairman.

### HERALD RECEIPTS

Mrs. A. M. Johns; Mrs. Mary A. White; Lottie E. Young (for others); Mrs. J. W. Kinsey; Mrs. Eva Page; Gertrude Johns; Mrs. Lola Clark; Vivian Magaw; J. M. Prime (self & another); E. C. Miller; Theron Murphy; Helen M. Doll; Lydia Miller (for others); Walter Kuhlemeier; Mrs. W. H. Rose; Mrs. E. E. Giesler (for another); Thelma Mowery (for another); Mrs. Dora Scroggins; W. Fred Paisley; Mrs. Elizabeth Reighard; James Pack; Silas M. Claypool; Emma Railsback (for another); Mrs. W. L. Robbins; Mrs. John Hayse; Mrs. Nettie Guge; Evangelism (for others).

### SARAH EMMS

Sarah Emms was born in Holly, N. Y., May 28, 1851, and was married to Harrison Poole in 1872. This union was graced with happiness until twenty-six years ago, when death claimed the husband. Two years later, she married Thomas Emms. About this time she became affiliated with the Church of God at Niagara Falls, and continued a member until the time of her death, being, prior to death, the oldest living member. She was baptized in a running stream in 1872. The past couple of years she has been incapacitated, but affectionately cared for by her daughter, Sr. Jessie Shea, with whom she has made her home of late years. She leaves two daughters to mourn her death: Mrs. Jessie Shea, and Mrs. Carrie Flinn.

Funeral services were conducted by the writer from a local funeral parlor in Niagara Falls, interment being in Oakwood Cemetery. December became her sleeping month. We know not what month will bring resurrection, but feel sure she will hear the voice of the Son of God and live when He calls.

C. E. Randall.

### FROM BANGALORE, INDIA

"At long last the twenty-five dollars has reached me. At the moment of writing, Bro. Manoah has just called, and we are to go into the ways and means economically of having the smaller tracts of the National Bible Institution translated and printed for distribution. . . .

"I shall shortly begin a house-to-house visitation so as to band the people together in the name of the 'Church of God.' . . .

"Brother Manoah and I ask you and all others of the Institution to remember our endeavors in your prayers and to ask God to bless them that they may be attended with success. . . .

"Certified that we have received the sum of twenty-five dollars from Mr. Sydney E. Magaw, Secretary of the National Bible Institution, for the primal arrangements of spreading the gospel of the Church of God and its doctrines, including conditional immortality."

George G. Robinson,  
John Manoah.

### PASTOR WANTED

The Church of God at Burr Oak, Ind., is interested in securing a full-time pastor. Any minister willing to consider this pastorate please communicate with the writer.

Mrs. Nettie Guge, Secy.,  
Plymouth, Ind., Rt. 4.

## Gleanings From the Field

"The field is the world."—Jesus.

"Arrangements have been completed for a fifteen-minute radio program over station WLDS (1180 K.C.) at Jacksonville, Ill., each Monday from 3:00 p.m. to 3:15 p.m., beginning February 1. The program will be sponsored jointly by the Illinois State Conference and the churches at Ripley and Macomb, Ill."—J. R. LeCrone, Ripley, Ill.

Last week's "Guess Who!" picture presented a gathering at Fonthill, Ont., about the year 1915. We hope to give names later.

We are glad to report that Bro. F. L. Austin, 1705 S. Leer St., South Bend, Ind., who for several days was confined to his bed, is much better and hopes soon to be back to normal health.

"In the December 15 issue of The Herald, in the 'Guess Who!' picture, I was happy to see my grandmother, Mrs. Curdella Gray. In the next week's issue, however, you gave the name as that of her sister, Mrs. Almeda Glotfelty. They did look somewhat alike, so the error was easily made."—Mrs. Thelma Mowery, 5900 Steadman, Dearborn, Mich. . . . The Herald erred—Editor.

"I do wish some capable person would write about how to answer one who believes in the pre-existence of Christ when such texts as John 17:5, Colossians 1:14-17, and Philipians 2:6, 7, are presented."—(Mrs.) Grace Skinner, Sauk Rapids, Minn. . . . See Lesson No. 16 of "Life and Immortality," second book of Senior Berean Studies. Articles solicited.

"It was a happy day for me when, through study and prayer, I could honestly request membership in the Church of God at Oregon, Ill."—Mrs. Eldridge Ellis, 171 Hampshire Road, Waterloo, Iowa.

Persons wishing to help poor and unfortunate members of the Church of God may send their contributions to Sr. (Miss) Elizabeth Ordnung, Golden Rule Home, Oregon, Ill., who is secretary-treasurer of the Orpha Sanford Relief Fund. Sr. Ordnung reports that money paid out the last several months has been more than receipts—hence this reminder.

We are sorry to hear that Bro. O. J. Allard, long-time minister of the Iowa Church of God Conference, Cedar Falls, Iowa, died Saturday, January 16. Obituary will appear later.

The first "gleaning" in last week's Herald should have read: "Plans are being started for another Summer Bible Training School."

"I see the Building Fund is increasing, and hope you will soon have the thirty thousand dollars. It is a bad time to try to build, but a good time to get ready to build."—N. S. Westfall, 425 W. Water St., Troy, Ohio.

Accompanying their money order of thirty dollars for evangelism, Bro. John Lehman and Sr. Anna A. Eidemiller, West Milton, Ohio, write: "We are as well as common and are very thankful to the Lord for His continued blessing. May we all be found contending earnestly 'for the faith which was once delivered unto the saints.'" . . . Bro. Lehman and Sr. Eidemiller (both well past their "threescore years and ten") faithfully live in anticipation of the return of Christ to rule in peace and righteousness.

"Had a profitable meeting at Mount Olive, Ark.: preached the gospel, taught church administration, encouraged securing a pastor, building a church, and baptized two men. The church unanimously voted to engage Bro. Smith for pastor."—J. W. McLain, now temporarily at 709 N. A St., Arkansas City, Kan.

"Our Quarterly Conference will be held here in Corvallis, Ore., February 5-7."—Mrs. Alfred Anthon, Secy., 435 Kings Rd., Corvallis.

"I enjoy The Restitution Herald so much, and write to friends a good many things I read."—Mrs. Elizabeth Reighard, Delta, Ohio.

Married: Bro. E. O. McCullough, Rt. 10, Box 316, San Antonio, Texas, reports his marriage to Lucille Lucinda Lay, also of San Antonio, the ceremony being performed January 11, 1943, at the H. B. Taylor Tabernacle. Both he and his wife being gospel workers, he writes: "We will gladly fill any appointment within the State for a meeting, if our services should be desired."

**MINISTERS' CONFERENCE**

Following is the program scheduled for the coming Ministers' Conference to be held at Oregon, Ill., February 23-26, 1943:

**Tuesday morning:**

- 8:30 Devotional, J. M. Watkins, President
- 9:00-10:30 Military Service, Lyle Rankin
- 10:30-11:00 Study Period
- 11:00-11:40 Specimen Sermon, H. Goekler
- 11:40-12:00 Analysis of Sermon

J. W. McLain

12:00- 1:30 Dinner and Study Period

**Tuesday afternoon:**

- 1:30- 1:45 General Assembly
- J. M. Watkins, President
- 1:45- 3:00 Ordination (pro and con)
- C. E. Randall
- 3:00- 3:45 Student Preaching Clinic
- S. E. Magaw
- 3:45- 4:15 "What Did You Say?"
- M. W. Lyon
- 7:30- 8:45 Our General Work and the Pastor, Harvey Krogh
- 8:45- 9:30 Sermon, C. R. Randall

**Wednesday morning:**

- 8:30 Devotional, John Mereer
- 9:00-10:30 Military Service, C. E. Randall
- 10:30-11:00 Study Period
- 11:00-11:40 Specimen Sermon, R. Smith
- 11:40-12:00 Analysis of Sermon

C. Alan McLain

12:00- 1:30 Dinner and Study Period

**Wednesday afternoon:**

- 1:30- 1:45 General Assembly, J. M. Watkins
- 1:45- 3:00 Ordination, T. A. Drinkard
- 3:00- 3:45 Student Preaching Clinic
- S. E. Magaw
- 3:45- 4:15 "What Did You Say?"
- M. W. Lyon
- 7:30- 8:45 Divorce, G. E. Marsh
- 8:45- 9:30 Sermon, F. L. Austin

**Thursday morning:**

- 8:30 Devotional, Walter Wiggins
- 9:00-10:30 Open Forum, J. M. Watkins
- 10:30-11:00 Study Period
- 11:00-11:40 Specimen Sermon

Grover Gordon

11:40-12:00 Analysis of Sermon

Ellsworth Routson

12:00- 1:30 Dinner and Study Period

**Thursday afternoon:**

- 1:30- 1:45 General Assembly, J. M. Watkins
- 1:45- 3:00 Business Meeting
- J. M. Watkins
- 3:00- 3:45 Student Preaching Clinic
- V. E. Kirkpatrick
- 3:45- 4:15 "What Did You Say?"
- M. W. Lyon
- 7:30- 8:45 Divorce, S. E. Magaw
- 8:45- 9:30 Sermon, J. R. LeCrone

**Friday morning:**

- 8:30 Devotional, Gerald Cooper
- 9:00-10:30 Open Forum, J. M. Watkins
- 10:30-11:00 Study Period
- 11:00-11:40 Farewell Sermon, L. E. Conner
- 11:40-12:00 Devotional, J. M. Watkins

Your present chairman having been assigned this task only recently, has not time to write each one on the program to get his acceptance before making out the program. We want you to come and help discuss these and other vitally important matters. Write Bro. S. E. Magaw, Oregon, Ill., when and how you will arrive. If it is physically impossible for you to come, and you are on the program, please notify us at once.

Railroad clergy certificates are now available. Our local Office of Price Administration has just ruled that it would be legitimate to use our stamps for occupational driving for attending this Conference if three or more ride in each car. This means your "B" or "C" gas coupons.

F. E. Siple, Chairman,  
147 Nottingham, S.W.,  
Grand Rapids, Mich.

**MORNING STAR CHURCH OF GOD**  
South Bend, Indiana

On Wednesday evening, January 14, 1943, the Morning Star Church held its annual business meeting at the home of Bro. and Sr. Dale Rouch. It was a combined service in which election of officers was held, also a service which was entitled a "Christmas for Christ."

It has been customary for the members of the Morning Star Church to hold a Christmas party in which gifts were given to the Lord, rather than to the individuals. Due to the building which has been occupying the time of the members, it was not possible to hold it close to Christmas, but was delayed until this time. In the past, this has proved to be a very helpful and inspiring service, and this was no less true this year. No doubt many of you know that we have only a small group of members here at our little church; nevertheless, those we have are faithful.

Wednesday evening, from the small group of six families which gathered at the Rouch home, we received contributions which amounted to \$226.60. Three of the twelve adults which were there are not members, yet were willing to contribute to the Lord's work.

Another fact of which we are proud came from our treasurer's report which revealed to us that during the past year this small group has contributed to the different funds of the church the amount of \$1,356.41. These are the total receipts from the past year, which include building fund, donations, Sunday school, and minister's fund. The majority of this amount came from four families who are members of our small church group.

This small group has been working on a new

church and parsonage which are about completed. Considerable of the work has been done by the members themselves.

The election of officers resulted as follows: elders, Bros. Dale Rouch and Lonnie Anderson; secretary, Sr. Frances Boyle; treasurer, Sr. Doris Rouch; deacons, Bros. Dale Rouch and Lonnie Anderson; deaconesses, Srs. Nora Anderson and Doris Rouch; trustees, Srs. Minnie Porter, Frances Boyle, and Bro. Lonnie Anderson.

C. R. Randall, Pastor.

**THE RESTITUTION HERALD**

Published by  
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Oregon, Illinois

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

**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 \_\_\_\_\_

*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 32

OREGON, ILLINOIS, FEBRUARY 2, 1943

NUMBER 18

## Unity Looks Forward

By J. W. McLain

MUCH credit must be given our pioneer men and women who, through many privations, without sufficient remuneration to sustain their families, worked out new fields of gospel labor with infinite patience and the love of God. They developed the work in the only way then open to them. They labored with their hands on their farms and at their trades to maintain their homes. When they accumulated a little store that would see their families through for a season, they would set out, many times on foot, to preach the good news of God's coming Kingdom wherever they could find an audience. Having opened up various fields of prospective groups, they would continue to return from time to time, usually at irregular intervals, to continue the study and presentation of the Bible.

We do not point back, as do many of the modern denominations, to some one man or woman who interpreted all our doctrinal views for us. The Church of God is the development of many men and women working in isolated and far-flung fields, in most instances not acquainted with each other, yet having in common a deep-seated desire to know what the Bible really taught about man and about eternal things, coming to the same understanding of fundamental truth. We should be inspired by this spontaneous return to Truth in the midst of the fables of modern theology. In the annals of history, this return to the Bible will be seen as a bright and shining light even more glorious than the reformations of Wesley, Luther, and others who rebelled at fables of an earlier time. As the Bible itself is the product of many men of inspiration over a long period of time, yet speaking the harmony of divine Truth, so the Church of God is the result of many men unacquainted, generally, coming to the same conclusions as to the interpretation of divine Truth, daring to take a stand against the whole smug system of modern religion, which is as yet unable to en-

tirely depart from papal interpretations of the Bible.

As these pioneer ministers carried on their work, there was little opportunity to work outside the circle of their own limits of transportation and communication, so there were developed many unassociated groups of believers whose dependency was upon the minister who taught them. These fields prospered in Bible study until the leader died or moved away, then came the sad part of the picture, in many instances, as the work of that field dissipated for lack of leadership. The fields where we once had unusually successful and large congregations are numerous. Now, in those places there is only a stone, an old foundation, or some other marker to show where they used to meet, where they tied their buggies for a mile down the road, where the audience was so large that the minister had to stand on a stump in the church yard to address them.



J. W. McLain

We might tend to be critical of those early leaders for their lack of foresight in the training of leaders, younger ministers to "carry on." To criticize them would be to do them an injustice. Their manner of working was a part of that day. Only communication and travel have made a better way possible. Our most staunch church families have had their beginnings in those times. Our whole concept of Bible teaching has been saved for us by their labors of love. Our present healthy outlook is possible only because of those first steps. Needless to say, we are in the period of changing times. We are witnessing the end of isolationism in the church, as well as in the whole world. We see the series of little isolated groups of believers being united for greater and more efficient conduct of the Lord's business of preaching the gospel. Since we are in the transposition, we shall not think it strange that there are still a few isolated cases of leaders, born and trained in a former day, who continue to carry on their work in the spirit of isolation. (Please turn to page 10)

# EDITORIAL



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 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

## “Dust Thou Art”

Transcending popular theology's immortality of the soul—that man in death is more alive than when alive—the Bible teaches that man is mortal, that death being the penalty for sin is the absence of life, and that God's revealed way of victory over death is through resurrection unto incorruptibility.

Thus saith the Lord: “God formed man of the dust of the ground . . . breathed into his nostrils the breath of life; and *man became a living soul*” (Gen. 2:7). Said God to Adam: “Dust thou art, and unto dust shalt thou return” (3:19). Moved by the Spirit of God to tell the truth, Ezekiel said: “The soul that sinneth, it shall die” (Ezek. 18:4, 20). As created in Adam, I am a soul. I sin. Therefore, I shall die. Truth is that simple and certain.

What is death? “The *wages of sin* is death” (Rom. 6:23). “The last *enemy* that shall be destroyed is death” (1 Cor. 15:26). “Thou shalt die, and not live” (Isa. 38:1). “In death there is no remembrance” (Psalm 6:5). “That which befalleth the sons of men befalleth beasts . . . as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast. . . . All go unto one place; all are of the dust, and all turn to dust again” (Eccl. 3:19, 20).

Job asked, “Shall *mortal* man be more just than God?” (4:17), and Paul explained, “This *mortal* must put on immortality” (1 Cor. 15:53). Has other than Christ “put on” the royal cloak of immortality? Not I; not I.

Certain texts, not analyzed, seemingly teach escape of an eternal part of man at death. Not infrequently do we assist persons who believe the soul immortal to find their pet texts. Yes, Ecclesiastes 12:7 says: “Then shall the dust return to the earth as it was: and *the spirit shall return to God who gave it.*” What is this “spirit” that returns to God, if it is not an immortal soul? We shall see:

The Hebrew word for “spirit” is *ruach*, meaning “wind,” or “air.” It compares with the Greek word *pneuma*, origin of “pneumatic” and “pneumonia.” A pneumatic brake is an *air* brake; pneumonia is a disease of the lungs, *air* organs of the body. Basically, “spirit” means air, breath. Thus, one says a person has little *spirit*

when he is about to breathe his last. When God “breathed into his (Adam's) nostrils the breath of life,” He gave Adam the spirit of life, even breath of life, animation. At death, this spirit of life returns to God who gave it.

Moses, telling about the Flood, said: “All flesh died . . . all in whose nostrils was the breath of life” (Gen. 7:22)—the margin saying: “all in whose nostrils was *the breath of the spirit of life.*” David said: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath (spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish”—thus repudiating Orthodoxy's dream that the real thinking part of man never perishes. Thus saith the Lord, “In that very day” man returns to his earth, “*his thoughts perish!*” Is heaven blissful by reason of its occupants having no necessity or power of thinking? Rather, truth is made clear in Job's words: “My breath is in me and *the spirit of God is in my nostrils*” (27:3). In his nostrils? Tight and unthinkable place for an immortal soul!

An honest objector might ask, Did not the Christ commit His spirit into God's hands and give up His ghost to God? Yes, Jesus said to God, “Into thy hands I commend my spirit” (Luke 23:46). Likewise yes, Jesus “yielded up the ghost” (Matt. 27:50). Both “spirit” and “ghost,” however, are translations of *pneuma*, basically meaning *air*. Truth is not difficult here: Jesus gave His last breath, yielded up his last ounce of life on the altar of sacrifice. He gave up His life to God when He died—when the spirit of life, the God-given right to live, returned to God. “Christ died” (1 Cor. 15:3), and “saw no corruption” (Acts 13:37) because “God . . . loosed the pains of death” (2:24). To believe that any part of Jesus was immortal is to deny that “Christ died”—and if Christ died not, my sins and yours are not atoned. Truth is that important!

Resurrection, not inherent immortality, is the Bible victory over death. “This mortal must put on immortality.” “The trumpet shall sound, and the dead shall be raised incorruptible. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor. 15:52-54).



# Christ, the Coming King

By Emory Macy

*"Behold, I come quickly" (Revelation 22:12).*

**T**HOUGH David was forbidden to build the Temple because he had "been a man of war, and (had) shed blood" (1 Chron. 28:3), he was the chosen one of all his brothers to be king over Israel forever. Of all David's sons, the Lord first chose Solomon to sit upon the throne of the Kingdom of the Lord. In 1 Chronicles 29:23, we read: "Solomon sat on the *throne of the Lord* as king instead of David his father." The Lord chose Israel, of all nations, to bear His name. Thus the Kingdom of Israel was the Kingdom of God. God named the leaders who were to judge His people in righteousness. He placed the best qualified men upon the throne to rule over His Dominion. Eventually, Christ, "the root and the offspring of David" (Rev. 22:16) will come to rule.

If God had a Kingdom in the days of David and Solomon, where is it today? That great Kingdom existed only a short time. The king and leaders of that nation forgot Him who had established them in the land. They wandered from God, they trusted in their own strength, they bit the hand that had been feeding them. Because of their unending wickedness, God said: "Take off the crown: this shall not be the same . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:26, 27).

After the prophecy of Ezekiel, we read of no king having received the throne from the hand of God. Christ, whose right it was to reign, came, but the King was rejected. A ruler asked Him who was considered a culprit, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world" (John 18:37). Pilate asked of the mob, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." "Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away." (19:15, 16.) The superscription was written in three languages, "THIS IS THE KING OF THE JEWS" (Luke 23:38).

Foreseeing His rejection, Jesus spoke in parable, "A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). Our Lord is in heaven where He shall receive from His Father the crown and the right to sit upon the throne of David

and to re-establish the Kingdom of God. "The Lord God shall give unto him the throne of his father David" (1:32).

## *Jesus Will Accomplish Restitution*

When Peter healed the lame man at the gate of the Temple, "all the people ran together unto them in the porch," marveling at so great a miracle. Peter took advantage of the splendid opportunity to preach unto them, warning them not to make the same mistake their fathers

had made, for they had denied the Holy One, they had "killed the Prince of Life, whom God . . . raised from the dead" (Acts 3:15). Peter reminded all of his hearers of the Day coming when there will be a "refreshing" as foretold in Psalm 72:6: "He (the Christ) shall come down like rain upon the mown grass: as showers that water the earth." More, that every individual has an obligation in preparation for this Day was made plain by Peter's saying: "Repent ye therefore, and be converted, that your sins may be blotted out,



Emory Macy

when the times of refreshing shall come from the presence of the Lord; and 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" (Acts 3:19-21).

According to Peter's words, the heavens will retain our Lord until the time He returns to restore this world to its Edenic state—from which man has fallen. In Eden there was perfect peace. The Creator walked and talked with His creatures, and man might have lived forever had he remained obedient to God. Sin is now on every hand, however, and we await our Lord's return to restore unto us that power to live. We are yearning for the Day when "God shall wipe away all tears from (our) eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4).

The Prophet Isaiah spoke of that Day when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isa. 35: 5, 6, 10).

*(Please turn to page 9)*

# GUILTY!

By G. E. Marsh

"GUILTY!" The word always has an ominous sound even when uttered in a court of human justice, and how much greater must be its power to blanch the cheek of the prisoner at the bar when it is pronounced by Almighty God, the Judge of all the earth, as in the case recorded here:

"The word of Jehovah came to me, saying, Go, and cry in the ears of Jerusalem, saying, Thus saith Jehovah, I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto Jehovah, the first-fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith Jehovah" (Jer. 2:1-3, A.R.V.).

This sentence was a restatement of the promise and the warning made through Abram when God called him from Ur to go into a land he should afterward receive for an inheritance: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

Any sin that men or nations commit, no matter what its nature may be, is a sin against God. David recognized this when he pleaded for pardon in Psalm 51:4, saying: "Against thee, thee only, have I sinned, and done this evil in thy sight." According to the heading of the Psalm, this was the prayer which David offered after Nathan had revealed to his consciousness the enormity of the sin he had committed when he contrived the death of Uriah that he might have Bathsheba, the Hittite's wife, for himself.

To the uninformed, David had sinned against Uriah and against Bathsheba, rather than against God. In the eyes of the Lord, though, any sin, regardless of its nature and the man or woman who suffers from it, is a sin against God. It speaks well for David's spiritual discernment that he so readily acknowledged that he had not only sinned against man, but against God.

Before we apply this thought to the main object of our study here, let us more fully analyze the words of Jehovah as recorded by Jeremiah. The Prophet asserted that it was *the word of the Lord* that came to him, instructing him as to what he should say to the inhabitants of Jerusalem. Here was something that went beyond, penetrated deeper, and carried greater authority than anything a man might say for himself. It was the eternal God who spoke: "Thus saith Jehovah!"

"Thus saith Jehovah, I remember *for thee . . .*" That is, that which followed, God remembered on their behalf, in their favor. God never really forgets anything. Whether

that which men do is good or bad, God never really forgets it. There is both comfort and warning in this assurance. Here it was a matter of comfort. "I remember for thee the kindness of thy youth." It was the youth of Israel as a people of which God spoke. The mind of God recorded, and the memory of God recalled, the way in which His people followed Moses through that long and dangerous wilderness journey that took them forty years to complete. He assured them that He had not forgotten their protracted sufferings and privations as they marched back and forth time after time over the same rugged road before they were ready to enter the Promised Land.

There is something omitted here, however, that is of very great significance indeed to you and me, who, like Israel, so frequently sin against God. We observe with astonishment that God said nothing of their disobedience, nothing of their bitter complaining, nothing of their idolatry and the golden calf they made and worshiped while Moses lingered in the Mount to receive the law! God remembered the kindness of their youth; He mentioned their laborious following after Him as He led them with pillars of fire and cloud "in a land that was not sown," where they were compelled to depend upon Him for both food and water. But He did not remember, at least He did not recall to their shame at that time, their grievous shortcomings and sinful wanderings away from Him that made necessary the prolonging of their journey to the Promised Land! All *that* God seems to have overlooked, to have erased from His mind for the time being at least, that it might not stand against them!

What a revelation of the merciful character of God that is! Of course, He did not actually delete from His memory the past sinful history of His people, nor does He actually forget the sins of anyone else. To do that would make Him less than the true God of the universe must of necessity be; it would acknowledge that there were limits to His memory, His mental powers, and such of course cannot be. Later, God *did* recall the past transgressions of Israel when on another occasion He sought to bring them back to Himself. "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face" (Hosea 7:1, 2).

In the appeal, however, which God made to the Israelites through the "prophet of sorrows," He disregarded their entire sinful past, He did not hold it against them at that time. That, too, is the way in which He extends His boundless mercy to you and me when we are baptized in harmony with His will: all our past sins are remitted, they no longer stand against us. It is only when we willfully turn from Him again and deny the saving power of the blood of Christ that God may open the black records of our past and scan its sin-stained pages once more.

This, too, will be the attitude of Jehovah toward Israel when that nation stands in judgment before her Messiah. Her punishment will have been completed then, the "time of Jacob's trouble" ended, and the hour arrived for God to pour clean water upon them and cleanse them thoroughly from all their iniquities of past ages. They will then be prepared to enter into the new age of eternal

glory and have an active and important part in the work of world-wide restitution with no sentence of guilt hanging over them.

Now let us return to our text to consider another phase of its teaching.

God was speaking of Israel in the wilderness, when she was "holiness unto Jehovah, the first-fruits of his increase." This was a national picture, almost a political one. To understand its full implications we must recall the purpose of man's creation as stated in Genesis 1:26—"God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here God defined the purpose of man's creation in the one word "*dominion*"—dominion over the earth and all that is within it. The thought is variously expressed in many places in the (Please turn to page 9)

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## An Inventory of Faith

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By Glenn M. Birkey

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**I**N THE business world, it is customary for firms and individuals to take inventory at least once during the year. The reason for taking inventory is to determine how well the firm has done in the past year in its business ventures.

I am wondering if one professing to be a Christian would not also do well to take inventory of his efforts and progress, to see whether or not he has done to the best of his strength and ability all that God might wish him to do. In Luke 18:8, Christ speaks thus: "When the Son of man cometh, shall he find faith on the earth?" The Emphatic Diaglott says, "Will he find this belief on the land?" Rotherham's Translation says: "Will he after all find *the* (or *this*) faith on the earth?" From this, we gather that there may be numerous religious faiths on the earth when Christ returns, but not "the faith which was once delivered unto the saints" (Jude 3).

Recently, I heard a sermon in which the minister mentioned that he did not consider one's religious faith very sound if that one came to every church service on Sunday, then purposely evaded paying a long-overdue bill at the shoe store the following week. A good sound faith not only depends on what one believes, but on what *one does*—so there is not much doubt that the minister was correct in his remark.

Paul, in Romans 7 and 8, told how hard it is for those who are carnal to live worthy of the faith. It is only by

being spiritually minded that one can win the victory, depending not merely on one's own strength, but upon God's strength to help.

The world today is full of evil, not only in morals in one's character, but in many business deals carried on in shady ways. Therefore, it behooves those who profess to follow after Christ's teachings not to be careless or indifferent—"not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

Let us visualize the all-too-common American home of today. The father, mother, and children stay out late on Saturday night. Sunday morning comes and they either sleep late or, if they get up, they secure a Sunday newspaper with which the family spends the whole forenoon—the paper being strewn all over the living room. Sunday school and church are not given a thought. After a late midday dinner, perhaps a show is mentioned for the afternoon or evening. No doubt, there are many whose names are on church books living this kind of life. Would you think they have "the faith once delivered to the saints"? I would hesitate to think they do, otherwise they would be more fervent in serving the Lord. One not only does himself harm when practicing these things, but is a stumblingblock to others.

Moses advised in Psalm 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom." One surely needs divine guidance in these perilous days!

## The Serpent of Genesis Three

By R. H. Judd

*"To which of the angels said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"*

IN THIS article we propose to answer Scripturally the following questions: Was the Serpent of Genesis 3 an "angel" in the generally held meaning of that word? What connection has Ezekiel 28 therewith? Was the "devil" an angel?

Many years ago, the late Dr. E. W. Bullinger, who was rightly regarded as a scholar of distinction, called attention to the important fact that figurative language is often more forceful in conveying truth than the bald literal statement. The reason for that being that the last named is strictly bound by the limitations of the language used, whereas the figurative lends itself to much wider application. Not having Dr. Bullinger's statements at hand it is not possible to quote, but, so far as memory serves, a recent writer in THE RESTITUTION HERALD expressed them very fairly. Forgetting at the moment the source, the present writer made use of them in a somewhat different setting in one of his former articles bearing on this subject. Truth, however, can never be said to be "more true to truth" in either literal or figurative connections. It may be added to and thus become more truth, but it can never be more truthful.

When confusion arises it is due, certainly in part, to the mingling of the figurative with the literal; but the extent of the confusion is determined by the ability of the student to "rightly divide" what is set forth. While it is probably within the scope of a diligent individual to find all the *necessary* facts relative to Bible subjects within the covers of the Bible, a working knowledge of contemporary history surrounding the theme is of immense value, for "the Book of Nature" and the "Word of God" are co-partners in one great cause, namely, the glory of God.

With reference to the figurative language used in Genesis 3, there is one striking thought that the writer has never yet heard or seen expressed. It is that the several figures of speech there used could not have become common usage as figures conveying larger truths than the words themselves, in the experience of merely two persons. The very nature of figurative language, and the well-known methods by which it comes into use give emphatic empha-

*It is frankly admitted that the following article has been prompted by one of another writer appearing in THE RESTITUTION HERALD of January 5, 1943, on the same topic. We have, however, endeavored to write collectively rather than individually or personally, for the lines of argument adopted by the article referred to are by no means new, having been advanced many times by previous authors.—R. H. Judd.*

sis to that fact. The very fact that they were used and understood, is certain proof that others besides Adam and Eve were in existence at the time. The number and variety of them bespeaks extensive knowledge and experience over a very considerable period of time, even where populations are by no means small.

We think no Bible student will deny that Revelation 20:2 clearly has reference to the scene of Genesis 3, but we can find no warrant in the account of the temptation of Christ in the Gospels, or in the Epistles, for the conclusion arrived at by some commentators that "Satan himself who tempted the 'Second Man' . . . was no other than the *personal* Satan (italics mine), the tempter of the first Adam." It is true that Matthew says: "Jesus was led up of the Spirit to be tempted of the devil," and the translators have rightly used the small "d," for it is not a personal name, nor is it limited in its application to any one person. We find the same word applied to certain women in 1 Timothy 3:11 (there translated "slanderers") and to one of the twelve disciples in John 6:70. In Hebrews 2:14, it is generally admitted to be used as a synonym for "sin" (see also Rom. 7:11); and though "sin" is personified, as is "the devil," neither can correctly be limited to one individual. The same is true of the word "Satan" (adversary) in Mark 1:13, and the usages and applications of the word made by Scripture would astonish many who have failed to give the subject the study that it deserves.

The persistency with which the Scriptures associate "the devil" and "Satan" with the "serpent" must surely be a matter of astonishment to many. Every meaning of the last named word, whether primary or secondary, Hebrew or Chaldean, only accentuates the fact that these figurative descriptions all point to an actual *serpent* of extraordinary beauty as being *basic* to the whole. In the New Testament, the Greek word used leaves no doubt on the matter.

The statement so often made by those who desire to uphold the theory that the tempter spoken of in 2 Corinthians 11:3 was an angel, and that he is mentioned as

an angel of light, is to say at least misleading. When the contents are studied, the facts will be found to be otherwise. As pointed out in previous articles, the Greek word used for "angel" primarily means a *messenger* or bearer of tidings, and is so rendered in the direct translation of the Greek in the Emphatic Diaglott. The Revised Version makes it very much plainer by giving precisely the same translation in both the thirteenth and fourteenth verses. In verse 13 it is the "false apostles," "deceitful workers," who "fashion themselves" into apostles (sent ones, or messengers) of Christ. No one misunderstands the statements here, for it is recognized that they merely pretended to be what they were not. Precisely the same thing is affirmed of Eve's tempter. He pretended to be a bearer of the light of superior knowledge which ultimately turned out to be false. He is always alluded to as the archenemy because he was the first to falsely accuse and misrepresent God. The meaning of the Greek word, as given by Young, is "to transfer in a figure." This is remarkably confirmed in 1 Corinthians 4:6 where the same word is used, and additionally so when the preceding fifth verse is read where our Lord is spoken of as one who "*brings to light* the hidden things of darkness." Surely, after so much conclusive evidence, no member of the Church of God will say that Eve's tempter was an *angel*. At any rate, everyone will frankly allow that 2 Corinthians 11 does not state it. Thus the claim made that "Eve acknowledged 'the serpent' as one who was *evidently* (italics mine) a being of superior order" has no support here, and we are glad to see that the honesty of a question mark follows the statement.

Another attempt at exegesis put forward by various writers is that "the king of Tyrus is quite a different being from the prince of Tyrus," who is said to be "purely human." The ground for this unique assertion is commonly based on the phrase, "I will destroy thee, O covering cherub" (Ezek. 28:16). We will have something to say concerning "cherubs" later, but in the meantime we will draw attention to some interesting *facts*. The acme of wisdom and perfection of beauty and brightness are applied to both the prince of Tyre and the king of Tyre. (Cp. vv. 3 and 12.) A little discernment in reading Ezekiel 28 will show that the prince of Tyre is representative of the *city* of Tyre, as when in verse 2 it is said, "I sit in the midst (or heart) . . . of the seas"—a statement which was exactly true of the geographical situation of the city of Tyre. (Cp. 27:4, A.V. and R.V.; and no one, to

my knowledge disputes that Ezekiel 27 directly refers to the city of Tyre.) There is in this verse also incidental proof (all the more strong for being incidental) that the *perfection of beauty* referred to in both chapters, was completeness of structure—"Thy builders have perfected thy beauty." Nor is it correct to say that "there is more about the king of Tyre than the prince of Tyre," for no author yet who has made that remark has succeeded in establishing the proof of it. Kindly note the following: the significance of the Hebrew word for "prince" (and there are several) in this instance is "*leader*," and in 1 Kings 14:7 (and elsewhere) is used as the equivalent of "king" (see R.V., marg.) and the term as used, more correctly shows identity with kingship than diversity from it.

Those who contend that Ezekiel's description is of the city, most certainly have history on their side. Keith's well-known book on prophecy, remarkable and highly esteemed for its accuracy, speaks of Tyre as "the city that was perfect in beauty." We would cordially invite readers to read that chapter on Tyre, and they will not fail to see how secular history corroborates every detail of the description of Ezekiel 28. In all secular history, specially Bible history, personality, while centered in the ruler, is also often applied to the city and country over which he rules. Similarly, it is true that the one sent is at times identified with the one who sends, in such a manner as to

make it difficult for a Western mind to appreciate and comprehend. Nor is it by any means uncommon for cities to be addressed by the personal pronoun. Bethlehem is an instance in point. These facts are true in relation to Ezekiel 28.

That "Eden" has a much wider application than is popularly supposed by ministers and Sunday school teachers, in general, is frankly admitted by students of ancient history. The "Eden" so closely associated in their minds with the early history of Adam consisted only of a portion of the *eastern* part of the larger district known by that name, and commonly spoken of as "the garden of God." That Tyre was in the country of Eden as a trafficker or merchantman is distinctly referred to in the previous chapter (vv. 22, 23). Dr. Young associated Eden with other similar districts—such as Haran, Sheba, and Asshur. It was said to be located northwest of Mesopotamia, near Damascus. These places were veritable centers of immense traffic in large varieties of precious stones, high class embroideries, and wrought iron and brass.

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#### WHERE DWELLEST THOU?

By R. H. Judd

The foxes truly have their holes,  
And birdies have their nests;  
But no man ever yet has found  
Where the wicked angels rest.

The angels good, in heaven dwell,  
And sing their songs of glory;  
But Satan's home they once called "Hell"  
Is now a different story.

We leave the rest for you to guess;  
For has it not been true—  
That when there is no home for man,  
Man is himself a missing too.

## Fonthill, Ontario, Canada

By Irene Holland, Reporter

**G**OD has been especially good to us at the Church of God of the Abrahamic Faith in Fonthill, during the past year, 1942. Through THE RESTITUTION HERALD, we desire to express to our heavenly Father the appreciation we feel for the many good and perfect gifts we have received, and for His ever-present guiding Spirit in our midst.

We are glad and happy to announce that Brother and Sister C. E. Randall are (God willing), going to remain with us as our leaders during 1943. Our love for them has grown with the years, and we are not afraid or superstitious in starting this thirteenth year of united effort. We know it will be the best one yet.

Our work here causes us to rejoice and feel very much encouraged. The annual Sunday school meeting, held early in January, showed a successful year in all phases of the work. Even in these times, when the cry on every hand is full of despair concerning the attendance and interest in Sunday school work, we are holding very steady. In fact, Sister Lilian Railton's class has grown to such an extent that it has had to be divided, thus a new class has been started under the able leadership of Sister Mabel Fletcher.

A new system of awards was introduced in the Sunday school for faithful attendance through the year. Those who had perfect attendance, save for sickness, were awarded a beautiful pin with the name "Church of God" engraved upon it, also a certificate with a cross and seal upon it. Those meriting awards for the second year will have a gold wreath given them which will fit around the pin. Each following year of perfect attendance, a gold bar with the number of years of faithful attendance engraved on the bar will be added.

We believe a desire to be in God's house, true love for God's work, and a zeal for spreading the gospel, sums up the foundation which resulted in more than half the enrollment of the Sunday school qualifying for this honor.

Financially, this past year was the most successful year the Sunday school has ever had. The financial report given by our treasurer, Maurice Anger, was a work of art, and caused us to rejoice. Since we started to tithe in our Sunday school, we have continually advanced and

have been greatly blessed. We were glad to send a tithe of our gross income to our National Sunday School Association to assist in placing a man in the field. In addition to this, nearly eighty dollars is being held on interest for the Ministers' Fund—pending the time the ban on exporting money is lifted by the government.

If Christ's coming continues to be delayed, we are planning to hold in the first two weeks of July, summer Bible school work at our church, under the able leadership of Sister Verna Thayer of Rockford, Illinois.

With a splendid attendance of the active members, and in an excellent spirit of unity and brotherly love, our annual church business meeting was held on the evening of January 15. To sum up the work as a whole, we have grown spiritually and financially. In connection with special matters, the church voted to take a block in the Oregon Bible College Building Fund. The money will be held in trust here until money can be more easily sent out of the country. This fund is to be raised in connection with a local development program, contributions to be equally divided between the two.

Last year a down payment was made on a parsonage, and now we are happy to announce that another payment was made January 15, resulting in our minister's home being one-third paid. The Board of Trustees appreciates the liberal contributions given in support of this effort. Let us all cause them to rejoice again by starting at once to save for the next payment in July. We should all consider it a privilege to give of our substance unto the Lord.

For some years, many of the Fonthill church members have felt that our annual meeting would give much greater results if held at the beginning of the fall work, instead of the latter part of May, as heretofore. After careful consideration, it was decided hereafter to hold our annual meeting in the early fall, definite date to be given later. An all-day meeting will be held, however, on the last Sunday of May, with the pastor as speaker.

We have greatly missed Sister Randall from our midst for several weeks, because of illness. The report is that she is improving and hopes soon to be with us again in our worship.

After prayerful thought and earnest deliberation, the

### GLAD HOPE

By Mary Mae Nedrow

Shadows of eventide fall softly,  
Stars in their beauty appear,  
Another day has vanished,  
And our Lord does not yet appear.

But we'll labor on in God's vineyard,  
Not despairing at Christ's delay,  
But believing the precious promise—  
That He'll come another day.

Then days will no longer be dreary,  
Clouds cannot darken our sky;  
The glad hope of His near returning  
Brings peace—when we feel He is nigh.

following were chosen to carry on our Lord's work during this new year: (*church officers*) elders, Joseph Fletcher, Jr., W. H. Holland; deacons, Fred Jones, Maurice Anger; assistant deacons, Melvin Haines, David Elliott; deaconesses, Addie Haines, Helen Beemer; trustees, William Anger, Frank Lane; secretary, W. H. Beemer; treasurer, Irvin Barnhart; organist, Blanche Page; ushers, H. Haines, Maurice Anger, H. Beemer, Jr., Ross Anger, George Coverdale; auditors, Marion Brown, Doris Lane; property committee chairman, Maurice Anger (chairman to choose his own committee): (*Sunday school officers*) superintendent, W. H. Holland; assistant superintendent, Joseph Fletcher, Jr.; secretary and treasurer, Maurice Anger; cradle roll superintendent, Helen Beemer; organist, Mabel Fletcher; assistant organist, Marion Brown; chairman of social committee, Frank Lane.

Our prayer is that these officers will truly consecrate a goodly portion of their time and energy to God's work, and may the rest of us uphold their hands and pray for them daily at the throne of grace.

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### CHRIST, THE COMING KING

(Continued from page 3)

We now look about and see most abhorring conditions in the world. Mortal man has chosen to make a name for himself in life. There are many forces that man is unable to conquer. Today, men are trying to establish a kingdom or power that would keep all national forces under subjection. Man is attempting to cure all physical defects of the body, thus to bring about a race of people that could live beyond "threescore years and ten." Occasionally, one hears of attempts to talk with the dead; to produce life in a body that has been dead for some time. True enough, man is introducing many new inventions, making new discoveries which tend toward the ideal, but man never will be able to reach that state of perfection. Perfection cannot be accomplished without the coming of the Lord, the promised Seed of David, the rejected King.

If any man attempts to save his life by any other than the only true way of our Lord Jesus Christ, him shall He judge, for "the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). It makes every difference in the reward whether our works be good or evil, for one shall receive his "just recompense." Those who do not do the will of the Father will receive the wages of sin—death; but he who obeys our Lord will be given eternal life.

When the Lord comes to meet out His rewards, He will come suddenly; then it will be too late to repent and make a hasty preparation. We must "work . . . while it is day; (for) the night cometh, when no man can work."

"Behold, I come quickly; and my reward is with me."

### GUILTY!

(Continued from page 5)

Bible. It is brought out repeatedly in the Psalms. "Ye are the blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:15,16).

Authority to rule, to direct, to cultivate and develop, goes with this marvelous gift of God—dominion over the earth. David stood out under the silent stars and, moved with a sense of awe at their vastness and mystery, 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? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psalm 8:3-6, A.R.V.).

The establishment of a universal empire to be ruled by men with the authority of God was the divine purpose of man's creation. Nations were to be organized which at last would become one nation—the Kingdom of God. Jeremiah declared that "Israel was the first-fruits of his increase," the first national development looking toward the accomplishment of that Kingdom purpose.

I leave that thought for your further meditation, and pass on to the consideration of that part of our text that possesses even more timely interest for us. Still speaking of Israel and of her relation to Himself, God said: "Israel was the first-fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith Jehovah."

Here is a fact that both church and nation should ponder deeply. There are certain elements in our own country, even in these days when we are engaged in a great war in the defense of human liberty and religious rights, which are making continued attacks upon Israel, now represented in the Jews. The condemnation of God already rests heavily upon them and upon all who are associated with them or who contribute to their support and encouragement. No greater proof could be found of the fundamental righteousness of our country than is seen in the fact that it is endeavoring to seek out and punish, as God has ordered all nations to do, those who add to the sorrows of His people.

"Guilty!" is the sentence Jehovah has pronounced against all religious and political groups and individuals who openly or secretly attack the Jews. They are doomed to destruction—while those individuals and nations who promise protection to His people are by divine decree assured of eventual success.

## UNITY LOOKS FORWARD

(Continued from front page)

Let us not be critical. Time has a way of her own in dealing with all such problems.

Let us now measure the benefits that have accrued from uniting many fields into one effort. Like the question of, "Which came first, the chicken or the egg?" it is hard to say which came first, *unity* or the *forward outlook*. Sufficient to say, they are inseparable. They go hand in hand to further the work of the Lord. Through communication with each other, the various fields were able to discuss their problems. Becoming suddenly aware that their problems were the same, they were drawn together to try to solve them. Outstanding in their needs were:

- A. Need of spreading the gospel in wider circles.
- B. Need of unified system of presenting the things they believed.
- C. Need of trained leadership.

To obtain the strength whereby to accomplish these things, the General Conference of the Church of God was organized as a medium of representation for all the fields. The General Conference (legally known as the National Bible Institution) set about to accomplish these things for the common good. We quote from page 7, Section XIV, Article 19, of the Working Rules of the General Conference:

- A. "That evangelistic work be extended to meet the needs of the church everywhere, and to open up new fields of missionary activity.
- B. "That publishing facilities be provided under capable editorial supervision for the issuance of all necessary literature, such as books and booklets, tracts, and systematized lesson leaflets, either for sale or free distribution—this not with a view to supplant any other established work.
- C. "That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry, Bible teaching, or other religious work."

These are the ABC's of our work. It has taken a number of years to get them all "in swing," but by the grace of God we are now in full operation according to our original determination of organization. Let us review recent results of these Departments.

- A. In little over a year's time the enthusiastic support of evangelism has placed a full-time evangelist in the field, purchased modern equipment, distributed many Bibles, tracts, and HERALD subscriptions, assisted churches in ministerial supply and building funds.
- B. OUR RESTITUTION HERALD subscription list is increasing, *Truth Seekers' Quarterly* and children's quarterlies, tracts, Berean study books are in increased demand.

C. Our Oregon Bible College is functioning exceptionally well. One class has graduated. The men are at work in the field. Another class will soon graduate. The recent drive to raise a building fund has been blessed of the Lord, for of a goal of \$30,000 more than \$7,000 has been raised—mainly within a few weeks' time.

What has been a passive interest in these things has suddenly awakened into the most inspiring manifestation of zeal on the part of the various fields as they see that the officers of the General Conference are looking *forward* and working diligently toward the goals that have been set for a stronger, better-cared-for Church of God.

What has brought about this healthy outlook? U-N-I-T-Y!! Those students who attended our first Bible Training School have been in the field more than ten years. At the School, they learned that ministers could work together for a common goal of good to the church. They learned that isolationism is a detriment to the development and maintenance of the churches. Their example of unity and co-operation is bearing fruit. As more and more of our leaders are trained under the administration of our College, isolationism will entirely disappear, old jealousies and difficulties will disappear. Our leaders will learn unity by living, working, studying, planning together the future of the church.

If someone tells you that there should be more unity among the ministers, mark that man well, for he is likely one who carries on his work apart from the *united, forward-looking* ninety per cent of the leaders of the Church of God. Agree with him, for he it is who needs to learn it.

Pray God that all these tasks so well begun may continue to prosper as *unity looks forward*.

- A. Let's build up a staff of competent evangelists, and keep them in the field.
- B. Let's send THE RESTITUTION HERALD to all our friends as our personal means of doing evangelism. Let's use our publications in our Sunday schools.
- C. Let's build that College structure and man it with the best Bible teachers available to make an eternal investment in the youth and the future of the Church of God.

(Ministers may freely use this outline to present the ABC's of our work to their congregations in their papers, on bulletin board, and in the pulpit.)

## THE SERPENT OF GENESIS THREE

(Continued from page 7)

Ezekiel 28 cannot be properly understood apart from the preceding chapter (27); and the various expressions used in both clearly identify the city of Tyre as the center and theme of the prophecy, and naturally associated with its king. That Tyre as a city was regarded as being "perfect



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## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

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## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

One of the better of the less expensive commentaries on the International Sunday School Lessons is *Higley's*, published by the Higley Press, Butler, Indiana, for only \$1.00.

Perhaps its primary advantage is the fact that it is edited by a number of men rather than by a single individual; there is a variety of viewpoints expressed with which it is possible to build a really comprehensive understanding of the background of each lesson. Despite this variegated viewpoint, there are no apparent contradictions, except such as are deliberately expressed for effect.

*Higley's* provides at least one item of special benefit to the minister—an item lacking in most, at least, of the numerous other commentaries on the International Lessons. *Higley's* provides what are technically called "homiletic outlines"; i.e., outlines which can easily be rearranged into sermons or Bible lesson talks based on the ideas behind the various International Lessons. All necessary references to material essential to the building of completed sermons are included in the outlines; but these are, nevertheless, *not* "canned" lectures.

Aside from this, *Higley's* smacks a good deal of the standard Sunday school lesson commentary; it has the usual verse-by-verse exposition (which, in common with the verse-by-verse exposition published by any other house, no matter what, of which we know, cannot be altogether trusted), the usual questions for discussion, the usual maps and pointed illustrations (most of which could easily be bettered by use of *Reader's Digest* "Illustrative Anecdotes"). However, there is one important additional feature—and it is really important—the suggestions given teachers for getting the most out of both class and lesson.

The King James Version is used for the printed portion of the lesson text; many commentaries are now using the American Standard, instead. Lessons are thoroughly keyed and cross-indexed, so that ideas drawn from the text on one Sunday can easily be adapted to the lesson for a Sunday weeks hence.

All in all, we're inclined to recommend *Higley's Sunday School Lesson Commentary* above all others in its price class.

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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.

in beauty" was almost a household word in ancient history, and that her traffic was enormous. We have already drawn your attention to Ezekiel 27:4. We would now ask that you turn to Lamentations 2:15, where the *same* expression of perfection of beauty is applied to the *city* of Jerusalem. We think we need have only little hesitation in saying that in none of the instances referred to is moral or physical perfection of beauty referred to.

The very sin to which various writers make *veiled* allusion is clearly and definitely stated in Ezekiel 28:16. There was no sin in the traffic as such, but when it resulted in "violence," it is stated, "Thou hast sinned." The statement is also made, "Thine heart was lifted up because of thy beauty." It is applied also to the prince of Tyre (vv. 2, 5), and these facts evidence that the supposed difference between the king of Tyre and the prince of Tyre does not exist. Further, to state that there is more evil in the king of Tyre than in the prince of Tyre does not accord with the Record. Profanity reaches its height when it makes claim to "sit in the seat of God" (28:2). That reference is made to the *city* is made abundantly clear when it is said, "I will cast thee to the *ground*, I will lay thee before *kings*, that *they* may behold thee" (v. 17). Have any kings to our knowledge ever "*beheld*" the devil of popular belief? (See vv. 18, 19, R.V., where reference is made as to where and when "iniquity was found in thee.") The city of Tyre has ceased to be.

(To be concluded next week)

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"He that hath seen me hath seen the Father" (John 14:9).

Lesson: John 8:12-59

### Jesus, the Light

Jesus has the "water of life." He is the "bread of life." Now we learn He is the "light of the world." Ones who follow Jesus need not walk in the darkness of sin. The closer we walk to Him, the more light will be shed around us. We can dwell in His light by studying His Word and thinking of it—living it.

Jesus told the people that the One who sent Him was with Him. He and God were, still are, and ever shall be "one in purpose." God was ever with Jesus because Jesus said He did "those things that please" God. That is the way we can follow Jesus and dwell in His light: by doing what is *pleasing to Him*.

### Many Believed Jesus

While Jesus was talking, many believed Him. They had heard the Word of life. They accepted it because they had faith. Without faith no one can receive the teachings of God. (Heb. 4:2.) The Word is heard—and forgotten—if we lack faith. (James 1:23, 24.)

Jesus then talked to "those Jews which believed on him." He told them (and we can believe it, for it is for us today as well): "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).

Our Master told the unbelievers, "If I tell the truth, why do you not believe me? He who belongs to God, listens to the words of God; you do not listen to them, because you do not belong to God" (v. 47, Moffatt).

We today who are God's and Christ's followers will *listen* and *do* the things that please our God and our Saviour—otherwise we do not belong to them. Jesus commanded, "Love one another," and, "Ye are my friends, if ye do whatsoever I command you."

### The Scar on a Thumb

Did you hurt your thumb, James? Now that it is healed, is there still a scar? This makes me think of sin. Sin—naughty things we do, or good things we don't do. Sin causes hurts, too. We may be repentant, which means

we are sorry for our sins, but that doesn't always take away the scars. God forgives us our sins and removes them as far as the east (point) is from the west. That is far away, isn't it? Then we say our sins are forgiven.

Jesus came to cover our sins—to blot them out. We must become His before we can get His help in forgiveness. We can't even approach God except through Jesus. He is the only One who can help us by telling His Father of our needs. We say He is the *one Mediator* between God and man. Even after we're Christ's, the scar is still there—so far as we are concerned—just like the thumb. The hurt (sin) is healed (forgiven), but the scar (memory) is there so we'll sin no more. You're more careful not to hurt your thumb now, aren't you? *God* will remember our sins no more!

We are told to look forward—"for the joy that is set before" us, not backward to sorrow. But if we had no memory, we might forget—and hurt our thumbs again! So there is a godly sorrow for those who repent, though they look forward.

The best way is to ever look to Jesus. Do what pleases Him, as He did for His Father. Then there won't be any bad scars.

### A Chorus

"If you want Joy! (real) Joy! (wonderful) Joy!  
Let Jesus come into your heart.  
He'll turn your night to day,  
Wipe sorrow's tears away;  
He'll make your life over anew.  
If you want Joy! Joy! Joy!  
Let Jesus come into your heart!"

—*Author unknown.*

### Happy Birthday Wishes

Edison Millsap, Feb. 1, age 11, Mount Vernon, Ark.  
Ivy McKinney, Feb. 4, age 15, Springfield, La.  
Lee Philips, Feb. 5, age 8, Hammond, La.  
Ruby Wendroth, Feb. 5, age 2, Eden Valley, Minn.  
Mary Overholser, Feb. 12, age 4, Springfield, Ohio.  
Fritz Kauffman, Feb. 13, age 13, Springfield, Ohio.



Evan Knodle, Editor  
205 N. Hinkley  
Rockford, Ill.

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### Music in Our Daily Life

\* \* \*

*Winfred Tackett, Pleasant Plains, Ark.*

Music is one of our fine arts. Someone has classed it as the fourth necessity of life. Perhaps that is "stretching the truth" a bit, but without music and its power to inspire and unburden, one is missing much in this life in the way of pleasure.

Crude musical instruments were used thousands of years before Christ. Those men who lived while the world was young received as much inspiration from their old-fashioned instruments as we do from our modern and much more perfected ones.

The first religious songs of which we know anything were the Psalms. Later, as men carried these from one country to another, someone began to write songs that rimed. This was probably the beginning of our modern church songs.

Love for the right kind of music causes one to develop a more friendly attitude toward his fellow man. One should learn to properly understand music. There is a great difference between hearing and understanding something. When one learns to properly understand a song, he will get more out of it than one who merely hears the words. A child in his cradle can sometimes understand a song as well as some grown persons.

Music can be harmful to one, as well as useful and helpful. For instance, we are taught in the ever-enduring Word of God that it is wrong to sing songs that are contrary to His Word.

Perhaps, if every mortal would form a habit of understanding music, this world would be a much better place in which to live.

### Give Thanks to God

\* \* \*

*Walter F. Coulter, Eden Valley, Minn.*

David was thankful that he could write God's Words, and with a voice of thanksgiving tell of God's wonderful works. Why should we give thanks to God? Because of the wonderful blessing of life and His mercies which He has so gracefully bestowed upon us!

"I will praise the name of God with a song, and will magnify him with thanksgiving" (Psalm 69:30). We

should praise the name of God with song, so others may come to God. That's letting our light shine—by telling others of God. Magnify Him or tell of His great works, how He bestows blessings upon us and how He punishes us. Some of the blessings are sunshine, rain, and warm weather so our crops will grow. God punishes us by bringing storms, dry weather, and floods. He punishes some by sickness or death at an early age. Anyone with good health really has something for which to thank God.

"Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psalm 107:22). Let us give God some of the best, not the poorest, of what we have. God is the Giver. He gives to us to see if we will give back with thankful hearts. He already had everything, so He would not need to give to us. It is better not to give to God than to give with the thought, "I suppose I have to give," or "God, if you give me ten dollars, I'll give you one back." God does not want anything if one has to give it that way. Declare His works, rejoicing or singing praises to God.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy loving kindness in the morning, and thy faithfulness every night. . . . O Lord, how great are thy works."

### Penny-a-Letter

The following Eden Valley, Minnesota, members have joined the Penny-a-Letter Club:

- |                 |                  |
|-----------------|------------------|
| Lois Ruhn       | Walter Coulter   |
| Lorraine Gaspar | Marion Coulter   |
| Evelyn Mills    | Margaret Coulter |
| Fern Brossard   | Mrs. Elmo Gaspar |
| James Gaspar    | Elmo Gaspar      |
| Richard Hoskins | Wilbur Coulter   |
|                 | Floyd Mills      |

Some more members have joined in Brush Creek, Ohio. They are:

- |                |                        |
|----------------|------------------------|
| Emma Pearson   | Bernedene Macy         |
| Earl Pearson   | Betty Macy             |
| Eunice Pearson | Douglas Eugene Pearson |
| Vivian Magaw   | Juanita Macy           |
| Ruth Magaw     | Lorna Macy             |

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

February 5-7—Northwest Quarterly Conference at Corvallis, Ore.  
 February 23-26—Ministerial Conference at Oregon, Ill.  
 June 9-13—Minnesota Annual Conference (place yet to be announced).

### CHURCH OF GOD RADIO PROGRAMS

J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 3:00-3:15 p.m.  
 J. W. McLain, WBBZ (1230 kc.), Ponca City, Okla., Friday, 4:00-4:30 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX (? kc.), Los Angeles, Calif., Sunday, 6:30 p.m.

### TO OUR MINISTERS

Programs (subject to correction) of the planned Ministerial Conference, February 23-26, have been mailed to all of our ministers whose addresses we have. If you have not received yours, write me your correct address.

It is the thought of your program committee that these winter sessions should be used for deeply studying the questions on which there is difference of opinion, and by so doing to bring greater unity of thought and purpose year by year. On these vital questions we should have the voice of a large per cent of our workers.

Please plan to be present for the full period, and since the expenses are to be pooled, make your journey as economically as possible. Clergy railroad certificates are now available, but buy your ticket and make reservation early. Also write Bro. Magaw when you will arrive in Oregon.

Since sugar and coffee are rationed, a few spoonfuls of each in your pocket will help the good Oregon housewives who have offered to entertain us. Or bring a little of any other items which may be rationed or scarce by that time.

Above all, COME and HELP.

F. E. Siple Program Chairman.

### OREGON BIBLE COLLEGE NEWS

The students enjoyed a special dinner last Thursday night in honor of Terry Ferrell's birthday. Miss Edith White was a guest. After dinner, everyone played ping pong, Chinese checkers, and other games. Many more birthdays, Terry!

Friday night, most of the students went to a party for Bob and Zelda Hardesty at Sr. Ida Hardesty's home. Congratulations, newlyweds!

This is the last week of the first semester, and a busy week it is. We are spending our time studying, reviewing, and cramming for the final exams each day. So far, so good, but the week isn't over. The new semester will begin Tuesday, February 2. We have one new student, Ernest Barnum, Hammond, La., who arrived Wednesday, January 27. George Walters, Dixon, Ill., absent one semester, has re-enrolled.

"Mom" Brewer and all the students wish to express a hearty thanks for the quilts, comforters, pillow slips, and dish towels that have been sent. All are now in use, helping to make it seem more like home. Thank you again.

Hazel Burk, Reporter.

### SAINT LOUIS, MISSOURI

We are glad to announce that Miss Evelyn Logan has gladly received the Word of God, and last Sunday, January 24, requested baptism. We had the pleasure of baptizing her in the afternoon into the all-saving name of Jesus Christ. The services were conducted in the Meramec River, near Saint Louis. Miss Logan is the daughter of Bro. Earl Logan of Union, Mo. May the grace of God be with her, and may His Spirit guide her that she may continue faithful until Jesus comes.

Roy G. Graham.

### OREGON BIBLE COLLEGE

#### Building Fund

Barbara Fish	\$ 25.00
J. R. at Palm Springs	5.00
Mr. & Mrs. A. J. Hoke	300.00
Mr. & Mrs. Howard Hamilton	2.00
Mr. & Mrs. D. W. Kirkpatrick	25.00
Mr. & Mrs. F. G. Carpenter	100.00
Mr. & Mrs. Eldridge Ellis	100.00
Jessie M. Wilson	5.00
Mora, Minn., Church of God	100.00
V. N., Alaska	100.00
Mr. & Mrs. Delbert Dunbar and Amy Dunbar Frye	100.00
Rockford, Ill., S. S.	100.00
Golden Rule Family (Cleveland)	100.00
Mr. & Mrs. Paul Overholser	100.00
Total	\$7,623.98

### "GUESS WHO!" ANSWERS

The group picture (two weeks ago) from Fonthill, Ont., showed in front row, left to right: Sarah (Clark) Montgomery, Muriel (Bradley) Singer, Florence (Lloyd) Berger, Nellie Haines, Joseph Fletcher, Jr., Blanche (Gaylor) Page, Pearl Anger (deceased), Phoebe Herbert, Irene (Weldon) Holland; second row: Albert Fletcher, Ernest Shute, Arthur McClellan, George Elliot (deceased), John Railton, William Matthews, Horace Haines; third row: Emma (Jones) Massey, Mattie Shute, Ruby (Austin) Railton, Mattie (Railton) Matthews (deceased); Stella McClellan, Mabel (Misener) Elliott, Violet Singer (deceased), Addie Haines, Miss Hoople; fourth row: William Austin (deceased), Flora (Griffin) Houston, Frank Bunn, Earl Moore, W. L. Moore, Faye (Eastman) Brown, F. L. Austin, Ernest Jeffries, Lida (Eastman) Sullivan, Walter Becker, Enid Teeft, Mary (Austin) Hanson, Thelma (Ball) Barnhart. At corner of church, Charles Fletcher. . . Thank you, Bros. C. E. Randall and F. L. Austin, for your help.

The picture shown in last week's Herald was the likeness of John E. Cross, Oregon, Ill. Bro. Cross was for many years an active worker in the Oregon Church of God and the Illinois State Conference. He was one of the founders of The Restitution Publishing Co. and The Restitution Herald. From 1923 to the time of his death in 1926, he was treasurer of the National Bible Institution.

## Gleanings From the Field

"The field is the world."—Jesus.

"The Macomb (Ill.) church has put a ceiling on its new building. This much improves the appearance and makes it easier to heat. Also, a platform has been built for the pulpit and piano. This serves the double purpose of keeping the piano off the damp cement floor and elevating the pulpit a little, making it easier for all to see and hear the speaker. . . Work is to begin soon on a full basement for the Ripley church. The cost is going to be more than twice the original estimate, but the Ripley brethren decided to go ahead with it, anyway."—J. R. LeCrone, Ripley, Ill.

"Laura Frances was born to Dr. and Mrs. S. P. Myers, November 30, 1942. Also, Marilee Rae was born to Charles and Betty Hummel, January 16, 1943. These births increase our cradle roll."—Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles, Calif.

"You are to be congratulated on your planning and foresight as to means of raising the Building Fund for Oregon Bible College. All departments are showing a good tone in finances because of the renewed general interest that has been stirred up by the project."—J. W. McLain, temporarily at 709 N. A St., Arkansas City, Kans.

Sr. Nellie Eychaner, Chana, Ill., a "three-score and ten" plus patient in Warmolts Clinic, Oregon, Ill., is slowly mending a fourth-time broken limb. A card from a friend will help her mend!

"The 'few days' of illness of Bro. Austin mentioned in The Herald last week are stretching out into a few weeks. He has a tired heart that needs nursing for the time being. He has been resting in bed for three weeks, and the doctor wants him to be slow about getting up and back to work. However, he is not in a serious condition, is coming along nicely, and hopes to be back to normal activity after this enforced rest of a few weeks."—Evelyn H. Austin, 1705 Leer St., South Bend, Ind.

Accompanying their contribution of one hundred dollars for Oregon Bible College Building Fund, came the following encouragement from Bro. and Sr. Paul Overholser, Springfield, Ohio: "We are certainly glad to see the Fund growing so nicely and we wish to do our bit. Some may say it is foolish to try to build a college now, because we expect the soon return of our Lord, but are we not told to occupy until He comes? It behooves all of us to put forth our best efforts until the very last hour preceding our Lord's return. After all, what good will our money do us when we are called?"

"I could never understand that a God of justice would condemn man to death within the course of twenty-four hours for sin which was not entirely his own, and allowed a real instigator many centuries of life to harrass millions more."—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

BALTIMORE, MARYLAND

In the past several weeks a number of the brethren have been having Bible study meetings here in Baltimore, Md., and we are so thankful for these meetings that we would like for others to know about them. The first meeting was December 1, 1942, and we have met once each week since then except during Christmas week. The meetings have been held at the homes of Bro. Clarence Poland at 1006 Quantrel Way, and Nolan B. Orr at 6010 Sefton Ave.

Much credit is due Bro. John Mercer, pastor of the Arlington Church of God, Arlington, Va., for these meetings. He located the scattered brethren, visited them and arranged for the meetings, and has led the meetings in a very earnest and interesting study of the Word. He has been well assisted in teaching by his sister, Gladys Mercer, by Bros. Walter Croxton and Orris Mills, and by Sr. Opal Poland.

So far, the meetings have been conducted as Bible study groups in three or four classes, but it has been decided to have a sermon and hold Communion the first meeting each month, beginning in February. We are hoping to find some building for use as a regular meeting place as soon as possible. The following officers have been selected: treasurer, Anna Mae Poland; secretary, Beatrice Orr; elders, Clarence Poland and Nolan Orr.

A nearly complete list of those attending so far is: John Mercer, Gladys Mercer, Walter Croxton, Orris Mills, Mrs. Bell, Mary Poland, Clarence and Anna May Poland and children—Mamie, Clarence, Jr., Paul, Martha, and Earl—Clyde and Opal Poland and children—Carl, Ray, Loretta, Christine, and Verna Jane—Violet and Georgine Spangler, Estella Groh, Gordon and Ellen Toney and children—Wanda and Gordon, Jr.—Nolan and Beatrice Orr and children—Bryan, Carolyn, Phyllis, and Don.

The meetings are now being held each Friday evening at 7:30. Other brethren who may be in Baltimore or vicinity, or anyone else interested, is invited to get in touch by writing to either of the addresses given above or by calling the home of Nolan Orr by telephone—number Clifton 0681.

Nolan B. Orr.

EVANGELISM

Mr. & Mrs. J. H. Williams	\$ 10.00
Los Angeles S. S.	19.22
Mr. & Mrs. A. M. Johns	10.00
J. R. at Palm Springs	5.00
C. R. Stearns	50.00
Fredericktown, Mo., S. S.	12.00
Mrs. W. L. Robbins	5.00
Carl Bunch	1.00
Clarence Bunch	2.00
V. N., Alaska	100.00
Arkansas City, Kan., Church	25.00
Mount Olive (Ark.) Church	23.25
Mr. & Mrs. J. W. McLain	6.00
Mrs. J. W. Donaldson	3.00
Amy & Alice Young	10.00
Ater, Texas, Church of God	8.00
Mary Hale	4.00

OREGON BIBLE COLLEGE

J. R. at Palm Springs	\$ 5.00
Mr. & Mrs. Francis Burnett (washing machine)	6.50
C. R. Stearns	50.00
Thelma Mowery	3.00
A Friend (washing machine)	5.00
Silas M. Claypool	2.35
Mrs. J. W. Donaldson	2.00
Amy Young	2.50
Ladies' Bible Class, Omaha, Nebr.	2.00

GOLDEN RULE HOME

J. R. at Palm Springs	\$5.00
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LOS ANGELES, CALIFORNIA

Sunday, January 3, 1943, following devotional exercises, a brief address was given by Bro. G. E. Marsh. He described the annual business meeting of the church as the most important spiritual meeting of the year, and urged that each member of the church should participate and not rely upon a small group of leaders. He said, too, that if the church was to succeed in its divine mission, each member of the body must contribute not only of his means, but of his prayers, thought, and ability in leadership.

Pastor Emeritus Emma C. Railsback was called to the chair and presided throughout the meeting, except on a few occasions when she found it necessary to speak from the floor—then asking the pastor to assume the chair.

Report of the secretary, Dr. S. P. Myers, was read and, following a few minor corrections, was approved. His report was placed in the hands of the new secretary, Mrs. Raymond Johnson.

The treasurer's report was read in her absence, approved, and placed on file.

The church also appropriated two hundred dollars from our church funds to Oregon Bible College Building Fund.

The motion was made, seconded, and carried that the pastor's salary be increased twenty-five dollars per month.

A spirit of harmony and fellowship prevailed throughout the meeting, and it was noted that the younger members took an active part.

The following officers were chosen to serve the church in the year of 1943: elders, Ezra Railsback and Pastor G. E. Marsh; deacons, Carl Carlson, Sr., Clyde Long, and Wayne Thompson; secretary, Mrs. Raymond Johnson; treasurer, Mrs. Richard Rahn; trustee elected for three years, Ezra Railsback.

The business meeting was brought to a close by being merged into the Communion service, conducted by Pastor G. E. Marsh, Mrs. Emma C. Railsback, and Elder Ezra Railsback.

Mrs. Raymond Johnson, Secy.

ANNA MARY YOUNG

Anna Mary Young died peacefully in her sleep at her home in West Seattle on January 10, 1943, which was her 93d birthday anniversary.

She was born Anna Mary Eshelman in Lancaster County, Pa., January 10, 1850, and moved with her parents in her early years to Canton, Ohio, where she grew up to womanhood and where she was married on May 22, 1879, to George W. Young of Brooklyn, N. Y. In 1890, the family moved from Brooklyn to West Seattle.

She leaves a son, Arthur G. Young, and three daughters, Charlotte, Alice, and Amy Young, all of Seattle, as well as grandsons Gordon W. Young and Laurence W. Cropp; a granddaughter, Mrs. Dorothy Singleterry; several great-grandchildren, besides many other relatives and friends, all of whom will miss her.

Her faith in Christ and her hope in the resurrection were constant sources of strength and comfort during her lifetime, and enabled her to endure with patience and fortitude her illness and confinement at home during the past two years. She was a faithful wife and mother and her constant effort and desire was to promote the wellbeing of the family and maintain its unity.

Interment was at Lakeview Cemetery, Seattle, where she will rest beside her husband and mother until the reunion at the glorious day of resurrection.

A Christian and useful life has come to a close, but the memory of her will never be forgotten.

Arthur G. Young.

O. J. ALLARD

Funeral services were held Wednesday, January 20, 1943, for Orion J. Allard, who died January 16, at Independence, Iowa.

Mr. Allard, born December 17, 1860, near Waterloo, Canada, was the son of Greenleaf and Emily Berry Allard. He came to Iowa in 1869. The family settled on a farm near Gladbrook, where he grew to manhood and taught school for a time. In 1882, he was married to Miss Belle Allard who died in 1900, leaving one son, Greenleaf. During this time he was chief train dispatcher with offices in Eagle Grove and Council Bluffs. Later, he entered the ministry. He was president of the Iowa Conference of the Church of God for many years, and did much evangelistic work, traveling extensively and preaching in many states.

In later life, he married Mrs. Kate Robinson of Alexandria, Minn. She died in 1929 in California. Bro. Allard returned to Cedar Falls, Iowa, to make his home. He married Mrs. Mildred Lansing, January 7, 1937.

He was preceded in death by his brother, William G. Allard, his parents, his son and a half-brother, Ray Allard, and half-sister, Mrs. Emma Oaks. He is survived by his widow, a half-brother, Wallace of Cedar Falls, and three half-sisters, Mrs. Leta Stauffer, Mrs. Edna Wiese, and Mrs. Pearl Engel, all of Gladbrook.

"O. J.," as he was familiarly called, was blessed with a jovial disposition, and enjoyed this life to its fullest extent. Although many tragic things happened in his life, he never lost faith in his God, and the Bible was a great source of comfort in his last days. He had a wide acquaintance, and always had time to do a kind deed for a friend.

Bro. J. W. Williams was in charge of the funeral services. Burial was at the Badger Hill Cemetery northwest of Gladbrook.

—Adapted from The Tama Northern.

NATIONAL BIBLE INSTITUTION

Clara Hoke	\$ 1.00
James M. Prime	6.00
Theron Murphy	5.61
Mrs. W. E. Stewart	5.00
Dr. & Mrs. J. W. Lent	10.00
Oregon Church of God	10.70
Mr. & Mrs. Delos Andrew	2.00
Amy Young	2.50
Jessie M. B. Kauffman	1.00

THE RESTITUTION HERALD

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



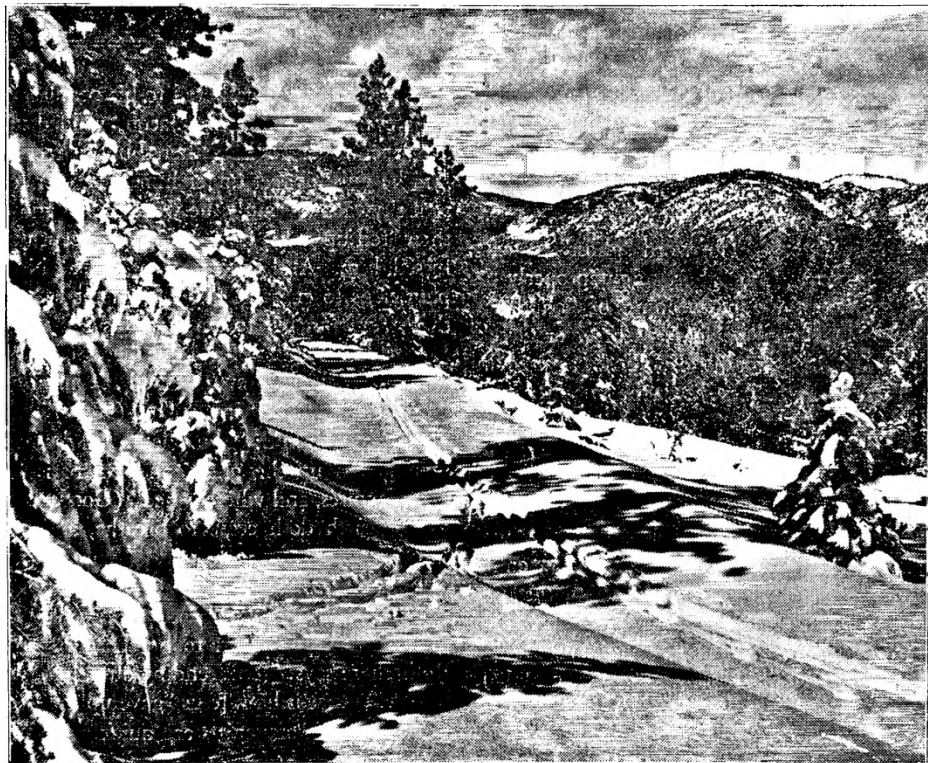


# THE RESTITUTION HERALD

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WINTER SCENE ON MOUNT FRAZIER, SOUTHERN CALIFORNIA

Ski tracks, cut in the velvet smooth snow on this mountain trail, add a human touch to the majestic, yet delicate, beauty of God. Man, created to have dominion over all the earth, not infrequently mars natural beauty in his attempt to conquer. "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth . . . that all men may know his work" (Job 37:5-7).

"Let the beauty of the Lord our God be upon us" (Psalm 90:17). "One thing have I desired of the Lord . . . to behold the beauty of the Lord, and to enquire in his temple" (27:4). "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people" (Isaiah 28:5).

# EDITORIAL



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 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

## Giving Up the Ghost

The Bible freely speaks of man giving up the ghost. Orthodoxy's interpretation of this expression is that man releases at death an inner, immortal, and conscious part of his being, this most important part being liberated for enjoyment in a spirit world. The word "ghost" in texts speaking of man giving up the ghost might properly be considered "gust," for the root meaning of "ghost" is *breath, air, wind*. One need not be a Hebrew or Greek scholar to recognize this meaning of "ghost" as used in the Bible. The context invariably shows the true meaning.

"Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah . . . there was Abraham buried" (Gen. 25:8-10). Abraham was buried—all of him was buried, except his *gust* (his breath) that left him when he died. Graveyard and haunted-house fiction notwithstanding, no one ever saw a ghost or apparition, for there is no such phenomenon. The dead "know not any thing" (Eccl. 9:5); they are "silent in the grave" (Psalm 31:17).

*Ishmael* "gave up the ghost and died; and was gathered unto his people" (Gen. 25:17). When *Ishmael* was "gathered unto his people," he evidently joined his father, Abraham, who had been buried. Said wise and inspired Solomon: "There is no work, nor device, nor knowledge, nor wisdom, *in the grave, whither thou goest*" (Eccl. 9:10).

"*Isaac* gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him" (Gen. 35:29). Considering how carefully Inspiration here tells that Isaac was buried after dying, it would seem reasonable that Inspiration would likewise tell about his ghost ascending to the spirit world—if *it were true!* Notice, too, that Isaac first "gave up the ghost," then died. He first gave up the breath of life, and death resulted. The breath was no more a part of him than steam is a part of an engine. Nor does a lifeless engine have an immortal ghost meandering and tooting about in the steam it has lost!

*Jacob* "gathered up his feet into the bed . . . yielded up

the ghost, and was gathered to his people" (Gen. 49:33). Whatever happened when Jacob "yielded up the ghost," it happened when "he gathered up his feet into the bed." Did he pull his feet under him the better to catapult his soul skyward? Plainly, he went to bed and died. Joseph then "fell upon his father's face . . . wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father (not to embalm his father's *remains*, but to embalm 'his father') . . . and the Egyptians mourned for him threescore and ten days" (50:1-3). *Joseph*, likewise, "died . . . and they embalmed *him*, and *he* was put in a coffin" (50:26).

Faithful Job said: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" (14:10). "Man expires, and where is he?" (Goodspeed). "Yea, the son of earth doth cease to breathe, and where is he?" (Rotherham).

Being crucified, Jesus "cried with a loud voice, and gave up the ghost" (Mark 15:37). Did Jesus' real Self not die? Did a ghost beat Him to heaven by forty-three days? Rotherham says: "Jesus sending out a loud voice ceased to breathe"—that is how Jesus "gave up the ghost."

Dual protagonists are quick to quote that Joseph asked Pilate only for the "body" of Jesus (John 19:38), and that only the "body" of Jesus was "wound in linen clothes" (v. 40). In reply, thus saith the Lord: "There was a garden; and in the garden a new sepulchre, wherein never man yet laid. *There laid they Jesus*" (vv. 41, 42). Obviously, the "body" of Jesus was Jesus. (He who sees my body, sees me.) *Jesus* "died . . . *he* was buried, and . . . *he* rose again the third day" (1 Cor. 15:3, 4).

Finally, if "giving up the ghost" means that a part of the deceased escapes to heaven, what then shall we say of Ananias who, having lied to God, "fell down, and gave up the ghost"? and what shall we say of Herod who, smitten by an angel, was "eaten of worms, and gave up the ghost"? If immortality is to be gained through Christ, does an enemy of Christ have an immortal ghost to be released into a spirit world?—if there were a spirit world! . . . True hope, the hope that "maketh not ashamed" is based in Christ's coming and the resurrection.



# The Faithful

By Tom Savage

FROM the beginning of time, God has had faithful workers to carry on His messages and story of salvation: those who were faithful to Him, holding to the true and only God. So, Zerubbabel in his time was one who worked for the Lord, doing a task that would have broken the hearts of many.

In rebuilding the Lord's house, the Jews were forced to cease building because they refused to let the other ten tribes help. These ten tribes of Israel had departed from the true God, having become idol worshippers. Zerubbabel and Joshua, son of the high priest, refused to let them help, as they were adversaries of their tribes of Judah and Benjamin. (Ezra 4:1.) When Artaxerxes became king of Persia, the ten tribes carried their grudge to him, and he forced the two tribes to cease their labor. So the rebuilding of the house of the Lord laid idle from the year 535 until 522 B.C.

Zerubbabel and his workers did not give up; they started their rebuilding again, and again their adversaries wanted to know who gave them permission to build. Their answer was, "We are the servants of the God of heaven and earth" (Ezra 5:11). Zerubbabel and Joshua also said that the king bade them build. A search was made, the decree of Cyrus was found, and the order was again sent to allow them to build. (6:2-7.) If the few faithful had folded their hands and said, "We can do nothing," the Lord's house would not have been rebuilt!

What is to be Zerubbabel's reward for faithfulness?" "Speak now to Zerubbabel . . . saying, I . . . will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen. . . . In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts" (Hag. 2:21-23).

God's Word states that Zerubbabel will be as a signet, or one having authority or leadership. "In that day" refers to a day still future. Zerubbabel's position is not to be looked upon as a small position, because: "The hands of Zerubbabel have laid the foundation of this house; his

hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you" (Zech. 4:9). Zerubbabel, who once worked to build the house of the Lord, many years before Christ, will again be permitted to help build a house of God after the return of Christ, under Christ's leadership. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zerubbabel shall have an honored place in that Day, bringing forth the headstone, or Christ, with shoutings of "Grace, grace."

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH" (Zech. 3:8), or Christ. Many saints will rejoice in that Day, singing praises unto the Branch, or Headstone, Christ. They who would be among that gathering must be faithful.

Again, Zerubbabel's faithfulness will be rewarded by his becoming a leader in the building of the Lord's future house. "Who hath despised

the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with *those seven*; they are the eyes of the Lord, which run to and fro through the whole earth" (Zech. 4:10). Zerubbabel's place will be among the seven most faithful, even classed with those "seven spirits" of Revelation 1:4.

We read further in Zechariah's prophecy: "Then answered I, and said unto him (the angel), What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" (4:11, 12.) Zechariah was informed that these two olive trees were "the two anointed ones, that stand by the Lord of the whole earth" (v. 14).

How many of this day would not like to have such a position! If the ministers and congregations of the Church of God fall down in their leadership, then God must call upon others. If you desire a place among that throng, work, for that Day is coming, and is not far distant.

## THE DESIRE OF NATIONS SHALL COME

"Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens . . . earth . . . sea, and the dry land; and . . . all nations, and the desire of all nations shall come" (Haggai).

"The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Habakkuk 2:3).

"I . . . 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" (Revelation 3:10, 11).

# God's Planned Kingdom

By Francis Burnett

GOD'S planned Kingdom is considered most important to members of the Church of God. To many other people it is entirely meaningless.

When one is asked the meaning of "kingdom," he answers that it is an organized government of a king and his subjects. Someone might ask why the kingdom of which we write is called the Kingdom of God. We answer: God established the first real Kingdom when he sent Saul to be anointed king of Israel. God told Samuel the Israelites had rebelled against Him, showing that previously God was the nation's Head. God also allowed this same Kingdom to be overthrown, giving promise to re-establish it under another king. Ezekiel wrote: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (21:25-27). Throughout Ezekiel 21, God had been pronouncing judgment to come to Israel, and it was God who said the crown would be removed and saved for another king—even for Him "whose right it is."

David the Psalmist said, "The kingdom is the Lord's: and he is the governor among the nations" (Psalm 22:28). Darius, king of Medo-Persia, said, "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end" (Dan. 6:26). God was considered as Ruler of all. Why should not the Kingdom be called by His name?

God first made promise that He would give a kingdom to faithful Abraham. He called Abraham from Ur of the Chaldees and told him that He would make of him a great nation. (Gen. 12:1-3.) We read further in Genesis 13:14, 15, "The Lord said unto Abraham, 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." These promises have not been fulfilled, for we read in Hebrews 11:13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." The quoted verse was written about several faithful men, Abraham included. Abraham died, having seen the

promise of the coming Kingdom "afar off," but not seeing it fulfilled.

In Numbers 24:3-9, Balaam prophesied of one who would be greater than king Agag, and whose kingdom would be exalted. This same one would "eat up the nations his enemies" (v. 8). In verse 17 we read, "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." The first nineteen verses of Numbers 20 surely speak of a king who is to come with authority and power.

Isaiah 9:6, 7 told of One to come who would have dominion and power, the government being upon His shoulders—government and kingdom meaning the same thing. A Kingdom which will have no end! Where? On the earth—governed from Jerusalem, the capital city.

Daniel wrote: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (7:13, 14). Those who say they cannot understand about a Kingdom surely do not read and study the Bible.

## *New Testament Prophecies*

Many people, not believing all the truth the Great Book teaches, staunchly uphold the New Testament. Yet, they fail to see even in Jesus' teachings the message of the gospel of the Kingdom. Let us study some of the texts found in the New Testament in studying some of Jesus' sayings.

Most persons who believe in the Christ accept the message of the angel given to Mary, saying: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end" (Luke 1:31-33). The birth of Jesus is generally accepted, but the rest of the prophecy of the angel is forgotten.

When John the Baptist went about the country preaching, his cry was, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). John was not considered as being insane, for his message was received by a great ma-

jority of the people. (Matt. 3:5, 6.) He preached that a kingdom was to come and Jesus was to be Head of it.

Jesus said in Matthew 5:3: "Blessed are the poor in spirit: for their's is the kingdom of heaven," and in verse 10, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven." In Matthew 13, Jesus gave a number of parables, all of which refer to the Kingdom of heaven. In the Parable of the Sower, Jesus told how the word (seed) would be sown, and only a little of it would grow and yield fruit. Those who believe in the Kingdom of God, or the Kingdom of heaven, being established on the earth may be small in number, but they should be encouraged by knowing the Bible foretold that true believers and faithful followers would be few in number. In Matthew 13, all parables given are descriptive of the Kingdom of heaven. Was that Kingdom then in their midst? We think not, except in the sense that Jesus Himself represented that Kingdom. The Parable of the Mustard Seed infers that the Kingdom would be in existence for some time and would grow. According to one interpretation, the Kingdom has been in existence and is growing. Jesus is thought to have been the seed. Since that time, many have been added to the belief, and the Kingdom is growing larger. Many are the people who lodge in the bosom of Christianity for protection, but the Parable more definitely refers to the Kingdom yet to come.

John the Baptist spoke of Jesus as One who would separate the tares (Matt. 13:24-30) from the grain in the time of harvest. We read in Matthew 3:12, "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." When will this take place? At the time the Kingdom of God is established on earth.

Many persons believe in a Kingdom of God. They believe, and are assured by many preachers, that this Kingdom will be in heaven and will be inhabited by those who die and go to heaven. There might be slight argument in favor of that teaching, but it is usually believed only because study has been neglected. In Romans 14:17, Paul said: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." True enough, the foregoing verse indicates that those in the Kingdom will not want food or drink, but the paramount thought is the abundance of peace, joy, and righteousness. Jesus did not *of necessity* eat after His resurrection, but He did eat. "While they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them" (Luke 24:41-43). Before this, Jesus had said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (v. 39). The Kingdom of God will be composed of persons having flesh and bones.

### *What Will Take Place?*

Under this heading we are not attempting to list all events which will come to pass in God's Kingdom, but some of the more important.

To have a Kingdom, there must be a king. The first event to take place in the Kingdom will be the coming of the King—Jesus. That Jesus will be King seems to be very clear in the Scriptures. After Jesus was born, the Wise Men asked, "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). While He was yet a babe, the Wise Men realized the position that Jesus would have. Later, standing before the governor, Jesus was asked, "Art thou the King of the Jews?" Jesus said to him, "Thou sayest." (Matt. 27:11.) According to John 19:19, "Pilate wrote a title, and put it on the cross. And the writing was: 'JESUS OF NAZARETH THE KING OF THE JEWS.'" This inscription was written in three languages. Pilate can be condemned for the death penalty of Jesus, but must be accredited because he believed Jesus was the King of the Jews. The angel who told Mary of her good fortune said, "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). Jesus will be *King!*

A question often asked, and which concerns everyone, is: When will Jesus come? We shall not attempt to answer this question. Where the Bible is silent, one must also be silent. There are some statements and prophecies that help us to see the outline of God's Kingdom. None definitely say *when* He will come. Why should they? Jesus said, "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). In Matthew 24:36, we read, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." This verse was spoken in a discourse concerning the coming of the Son of God. Again we read in Matthew 25:13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." How can anyone even attempt to predict the time of Jesus' coming?

Jesus, in the parable in Matthew 25:14-30, spoke of a man traveling into a far country, who, after a *long time* returned. Many apply this parable to the Christ and His followers. Two thousand years, the approximate time since Jesus' birth, is quite a long time. It was about four thousand years from the time of Adam and Eve until Jesus' birth. God spoke discouraging words to the Serpent when He told him that the Seed of the woman would bruise his head. (Gen. 3:15.) It was not until the time of the crucifixion and resurrection of Jesus that this was fulfilled. We are not trying to lead anyone to believe that it may be two thousand years more before the coming of Jesus. Who, though, can definitely say when He will come? Whether it is (Please turn to page 10)

# CONVERSION

By Nancy B. Robison

WHAT is conversion? Young defines it — “to turn back.” Man must “turn back” to seek that which he lost by the sin of Adam and Eve. Psalm 19:7 says: “The law of the Lord is perfect, *converting* the soul: the testimony of the Lord is sure, making wise the simple.” Verse 1 reveals: “The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.” Notice the next verse: “There is no speech nor language, where their voice is not heard.” What voice? The voice of nature declaring the works of God! Paul confirmed this in Romans 1:20, saying: “The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” The next phrase tells how important it is: “So that they (ungodly men) are without excuse.”

Peter told that holy men of God spoke as they were moved by the Holy Spirit. When the great Teacher came He taught: “As the Father hath life in himself; so hath he given to the Son to have life in himself.” In Matthew 4:23, we read that 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.” In Matthew 13:15, is recorded Jesus’ words concerning the people to whom He was sent, saying: “This people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart (mind), and should be *converted*, and I should heal them.” This tells us plainly what the *converting* power is—the seeing eye, the hearing ear, the understanding heart (or mind). “The law of the Lord is perfect, *converting* the soul.”

What are people to hear to be converted? The message of “the Rock” Israel followed. Paul tells us that Rock is Christ—“Christ” meaning anointed, anointed to be the King. Jesus was crucified by the Jews because they did not accept Him as the Anointed One to be their King. Are we converted to Christ as being the One anointed to rule?

After Jesus arose from the dead, “being assembled together with them (the apostles),” He commanded them not to “depart from Jerusalem, but wait for the promise of the Father, which . . . ye have heard of me.” They asked Him, “Lord, wilt thou at this time restore again the

kingdom to Israel?” He said to them, “It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you.” He then told them, “Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in all Samaria, and unto the uttermost part of the earth” (Acts 1:4, 6-8). It is God’s plan that the confirmed Word should be *power* unto us, as it was to the great Teacher.

David said in Psalm 119:15, 16, 169, “I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. Deal bountifully with thy servant, that I may live, and keep thy word. Let my cry come near before thee, O Lord: give me understanding according to thy word.” In 18:22-24, David also told why he was recompensed, saying: “All his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his sight.”

Paul admonished: “We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” Then he told why, saying: “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; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?” (Heb. 2:1-4.)

What, now, is the converting power? Notice again the question: “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?” Matthew wrote: “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.” Paul assured us about the confirmed power of the Word in Romans 1:16, saying: “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.” Why is it power? John 10:24, 25 tells that the Jews said unto Jesus: “If thou be the Christ, (Please turn to page 10)

# Life in the Kingdom of God

By Norman J. Macleod

**J**UST what will life in the Kingdom of God be like? What will be the work of those who are to take part in that organization? Such questions are not clearly answered specifically in the Bible, but much can be learned from inference. Just how a life suggested by many passages in the Scriptures would be is beyond the comprehension of the finite mind.

Over half of the tax dollar is spent on wars: past, present, and future. The President recently announced the largest budget ever known in the history of the world. The entire resources of the world are being diverted into the channels of war. What a change the Kingdom will be! "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psalm 46:8, 9). When the Kingdom is established, all the armies and navies of the world will be discarded, and those occupations will not be necessary—no necessity to have munitions factories, shipyards for building battleships, nor expensive schools for training officers for the armed services. At present, that would amount to many millions of men and many billions of dollars to be diverted into other channels.

That change, however, is only one phase of the changing of great masses of employees. There will be no necessity for doctors, nurses, hospitals, and all the related professions of laboratories and dental workers, for "the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24). All the departments of "drug" stores that sell drugs will also be eliminated. The new doctors added to the list of practitioners each year would make a good-sized directory by itself. Think how much money could be turned to other purposes! Related to the medical profession in a negative way will be also the morticians and all the paraphernalia that goes with them: cemeteries, crematories, and mausoleums: "The last enemy that shall be destroyed is death" (1 Cor. 15:26).

There will be many features of life in the Kingdom of God, however, that are not so apparent as these. When many facts of Jesus' ministry are considered, little remains to do that is done in the present life. "Then they willingly received him into the ship: and immediately the ship was at the land whither they went" (John 6:21). Under such circumstances, transportation would certainly be revolutionized, to say the least. Jesus came and went without

being seen; the transportation was immediate and without visible means. We indeed shall "come and go as the wind." What would be the necessity of airplanes, automobiles, trains, and busses! Think of all the people who would have to be transferred into other lines of work: service station hands, mechanics, all the oil companies with their host of employees. And the two greatest fortunes of the world were built upon the oil business (Rockefeller) and the automobile business (Ford)!

Jesus "took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full" (Matt. 15:36, 37). Jesus' ability to produce food at will eliminates the necessity of growing food products, or cooking and serving them in the Kingdom. In case some would doubt that these things will be so, let him consider this text: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). We shall be able to do all that Jesus could do when He was here: those works were foretastes of the things of the Kingdom of God. "We shall be like him" and thus be able to do all those miraculous things that he did. He said we would do "greater things."

What a marvelous blessing will be also the power of that "endless life"!—no need to worry, for we who are overcomers shall not be sick or die. No harm can then happen to our loved ones, for they will be beyond the hold of death. There will be no need to hurry—those in the Kingdom will have eternity in which to do the things that they have wanted to do so long. What will the people of the Kingdom of God do? Manifestly, that is beyond the comprehension of the finite mind. God merely speaks, and a work is done. God gave the same marvelous powers to Jesus; and "we shall be like him." The power of that endless life made Jesus utterly calm in the face of such cruel tortures and death: He knew that He would come forth to eternal life. If we are His, we have the same certainty. Should we not also have the power of an endless life? The things of this world should become mere transitory troubles, and death itself only a small blot on the grand scheme of eternity.

What shall be the work of the Kingdom of God? That is not revealed to us. Doubtless, the King's "wisdom and prosperity" (1 Kings 10:7) will please and surprise us.

# The Serpent of Genesis Three

## Article Two—Conclusion

By R. H. Judd

*"To which of the angels said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"*

NOW, a few words as to "cherubs," concerning which so much has been implied, but so little of actual fact stated, and imagination substituted. Suggestion and imagination are good handmaids to reason, but it is very easy to overstep correct statement and reality.

It is acknowledged by every commentator consulted, that very little is actually known concerning "cherubim," but a few facts stand out clearly in them all. Perhaps one of the most noticeable is that both in verbal description and portrayal by art and sculpture, the cherubim are composite hybrid creatures with wings of birds, and human or animal faces—often both—and were evidently designed to express amplitude in power and excellency in various phases; just as in speech figurative language answered a similar purpose. In Ezekiel the carved cherubim have two faces, a man's and a lion's. In other scriptures they sometimes have four faces. In actual life the law of God strongly condemns such unions as these which would result in mixture of species, condemning the culprits, whether human or animal, to the *penalty of death*. (Ex. 22:19; Lev. 18:23, 24; Deut. 27:21.) Nature herself forbids them by making sterile the next generation. In Solomon's Temple the cherubim were *fifteen feet* high, with a wing spread of similar proportions.

In Psalm 18:10, Jehovah is described as riding "upon a cherub," and has for its parallel—"upon the wings of the wind." (See also Psalm 104:3, 4, and note the R.V. rendering.) One commentator says of this passage that it is a "personification of the storm." Usually in archaeological discovery these composite figures are found to be placed as *guardians of gateways* to sacred places. The very fact that according to Hebrew conjugation these cherubim were *caused* to be placed on the *east* side of that portion of the Garden of Eden which Adam occupied with his wife, would indicate that they were put there for the purpose of keeping away those who came from that direction, and who regarded them with superstitious dread. Had they been placed there to keep out the "devil" of popular belief, the east side alone would not have accomplished the purpose. Further, the very fact that cherubim are said to have the face of both a *man* and a lion, is fairly good proof that other *men* besides Adam were in existence.

The probable reason why the *city of Tyre* was not *compared* to a cherub, but *spoken* to and addressed *as such*, is due to the fact that she was regarded as the *gateway* to, and protecting, the rich lands of commerce, including the district of Eden. The Hebrew word for "covering" used here is also used in Job 3:23 (see also 19:8 and Lam. 3:7) and conveys the idea that Tyre held a controlling grip on every direction of that vast traffic.

What significance the cherubim over the mercy seat had, the writer has yet to find a fully satisfactory exegesis. As stated by the encyclopedias, they were "imaginary composite figures." It is our *opinion* that they *probably* represented the forces of nature from every compass and every point of view—human, animal, and possibly angelic—and the swiftness of their action as indicated in Psalm 18:10 (R.V.) indicates the means, and the sometimes forcefulness and swiftness with which God carries out His judgments on the wicked. Thus, in the writer's thought, they were placed on the *mercy* seat, and God was represented as dwelling between them, to show His people that God can and does preserve them from those forces which He otherwise uses for the destruction of evil. It would appear to be an instance where God makes use throughout Scripture, of familiar outside *things* (as well as *words* such as *hades*) for that which otherwise has no suitable means of expression to convey the desired truth.

If, as is not only suggested, but positively stated by some of the proponents of the "personal devil" as a wicked and fallen angel is correct, the awful seriousness of it cannot be overestimated, for if he was "the mightiest and most exalted supernatural being God ever created," then there is absolutely no guarantee that any others of the less great of God's creation are exempt from fall. There is also no disputing the fact that up to the present "the Devil" has been the more powerful.

Further, if their interpretation of Ezekiel 28 is correct in assuming that the personal Devil is here spoken of (a conclusion which we do not accept), then their gratuitous assumption that "Satan's activities are in the *religious* sphere (italics theirs), and *not* (italics mine) the sphere of crime or immorality" is rendered absolutely valueless, for it is distinctly stated in Ezekiel 28:16 that "*violence*" was the cause of the fall, and the reason for God's visita-

tion. Turn up the Scriptures, and you will find that "violence" is associated with "strife in the city" (Psalm 55:9), with wine (Prov. 4:17), with robbery (Amos 3:10), and "the act of violence is in their hands" (Isa. 59:6), and in Ezekiel 7:23 it is associated with "bloody crimes."

The very same words which these writers quote from Ezekiel 28:19 to prove the destruction of the personal "Devil" for which they contend, are used of the *city of Tyre* in 27:36, and there is no reason whatever for supposing that they mean something else in chapter 28. Oh, how earnestly we would plead with the members of the Church of God that they dig deeper and build on solid rock!

Now we must close, though much more could with profit be said, with another and very important phase of this study. Let us turn to Genesis 3:15. Speaking to "the serpent," God said:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise (or '*lie in wait for*,' marg.) thy head, and thou shalt bruise (or '*lie in wait for*,' marg.) his heel." Verse 16 should, of course, be read along with it. It is no exaggeration to say that that fifteenth verse puzzled me for many, many years, and in all the years of my search I have never come across an explanation that gave me heart satisfaction that it was the right one, until I searched for it myself and found an answer which fits well into other lines of study, and thus acts as corroborative evidence that I have the correct one. Consider, for example, the following unsatisfactory explanation:

"The Lord God said unto the serpent (the male with the carnal mind), Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman (i.e., between the animal nature and the spiritual nature) and between thy seed and her seed; it shall bruise thy head (a fatal blow) and thou shalt bruise his heel (but not fatally)."

Does that explanation satisfy you? Are the "animal nature" and the "spiritual nature" two distinct individuals? and can it truly be said that Eve was possessed of "the spiritual nature"?—for that, after all, is the meaning of the interpretation given in parentheses. And can it be rightly inferred that the "male" of either class of being spoken of here is the "carnal mind," and that the female is the "spiritual mind"?

For centuries, there has been an undercurrent of belief that the conversation in the Garden was not with an actual "serpent," and every device except the natural one has been put forward in vain attempt to solve the supposed mystery. Let us turn back to the verse and examine

its *plain* statements. We shall see that the figurative statements which accompany them do not contradict, but give emphasis to, the plain. The very center of the controversy is in this verse, and it is the central statement of the verse. It is, at the same time, the most literal, clear, and understandable when careful, thoughtful consideration is given to it: "I will put enmity between thee and the woman, and between thy seed and her seed."

None of us in the Church of God have any difficulty, in our sober moments, in believing that the woman spoken of was a literal, living personality of the very same nature with which we are so familiar today. Neither have we any doubt concerning her *seed*, for the genealogies of Scripture accurately record them both by individual and national names. We "contend earnestly" that it is not rightly dividing the Word of truth to split up a sentence which has been uttered by one breath, calling one half literal fact, and spiritualizing the remaining beyond all recognition. If the actual seed of the woman has been in existence down through the centuries, the same facts must also be true of "the serpent," or all laws of logical and correct use of language fall to the ground.

Still another fact is embodied in that remarkable declaration. If it is *necessary*, owing to the mortal nature of the woman, to continue her line through *seed*, the language used demands that the same facts apply equally to the "serpent." Commentators by the hundred have been baffled in the attempt to explain one of the most simply worded sentences that the Word of the living God contains.

We think that we can truly say that in a former article on "The Sons of God and the Daughters of Men," it was conclusively proved that "the sons of God" and "the sons of men (or "the people" and "the peoples") are two distinct portions of humanity, each of different *origin*, and that they had been in existence contemporaneously from the time of Adam's creation. Scripture, from beginning to end, recognizes this distinction of "the people" and "the peoples," and the "sons of God" and "the sons of men." In connection with these facts, it can truly be said that there has been, and still is, "enmity between" them. The marginal reading—"lie in wait for"—very aptly and correctly describes the drawn out process of the struggle that has continued to the present.

The conviction is growing in my mind that both Scripture and history will yet bear out the fact that in the end the nations in the present conflict will ultimately, as in the past, be allied into two opposing camps—not only of ideas, both moral and religious, but of the actual "seed of the woman" and the "seed" of the "serpent"—Christ Himself being at the head of the forces of the "seed of the woman," He Himself being "*the Seed*" in its singular application.

## GOD'S PLANNED KINGDOM

*(Continued from page 5)*

tomorrow or some time hence, we are to *watch* and *be ready*. Jesus will come again when the world least expects Him.

One of the leading doctrines of the Church of God is the one concerning the return of the Jews to Palestine. Many doubters say that one is "rattle-brained" to believe such doctrine. Others see a type in this doctrine, but think it only spiritual. When God's Word states a certain truth, it usually means just that.

Isaiah said: "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (11:11, 12). In Matthew 24:31, we read: "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Isaiah 60:1-3 reads, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." In the foregoing scriptures, we have read that the Jews (God's people) will be exalted and respected. They even will be favored of God. They will inherit the land which God told Abraham He would give to his seed for an everlasting inheritance.

Another event that will take place in God's Kingdom will be the giving of a reward to each man. Jesus said in Matthew 16:27, "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." John the Revelator quoted practically the same words of Jesus in Revelation 22:12, saying: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Man is going to be judged, and the works of some will not have been as great as that of others.

Some believe that all people will be saved, regardless of how they have lived. No place in the Bible do we find this to be the thought. True, God is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9), but that verse does not say all will be saved. We read in Daniel 12:2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

The thought here seems to be very clear that some will be raised *not* to immortality. Revelation 20:15 verifies this, saying: "Whosoever was not found written in the book of life was cast into the lake of fire." If there is not to be a difference in the reward of those who live righteously and those who do not, why should one attempt to be faithful? That the wicked will be destroyed seems quite evident in these words of Solomon: "The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity. The righteous shall never be removed: but the wicked shall not inhabit the earth." (Prov. 10:28-30.) Who are the wicked? Those who do not serve God—especially those who know the Word, but will not heed it.

Many persons consider that only man will be made incorruptible. In Isaiah 11 and 35, the Scripture shows how conditions will be changed. All sin will be taken from the earth. Isaiah 65:17 reads, "Behold, I create new heavens and a new earth." John the Revelator saw "a new heaven and a new earth: for the first heaven and first earth were passed away" (Rev. 21:1). As man will have a new life, so shall the heaven and earth be changed and be new. Everyone should rejoice because God will dwell with man in the Kingdom. (See Rev. 21:3.)

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 CONVERSION
*(Continued from page 6)*

tell us plainly." Jesus answered them, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me." John 6:63 records: "The words that I speak unto you, they are spirit, and they are life." How? Peter told how in 1 Peter 1:23, saying: "Being born again, not of corruptible seed, but of incorruptible, by the word of God." Paul said in 1 Corinthians 4:15, "I have begotten you through the gospel."

First, according to nature, there is a begetting, then a quickening, after the quickening a spiritual growth, then birth of the Spirit at the resurrection when one can come and go as the wind, as recorded in John 3:8.

When and how is one *quickened*? Before answering that, let us notice Paul's warning in Colossians 2:8, reading: "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." Notice the reading of verses 10-13: "Ye are complete in him, which is the head of all principality, and power, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism (notice the next phrase), wherein also ye are risen with him (how?) through the *faith* of the operation of God, who hath raised him from the dead." Notice that *faith* in



## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

this power is required. "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

In Romans 6:3, 4, Paul wrote: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—after the quickening. After the quickening by faith, we must walk in the new life, adding to our faith all the Christian graces. Let us look at the additions given in 2 Peter 1:1-11. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 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." After naming what we should add and suggesting they be multiplied, Peter said, "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." In Romans 8:1, Paul said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." In verse 11, he said, "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."

You remember John 3:1-8. Nicodemus came to Jesus by night and said unto Him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Then Jesus said, "Except a man be born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Then Jesus said, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The Prophet Isaiah wrote: "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." What a privilege! Being converted, "the eyes of your understanding (are) enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Eph. 1:18-20).

## Confusion Until Christ Comes

By Cecil U. Wilson

EVERY project undertaken in disregard of God's will must end in failure, as the Tower of Babel ended in confusion. Check back on the wars of the past, and one will see that they invariably ended in confusion and misery for the conquerors as well as the conquered. Accordingly, we may expect suffering and misery in the world until Christ, the Prince of Peace, returns. When the Son of God comes, He will establish an everlasting peace.

Then will the great city of "Babylon" fall. We believe this prophetic city of Revelation 18 refers to world trade, and that its destruction is now beginning. As we look about us, do we not see signs of world trade failing? Are not the merchants of the world "howling their heads off" because there is no sea safe for their ships? Why? Because they have violated God's law: "Do unto others as you would have others do unto you."

Though all the world is fighting, we thank God that there is a light still shining—the light of forgiveness. The sooner we see that light, and walk according to that light, the better it will be for all mankind. Let us remember, too, the Lord said: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). God help us if we are not ready.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"One thing I know, that, whereas I was blind, now I see" (John 9:25).*

Lesson: John 9. Printed portion—John 9:18-38.

### When Jesus Passed By

The Jews were trying to catch and kill Jesus. Jesus "passed by" a man born blind. His disciples asked whether this man or his parents had sinned to cause his blindness. Jesus said neither one had sinned, but it was for God's glory. Jesus made some clay by spitting upon some dirt. He put it upon the blind man's eyes. Jesus then told the blind man to go wash in a pool called Siloam. The man obeyed, and he could see!

Let us think of these facts. Jesus passed by. We sing from our hearts today, "Pass me not, O gentle Saviour." Life holds very little without Him. The man obeyed Jesus. We, too, obey our Master's commands and suggestions. Good children need not be commanded to do what they can to please their Master. Loving children work for the wishes and desires—whatever pleases Him! Christ is our Example. He did what He knew would please His Father. The man could see! God's Word tells us to *ask*, *seek*, and *knock*, and one will understand. Understanding something is a way of *seeing* it. By sincere study we learn to "see" more in God's Word.

### Some Did Not Believe

The Jews saw the healed man. They did not want to believe what they saw. They called his parents, who said, "We know that this is our son, and that he was born blind." Moreover, they said to ask their son. His parents were afraid of the Jews, for the Jews had said if "any man did confess that he was Christ, he should be put out of the synagogue."

The man whose eyes had been healed of blindness was not afraid of those Jews. They told him that Jesus was a sinner and that he should give God the praise. The man who had been touched by the Master said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (v. 25).

That is all that mattered to him—he could see! The blind man grew provoked at the questioning Jews. He said, "I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?"

The Jews did not believe Christ was of God, but the blind man could understand. He said that they had never heard of a man opening the eyes of one born blind—since the world began. So this man must be of God!

They would not listen to him: "they cast him out" of the synagogue.

### "He Worshipped Him"

Jesus heard that the man whom He had healed had been cast out. He looked for him. When He found him, He asked, "Dost thou believe on the Son of God?" And when the man understood he answered: "Lord, I believe." And "he worshipped Him" (vv. 35-38).

### Membership Call for ECE Club

All children up to sixteen years of age may enroll in the ECE Club. Send your name, age, and address to me. Your membership card will be sent to you. Join now!

### What Love Does

"It was love that gave us friendship,  
It was love that offered peace.  
Oh, it's love can bring to suffering,  
Anywhere a swift release!  
It is love alone that's giving  
All the happiness that's found;  
Oh, it's love, it's love, yes LOVE,  
That makes the world go round."

### Happy Birthday Wishes

Donald Thoms, Feb. 9, age 12, Eden Valley, Minn.  
Dwain Demmitt, Feb. 10, age 13, Tipp City, Ohio.  
Dorothy Richardson, Feb. 10, age 8, Hammond, La.  
Rebekah J. McLain, Feb. 15, age 6, Mount Sterling, Ill.  
Sara Beth Savage, Feb. 15, age 8, Waite Park, Minn.  
John Anthon, Feb. 15, age 15, Hammond, La.  
Wayne Thoms, Feb. 15, age 10, Eden Valley, Minn.  
Tommie A. Kennedy, Feb. 16, age 5, Hammond, La.  
Robert Johnson, Feb. 17, age 12, Hector, Minn.  
Betty Jean Hammer, Feb. 20, age 12, Bird Island, Minn.  
Donald Voelker, Feb. 20, age 16, Cleveland, Ohio.



Evan Knodle, Editor  
205 N. Hinkley  
Rockford, Ill.

## BEREAN DEPARTMENT

John Mereer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### The Book for War Time

\* \* \*

Ernest Lloyd in *Signs of the Times*

Bartholdi's Statue of Liberty enlightening the world occupies a fine position on Bedloe Island, which commands the approach to New York harbor. It holds up a great torch which is lighted at night, in normal times, by an immense electric light. The statue was made in portions many years ago in Paris, and was a gift of the French people to America. The separate pieces were different from each other, and, when apart, were of strange shapes. It was only when all were brought together, each in its right place, that the complete design was apparent. The omission of any one piece would have left the work imperfect. In this it is an emblem of the Holy Bible. We do not always see the object of certain portions of the Book, nevertheless each has its place, and the whole is a magnificent statue of the Light of God which enlightens the world, bringing hope and peace and freedom of soul to all who walk in its light.

The light that men and women crave for their anxious hearts in these war days is to be found in the Book of Light. Some of our readers, perhaps, have not looked into that wonderful Book since they went to the old Sunday school in childhood days. They have almost forgotten the little Bible portions memorized in youth. They have been led away from the church and true religion through the influence of others. They have been absorbed in the daily round of business and social activities. Then, suddenly, we are all plunged into war. Our world is upset. We are caught in a maelstrom of distress and anxiety. Who can help us in such a tragic hour? Who can bring peace and hope and strength to the troubled hearts in countless homes today?

How thankful we should be that we may still have access to the Book that brought hope, assurance, and strength to our fathers and mothers in other war days! It is the same Book. It is the Book that lives! Its messages fit into the needs of every generation, of every people, and of every situation. It is a good time to turn to the Psalms. Many of the Psalms were written in war time; and as we read them, their cry and their faith become ours. Mark the Forty-sixth Psalm: "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." It is a great message of consolation and confidence.

Then the writer of this Psalm breaks into a glad prophecy: "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." That comforting prophecy is one of the few that has not been fulfilled, but we are to keep it in our vision, and to work and pray for the day when war shall be banished from the earth. The Psalm ends on the victorious note with which it began: "The Lord of hosts is with us; the God of Jacob is our refuge."

There is comfort in the Gospels for these war days. The teachings of our Lord in the books of Matthew, Mark, Luke, and John constitute a rich treasury of comfort and peace and hope. As we look again into these priceless portions of the Book of Light, it may be that the momentous experiences through which we are now passing will open our eyes to some things to which we have heretofore been blind. As we accept and walk in His ways, a finer and fuller understanding of His plans and purposes for man, and for us individually, will bless our lives and bring into them the spirit of courage and victory that lived in Him.

Like the pillar of fire that led the children of Israel by night, the Bible is designed to be the Guiding Light to us in our march through these dark days of human history. If the Bible is to do its appointed work for us, then we must see to it that we act upon each truth which it teaches us, as we learn it. No book can take the place of the Bible in war time. See that nothing keeps you from spending some time with it daily.

"The whole world was lost in the darkness of sin;  
The Light of the World is Jesus;  
Like sunshine at noonday His glory shone in,  
The Light of the World is Jesus.  
Come to the Light, 'tis shining for thee;  
Sweetly the Light has dawned upon me,  
Once I was blind, but now I can see:  
The Light of the World is Jesus."

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

February 23-26—Ministerial Conference at Oregon, Ill.

June 9-13—Minnesota Annual Conference (place yet to be announced).

### CHURCH OF GOD RADIO PROGRAMS

J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 3:00-3:15 p.m.  
 J. W. McLain, WBBZ (1230 kc.), Ponca City, Okla., Friday, 4:00-4:30 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX ( ? kc.), Los Angeles, Calif., Sunday, 6:30 p.m.

### NOTICE TO STATE BEREAN CHAIRMEN

All Berean history material must be on Sr. Leila Whitehead's desk not later than March 15, 1943. Thank you. John P. Mereer.

### IS THIS TOO BIG?

For years it has been my desire to broadcast the gospel over the radio daily, and I have felt that we were failing to use the greatest opportunity for proclaiming the coming of our Lord which is within our grasp. Recently, I have been studying the situation with the manager of one of our local radio stations with reference to the possibilities of using a fifteen-minute period five days per week.

I have been assured that if such a program were undertaken, and faithfully carried out, it would within six months not only become self-sustaining financially, but the returns would make possible its own enlargement. That is, station by station could be added to the hook-up until eventually one could reach practically the whole continent.

But there should be at least twelve hundred dollars in sight with which to start and sustain the program until returns could be expected.

Is this too big?

There is money galore available for other kinds of programs. Are there not twelve hundred dollars available with which to preach the gospel of the Kingdom?

This would entail a tremendous amount of work and thought, but I am willing to undertake the task and assume the responsibility. Is there someone who has been looking for an opportunity to put some money to work preaching the gospel? Or are there twelve persons who would be willing to back it with one hundred dollars each?

If any are interested in discussing this matter further, will you write me at 147 Nottingham, S.W., Grand Rapids, Mich.?

F. E. Siple.

### NATIONAL BIBLE INSTITUTION

A Friend	\$ 3.09
Mr. & Mrs. Paul C. Johnson	10.00
Leila E. Whitehead	5.00
Wayne & Georgia Thompson	2.00
Mr. & Mrs. D. Hatten	3.00
Maurertown, Va., S. S.	10.15
Anonymous	3.00
Mrs. C. N. Adams & Mother	10.00
A Sister	10.00
Leonard Pelton	10.00

### OREGON BIBLE COLLEGE NEWS

The dust has now settled after the fury poured out during exams, and all the students are determined to make this the best semester of all. Our new courses insure interest as well as the required use of those things commonly known as brains, mixed in with a goodly portion of will power.

The Students' Home is now well filled and "Mom" Brewer has some new "boys." Another leaf was added to the dining room table to make more accommodations, but if someone else is planning to come, we can always add another leaf.

Tuesday, February 2, the students enjoyed a dinner given in honor of Hazel Burk on her birthday anniversary. Best wishes to you, Hazel!

Three students preached the week end of January 31. Paul Williams spoke for the Southlawn Park congregation in Grand Rapids, Mich., to relieve Bro. F. E. Siple who was feeling slightly "under the weather." Emory Macy filled his regular appointment at Kokomo, Ind., while the writer spent the week end at Hillisburg, Ind.

Have you heard why "Sunny South" Bar-num missed the bus at Memphis?  
 Terry Ferrell, Reporter.

### OREGON BIBLE COLLEGE

Mrs. H. L. Davis	\$3.00
A Sister (S.T.S.)	5.00

### DIXON, ILLINOIS

The work at the Dixon Church of God is going forward as usual. The Tuesday night Sunlite Bible Class and Berean classes will be held at the different homes because of the shortage of fuel oil. Sunday morning services and Sunday school will be at the church at the usual hours.

Sr. C. Alan McLain is convalescing at home, following an operation at the Dixon Hospital.

Sr. DeWitt Dauntler who has been suffering with ear trouble is gradually improving.

Bro. William G. Ford has been in bed four weeks with a heart ailment. Plenty of rest will bring him back to normal.

Bro. Bernard Crofton is much improved after treatment in the hospital at Milford, Kan.

Bad weather and illness have recently reduced our attendance. We trust with good weather and renewed strength, much may be done in the future to glorify God and His Son.  
 Mrs. William G. Ford, Secy.

### EVANGELISM

Golden Rule Family (Cleveland)	\$ 5.00
Leila E. Whitehead	20.00
Blanchard, Mich., Church	2.35
Clyde Swihart	2.00
Mrs. C. N. Adams & Mother	25.00
A Sister	5.00
Clarence Bunch	2.00

## Gleanings From the Field

"The field is the world."—Jesus.

"Our church attendance is better since gas rationing; the people can't go anywhere else."  
 —C. M. Providence.

"I was born on January 22, 1943, at Butterworth Hospital, Grand Rapids, Mich. My name is Kenneth Ronald Hall. My parents are Joan and Milon Hall."

Bro. F. O. Sapp will begin a series of debates, February 7, with Elder King of the Jesus Only Faith, at 439 Ferry St., Salem, Ore. The first proposition will be: Resolved that God the Father was, and is, not Jesus Christ the Son, that each is a separate and distinct Person.

Last week's "Guess Who!" picture presented Bro. and Sr. A. J. Eychaner, Cedar Falls, Iowa. Bro. Eychaner, a minister of the Church of God, died May 26, 1936, when more than ninety-three years of age. Most of his work was in Iowa. He was a delegate and secretary of the first Church of God General Conference at Philadelphia, 1886. Sr. Eychaner still lives at Cedar Falls, except in the winter months when she journeys to Florida. She may be addressed now at 910 Theatre Bldg., Tampa, Fla., care Karl Eychaner.

Bro. Emory Macy, student minister, supplied for the writer in his pulpit duties, Sunday evening, February 7.

"If you desire a place among that throng which will cry, 'Grace, grace' unto the Lord (Zech. 4:7), you must be a faithful worker. Work! Work! for that Day is coming, and is not far distant, when the Lord shall shake the earth."—Tom Savage, Waite Park, Minn.

"When a man sacrifices sincerity for popularity, he loses his place in God's society."—A Sister in the faith.

Bro. Charles T. Pearson (Timmy), 20 N. Jay St., West Milton, Ohio, is planning to attend the coming Summer School.

Bro. F. L. Marsh, Oregon, Ill., who is more than eleven years past his "threescore and ten" years, is bedfast, but hopes soon to be normally well.

Bro. Lyle Rankin, Cashmere, Wash., writes that he is planning to attend the Ministerial Conference, February 23-26, at Oregon, Ill.

Bro. and Sr. Celaine Randall, 218 E. Burke Rd., Rt. 5, South Bend, Ind., recently visited friends and relatives in Oregon, Ill. Bro. Randall, a graduate of Oregon Bible College, is pastor of the Morning Star Church of God in South Bend.

Bro. Paul Hatch, Harvey, Ill., visited his mother, Sr. Mary Hatch, and the Editor's family during the week end of February 6, 7.

**HERALD RECEIPTS**

James H. Lewis; Walter Randall; Mrs. Gordon Lewis; J. W. Lent; Mrs. Ray Saylor; Paul Williams (for another); Vernon Lansbery; Paul H. Overholser; J. S. Lyon; S. H. Boyer (self & another); Milton Long; A. H. McClellan; Lucian Murphy; Mrs. Edra E. Hall; Mrs. William Black; S. W. Hiott; P. D. Choat; Helen McInturff; Emil Holquist (self & another); Mrs. Ray Maysilles.

Mrs. Emma Claypool; Helen Holt; Zenas Murphy; C. E. Lapp (for another); W. F. Bradley; C. E. Greene; Mrs. H. L. Davis; F. S. Watts; Ruby A. Johnson; Mrs. Anna Cochran; Mrs. J. W. Dismukes; Vada Harvey (for others); Leila E. Whitehead; Irene Holland (for others); Mrs. Capitola Barnes (self & another); William Gitchell; D. Hatten; Mrs. Walter Fisk (for another); Anna Eidemiller (for others); Jennie Salisbury; Mrs. Alvin Bennett; B. A. Commings (self & others); Mrs. Inez Titus; Mrs. A. Linsenmeier; Mrs. Lucille Kennard (for another); Leroy Hiott; Mrs. Carrie Ogden; Mrs. Mary Barnum; Mrs. Elias Thorene; Robert McInturff; Emma Railsback (for another); Mrs. L. J. Doan (for another); Corine James; Lorenzo D. Beaman.

**OREGON BIBLE COLLEGE  
Building Fund**

Georgia Johnson	\$	15.00
Mildred Watts		5.00
Mrs. Edith Watts		5.00
Mrs. J. W. Dismukes		5.00
Mr. & Mrs. G. P. McMurtrie		15.00
Mrs. Alvin Bennett		5.00
A Sister		10.00
<b>Total</b>		<b>\$7,683.98</b>

**MINISTERS' FUND**

Golden Rule Church, Cleveland	\$	25.00
Tempe, Ariz., S. S.		2.15
Mrs. Vernie Cunningham		2.00
Delta Bereans		10.00
Blanchard, Mich., Church		1.20
Mrs. C. N. Adams & Mother		10.00
<b>Total</b>		<b>\$1,720.30</b>

**THE TWO BIRTHS**

**Born Again.** The important doctrinal point brought out in Jesus' conversation with Nicodemus is that a person must pass through two births in order to enter the Kingdom of God. "Except a man be born of water and of the Spirit" (John 3:5), he cannot enter that Kingdom.

Being born of water is to be baptized: the process of burying the old life (old man) and causing the new life to be born, as taught in Romans 6:1-11, especially verses 4 and 6, and Colossians 2:12. One cannot be born into God's family and be a child of God until he has renounced the Adam family into which he was originally born. Being born of water into God's family is the beginning of a Christian life.

The final step for entrance into God's Kingdom is to be born of the Spirit, which will be accomplished in resurrection. The Spirit, or power, of God raised Jesus from death, and will also raise His faithful ones to the immortal state. (Rom. 8:11.) It is a mistake to apply the birth of the Spirit to the present life. Jesus told Nicodemus that everyone born of the Spirit would be able to come and go as the wind. This was true of Jesus after His resurrection, and it will be true of those who are made like Him and granted the privilege of seeing Him as He is. (1 John 3:2.)—F. E. S.



**Albert Barnard and Leonard Moffet**

Albert Barnard and Leonard Moffet were recently baptized by Evangelist J. W. McLain. They reside at Magazine, Ark., Rt. 2. Step by step, the church is building evangelism, and step by step evangelism is building the church. There are no "restrictions" on evangelistic building.

**"INDIA"**

Tempe, Ariz., Church	\$4.30
A Brother & Sister	5.00

**PASTOR WANTED**

The Church of God at Burr Oak, Ind., is interested in securing a full-time pastor. Any minister willing to consider this pastorate please communicate with the writer.

Mrs. Nettie Guge, Secy.,  
Plymouth, Ind., Rt. 4.

**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.

**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)	\$	_____
<b>Total</b>	<b>\$</b>	<b>_____</b>

Sender's name \_\_\_\_\_

Address \_\_\_\_\_

# Oregon Bible College Building Fund

Goal set by Board of Religious Education — \$30,000.00

Total received to date—\$7,683.98

\$5,000.00

\$2,000.00

\$1,000.00

\$600.00

\$500.00

\$400.00

\$300.00

\$200.00

\$200.00

\$100.00

\$100.00

\$100.00

\$100.00

\$100.00

\$100.00

\$100.00

Oregon Bible College, Oregon, Illinois, has recently started the second semester of its fourth year, enjoying the best enrollment to date. There are sixteen full-time students. Last year, sixteen students attended the School during one of its semesters, but only fourteen students were registered for full-time work. The outlook is bright for an increasing attendance. There are only two seniors to be graduated in June, and not less than three new students have already made known their plans to enter the School next fall. "The Lord shall give that which is good."

Believing in the youth of the Church of God, and being zealous to better provide for their Christian education, the Board of Religious Education uses this means of soliciting \$30,000.00 with which to erect a college building as soon as present building restrictions are withdrawn. Splendid interest has already been shown, but there are many more blocks to be purchased. *Opportunity* to serve the Lord awaits His people. "God loveth a cheerful giver."

\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
Mr. & Mrs. A. Siple	Mr. & Mrs. S. E. Magaw	Ohio Conference	Mr. & Mrs. Robert Hall (pledge)	Los Angeles Church of God	Vernon Nichols				
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Golden Rule Family (Cleveland)	Mr. & Mrs. Edward F. Myers	Virginia Churches (J. B.)	Mr. & Mrs. Clark Ballentine	Mr. & Mrs. F. G. Carpenter	The Gordon Family	Delbert Dunbars Amy D. Frye	Rockford, Illinois, S. S.	Mr. & Mrs. Paul Overholser	
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Orpha LeMasurier	Mr. & Mrs. William Hanson	Mr. & Mrs. Glenn Birkey (pledge)	E & C California	Ella Siple	Mr. & Mrs. J. E. Hughes	Mr. & Mrs. J. D. Lawrence	Mr. & Mrs. Fred Tavenier, Sr. (pledge)	Delta Bereans	Mr. & Mrs. Gerald K. Niles Family
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Sam Hoke	Mr. & Mrs. C. L. Netts	Mr. & Mrs. John E. Miller	Mr. & Mrs. Charles Lapp	Mr. & Mrs. J. Don Swartz	Mrs. W. F. Hoskins	A Brother from Missouri	Maybelle Hanson	Mr. & Mrs. Roscoe Dunbar	Mr. & Mrs. George Jones
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
C. Alan McLain	Mora, Minn., Church	Mrs. Cyrus C. Evans	Mr. & Mrs. DeWitt Dauntler	Mr. & Mrs. Otto E. Dick	William Huffer	Mr. & Mrs. Dale Dunbar	Mr. & Mrs. Eldridge Ellis	Mr. & Mrs. George McMurtrie (pledge)	S. Lawn P-T Class Gr. Rapids (pledge)

\$1,000.00  
Mr. & Mrs. E. C. Railsback

\$500.00  
Mrs. Cora Pace

\$300.00  
Mr. & Mrs. H. H. Hawkins

\$300.00  
Mr. & Mrs. A. J. Hoke

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, FEBRUARY 16, 1943

NUMBER 20

## Godliness in This Present World

By A. Weldon McCoy

*"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 Timothy 4:8).*

IN A CONSIDERATION of requirements for an individual's eternal salvation, the subject of *Godliness* should not be overlooked or disregarded, for the foregoing text (1 Tim. 4:8) places a degree of emphasis upon this subject equally as great as is placed upon any gospel requirement in the plan of salvation. There is so much stress placed upon this subject of Godliness, that the church is warned by the following inspiring words of the danger of neglecting it:

"Whereby (by the 'precious faith,' v. 1) 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. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience *godliness*; and to *godliness* brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But *he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.* Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:4-11).

The warning note is sounded in versè 9 of the scripture quoted (printed in italics), and that note of warning is addressed to baptized believers, for they are the persons who were previously purged from their old sins. The Apostle Peter was instructing as to the importance of observing "all things relating to life and piety" (v. 3, Em-

phatic Diaglott), including "godliness." In this instruction, Peter used a certain contrast as seen in these words: "For these things being in you and abounding, they will not permit you to be inactive nor unfruitful in the knowledge of our Lord Jesus Christ; for he who is not possessed of these things is blind, closing his eyes, having become forgetful of the purification of his old sins" (vv. 8, 9, as per Diaglott).



A. Weldon McCoy

When mention is made that "these things being in you and abounding, they will not permit you to be inactive nor unfruitful in the knowledge of our Lord Jesus Christ," the mind is led to believe sincere *action* is indicated. This thought is further emphasized in the following reference: "Yea, and all that will *live godly* in Christ Jesus shall suffer persecution." The words "live godly" are indicative of *action* on the part of the individual "in Christ Jesus."

Anyone wishing to "live godly" must first acquaint himself, or herself, with what it will cost to get "in Christ Jesus," and with what is required of one wishing to qualify for eternal salvation in the Age to come. This, of necessity, involves a belief, or faith, in "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). Having heard the message of the Kingdom (for we read in Romans 10:17 that "faith cometh by hearing, and hearing by the word of God"), we comply with those terms as they are recorded in Mark 16:15, 16; Acts 8:35-38; 28:28-31, and many others. Then, *godliness* is to follow those who put on Christ by baptism, "who walk not after the flesh, but after the Spirit" (Rom. 8:4), for "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and *godly in this present world*; looking for that (Please turn to page 12)

# EDITORIAL



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## The Bible, the Thinker, and Death

The Bible, like a good but unappreciated friend, all too often is pushed aside for more spectacular, but less dependable, promise. The Bible speaks of death as "death," offering not a whisper of deceitful "transition." True to experience of all peoples, the Bible links death with sorrow and the grave. It says: "The wages of sin is death" (Rom. 6:23); "The dead know not any thing" (Eccl. 9:5); "Thou shalt die, and not live" (Isa. 38:1); "The last enemy that shall be destroyed is death" (1 Cor. 15:26). Said Jacob to his sons: "Ye shall bring down my gray hairs with *sorrow to the grave*" (Gen. 42:38).

The thinker (God gave him brains) knows that death is real. He fools not himself when he puts flowers on the grave—he knows his friend is there. When tears trace wrinkles down his cheeks, when his heart throbs twice its normal beat, when, more, his melancholy soul cries aloud to God for Better Day, how biting sounds the Serpent's split theology: "Ye shall not surely die"! . . . It was quiet in the church. Death was there. Every head went down, as a Reverend offered prayer. He listened closely—what? there is no death?—then the thinker raised his head, refusing to bow to such a lie, and, surprised a bit, saw others without a knee-for Baal. Is it always sacrilege to open the eyes when Theology prays? Said Jesus: "Wisdom is justified of her children."

It is sin—carnal, carnal sin, to teach a lie. How can he who pants for truth find truth, when truth is covered with a lie? Experience cannot be philosophized away: death is death, tears are tears, and round the grave all men have stood in agony.

Turning then to the Word of God, as returning to a faithful but unappreciated friend, one finds promise that is sweet and refreshing to his tired soul: "I am the resurrection," "I am he that liveth, and was dead; and, behold, I am alive for ever more," and, "Because I live, ye shall live also." "The Lord himself shall descend from heaven . . . and the dead in Christ shall rise. . . . Wherefore," said Paul, "comfort one another with these words" (1 Thess. 4:16-18), and so shall we do—nor attempt to comfort with anything less.

## Thanatopsis—By Bryant

"To him who in the love of Nature holds  
 Communion with her visible forms, she speaks  
 A various language; for his gayer hours  
 She has a voice of gladness and a smile  
 And eloquence of beauty, and she glides  
 Into his darker musings, with a mild  
 And healing sympathy, that steals away  
 Their sharpness, 'ere he is aware. When thoughts  
 Of the last bitter hour come like a blight  
 Over thy spirit, and sad images  
 Of the stern agony, and shroud, and pall,  
 And breathless darkness, and the narrow house,  
 Make thee to shudder, and grow sick at heart,  
 Go forth, under the open sky, and list  
 To Nature's teachings, while from all around  
 Earth and her waters, and the depths of air  
 Comes a still voice.

"Yet not to thine eternal resting place  
 Shalt thou retire alone, nor couldst thou wish  
 Couch more magnificent. Thou shalt lie down  
 With patriarchs of the ancient world—with kings,  
 The powerful of the earth—the wise, the good,  
 Fair forms, and hoary seers of ages past,  
 All in one mighty sepulcher. The hills  
 Rock-ribbed and ancient as the sun—the vales  
 Stretching in pensive quietness between;  
 The venerable woods—rivers that move  
 In majesty, and the complaining brooks  
 That make the meadows green; and poured round all,  
 Old Ocean's gray and melancholy waste,  
 Are but the solemn decorations all  
 Of the great tomb of man.

"So live, that when the summons comes to join  
 The innumerable caravan, that moves  
 To that mysterious realm, where each shall take  
 His chamber in the silent halls of death,  
 Thou go not, like the quarry slave at night,  
 Scourged to his dungeon, but, sustained and soothed  
 By an unfaltering trust, approach thy grave  
 Like one who wraps the drapery of his couch  
 About him, and lies down to pleasant dreams."



## “Ye Shall Be a Peculiar Treasure”

By Dale E. Rouch

**P**ROLOGUE: “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 . . . and ye shall be unto me a kingdom of priests, and a holy nation” (Ex. 19:5, 6), for “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. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers” (Deut. 7:6-8).

“Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you” (5:32, 33).

“See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments . . . but if thy heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish” (30:15-18).

Of course, the foregoing is not applicable to members of the Church of God of the Abrahamic Faith. Or is it? Have we not a duty to our God as had ancient Israel? Are there not strange gods or customs about us that tend to draw us away from patterns laid out for us to follow? I wonder!

In Luke 12:32, Jesus said, “Fear not little flock; for it is your Father’s good pleasure to give you the kingdom.” We should not be discouraged because our number is few. Can we carry the analysis further and say that we are, or should be, a “peculiar” church, also? If so, how are we different—in belief? in customs? Can you distinguish a member of the Church of God by his appearance? by his manner of living? or not at all! What has happened to the “Soul-sleeper” church, the “Second Advent” church? They were so “peculiar” that they were the common subjects of discussion. I wonder if we are not merging our identity so completely with orthodox churchism, that our reason for existence is being submerged.

Brethren, there was a faith planted in men’s hearts so precious that our Saviour died for it. The early disciples and apostles lost their lives for it. The Apostle Paul “kept” it. Has it become less precious to us? Have we lost the

incentive to guard it that moved the early members of our church to be militant in proclaiming it? If we have lost it, how can it be regained?

It has been said that the ministers of the early church were too dogmatic in proclaiming the tenets and doctrines, that they lacked the saving grace of love for their fellow men. Perhaps that is right, but if we fail to preach and teach by precept and example the truths “once delivered unto the saints,” are we not erring on the other side?

I am concerned by the practice of some of our ministers in following customs foreign to our belief. In our zeal as a growing church, we attempt to follow practices of so-called successful groups, not realizing, perhaps, how far we are turning aside to the right or left of the pattern given by our great Example.

How far can we go in associating with church groups that do not believe as we do, and still retain our individuality? As a layman, I have no means of knowing the difficulty that our ministers encounter, for example, when addressed as “Reverend.” We all know that this is contrary to our Master’s teaching, but rather than to seem “peculiar,” and because it is easier to let it pass, the undeserved title is frequently accepted. What, though, did our Master do? In Matthew 19:16, when addressed as “Good Master” (or, as some would say, “Reverend”), He took occasion to teach a lesson and great truth. He said, “Why callest thou me good? there is none good but one, that is, God.” Dear minister, could you not follow this great Example, and take the time to teach a lesson also?

The Sweet Singer of Israel said of God who only merits that title, “He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverend is his name” (Psalm 111:9). According to Strong’s Concordance, this is the only instance of the word “reverend” being used in the Bible.

*Could it not be a form of blasphemy to give any minister a title reserved for God only?*

Paul, who was chosen to be our apostle, thought of himself so humbly as to state in Ephesians 3:7, 8: “Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” Should we not be equally humble in our service before God?

Finally, brethren, “I beseech you therefore . . . by the mercies of God, that ye present (Please turn to page 12)

# The Story of Creation

By Arlen Marsh

THAT the ancient mythologies offer some amazing parallels with the teachings of the Christian Bible is so well known as to deserve little comment. The tale of the deluge to be found in the writings of Hammurabi's Babylon is a prime example—an example which, in the eyes of some scholars, tends to indicate that the great flood of Noah was nothing more than legend garnered from the contacts the Israelites had with Hammurabi's people.

This conviction is, of course, simply proof that even the better minds can be guilty of the fallacy technically known as *non sequitur*. *Non sequitur* means "not to follow"; and it is applied to that form of reasoning which, fallaciously, concludes that because one thing is true another is necessarily true, even though there is no established connection between the two ideas or facts. Superstitions are excellent examples of the fallacy on *non sequitur*; because one walks under a ladder, it does not positively follow that he will experience misfortune—any belief to the contrary notwithstanding.

On the other hand, to be sure, it would be fallacious reasoning to assume that, since the story of the great deluge finds place in the legendary annals of the ancient Chaldeans, in the myths of the Polynesians, and in the Bible of the old Hebrews, such a flood actually, at some remotely prehistoric time, took place. This, too, would be *non sequitur*; so to reason would demand, among other things, that we believe in the existence of a triad of gods (for nearly all mythical religions accepted a triad, or trinity), and that we believe in man's innate immortality (since practically all the ancient faiths, as well as most of the modern ones, postulate the existence of a separate entity, or soul, which can shuffle off its mortal coil without injury to itself).

Religious faith is not, therefore, based on logic; religious faith is based on—faith. "Faith," as the Apostle Paul declared, "is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1); and to try to give it a foundation of science, of logic, of any sort of secular philosophy, is to misinterpret both its meaning and its purpose. One does not, legally, put a gold fringe around the United States flag (to decorate the flag in any way is not only contrary to law, but also destroys the flag's standing as the nation's emblem); similarly, one cannot properly decorate his faith with the trappings of the logician and theorist.

Yet, despite all this, there is some point in study of the

ancient mythologies. To say that parallels can be drawn between the pagan faiths and the Christian-Hebraic faith is, in itself, not sufficient to establish, in the mind of one who deals with thought and argument as the butcher deals with meat, the truth or the falsity of a given religious idea; but in regard to historical facts or to historical untruths, the situation is somewhat different. Legendary mists may obfuscate literal events; figures of speech may becloud the significance of Biblical records and predictions of past and future happenings—but when one finds, in widely separated areas, reports of prehistoric occurrences that correspond almost exactly each to each, it is at least permissible to guess, without definite conviction, that the tales had, in the preliterate past, some common origin. Wholly aside from the satisfaction of normal human curiosity concerning how the other half lives, comparison of pagan legend with Biblical fact serves a purpose.

One of the most astounding parallels between the ancient faiths and the Biblical record is to be found in the several Hawaiian versions of the creation. It should be kept in mind that the Hawaiian Islands were peopled by natives essentially Polynesian in origin, natives who had no apparent connection with the Hebrews and Sumerians of the Near East, natives whose origins are shrouded in such deep mists of the past that anthropologists can do little more than draw inferences as to their racial beginnings. Even the etymologist, he who traces man's history through the correspondence of grammar and vocabulary among the thousands of languages ancient and modern, has great difficulty in associating the Polynesians, no matter how remotely, with the inhabitants of the Near East.

The various Hawaiian accounts of the creation actually simmer down to one. Variations are due to the inevitable changes in legend wrought by word-of-mouth teaching among peoples who, often for years at a stretch, were separated completely by miles of water from other peoples of like beliefs and race. The variations are found among the Islands themselves; they are even named, occasionally, for the particular islands which give them comparatively modern sponsorship.

According to the Hawaiian myth, there originally existed Kane, the great god, who lived in a darkness that was nothing more than empty space. With Kane, came to dwell (legend does not record how) Ku and Lono, only slightly lesser gods (properly, Lono was a goddess). The three of them made the invincible, all-powerful triad, with Kane at the head.

Kane created light; he created the earth from chaos, out of nothing; he sprinkled the heavens with the sun, the moon, and all the stars; he, with Ku and Lono, "came out of darkness" to do all this, out of a darkness which enveloped everything before there was a world.

Here arises the first of the more amazing parallels between the Hawaiian legend and the Biblical history. Kane came out of darkness to create the world; he abolished chaos and wrought order—but he did all this after creating light. The earth had been created when he put the sun, the moon, the stars and planets, in their orbits. The epochs, thus, correspond exactly with the first four days of creation as set by Genesis 1.

After the establishment of the heavenly bodies, Kane, still with the assistance of Ku and Lono, made animals and birds and fishes and insects. (Vegetable life, appar-

ently, had come coincidentally with the setting up of Earth itself.) And then Kane created man.

Now think once more, at this point, on the fact that at no time in any recorded history—which stretches back at least six thousand years in Egyptian hieroglyphics—did the Polynesians have any contact whatsoever with the Hebrews or with any of the Hebraic ancestors. Consider the fact well, for in the Hawaiian account of the creation of man lies what might be the whole of the first three chapters of Genesis, rewritten only enough to be understood by an insular people.

Kane made man. After light and the earth and the stars and the animals had been made, Kane made man. He made him with a head of white clay, clay drawn from the east and from the west sides of the earth. And because the man, who was fashioned (*Turn to page 11*)

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## The Unjust Steward

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By Emma C. Railsback

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SEVERAL months have elapsed since a request appeared in the columns of THE RESTITUTION HERALD for an explanation of the Parable of the Unjust Steward. Two articles have appeared since the request was made. Whether or not the explanations given in these attempts have proved satisfactory to the inquirer, I do not know. Most expositors find the main difficulty of an application of the Parable lies in verses 8 and 9 (Luke 16).

If we take Jesus' example found in Matthew 13:19-23 and 37-43 as our guide to an application, we will try to find a corresponding circumstance for each item in the Parable. First, then, we must identify the rich man, then the steward, the debtors, and finally we should seek to understand why the craftiness of the unjust steward was commended by the rich man.

All will agree that the rich man represented God. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). "Every beast of the forest is mine, and the cattle upon a thousand hills" (50:10), saith the Lord. "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (Isa. 45:12).

As to whom the unjust steward represents is a matter of controversy. Many think he represents the Pharisees only. While the words are applicable to them, it is as leaders or rulers of the Jewish nation. The Parable of God's Vineyard (Isa. 5:1-7) gives light on this phase of the subject.

Read it carefully. Consider, too, our Lord's statement to the Jews in Matthew 21:43: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," referring to the church as shown by the Apostle Peter in his First Epistle 2:9. It was the nation of Israel who was God's steward, and there is so much evidence of its unfaithfulness that one would scarcely know where to begin to cite it.

Next, who are the debtors? The nations, all nations outside of Israel, are all debtors to God. He gave the earth to the children of men, and they are His by right of creation. When Israel was put out of the stewardship, she made friends of these debtor nations, and she has been dealing craftily with them ever since. The children of this world are wiser than the children of light, wiser as far as worldly craftiness is concerned, for the children of light center their minds on eternal, not temporal, things. In the commendation of the worldly wisdom of the unjust steward, we can see God's approval of Israel's crafty dealings with the nations, that she might survive the persecutions through the ages and remain a distinct and separate people until the return of Christ to establish God's Kingdom. This worldly shrewdness is not recommended as a Christian principle, but it was foreshadowing the wisdom of the Jew and his ability to gain possession of the gold of the world.

May these few lines be the means of clearing up the subject of those in doubt.

## “Righteousness Exalteth a Nation”

*Radio Address—Station WLDS*

*By J. R. LeCrone*

JESUS neatly summed up the primary purpose of all Christian preaching in the command to His apostles that we know as the Great Commission: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15, 16). While we are striving to plant the seed of the gospel in the hearts and minds of unbelieving listeners, praying that it may take root there and grow until their belief leads them to obey their Lord in baptism; and while we do our utmost to encourage baptized believers to be true and faithful to their Christian vows, we shall not be unmindful of the words of Proverbs 14:34: “Righteousness exalteth a nation: but sin is a reproach to any people.”

At a time when our own beloved United States of America is bending every effort toward the prosecution of a war against military aggression, unbearable tyranny, and brutal religious intolerance, these words come home to us with a peculiar force and poignancy. “Righteousness exalteth a nation: but sin is a reproach to any people.”

We are buoyed by the knowledge that the United States has never lost a war, and are given a sense of security by the conviction that we have fought and are fighting on the side of right—the side of godliness, decency, and freedom. We believe that it is every man’s right to have a voice in his own government, to keep the sanctity of his home inviolate, and to worship God according to the dictates of his own conscience.

There is not a home that has not in some way felt the effects of this great struggle for the preservation of civil and religious freedom in the world. There is not one of us who has not been called upon to make sacrifices to further the cause of freedom. The shortage of rubber, sugar, wool, meats, and so forth, has touched us all and will undoubtedly affect us more as time continues. Yet, to those of us who have seen sons, husbands, and fathers, yea even daughters and wives, go forth to take their places in the armed forces of the nation, risking their very lives that freedom may live, the material sacrifices that we must make appear insignificant indeed!

We are sobered by the knowledge that the responsibility for exercising the freedom for which they fight rests squarely upon the shoulders of every American. What greater tragedy could possibly befall us than that we permit the liberty purchased for us at such a great cost in

blood, sweat, and tears to fall into decay through our own neglect and misuse.

Civil and religious liberties are Siamese twins. When one dies, the other cannot long survive. The same life-blood circulates through the veins of both.

Let us never forget that many of the early colonists of America came to these shores in search of the freedom to worship God as they saw proper. Many of them left behind greater wealth and comfort than they could hope to find in the New World. They did this because they considered freedom to worship God of greater importance than the physical comforts of life. When we keep these facts in mind, we do not find it surprising that the Declaration of Independence opens with a paragraph mentioning the liberties that God intended men to enjoy. “When,” declares the first paragraph of that historic document, “in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature’s God entitle them, a decent respect to the opinions of mankind requires that they declare the causes which impell them to separation.”

Nor is it surprising that when the Constitution for the New Nation was in the making, every effort was made to write into that Constitution the assurance that the right of free worship should not be denied nor abridged. Our Constitution was founded upon prayer, and godly men strove to write into it the principles which should pass this freedom to other generations undiminished.

“Ye shall know the truth,” spoke Jesus some two thousand years ago, “and the truth shall make you free” (John 8:32). In John 17:17 we find His own explanation of what He meant by the term “truth.” In His prayer to the Father on behalf of His disciples, Jesus uttered this petition: “Sanctify them through thy truth: thy word is truth.” How literally were Jesus’ words fulfilled in the New Nation. Because it was a Christian people, familiar with God’s Word of Truth and bent upon putting the principles set forth in that Word into action, God crowned their efforts with freedom.

The early American fathers well knew what their descendants are sometimes prone to forget—that religious freedom is the father, not the child, of democracy. We

enjoy the blessings of democracy today because they sought God. To say that we enjoy religious freedom because we live in a democracy is to get the cart before the horse—to look at the effect and call it the cause.

Every Bible student is familiar with the choice God once gave the young king of Israel named Solomon. "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee" (1 Kings 3:5). Valiantly putting behind him whatever visions of power and riches he may have had, the young king answered in the words of 1 Kings 3:9: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

Reading through the 14th verse of this same chapter, we are told: "The speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee be-

fore 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. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

We are interested in this narrative at the moment, only because of the principle that it illustrates. It is the same principle voiced by the Master when He said, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where withal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33). God's blessings are not for those who make the pursuit of riches, fame, or power the primary business of their lives, but for those who seek to do the things that are pleasing to Him.

Again we see that principle at work in the beginning of the United States of America. Because the founding fathers sought not wealth, but *(Please turn to page 12)*

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## Iran and Iraq

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*Paper read by Leta McLeod at an Aid Society Program at Pomona, California.*

THE first Biblical mention of Iran, or Persia, occurs in Esther 1:2, 3, about 521 B.C. Ahasuerus then sat on the throne of his kingdom, which stretched from India to Ethiopia: the power of Persia and Media. It was called "Iran" by the natives from the fact it was the home of the Aryan race.

During the sixth century before Christ, Iran was heavily populated by Jews, and were it not for the loyalty and cleverness of Esther, they would all have been exterminated by the Jew-hater Haman. Mordecai, a descendant of Kish, a Benjamite, was carried away captive from Jerusalem by Nebuchadnezzar, the king of Babylon. Mordecai's niece, Esther, being very beautiful, was admitted into the king's household. Haman had always been jealous of Mordecai, and he planned the massacre of all the Jews on a certain day all over the kingdom. Esther interceded with the King, and Haman was hanged on the gallows he intended for the Jew Mordecai. Since that time the Jews have observed the two-day Feast of Purim annually to commemorate their deliverance from Haman.

"Mordecai . . . was . . . great among the Jews, and accepted of the multitude of his brethren, seeking the

wealth of his people, and speaking peace to all his seed" (Esther 10:3), and was made next unto the king Ahasuerus. (See 8:2 and 9:4.)

Cyrus was another Persian king. He helped the Jews get back to their own land of Palestine. (2 Chron. 36:22, 23; Ezra 1:1-8.) Cyrus' history was foretold in Isaiah 45—two hundred years before he was born.

### *Iraq*

Iraq, which one sees in the news items so much lately, is the old Mesopotamia of Abraham's time. It is interesting for its large oil production which Hitler wants and will possess if Britain will let him. Twenty thousand American soldiers have landed in Iraq to protect these oil fields, and they are working with the British shoulder to shoulder.

One may ask, Why are all these old-time places interesting now? This war is reviving the old names and places. A pipe line has been built from the Iraq oil fields to the Palestine port of Haifa, and it is very jealously guarded by the British. In Matthew 24, Christ said of the Parable of the Budding Fig Tree, "When ye shall see all these things, know that it is near, even at the doors."

## Second and Third John

By Gerald L. Cooper

WHAT is the shortest book in the Bible? No doubt many would answer, without hesitation, 2nd John, while others who had taken the trouble to count the words would say that 3rd John was the shortest Book, though it does have more verses than its companion Book. Outside these facts, however, how much do you know about 2nd and 3rd John? Surprised at his own lack of knowledge of these Books, the writer recently conducted an experiment among his friends, asking them the above question, and found that they knew little more about them than he did. Acting on the thought that there are more who do not know much about these Books than there are who do, he decided to write this article and endeavor to better acquaint you with them.

Second John is addressed to an "elect lady." Little is known of this lady, except what is recorded here, but that so great a man as John took time to write to her is proof of her greatness. She was called "elect" because she "walk(ed) in truth." Not only did she "walk in truth," she taught her children to do likewise. As John commended her, he also warned her against deceivers without the love of Christ in their hearts, who were at large those days as they are now. Those to whom John had reference were probably the Gnostics, for he said the deceivers "confess(ed) not that Jesus Christ is come in the flesh," and the Gnostics taught such. While it is not so stated in as many words, we are led to believe that the lady, who did not believe as the Gnostics, had nevertheless admitted some of them into her home. John had heard of it and was warning her against such persons, telling her that those who receive teachers of a false doctrine into their homes and bid them Godspeed are as guilty as those who teach the false doctrines.

Well, what if John did write such a letter to an unknown lady many years ago? What is that to us? Just this: we are supposed to be "walking in truth" today, supposed to be "separate" and a "peculiar" people, yet are we doing these things? Are we not harboring, in a sense, those who teach false doctrines? Of course, we do not

want to isolate ourselves, for then we would have no way to tell others of the true gospel, but we should take care not to associate ourselves with those who teach false doctrine.

The tendency of *not* being "separate" and a "peculiar treasure" (Ex. 19:5; Titus 2:14) is growing among religious groups and leaders all the time. A Jewish rabbi, a Catholic priest, and a Protestant minister have been traveling to various army camps, preaching a certain "unity" after war is won. Conferences are being held in large cities to promote unification of all churches, regardless of creed, belief, or dogma. In a recent statement by one of the Protestant leaders of America, he abhorred the fact that there are over two hundred Protestant denominations. It is a shame that, with such little differences, there should be so many denominations, but what church is going to be the first to yield? If one lends his presence to any such "unity" gatherings, or endeavors to "work with" those whom he knows are teaching false doctrine—contrary to Bible truths—he is "partaker of (their) evil deeds."

Also, one can shun those who are teaching false doctrines. The writer remembers very well the reaction of one of our late ministers when told that a "salesman" of religious literature was at the door and wished to see him. The minister simply stated, "I do not wish to see him." At that time, the writer thought it rather rude, but has since come to see how right he was. Admitting false teachers into our homes or talking to them on the streets only encourages them that much more, and we are unwittingly, perhaps, wishing them "God speed." Let us continue "walking in truth."

The Book of 3rd John is addressed to a man named "Gaius," a common name in those days. That Gaius was a faithful man is borne out in the second verse of the Book, John saying: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Here was a man who evidently was not in good health, nor was he prosperous in this world's goods, but he was a deeply spiritual man, and John wished that

### "THE ELDER UNTO THE ELECT LADY"

"I rejoiced greatly that I found of thy children walking in truth . . . and now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another . . . that we walk after his (God's) commandments . . . for many deceivers are entered into the world. . . .

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 4-11).

he might prosper in goods and health as much as he prospered spiritually. What a contrast with most people today who have health and prosperity as to money and property, but who have no spiritual life, who have never come to know Christ! Gaius was a hospitable man, for the brethren had reported to John how he had cared for them in his home—and Gaius was a man who “walk(ed) in truth.” He, too, was warned against another person, a man named “Diotrephes.” This latter was a leader in a certain church, a church that both John and Gaius knew, but he loved to have preeminence, or as we might say, “liked to run things.” Please notice that Diotrephes was not accused of teaching a false doctrine. Neither was he described as a gross sinner, but he loved to have the preeminence so much that it had made him cruel to John, whom he “prat(ed) against . . . with malicious words” (v. 10). Diotrephes was also unfair to John’s disciples, whom he would not permit to enter the church. John warned Gaius not to follow after such a man, for “he that doeth evil hath not seen God” (v. 11).

Of course, it is pleasant to reflect that men of Diotre-

phes’ character are not found in the churches of our land, especially in our own. Is this correct? Sadly, the answer must be No, for there are instances where men and women are like this man, for they love to have the preeminence in the church. They seem to think that without them the church would not, or could not, function properly. They follow the precept of “rule or ruin,” and most of the time it is *ruin*. Some even go so far as did Diotrephes to forbid certain ministers, evangelists, and teachers to “meddle” in their affairs. Follow not such men and women, for they, like Diotrephes of old, are “evil” and “hath not seen God.”

So, in these two very short Books of the Bible, we have, in each Book, comparisons between helpers and hinderers in the church. There are only twenty-seven verses in both Books, but there is a wealth of study (we have only “scratched the surface”) in those verses. Yes, and there are many other books and passages of the Bible as equally unknown, before study and meditation, as were 2nd and 3rd John. Let us resolve to “search the scriptures” in the future more diligently than we ever have before.

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## Pre-Existence of Christ

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By A. E. Griffiths

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SEEING an inquiry in THE RESTITUTION HERALD for a suitable rebuttal to this doctrine of pre-existence, the first question to ask is, How does it affect God and His everlasting existence? We read in 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.”

Here is a plain statement that God has been in existence always, far longer than our puny minds can fathom. God’s first record concerning man and the earth is given in the first and second chapters of Genesis, where the fact is stated that He created the earth and all things in it. We must first get a clear understanding of Genesis 1:26, where God said, “Let us make man in our image.” God was not talking there to Christ, because Christ was not yet in existence, but to God’s mighty ones, called the *Elohim* in the Hebrew text—otherwise the host of angels that surround Him, who fulfill His commands. “Praise ye him, all his angels: praise ye him, all his hosts. . . . Let them praise the name of the Lord, for he commanded, and they were created” (Psalm 148:2, 5).

God has established His own identity beyond a doubt. In Isaiah 45:5, He says, “I am the Lord, and there is none else, there is no God beside me,” and again in Isaiah

46:9, He says, “I am God, and there is none else; I am God, and there is none like me.” That is positive proof that Christ did not exist in the days that Isaiah wrote his prophecy. The date of that writing was about 600 B.C.

Now let us turn to the first quotation in our inquiry, namely, John 17:5. There Jesus was praying to God, His Father, for the glory “he had . . . before the world was.” Our first intimation of Christ is in Genesis 3:15, where God promised that the seed of the woman would bruise the head of the serpent (sin). God had His plans all arranged from the Creation, and He saw the glory He would bestow on a Son to be born to Him several thousand years in the future. Christ, knowing the Father’s will, referred to the promised glory as being in existence from the creation of the earth. We must be careful to harmonize all thoughts derived from the Scripture. Paul explained in Romans 4:17 God’s method of explaining such passages, saying: “I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead and calleth those things which be not as though they were.” Christ was not living at the time that God created the earth and all that is therein, but He was in God’s mind and purpose, therefore referred to as in existence. (Over)

The next quotation is from Colossians 1:15-17. We must first realize that there are two creations mentioned in the Bible: God's first creation of the universe recorded in Genesis, and, second, Christ's *new* creation recorded in the New Testament. Paul said, "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). This *new* creation refers to dominions, principalities, and powers which will come into existence when the Kingdom of God is established in the earth. It does not in any way refer to the creation recorded in Genesis. Christ was prophesied many times, commencing with Genesis 3:15, and was created of God at a time approved by Him. Paul said, "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4)—showing that Jesus was a human being, sent to save mankind. God's plans called for a King who could rule the world in righteousness, and this was the way He accomplished it. The prophecies of this event are too numerous to mention. Suffice it to say that Isaiah's

reference to this subject is both clear and definite: "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14)—meaning "God with us." This prophecy was fulfilled in the birth of Christ, according to Matthew 1:23. The birth of Christ was perfectly normal according to human nature, except the conception by God's power.

One weakness of this doctrine of pre-existence is that it denudes God of His power and everlasting existence. When Christ died, He was as dead as any other man has ever been, and without God's intervention would still be dead and the world left without a Saviour, but thanks to God's wisdom, Christ was raised and made the "first begotten of the dead" (Rev. 1:5). This act completed God's plan for bestowing immortal life on us through Him. The error of this doctrine of pre-existence is the foundation of the false belief in the Trinity, and will eventually lead to complete apostasy. Let us remember these things, and at all hazards keep clear of such false views which degrade God and in no way enhance the glory of our Saviour.

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## Eternal Life, Gift of God's Love

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By Inez M. Titus

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*"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).*

THE story of God's love for the world, and the steps one may take leading to eternal life through God's "only begotten Son," are given in various Bible texts. Love is the source of this great gift of everlasting life, as it is the foundation of John's saying: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God . . . We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:7, 16).

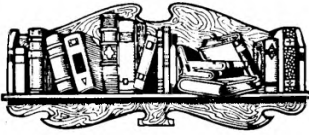
The means of receiving the reward—eternal life—is through the "name of Jesus Christ of Nazareth . . . neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10, 12). Paul said in 1 Thessalonians 4:14, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Thus, faith is a condition of obtaining the gift. The gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Jesus said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned"—after

evangelists have gone into "all the world, and preach(ed) the gospel to every creature" (Mark 16:15, 16). Peter said that "every creature," having heard the gospel, should "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). This means that "every creature," having become obedient to the doctrines learned, should not perish. Without God and without hope, one would have a lost life, but now "in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). Through "the blood of Christ" we may seek everlasting life, for, "when Christ, who is our life, shall appear, then shall ye (the faithful) also appear with him in glory" (Col. 3:4). Peter said: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

John said, in Revelation 22:12, about Jesus' coming: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The reward is eternal life—love, faith, repentance, baptism, and work being requisites to receive this reward to be given man through God's "only begotten Son."





## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

It is with considerable trepidation and hesitancy that Sir Richard Gregory's *Religion in Science and Civilization* (Macmillan; \$3.00) is given mention here. The book has, from the standpoint of the Church of God reader, so many flaws that it can be recommended only for the well-grounded student; yet its values, on the other hand, are so paramount that it really is worth owning.

Sir Gregory, Baronet and Fellow of the Royal Society, is by no means a fundamentalist, but neither are "soul-sleepers," for that matter. To get the worst over quickly, Sir Gregory is inclined to compare the Bible with the sacred literature of the ancient Babylonians, Egyptians, and Hindus; in his opinion, one set of holy books is quite as divinely inspired as any other set.

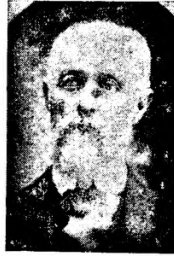
Moreover, Sir Gregory, it will be found, fails to appreciate the Biblical records of miracles; quite bluntly, too, he discards the idea of the virgin birth as being an old wives' tale. But it must be remembered that Sir Gregory's intention is not to promulgate Christianity, or Brahminism, or Mohammedanism, or any religion, but to study the effects of religion as a whole on science and civilization.

The book is chiefly historical; it delves into the nooks and crannies of ancient religions that are frequently ignored by other texts. But it also considers religion as it is today, and the effect that religion has on modern life and thought. Historically, the work is accurate; it is in its interpretation of history that it errs. Sir Gregory believes that science is fact; if a thing is not fact, it is theory. Yet his deviation from his own definition is what gives his book its faults; because of this deviation, page 5 appears to contradict page 4, for example.

On the whole, despite its obvious mistakes, *Religion in Science and Civilization* is worth attention. It is well written and remarkably readable; it is factually accurate, as far as men now know, as to history, and the history it contains is of particular value to students of Old Testament and apostolic times. Skip the higher critical tendencies if you will; the rest makes excellent reading. And since breadth of knowledge and thought is as important to a student of religion as to a secular scholar, even the higher criticism may be taken with grains of salt.

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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.



## Guess Who!

Watch next week's Herald for the answer.

The answer to last week's "Guess Who!" can be found on page 14.

## THE STORY OF CREATION

(Continued from page 5)

after the model of Kane's own body, had himself a body made of soil, Kane called him Honua-ula, or "red earth." (Any set of Bible helps will tell you that Adam means "red earth.")

But the man was nothing more than a dead image of Kane. So Kane breathed into his nostrils; Ku breathed into his nostrils; Lono breathed into his mouth. And the man became a living soul. It was, by the way, after the man had been given life that he was named; here, also, is a remarkable coincidence, for Genesis intimates that Adam was not named until some time after he was put into the Garden of Eden.

Honua-ula was placed in the most beautiful garden that could be conceived, a garden in which grew all sorts of vegetation and in which there were all kinds of animals. The garden was called Kahiki-honua-kele, or "the land that moved off." It required Kane, Ku, and Lono six epochs to create the universe and man, and to establish the man in the garden; during a seventh epoch, Kane and his satellites rested; it was their sabbath.

How long Honua-ula lived alone in his garden, Hawaiian legend does not try to state. However, Kane realized that the man should not live alone; so he put Honua-ula into a deep sleep. While the man slept, Kane fashioned from his side a woman, and when Honua-ula awoke, he found the woman lying by his side.

Time passed, and the woman, one day, was approached by a great sea bird who told her that the tapu tree, which bore sacred apples that were forbidden to the woman and her husband by the law of Kane and that killed all strangers who ate them, had the most delicious fruit in the world, and that no harm would befall her if she ate. The woman listened, and did eat the tapu fruit. And Kane, in a righteous rage over the breaking of his law by the man and his wife (for Honua-ula evidently had followed in the woman's steps), despatched his huge white albatross, which drove the pair from Kahiki-honua-kele into the jungle. The albatross left a path behind them as they

went, but as rapidly as they passed, trees sprang up along the way to bar the path, and the garden was forever lost.

At least five Hawaiian versions of this legend of creation are known to have existed for untold years prior to the advent of the first Christian missionary to the Islands. All of them are, on the whole, alike, differing only in minor details. What was their origin? Who can say? Was it coincidence that gave rise to two such widely separated, but almost exactly parallel, stories of creation, or did the Bible and the Hawaiian legend have a common ancestry? Was the Hawaiian faith an atavistic one, skipping perhaps a hundred or a thousand generations of paganism and returning with half-forgot memories of long-dead races and their contact with—the truth? Who knows? It is, like the saga of Easter Island and the dead cities of Thailand and Indo-China, a mystery which probably will be unveiled only when all, or nearly all, knowledge is made available to men, only when the Christ Himself has solved the problems that perplex us now.

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#### "RIGHTEOUSNESS EXALTETH A NATION"

*(Continued from page 7)*

righteousness, God made theirs the richest and freest nation on the face of the earth.

Now we are being called upon to make sacrifices to protect that heritage. The wealth we still have intact, but what of that spiritual heritage of faith in God and devotion to the principles of truth set forth in the Bible? Material wealth, apart from God's spiritual leading, breeds only greed, fighting, distress, and sorrow. We cannot expect to continue to receive the blessings of God forever, simply because our fathers were godly men. We must exercise our own faith in God for continued blessing.

In God's statement concerning His relationship with the nations, there are no exceptions noted. The rule is stated in Jeremiah 18:7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." It is our earnest conviction that God will permit us to continue to occupy our present enviable position among the nations, only so long as we fear and obey Him.

The principle enunciated by the Apostle Paul in Romans 15:1-3 applies to democracy as surely as it does to Christianity. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edi-

fication. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Only from Christianity comes the love, tolerance, and understanding that make possible the voluntary sacrifices necessary to preservation of democracy.

During the conflict that we now refer to as World War I, we prayed God that He would grant us a victory over our enemies. Our prayers were heard and answered. That victory was followed by the worst period of infidelity and immorality that our nation has ever known.

The only force that can prevent the repetition of that tragic mistake is the spiritual force of Christianity. President Roosevelt said in one of his speeches: "No greater thing can come to our land than a revival of religion," and then said that he doubted if there is any problem—social, political, or economic—that would not melt before the fire of such a spiritual awakening. More recently, our national leader said: "To all Americans I say that loving our neighbor as we love ourselves is not enough—that as a nation and as individuals we will please God best by showing regard for the laws of God. There is no better way of fostering good will toward man than by first fostering good will toward God. If we love Him, we will keep His commandments."

In this statement, our President was backed by the authority of God Himself. "Righteousness exalteth a nation: but sin is a reproach to any people."

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#### GODLINESS IN THIS PRESENT WORLD

*(Continued from front page)*

blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

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#### "YE SHALL BE A PECULIAR TREASURE"

*(Continued from page 3)*

your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every another with brotherly love; in honour preferring one man the measure of faith. . . . Be kindly affectioned one to another" (Rom. 12:1-3, 10). "Ye shall not turn aside to the right hand or to the left." "Ye shall be a peculiar treasure unto me."

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).*

Lesson: John 10

### Twenty-Third Psalm (Moffatt)

"The Eternal shepherds me,  
I lack for nothing;  
He makes me lie in meadows green,  
He leads me to refreshing streams,  
He revives life in me.

"He guides me by true paths,  
As he himself is true.  
My road may run through a glen of gloom,  
But I fear no harm, for thou art beside me;  
Thy club, thy staff—they give me courage.

"Thou art my host, spreading a feast for me,  
While my foes have to look on!  
Thou hast poured oil upon my head,  
My cup is brimming over;  
Yes, and all through my life  
Goodness and Kindness wait on me,  
The Eternal's guest  
Within his household evermore."

### The Sheepfold

Today we have the story of Jesus, our Good Shepherd. But first, let us picture a sheepfold. It is a building with a wall around it, forming a pen. There is one door into this fold. There are other doors in the main building inside the sheepfold.

The sheep are kept in the pen at night for safe keeping from wild beasts, thieves, and robbers.

The sheep know their shepherd. He comes in at the door. Thieves and robbers try to climb in some other way.

### He Calls Them by Name

A man visited in Greece where he saw many shepherds with their sheep. This man knew the Bible story of our lesson today. He thought it would be interesting to hear the shepherd call his sheep. He asked him to call one. The man called one of his sheep by name. The sheep left the flock, and ran to the shepherd instantly. Sometimes we fail to obey our parents that quickly. We fail, too, sometimes to do what we know would please Jesus. We

can learn a lesson from the humble, obedient sheep.

Do you think the sheep would have come if you or I had called it? No, it would not, for as the Bible tells us, "A stranger will they not follow, but will flee from him: for they know not the voice of strangers."

### Our Good Shepherd

Jesus said, "I am the good shepherd." He said that a good shepherd would give his life for his sheep. A hired man, not the true shepherd, however, would run away when the wolf came. It takes a true shepherd who loves his sheep to be a good shepherd.

Our Good Shepherd, Jesus, is the door to our sheepfold. He laid down His life that He might offer us eternal life. He loves us—His sheep. He calls us by our names. When we hear Him calling us, we shall follow Him. Sometimes we forget the words of Jesus. We want to go our own way. Jesus said about His followers, "I give unto them eternal life" (John 10:28). So think of your Lord and the promises He has for you. Accept your Good Shepherd and follow Him always.

"It was love that built the mountains,  
It was love that made the sea,  
It was love that put all beauty  
In the world for you and me.  
It was love that gave us flowers,  
It was love that gave us tears,  
It was love that lent us laughter  
To make gay the lonely years."

### Happy Birthday Wishes

Earl Poland, Feb. 21, age 7, Baltimore, Md.  
Barbara Coulter, Feb. 22, age 12, Eden Valley, Minn.  
Pauline Miller, Feb. 23, age 13, Macomb, Ill.  
Joyce Landry, Feb. 23, age 16, Hammond, La.  
Norma Sue Richardson, Feb. 23, age 3, Hammond, La.  
Charlotte Boyer, Feb. 24, age 8, Waterlick, Va.  
Sarah Kessler, Feb. 24, age 13, West Milton, Ohio.  
Sally Lee Shellhaas, Feb. 26, age 7, West Milton, Ohio.  
Francis Barrett, Feb. 26, age 12, Powell, Wyo.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- February 23-26—Ministerial Conference at Oregon, Ill.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 9-13—Minnesota Annual Conference (place yet to be announced).  
 July 5-12—Ohio Annual Conference at Lawrenceville.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 J. W. McLain, WBBZ (1230 kc.), Ponca City, Okla., Friday, 4:00-4:30 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX ( ? kc.), Los Angeles, Calif., Sunday, 6:30 p.m.

### SUMMER SCHOOL STUDENTS

We shall be pleased here to present the names and addresses of young men and young women who report that they are planning to attend the coming Summer Bible Training School. Those who have already reported are:

- Charles Timothy Pearson, West Milton, Ohio.  
 Kathryn Fish, Colo, Iowa.  
 Winfred Tackett, Pleasant Plains, Ark.

### ELDORADO, ILLINOIS

The Sunday school classes of the Restitution Church of God at Eldorado, have been reorganized, creating one new class of pre-high school and high school ages. Bro. James Watkins is teaching the class from the small Berean Searchlight Book 1. The younger ones have been promoted, also.

The army has taken one of our faithful Sunday school members, Earl Dean Patton, who left January 19.

Evidence of the good work here is that our basement and furnace are completely paid. We wish to thank all those who helped in this.

Sunday, February 21, the Saline County Singing Convention will be held at our church in the afternoon. Several quartettes will participate.

On Sunday afternoon, January 31, Mrs. Loren Margrave and her mother, Mrs. Ida Jeffrey, of Herrin, Ill., called on some of the Eldorado folks. We regret that circumstances did not permit them to stay for the evening services. Mrs. Margrave reported quite a bit of interest around Herrin in the radio broadcasts and that she made a practice of telephoning her friends shortly before the broadcast to remind them to tune in. She took the scripts back with her to make copies of them for further study.

At the regular board meeting this month, it was voted to use the offering and pledges on Sunday, January 31, to apply on the pastor's expense for the Ministerial Conference, if Bro. Watkins can make arrangements to go. At this time, however, he is suffering from a severe cold. We pray that he may soon recover.

Another on the sick list is Carl Randall Davenport, Jr., who is recovering from a tonsillectomy. Virginia Davenport, Reporter.

### GOLDEN RULE HOME

Mary E. Elton \$20.00

### LAST WEEK'S "GUESS WHO!" ANSWER

Last week's "Guess Who!" picture presented Bro. and Sr. James A. Patrick and family as they appeared about twenty years ago. In the back row are seen Merle, Cecil, and Bro. Patrick; in the front row, Carrol, Sr. Patrick, and Ione. The children (now adults) are married, except Merle who lives with his parents at Ashland, Ohio. Bro. Patrick was born near Howard Lake, Minn., July 23, 1870. More than twenty years he served the Minnesota Church of God in evangelistic, pastoral, and editorial work—the greater part of this time being spent at Eden Valley. He was the first president of the General Conference as organized at Waterloo, Iowa, in 1921, and ministerial work has led him into many states.

### NATIONAL BIBLE INSTITUTION

A Friend	\$25.00
Jessie M. B. Kauffman	1.00
Mr. & Mrs. Charles Netts	5.00
Paul Hatch	8.00
Leota B. Hanson	10.00
Mr. & Mrs. Vernon Carpenter	2.00
Mary E. Elton	30.00
Mr. & Mrs. Russell Harman	20.00
Mary M. Hanson	5.00
Mrs. C. J. LeCrone	5.00

### LAWRENCEVILLE, OHIO

The Sunshine Class of the Maple Grove Church of God at Lawrenceville, Ohio, met at the home of Elder and Mrs. A. M. Jones on Friday evening, February 5. This is a class of young married folks. After the devotional and business meeting, ways and means were discussed for entertaining the Ohio Conference which will be held at Lawrenceville, July 5-12.

We are to have a two-weeks' Bible school from June 28 through Conference week. Last year the Bible school was so successful that already the village children are asking for a repetition, and rejoice when we assure them that we expect to conduct it.

At the business meeting, a correspondent was appointed to see that news of general interest to the brethren be sent to The Restitution Herald.

A contest for attendance is in progress at the Sunday school. We recently had a record attendance of sixty-six, in spite of the fact that the weather was none too element. The contest continues, and we hope to build up attendance for permanent growth.

The Rainbow Class (ages 6-9 years) was entertained at a valentine party at the home of the teacher, Sr. A. M. Jones, on Saturday afternoon, February 13.

A. M. Jones, Pastor.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Evan Knodle, Oregon, Ill., and Sr. Wilma Williams, Gladbrook, Iowa, were united in marriage at the Park Hill Church, Gladbrook, February 14, 1943. They will make their home at 420 N. London Ave., Rockford, Ill., in which city Bro. Knodle is employed.

Correction: Bro. A. J. Eychaner was a delegate and secretary of the first Church of God General Conference at Philadelphia, Pa., in 1889, not in 1886 as reported.

In keeping with Lincoln-Washington spirit, five residents of Golden Rule Home recently celebrated their birthdays. Congratulations to: Mrs. Clara Chaffee, G. H. Loudenslager, Olive Wood, Bro. L. E. Conner, and Dr. A. R. Bickenbach. All, except Sr. Loudenslager, are octogenarians.

"I received my ministerial license today, but I am not looking for a church as I have one at Bergen, and I don't mean maybe. The folks there are trying hard, and I hope they will soon send in for a block in the College Building Fund."—Tom Savage, Waite Park, Minn.

"I am planning to be at the Ministerial Conference."—Gerald L. Cooper, Ripley, Ill.

"We are delighted at the marvelous growth of the College Building Fund, and pray for the success of the School. . . . I expect to leave Springfield (Ohio, Rt. 2) after church Sunday night, February 21, to attend the Ministerial Conference."—A. M. Jones.

"The work on the new basement for the Ripley church is progressing well. We are looking forward to the time it will be ready for use. I plan to attend the Ministerial Conference, and remember with great pleasure the kindly manner in which the Oregon brethren entertained us last year."—J. R. LeCrone, Ripley, Ill.

"It would be very interesting to read more articles on prophecy, considering that present world events shed more light upon this subject than has been previously available."—Mrs. Andrew Forsberg, 2800 S. 42 St., Minneapolis, Minn.

"The Lord's work here in Baltimore is progressing well. Interest is especially good among the children. We are trying to locate a permanent meeting place."—Clarence Poland, 1006 Quanzil Way, Baltimore, Md.

Bro. Arlen Marsh, 230 W. 103 St., Los Angeles, Calif., contributor of "The Story of Creation" (page 4), writes that he is indebted to Martna Beckwith, whose "Hawaiian Mythology" (Yale University Press, 1940) gave him the factual background for most of the article.

"I do believe The Herald gets better every week."—Mrs. R. A. Robinson, Clyde, N. C.

"If all goes well, I'll see you all at the Ministerial Conference."—Harry Goekler, Hammond, La.

**DELTA BEREANS**

Sunday afternoon, January 31, 1943, seventeen members of the Delta Berean Society met in the home of Sr. Etta Elton to hold their regular 49th study. The annual election of officers was held. It was moved and seconded that the present officers retain their positions for the coming year. The motion carried unanimously. Bro. Glenn Dunbar will serve as president and the writer as secretary-treasurer. Both of us very much appreciate this vote of confidence and trust. May we serve to our utmost capacity and never falter to render service that will find only acceptance in God's sight.

The secretary-treasurer read a yearly report which revealed the following facts: Contributions made were as follows: Evangelism, \$104.50; Golden Rule Home Ministers' Fund, \$33.16; miscellaneous, \$175.00; Sunday school union and Berean field man, \$48.00; total expenses, \$6.79; total offerings, including collective and individual, \$197.88; total expenditures, \$181.79; balance in treasury, \$16.09.

Total visitors present for the year were 41; total members present, 386; number meetings held, 25; average attendance, 15.4. Members missing only one meeting were Bro. and Sr. Glenn Dunbar, Sr. Etta Elton, and the writer. Bro. and Sr. Howard Elton, and Bro. and Sr. Dale Dunbar and Larry were next with only three meetings missed.

A few months ago, we felt the urgent need for a class for our youngsters. Therefore, we are happy to announce that we have a junior Berean class with a membership of seven. Sr. Beulah Dunbar teaches Bible stories and Sr. Victoria Dunbar music. We feel certain much can be done with this new class.

Two years ago, January 23, twelve members of the Faith met in the writer's home to organize this society and we hope we have grown in all ways. Our greatest desire is to serve and grow in an even bigger and better way in the years ahead. At this last meeting, we voted to start a building fund which we hope will materialize into a church of our own some day not too distant. May God direct us in such a way that we will always follow His divine and perfect way.

Amy Dunbar Frye, Sec.-Treas.

**OREGON BIBLE COLLEGE NEWS**

Four of the students traveled from Oregon, Ill., last week end. Terry Ferrell was called to preach in Burr Oak, Ind., and Richard Parish filled his regular preaching duties at North Salem, Ind. Bob Rouch and the writer visited their respective homes in South Bend, Ind., and Grand Rapids, Mich.

The students gathered for the bi-annual business meeting, Monday evening, February 8. Our Dean spoke to us of plans for the new semester and there was an election of Student Senate members. Terry Ferrell and Paul Williams were re-elected and Linford Moore is the newly elected third member.

We wish to thank Bro. and Sr. Hatten of Culver, Ind., for the two volumes of Webster's Dictionary which have been added to the school library.

Harold Doan, Reporter.

**EVANGELISM**

A Friend	\$25.00
Mrs. Bertha Mathews	3.00
Mrs. Lela Drake	1.00
Mary E. Elton	22.00
Gospel Gleaners S. S. Class	3.00
Mr. & Mrs. C. P. Morgan	10.00
Macomb, Ill., S. S.	5.47
Mr. & Mrs. Russell Harman	25.00
Delta Bereans	24.25
Arkansas City Church	20.00
Mr. & Mrs. John Peters	5.00
Mary M. Hanson	5.00
Mrs. A. E. Mock	2.50

**PEARSON - LAMBERT**

On Monday evening, February 1, at the home of Bro. and Sr. Fred Pensyl, Springfield, Ohio, occurred the marriage of Sr. Mildred Pearson, daughter of Bro. and Sr. Earl Pearson, near Tipp City, and Bro. James Lambert, son of Mr. and Mrs. Hebron J. Lambert, Dayton, Ohio. The double-ring service was used as the bridal party stood before the marble fireplace in the beautiful new home of the bride's sister. A small group of relatives and intimate friends witnessed the ceremony. The bride was attended by Sr. Betty Macy, and the groom by Bro. Gilbert Pensyl.

Mildred graduated from the Tipp City High School with the class of 1941, and has since been employed by the Troy Sunshade Company. James graduated from the Fairview High School in Dayton, and was employed by the National Cash Register Company until he enlisted with the United States Air Corps last July. Private Lambert is serving as ground mechanic, and is stationed at Pueblo, Calif.

A large reception and shower were held for the young people, Wednesday evening, at the home of Bro. and Sr. Jack Pensyl, near Tipp City. They were the recipients of many beautiful gifts. This was also in the nature of a farewell party, as they left early Thursday morning for Pueblo, where they will reside for the present.

In 1938, Mildred was baptized by Bro. Sydney E. Magaw, and in November, 1941, James was baptized by Bro. Harvey Krogh. Both are consistent Christians, and they will establish a home based on sound Christian principles. May God's richest blessings rest upon them always. A. M. Jones.

Send The Restitution Herald to your friends.  
Trial subscription, nine months for \$1.00.

**THE RESTITUTION HERALD**

Published by  
National Bible Institution  
Oregon, Illinois

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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**

Francis Burnett (for another); Mrs. Ethel Dilmarter; Jessie M. B. Kauffman; E. E. Rogers; Good Will Class (for another); Wilda McCorkle (for another); Mrs. Bertha Mathews (for others); Mrs. Frank Hodnett; P. B. Ingram; Mrs. D. D. Gillespie; Mrs. G. W. Marrs.

**SUPPORTING THE LORD'S WORK**

"Occupy till I come"—Jesus  
"God loveth a cheerful giver"—Paul

National Bible Institution  
Oregon, Illinois

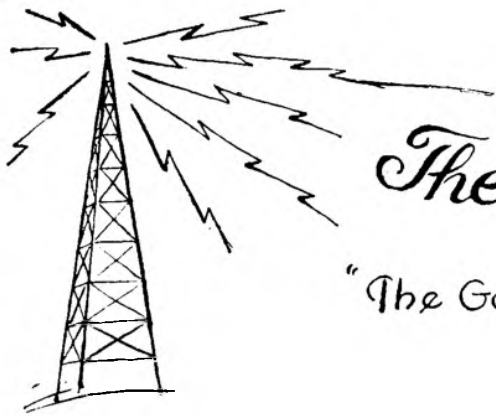
Dear Sirs,

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	\$-----

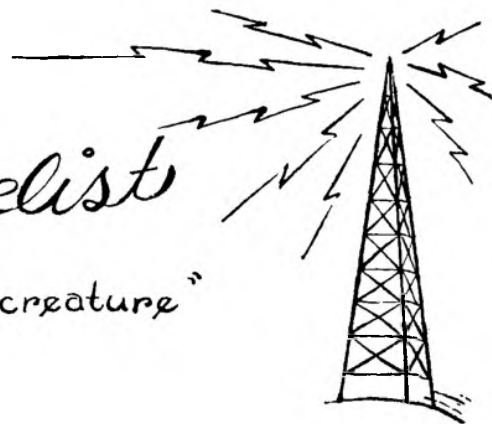
Sender's name \_\_\_\_\_

Address \_\_\_\_\_



# The Illinois Evangelist

"The Gospel to... every creature"



## One More Step

By James M. Watkins—Chairman, Radio and Evangelism

In undertaking the responsibility for the radio and evangelistic twins for the year beginning September 1, 1942, we pledged ourselves to one aim: "The gospel to every creature" in the State of Illinois.

It was our aim to see that every individual within the State eventually would have opportunity to hear the meaning and truths of the Bible as we cherish them. We must, of course, appreciate the immense effort necessary to coordinate the many factors that have bearing upon such a complete and far-reaching program. It is to be expected that there will be delays, setbacks, and disappointments. At the beginning of the year, we had to build up at least a small financial working capital. Decisions had to be made as how best to accomplish this aim. Men, opportunities, and finances had to be studied to determine how to make the best use of the opportunities available. Radio being considered the best medium available for the purpose we proposed to accomplish, station after station had to be queried. Those stations available were carefully considered as to the opportunities they offered, their coverage, religious program standing in their respective territories, financial arrangements, contractual obligations, seasonal listeners' influence, program association influence, time factors, and so forth. All the many things necessary in considering radio work were carefully gone over. In spite of these many things to consider, the Committee did not lose sight of the ultimate aim. Little by little, they forged ahead to perfect a system of complete state-wide evangelistic coverage.

Beginning February 1, the second great step forward in this work was made by the beginning of a thirteen-week series from WLDS at Jacksonville, Illinois. According to our present practices, this program is sponsored jointly by the State Committee and the local churches in the district. It is timed from 2:45 to 3:00 p.m., and presents Brother J. R. LeCrone of Ripley as the speaker.

This program will be a big step toward our coverage of the State by radio. With diminishing strength it will reach as far south as Washington County in Illinois and Jefferson County in Missouri. It will reach east to Cole and Douglas Counties in Illinois and west to Shelby County in Missouri and north to Stark County in Illinois. Combined with our Harris-

burg broadcast, this will leave us with only a strip sixty miles wide from Mount Carmel north on the east side of the State, and a strip about one hundred twenty miles wide across the north end of the State uncovered by radio.

This will provide a possible radio coverage for fifty-three counties in the State of Illinois, about ten counties in Missouri, besides an undetermined overlap in Kentucky and Indiana. Our radio programs are now serving a territory with a population of over two million people. We are lending radio support to our fields at Macomb, Ripley, Saint Louis, and Eldorado, offering services for our isolated families in nearly half the counties of our State, and covering all the major cities in the central and western part of our State, as well as the southern.

It would not seem practical at the present time to try to continue our radio work in the summer months. Radio work in addition to regular pastoral duties provides a very constant and determined drain on the energies of the speakers, making it necessary to have a period of pause for reorganization and planning of future work. Also, the summer months are a time of lagging listener interest and conference duties. It would seem wise to discontinue our broadcasts about May 1, using the summer months to plan—financial and otherwise—for a real radio effort again in the fall. We must continue to build our radio fund if we are to carry our radio work to the fullest extent of its possibilities.

It has been our thought that isolated members would receive the greatest benefits from our radio work, yet we have been very much handicapped in estimating and planning our work by our failure to hear from many of our isolated members. We can assume only that you are able to get our programs, and cannot know for sure unless we hear from you, as many times local disturbances interfere. We should like to hear from as many of our people as possible, that we might estimate our coverage. It would be a small thing for our member families to write us a card, but it would be a big help in planning for serving you by radio.

We must also remember that radio, to accomplish its purpose, must be followed by other work. It must create enough interest for families to become baptized believers. Families of baptized believers must become

study groups; study groups must become places of evangelism; places of evangelism must become churches. Only new churches will add to our opportunity to really spread the influence of the gospel by contact with those about us. The part of every member in the State is to help us work toward this ultimate aim—the creation of new church bodies.

If you are an isolated member, your chance to build toward a church in your locality is through the medium of our radio work. Do as some isolated members are already doing: shortly before broadcast time call up your friends and invite them to listen in. In this way you can develop a large group of interested people in your locality. When they are interested, invite a group of those most interested to your home to listen in from there, and encourage discussion of the points of the broadcast. You will be surprised how naturally this can be converted into a study class. From this it is merely a step to get in touch with the Evangelistic Committee, and to have a speaker drop in once in a while—and it would not be long until you would find yourself with a church group of your own. Every isolated member should not only look forward to benefiting personally from these broadcasts, but should see in them the help toward a church in his locality. If you can interest a worth-while group, and need some help to lead it in a study period, get in touch with the chairman of the Evangelistic Committee, and we shall see what can be worked out. There are many capable study leaders who would be glad to help you, although a minister might not be available immediately. We would be glad to have someone come over from some closer point to help you get started, and start you working toward some definite work in your locality. When we can begin things of this nature, we will be making use of radio as we should. Radio work will be a success only if it is followed by personal contact work. The only means toward personal contacts is through member families and invitational speaking engagements. We must work toward these things if we are to be of any service in your locality, and you are our only representative in your locality.

## Treasurer's Report

Balance on hand, January 1, 1943	\$168.34	
Income	32.00	
		\$200.34
Expense:		
Aid to churches	\$35.00	
Radio & Evangelism	50.00	85.00
		\$115.34
Balance, February 1, 1943		\$115.34
The various funds stand as follows		
Radio & Evangelism	\$75.62	
Aid to churches	\$15.13	
Traveling expense	\$15.38	
Advertising & printing	\$4.54	
Postage & miscellaneous	\$4.67	

Elizabeth Ford, Treasurer,  
123 W. 1st St., Dixon, Ill.

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, FEBRUARY 23, 1943

NUMBER 21

## Life's Gethsemanes

By Vivian Kirkpatrick

**I**N THE passage of Scripture prophetic of the office of Jesus (Isa. 61:1-3), we read these words: "to give unto them *beauty for ashes*." It is not an easy task to follow a philosophy which teaches that we can find beauty from the ashes of dead hopes, ambitions, desires. One looks at ashes and sees the past. He sees no beauty in them.

The ashes of the past speak of pain and suffering. Can we have a world without pain and suffering? Not in this life! Man believes he can eventually do away with those evils by his own efforts. What would that mean? First, it would mean a world without law. A parachute fails to open—death. A slip from a roof or limb—injury and pain. Nevertheless, to do away with the law of gravity because of pain would cause chaos.

Second, it would be a world without freedom. The present freedoms of man cause pain, but to do away with freedom would mean that life would have to be regulated and controlled by one Master Mind. Today that is not done. Each man chooses his course in life, regardless of his relationship to individuals and the suffering he may cause. This freedom was that used by Joshua when he said: "If it seem evil unto you to serve the Lord, *choose you this day whom ye will serve*; whether the gods which your fathers served . . . or the gods of the Amorites in whose land ye dwell: *but as for me and my house, we will serve the Lord*" (Josh. 24:15).

Third, it would be a world without relationship. There is more or less distrust, fear, pain, or suffering in our relationship with any other individual, and that is especially true in family relationships.

There is much pain and suffering in this world—each a Gethsemane for some individual. No beauty for these ashes of the dead past? No beauty for the ashes of dead hopes, plans, ambitions? In Egyptian mythology, is the story of a bird, the Phoenix, who, after having lived for five hundred years, by its own act set fire to its nest and

was consumed in the flames. From the ashes of its old self the Phoenix sprang forth in renewed beauty for another period. Can we not build on the ashes of the past a newer, more beautiful life?

It rests with each of us whether we make stepping-stones or stumbling-blocks of the dead ashes of past hopes.

Strength is built and sustained by opposition. If each destroyed hope is used as a means of strengthening self, it becomes a stepping-stone, and we shall be deriving "beauty for ashes." We quote from Tennyson:

"I held it truth, with him who sings

To one clear harp in divers tones,

That men may rise on stepping-stones  
Of their dead selves to higher things."

Life has many Gethsemanes for each of us. Each Gethsemane is not only a fresh test for

quality of manhood, but a test of the quality of our love of, and reliance in, God. Each Gethsemane is a period of discouragement and despair, but each is also a period of strengthening for the tasks of the future.

Yet, do we really know the meaning of a Gethsemane? Have we gone through anything comparable to Christ's Gethsemane, when "his sweat was as it were great drops of blood falling down to the ground"? Life seems hard at times, and there are trials which seem harder than we can bear, but have we seen Christ's Gethsemane? How petty are ours in comparison!

We think of Gethsemane as a place of great mental or spiritual suffering. May we truly call the dead ashes of past ambitions Gethsemanes? When our Gethsemane, our testing period, comes, we shall know it. Unto Jesus "there appeared an angel . . . from heaven, strengthening him."

You have reached Gethsemane? You do not know what to do? Go to a quiet place, alone. Get down on your knees, and bow your head, and talk to your Maker. Do not "please give me this," or (Please turn to page 12)



Vivian Kirkpatrick



# 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 Are the Mighty Fallen”

Brother Rufus A. Curtis, Dayton, Ohio, nearly seventy-five years a defender of “the faith once delivered to the saints,” peacefully fell asleep in Christ the evening of February 13, 1943. As David lamented the deaths of Saul and Jonathan, the Church of God, particularly the Brush



Rufus A. Curtis

Creek (Ohio) Church of God, laments the death of Brother Curtis. “I am distressed for thee, my brother . . . very pleasant hast thou been to me.” One of the joyous privileges of our ministry was that of being seven years Brother Curtis’ pastor. During those seven years, he was a source of constant inspiration; not once did he burden or disappoint us. Readers of

THE RESTITUTION HERALD have been blessed by his writings from its first volume (1911). His tract, “The Coming of Christ, a Divine Necessity,” has been widely distributed and is one of the best tracts published by the National Bible Institution.

Though not a minister in name, Brother Curtis was influential in leading many persons to Christ. He baptized several persons, and through his writings converted some of his own kin who were so prejudiced at the first that they would not listen to him speak. More than an average lifetime he was a faithful member of the Church of God, being eighty-nine years of age at the time of death. (Obituary appears on page 15.)

In 1938, he wrote us: “Most of my life, since coming into the knowledge of the truth and obeying it by baptism into Christ, has been spent to show the utter falsity of this gigantic error of errors, the inherent immortality of the race.” His hope was unequivocally in the second coming of Christ, the resurrection, and the Kingdom of God. We are pleased to present on the opposite page one of his articles, republished from THE RESTITUTION HERALD dated February 26, 1913—thirty years ago.

God grant that memory of Brother Curtis will fan the flame of faith into zealous service until Jesus comes!

## The Ministerial Conference

Before these lines are read, the Second Mid-Winter Ministerial Conference of the Church of God will have convened at Oregon, Illinois. At this writing, Brothers G. E. Marsh, Los Angeles, California, and Lyle Rankin, Cashmere, Washington, are “on deck.” There is prospect that not less than sixteen or eighteen ministers will be present, and the sixteen students of Oregon Bible College will meet with the ministers during discussion sessions.

## Life Everlasting

There is profitable meditation in David’s words: “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in *the way everlasting*” (Psalm 139: 23, 24). Eternal life is repeatedly promised in both the Old and New Testaments—it need not be taken for granted, as some have said. Said Jesus: “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life” (John 10:27, 28).

Enoch, seventh from Adam, prophesied, “Behold, the Lord cometh with ten thousands of his saints” (Jude 14). (Enoch, worthy to be translated, foresaw the translated saints—thousands in number—returning to earth with their Lord.) Thus, Enoch foresaw the Day when Christ will give eternal life to His saints.

Job prophesied: “I know that my Redeemer . . . shall stand at the latter day upon the earth,” when he expected immortality, as indicated in: “Though . . . worms destroy this body, yet in my flesh shall I see God” (19:25-27).

Jesus said: “Labour . . . for that meat which endureth unto *everlasting life*, which the Son of man shall give unto you” (John 6:27), and, “I am come that they might have life, and that they might have it *more abundantly*” (10:10). Eternal life can come only through the Lord and Redeemer, for, “This is the record, that God hath given to us eternal life, and this life is in his Son” (1 John 5:11). “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4).

“Search me, O God . . . see if there be any wicked way in me, and lead me in *the way everlasting*.”



# The Millennium

By Rufus A. Curtis (See Editorial Page)

THE word "millennium" is a compound word. It is from *mille*, meaning a thousand, and *annum*, meaning a year. Though the word itself is not found in the Scriptures, we read the following statement in Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The Bible reveals to our wondering admiration "ages to come" (Eph. 2:7), in which will be manifested "the exceeding riches of his grace in his kindness toward us through Christ Jesus." Not all these ages, however, are associated with the transition period of one "thousand years" that will intervene between 1) the "appearing and . . . kingdom" (2 Tim. 4:1) of Jesus and 2) the delivering up of "the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor. 15:24). "He (the Christ) must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (vv. 25, 26).

Christ's Millennial reign of subjugation and blessing of the nations is alluded to, with unerring precision, by the following Scriptural expressions: "his times" (1 Tim. 6:14), "the times of refreshing" (Acts 3:19), "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (v. 21), and "the regeneration when the Son of man shall sit in the throne of his glory" (Matt. 19:28).

"Oh! a wonderful stream is the river of time,  
As it flows through the realm of tears;  
With a musical rhythm, and magical rime,  
And a grander sweep and a surge sublime;  
As it blends with the ocean of years."

Thank God, the stream of time will not always flow through a realm of tears, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

The wonderful Age of Millennial blessedness will be characterized by such marvelous transformations that "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:1-4; and cp. Psalm 46:8-10; 72:7-11; Zech. 14:9, 11, 16). "The land shall yield her increase" (Lev. 26:3-6; see also Psalm 67:6; Isa. 55:10-13; Joel 3:16-18; Amos 9:13). "The times of restitu-

tion" also will bless the animal kingdom. (Isa. 11:6-9; 65:25; Ezek. 34:25, 26; Hosea 2:18.)

Great longevity will be a distinguishing trait of the mortal nations of earth during the Millennium. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:21-24). "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" (51:3; see also 25:8, 9; 35:10; 55:12, 13). "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen" (Psalm 72:18, 19). "There shall be no more curse" (Rev. 22:3).

"When from scattered lands afar  
Speeds the voice of rumored war  
Nations in conflicting pride  
Heaved like ocean's stormy tide,  
When the solar splendors fail,  
And the crescent waxeth pale,  
And the powers that starlike reign  
Sink dishonored to the plain,  
World, do thou the signal dread?

"We exalt the drooping head;  
We uplift the expectant eye,  
Our redemption draweth nigh.  
When the fig-tree shoots appear  
Men proclaim their summer near;  
When the hearts of rebels fail,  
We the coming Saviour hail;  
Bridegroom of the weeping spouse  
Listen to her laughing vows,  
Listen to her widowed moan,  
Listen to creation's groan.

*(Please turn to page 11)*

# One God and One Mediator

By J. M. Morgan

*"There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:5, 6).*

THE Apostle Paul clearly taught that there is only one God, even *that* God which Jesus said "so loved the world" (John 3:16). This God of love is the One before whom the Apostle Paul gave his charge to Timothy, saying: "I give thee charge in the sight of God, who quickeneth all things . . . that thou keep this commandment"—to "fight the good fight of faith"—"without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:13, 14).

That the Apostle Paul recognized only one God is seen in his statement that Jesus "in his times . . . shall shew who is the blessed and only Potentate . . . whom no man hath seen, nor can see: to whom be honour and power everlasting" (1 Tim. 6:15, 16). The "times" of Christ will not begin until He comes to restore all things, which work was prophesied by inspiration of God the Father. We read: "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), but "God hath spoken by the mouth of all his holy prophets since the world began" (v. 21) about other phases of Christ than His sufferings. All the prophets told about the work of restitution when Christ will so bless the earth that the world will know God is the only Potentate.

Repent ye therefore, and be converted, that your sins may be blotted out, when the *times* ('his times') of refreshing shall come from the presence of the Lord; and he (God) shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the *times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). Thus, the *times* of Christ will be when God's will is accomplished in the earth, accomplished by the Son, but foreseen of God the Father and prophesied by "all his holy prophets."

The word "Christ" is an official name. It means *anointed*, and as applied to Jesus, it signifies His official capacities of prophet, priest, and king. "Moses truly said unto the fathers, *A prophet* shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear *that prophet*, shall be destroyed from among the people" (Acts 3:22, 23). During His ministry, Christ was a

prophet, foretelling many events; He is now our great High Priest (Heb. 7:19-26; 8:1); and when He returns (in His times) He will be "King over all the earth" (Zech. 14:9).

Therefore, Christ is not God, but "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4 and cp. Gen. 3:15). "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached" (Acts 10:36, 37). The Apostle Peter said, moreover: "We (the disciples) are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged in a tree: him God raised up the third day, and shewed him openly . . . unto witnesses . . . who did eat and drink with him after he rose from the dead" (vv. 39-41).

As in "time past" God "spake . . . unto the fathers by the prophets" (Heb. 1:1), God now, "in these last days," speaks unto men "by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (v. 2)—that is, "on account of whom . . . he (God) constituted the ages" (Emphatic Diaglott). Therefore, said Jesus: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

The gospel is "the power of God" (Rom. 1:16). "Without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "To us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (1 Cor. 8:6, R.V.). The "all things" here doubtless refer to the church, in keeping with the Apostle Paul's thought in Ephesians 1:22, 23: God "hath put *all things* under his (Christ's) feet, and gave him (Christ) to be the head over *all things* to the church, which is his body."

In 1451 B.C., Moses, speaking as of God, said, "There is no God with me" (Deut. 32:39). In 1590 B.C., Job said, "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:33). "Daysman" means an umpire (see margin), or a third party to whom a dis-

pute might be referred. Therefore, in the days of Job and Moses there was only one true and living God—no umpire, no third party, no mediator between man and God. Only in types and promises did the Old Testament faithful ones see the Mediator—the law being in force “till the seed should come” (Gal. 3:19). “It (the law) was added (added to the promises and types) because of transgressions, till the *seed* should come to whom the promise was made.” Now that the “seed” (Christ) is come, the dispensation of the law is past, and Christ mediates. “Now a mediator is not a mediator of one, but God is *one*” (3:20). “There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all” (1 Tim. 2:5, 6).

We wish now to notice John’s two records about the Word (*Logos*) of God—knowing that many believe John to have taught that Jesus pre-existed, but close study of John’s records will show that only the Word (word of

promise) preceded the literal Christ. Quoting word by word translation of the Greek text, we read: “In a beginning was the Word, and the Word was with the God, and a god was the Word” (John 1:1). Yes, the Word was “a god”—there being *power* in the promises. The Word was not the Father, but was “with” the Father. God, “who quickeneth the dead, and calleth those things which be not as though they were” (Rom. 4:17), His Word of promise being so true and certain of fulfillment, foretold the Christ as though He were already in existence. “In it was life” (John 1:4, Emphatic Diaglott)→that is, in God’s Word of promise there was life. The word “life” is here translated from *zoe*, thus meaning: in this Word of God, or promise of God, there was power to bring into existence the very bone-and-flesh Son of God.

We read the Emphatic Diaglott translation of 1 John 1:1, 2: “What was from the beginning, what we have heard, what we have seen (Please turn to page 12)

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## Why We Practice Baptism

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*Mrs. Ellen Williams*

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**B**APTISM is the symbol of the death, burial, and resurrection of our Lord Jesus Christ. If faith and repentance are essential to salvation, then why is not water baptism equally as essential? Notice how the Apostle Paul brought out the true meaning and necessity of baptism in Romans 6:3-5, saying: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

Faith in God and the gospel is the first requirement; repentance is second; and obedience in water baptism is third. All three steps are necessary.

Another proof that baptism is essential is found in John 3:5, where Jesus, speaking to Nicodemus, 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.” It is very evident from this verse, that if one wants to be born of the Spirit at the resurrection, he must first have been born of water in this life. Water baptism is truly a new birth; the “old things are passed away; behold, all things are become new” (2 Cor. 5:17).

Further evidence that baptism is necessary is found in other words and acts of Jesus. Although without sin,

Jesus came to John requesting baptism, but John at first was reluctant to baptize Jesus as he felt too inferior, and probably thought that Jesus did not need to be baptized. It was then that Jesus spoke the wonderful words as recorded in Matthew 3:15, saying: “Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.”

Shortly before Jesus ascended into heaven, He gave to His disciples what is known as the Great Commission. In Mark 16:15, 16, Jesus said: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

In the Book of Acts, we find proof time and again that baptism is very necessary to qualify for gospel rewards in the Kingdom. Note Acts 8:12, “When they (the people of Samaria) believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”

It is not enough to believe in God and His promises, and to feel sorry for our sins. A believer should be obedient in Christian baptism, for baptism is absolutely essential if one would qualify for a place in God’s glorious Kingdom of the future. Baptism is the beginning of a Christian life, and if one walks worthy in his calling, God will reward him abundantly. Prove yourselves obedient and faithful!

## Are We Separate?

By Francis Burnett

A PORTION of Scripture which bothers many persons is that of 2 Corinthians 6:17, 18: "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." We hear these remarks or questions: What does it mean to be separate? Do we have to give up everything? Are we to cut off our association with those who are of different opinions?

When God finished the creation of the world and all that was in it, He "saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). It was perfect, but man (woman included), not having respect for God's promises, erred.

Later, God called Abraham. At this time, God began to call out a people for His name. Abraham heard the call and followed the instructions through faith and belief that God's words were true. He was abundantly blessed. Abraham always tried to obey God. God called Abraham out of an idolatrous nation, and directed him to go to Canaan. Abraham's nephew, Lot, went along. God, still choosing and calling out a people for His name, protected Lot and his daughters when He delivered them from Sodom and Gomorrah. If Lot and his daughters had disregarded God's instructions, their lives would have ended in the same manner as did Lot's wife. God is and has been choosing a people for His name who will faithfully serve Him. They seek God, and not idols.

Jacob, whose name was changed to "Israel," and his sons were chosen to be the nation of Israel. Promises that they would inherit a certain land and that they would become a great nation were given to them. Many years after this, while Israel was under the leadership of Moses, twelve men were sent to spy out this Promised Land. They brought back reports that the land was "flowing with milk and honey," but it was possessed by giants. Joshua and Caleb, having faith in God, believed the land could be taken. The other ten overruled with their "evil reports," and the people believed them. For this belief in the ten spies and disbelief in God, God gave them (Israel in part) the punishment of death. We read in Numbers 14:26-31: "The Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your car-

cases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said would be a prey, them will I bring in, and they shall know the land which ye have despised." How timely is the preceding Scripture! Has God changed since that time? Do the people not murmur today? God is and has been choosing a people for His name.

Referring to 2 Corinthians 6:7, we are not taking a scripture out of its context when we say that *Christians* should *come out, stand out, and be separate*. Upon study of the verses written before and after the verse under discussion, we find this: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. . . . We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:17, 20). Then Paul said, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (6:1).

Christians should not be slaves to anything worldly. Many of us are. Some are given to the use of tobacco, some to dancing, some to theater-going, some to card playing, and perhaps countless other questionable pleasures and habits. Why do we let our bodies become slaves to these things? Because, it is the easiest way. We see giants ahead of us in the Christian life. We are afraid that God will not lead us to conquer them. We read in 1 Corinthians 7:22, 23: "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." We are to be servants to the Lord. We are supposed to be "as lively stones." We are the "temple of the living God." God is and has been calling out a people for His name.

Another statement of Paul's which comes under this discussion is found in 2 Corinthians 6:14, saying: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Many are the murmurs we hear when this is discussed. Some will say, "Are we not to marry with those outside our faith?" "Are we not to be associated in business with those of an-

other faith?" We suggest that Paul meant we should not be yoked with an "unbeliever." All will agree that if we could be equally yoked together in any business or other relationship, the fellowship would probably be stronger and more harmonious. Our associations, to any great ex-

tent, with those who are not doing the will of God and who are disobeying, willingly, many of the laws which He has set forth for us, are prohibited.

We further base our thoughts on 1 Corinthians 5:11: "I have written unto you not to (Please turn to page 12)

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## The Rich Man and Lazarus

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By Alva Huffer

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JESUS had been explaining to the Pharisees and scribes why He dwelt with sinners, and what relationship existed and would exist between the Jews and the Gentiles. The Parable of the Prodigal Son showed them this relationship previous to that time, while that of the Unjust Steward showed that they had rejected their Messiah. Jesus then gave them another parable—the Parable of the Rich Man and Lazarus, telling what would happen to them because they had rejected Him. Let us look to the sixteenth chapter of Luke where this parable is recorded.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores" (vv. 19-21).

The rich man in this parable represented the Jews, while Lazarus represented the Gentiles. The word "Lazarus" means "poor one" or "poor house." In Ephesians 2:12, we find that the Gentiles, being without God, were poor in hope and in spiritual things. The Jews were God's people; they were rich in spiritual things. Now the time came for these people to die.

"It came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (16:22, 23).

Carrying on the analogy of the rich man representing the Jews, we see that the Jews were buried in the grave of the nations, or among the people of the nations. They had died to God's stewardship, they had rejected the Christ; and as their punishment, God scattered them among the nations of the world. This scattering has been so thorough that today it is impossible to find a country in which there are no Jews. Indeed, it would be difficult to say that these Jews have not been tormented in their graves. The Roman Catholic Church, considering them their natural enemy, directed crusades against them. The Jews were in the midst of every revolution, and were perse-

cuted by both the lower and upper classes. In most cities, they were crowded into small quarters called "ghettos," where it was easy for their persecutors to find them. When a young girl was missing, the Jews were immediately accused of using her blood for their Passover sacrifice. They then would be massacred, and it seemed as if this people would cease to exist. Despite the persecution, however, the Jews still exist because they are God's people.

"He (the rich man) cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, 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" (vv. 24-26).

Is there not a gulf between the Gentile and Jew today? That they might survive through the persecution, the Jews built their wall of law. During times of tolerance the wall was slowly lowered, but when persecution came again, the wall of law was immediately raised. Yes, there is a great gulf between the Jew and Gentile. The Gentile cannot help the Jew, cannot . . . cool his burns.

Concerning the "five brethren" of the rich man, if all the tribes of Israel had united two and two as the tribes of Judah and Benjamin had, the Jew would have had "five brethren." What has happened to Lazarus in the parable? He was "carried to Abraham's bosom." The Jews at one time were in Abraham's bosom, or the Abrahamic promises. They dealt unwisely with the spiritual things of God; therefore, the Gentiles were made heirs to the promises, instead of the Jews.

Soon will come the day when the Jews will realize that they did crucify their Messiah, and they will say, "Blessed is he that cometh in the name of the Lord." Then they that have afflicted and despised the Jews shall serve them, and they that have befriended them shall be exalted, but Israel shall be exalted above all nations.

# The Great Commission

By Mary Mae Nedrow

*"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).*

**M**ANY persons hesitate when called upon to proclaim the gospel, fearing they might be confronted with questions they will not be able to answer. We who would teach the gospel are put to the test, so to speak, and unless these gospel truths are firmly fixed in our minds, we cannot be true disciples of Christ and teach others. Being baptized and joining the church is not the end as so many think, but only the beginning. From then onward, it is ceaseless labor; not for the highest office in the church, but a labor of love to help bring in the Kingdom. Even after Christ returns to reestablish the Kingdom of God, He will set us to work anew.

To rightly divide the Word of Truth, carefully study the texts which seem most difficult. Paul, in his Letter to the Colossians, said: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (4:6).

Shortly before Jesus ascended into heaven, He told the disciples: "Go . . . into all the world, and preach the gospel to every creature" (Mark 16:15). The apostles were well equipped to go out and tell others, for they had been with Jesus, the great Teacher, almost constantly in His three and one-half years' ministry on earth. It is a simple matter to explain the second coming of Christ, baptism by immersion, the sleep in death, the resurrection, and so forth; but there are more difficult passages that must be considered. The issue cannot be avoided, for nothing must be left unsaid in presenting the gospel message. The Jews might have accepted Jesus as their Messiah had they really understood the Scriptures or had they listened to Jesus, but their hearts were hardened, for they were ever seeking to establish their own righteousness, and their eyes were blinded. How much could be accomplished, if all would pull together for the Lord!

When the Jews were boasting about Abraham being their father, Jesus said, "Before Abraham was, I am" (John 8:58). Jesus was trying to tell them that even be-

fore Abraham was born, He (Jesus) was in the mind of God, therefore He was greater than Abraham. They could not understand, and took up "stones to cast at him." When God walked in the beautiful Garden of Eden, He perhaps saw a picture of Jesus, the sinless One. All the promises to Abraham centered around the "seed," which is Christ.

The statement Jesus made, "The Father hath sent me," seems to be confusing to many, and they ask, "When did God send Him?" We must be quick to explain that it was after Jesus had grown to manhood; after He had "increased in wisdom and stature, and in favour with God and man" (Luke 2:52). It was after His temptation in the wilderness, and His baptism, that God sent Him on His mission to a sin-sick world. We have the record, too, that John the Baptist was sent from God. These texts do not prove the pre-existence of either Jesus or John the Baptist. John the Baptist was the herald sent to prepare the way of the Lord, and when his work was done, he said, "He (Jesus) must increase, but I must decrease" (John 3:30). In Jesus' intercessory prayer recorded in John 17, He

said: "As thou hast sent me into the world, even so have I also sent them (His disciples) into the world" (v. 18).

Jesus was in God's plans from the very beginning. Jesus was the *Seed* of the woman, as mentioned in Genesis 3:15. He was the *Seed* of Abraham, through whom all the nations of the world will be blessed; a descendant of David, through His mother Mary. The genealogy may be found in Luke's Gospel. He is called "the root and the offspring of David" (Rev. 22:16). Jesus did not pre-exist, but was born of a virgin. All agree that it was a marvelous conception. God spoke the word, and by this power which emanated from God, Mary, a virgin, conceived, and bore God's "only begotten Son." We can well understand how it must have startled Mary when the angel appeared, telling her she was chosen of God to be the mother of One who was later to become the Saviour

## OLD MOTHER EARTH

By Mary Mae Nedrow

Once old Mother Earth was happy and glad,  
Now she's war-torn, and her heart is sad.  
There's sorrow, confusion, pain, and care,  
Anxiety and agony we see everywhere.

Christ will return to our great land  
To reign in power and majesty grand;  
Nations will come to worship the King,  
And to His name all praises they'll sing.

Saints will reign with Him a thousand years  
And "God shall wipe away all tears."  
A Golden Age will then be born—  
There'll be no thistle, weed, nor thorn.

No death, no crimson stain of sin—  
In God's Paradise will enter in.  
Mother Earth will smile in that tomorrow,  
And gone will be all pain and sorrow.

of the world. When Mary wondered how this could be, the angel assured her that "with God, nothing shall be impossible" (Luke 1:37).

How well Jesus understood His mission! At the beginning of His public ministry, when He came to Nazareth, His home town, "there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that

are bruised, to preach the acceptable year of the Lord" (Luke 4:17-19). Jesus was trying to tell them He was the promised Messiah of whom all the prophets had written. We know He did preach the gospel to the poor, and that He was always ready with a comforting word to "heal the brokenhearted" and to preach "deliverance to the captives." By showing the people the gospel light, they were liberated, so to speak, from sin's prison house. Jesus did not condone sin, but by His kindness many were converted.

Jesus the Christ is our great Example. Therefore, let us heed the Great Commission to go into "all the world, and preach the gospel to every creature."

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## The Sons and Daughters of God

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By Lyle Rankin

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THE Scriptures show Christ to be the Head of the church, His body. (Eph. 1:22, 23; Col. 1:18.) In Ephesians 5:23, we read: "The husband is the head of the wife, even as Christ is the head of the church." This placing of the husband as head of the wife is of God, and, when due consideration is given before either the man or woman of God becomes "one flesh" (v. 31) with a mate, that man or woman of God will want that mate to be of the body of Christ. Man of God, do you want to be the head of other than a woman of God? Woman of God in the body of Christ, do you want your head to be any other than a man of God?

Other texts bearing closely on this subject follow. "As Sarah obeyed Abraham, calling him lord . . . likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:6, 7). "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:24, 25).

God commanded Israel not to make marriages with the strange nations. (Ex. 34:11-17; Deut. 7:1-4.) God knew that His sons and daughters would be caused to turn from Him, and to sin, if they intermarried with persons of other nations. Even Solomon, despite all his God-given wisdom, had his heart turned from following the Lord after he loved and married many strange wives. (1 Kings 11:1, 2.) "Even him did outlandish women cause to sin" (Neh. 13:26).

By faith, Abraham had a wife taken of his own people for his son Isaac (Gen. 24:1-9); likewise, Isaac selected

from among the children of God a wife for his son Jacob (28:1-5); and Esau, noticing this, sought to please his father, too. These examples should be heeded by ministers of the true faith today, in that they should have no part in performing ceremonies for unequal yokes. Like the fathers of the faithful, let God's leaders today exhort the unmarried children of God to choose mates who are members of the body of Christ. In the patriarch's time, the sons of God, walking in faith, sought partners approved of God; throughout Israel's history, God, through the prophets, taught that His children should not intermarry sons and daughters of the nations; and similar standards are required today under New Testament teaching. "Be ye not unequally yoked together with unbelievers." (2 Cor. 6:14-18.)

Intermarrying with persons of the world was a sin of God's sons before the Flood, and there is no need to charge it against the angels. There were men of faith before the Flood, and there were men not of faith. In Genesis 6:1-8, the Record says: "When men (Heb., *Adam*) began to multiply on the face of the earth, and daughters were born unto them, that the sons of God (?) saw the daughters of men (daughters of Adam) that they were fair; and they took them wives of all which they chose. And the Lord said, "My spirit shall not always strive with man (Heb., *Adam*), for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth (cp., Num. 13:33 for other giants who were 'fallen' or disobedient mortals, too) in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown. And God saw that (Please turn to page 12)

## The Serpent of Genesis Three

By Z. B. Self

**L**ITERALIZATION of the Scripture's reference to the Serpent of Genesis 3 presents a very difficult explanation, for instead of this Serpent being a literal snake, as a literal explanation would plainly indicate, we find, according to Revelation 12:9 and 20:2, that "serpent" is only one of the many names applied to the original Devil found many times in Scripture. This thought is magnified when we remember that it is not necessary for man to have an outside tempter to be tempted of the Devil; if so, who tempted the first personal being?

"God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:13, 14). This is in harmony with Jesus' teachings of Matthew 15:18-20, referring to the tempter coming from within man's heart. "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts . . . These are the things which defile a man."

These evil inclinations or thoughts naturally arise from every mortal man's nature to tempt him. These thoughts do not defile man, however, unless he agrees with them, or fails to resist them to the best of his ability. No mortal man is capable of entirely preventing these evil thoughts from welling within his heart. Mortal man is not defiled by evil inclination or thoughts so long as he resists them and submits himself to God. This thought is in harmony with Paul in Romans 7:21, saying: "When I would do good, evil is present with me." "Now if I do that I would not (entertain evil thoughts), it is no more I that do it, but sin that dwelleth in me" (v. 20). This brings one to the conclusion that man, though pronounced by Scripture to be good and "very good," was nevertheless created with sin, or evil, within his heart in the form of evil inclinations or thoughts, which do not defile man so long as he resists such evil and obeys God. What mortal man will deny this great truth? This is the evil of Isaiah 45:7 which God created.

These evil thoughts or inclinations are represented in Genesis 2:9 as "the tree of knowledge of good and evil"; and in chapter 3 as "the serpent." The manner in which Adam and Eve ate of this forbidden fruit was by believing the lying inclination which arose in their hearts, that they would not die if they willfully submitted to these evil inclinations or thoughts of their hearts.

Thus, from this interpretation, we have a figurative Garden of Eden and not a literal one. The Garden of

Eden represented man's realm of opportunity to obey God. In this realm was, and is, "the tree of knowledge of good and evil," and Satan representing evil thoughts or persuasions of the flesh. The "tree of life" in this realm represented righteousness, by which Adam and Eve could have perpetuated their youth unto eternal life, had they not sinned (eaten of the fruit). Man now being under Adamic condemnation, one can, by eating of this tree of life (righteousness), perpetuate his existence to only a limited degree. Who will deny that living righteously will prolong one's life? The trees of the Garden, good for food and pleasant to the sight, represented spiritual blessings, hope and consolation. The river which watered the Garden represented the Spirit of God. The leaves of "the tree of life" represented righteous words of life, and the twelve manner of fruits of "the tree of life" are, of course, the fruits of the Spirit, or righteousness. Thus, we have a beautiful interpretation of the Garden of Eden which the world does not see, but which a believer's eyes can see because they are blessed of God.

The next question which we might logically expect the reader to ask would be: "Why did God create the evil heretofore mentioned, and place it where man could eat of it, if he chose?" By the resistance of such, and by obeying God over a certain period of time, man might undergo a school of experience, and thereby get the necessary education that would make him eligible for, and worthy of, eternal life at the end of his trials. Eternal life is conditional, and can be obtained only by man meeting the conditions set forth in God's Word, the Bible.

There is no part of a man who commits a willful sin as Adam did that is free from condemnation for that sin; hence, in Adam, all are condemned and driven from the Garden of Eden (realm of man's opportunity to do right), blinded, and cast from the beautiful Garden, lest he should put forth his hand, take also of the tree of life (righteousness), eat, and live forever. Yes, man was cast away from righteousness, though for a limited time only. Hence, every child of Adam's race is conceived in sin and born in iniquity, isolated from the favor of God because of Adamic sin until he reaches the age of accountability for his present sins. The gospel is preached to him. If he rejects it, he will undergo a second blindness and condemnation, even as the Israelites did after the gospel had been presented to them. A day is expected soon to come when even the blindness of the Israelites will be lifted, and they shall be restored to God's favor.





## Guess Who!

Watch next week's Herald for the answer.

The answer to last week's "Guess Who!" can be found on page 14.

### THE MILLENNIUM

(Continued from page 3)

"Bid, oh, bid the trumpet sound,  
Gather Thine elect around;  
Gird with saints Thy flaming car,  
Gather them from climes afar,  
Call them from life's cheerless gloom,  
Call them from the marble tomb,  
From the grass-grown village grave,  
From the deep dissolving wave,  
From the whirlwind and the flame—  
Mighty Head; Thy members claim!

"Quelled are all Thy foes, O Lord,  
Sheathe again the victor's sword.  
Where the cross of anguish stood  
Where Thy life distilled in blood,  
Where they mocked Thy dying groan,  
King of nations, plant Thy throne.  
Send a law from Zion forth,  
Speeding o'er the willing earth.  
Earth, whose Sabbath beauties rise  
Crowned with more than Paradise.

"Sacred be the opposing veil—  
Mortal sense and sight must fail,  
Yet the ray, the hour is nigh,  
We shall see Thee eye to eye,  
Be our souls in peace possessed,  
While we seek the promised rest.  
And from every heart and home  
Breathe the prayer, Lord Jesus, come.  
Haste to set Thy people free;  
Come, creation groans for Thee."

"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. . . . Say, If the Lord will, we shall live, and do this, or that" (James 4:14, 15).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Orpheus was, like the prophets, the interpreter of the gods to men. So thought the ancient Greeks. And from the thought comes the title for what is possibly the best book on comparative religion that has ever appeared in any language: *Orpheus—a History of Religions*, by Salomon Reinach.

Salomon (for some reason, the name is spelled with an "a"—perhaps because of the French influence) Reinach's monumental work first appeared in French, in which it went through some sixty editions before making its appearance in English; the translation is by Florence Simmonds. The present English edition (Liveright Publishing Corporation, New York; \$1.98) has been brought up to date—i.e., to the early 1930's. Considerable portions of the work have been rewritten, and much material added. Reinach's style, while occasionally a little peculiar to the modern American, is extremely readable—sometimes, even entertaining. He is one of the world's outstanding historical scholars; his book reflects his standing with a historical accuracy that is unbiased by anything except a belief—a very apparent belief—in the fulfillment of Biblical prophecy.

*Orpheus* is the story of nearly all religious belief. The faiths of the Aztecs and Incas are not forgot; there is mention of the better known ancient religions, from the worship of Jove to the ascription of diabolic life to sticks and stones. Necessarily, there are variations of all the faiths—including the Christian—which could not have been mentioned in a single volume of 487 pages; but the general history of all faiths is there, nevertheless. The effects of various religious faiths on world affairs are given mention—but without, fortunately, any of the flagrant misinterpretations which are such an annoyance in other books on comparative and historical religion (*Science in Religion and Civilization*, for instance).

Bibliographies suggesting additional reading are extensive. Reinach numbers every paragraph of his own text, and presents at the end of each chapter references to authoritative works around which the corresponding paragraphs are woven. It is a wonderful service to the student who wishes to become a scholar.

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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.

## ONE GOD AND ONE MEDIATOR

*(Continued from page 5)*

with our eyes, what we beheld and our hands felt, concerning the Word of Life; and the Life (*zoe*) was made manifest, and what we have seen, we also testify and declare to you the *aionian* (age-lasting) Life which was with the Father, and was manifest to us." In Luke 24:39, we read Jesus' words to His disciples: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Yes, the disciples saw and felt their Lord, the Word made flesh, both before and after His resurrection—and He said He was *not* a spirit.

Briefly, here is exactly how God made His Word (His promise) the living Son of God: "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" (1 John 1:14). Word was simply Word before it became Flesh and dwelt among the disciples. How was the Word made Flesh? The Angel Gabriel said to Mary: "Behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:31, 32). Mary said, "How shall this be, seeing I know not a man?" (v. 34). The Angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be *born of thee* shall be called the Son of God" (v. 35).

The Son of God "was born" (Matt. 1:16; 2:1), not incarnated as some teach. The idea that some manner of a god left heaven and got into the inside of Mary's Son's body at the time Mary's Son's body was begotten, and that this pre-existent something slipped out of the body of Jesus at His death, and that it therefore never died, is no part of the gospel story—it is false tradition.

By these and many other Bible references, one may clearly see that there is only one God and only one Lord Jesus, and that they are Father and Son. May it be the happy lot of all who read this article eventually to see the Son of God when He comes "with power and great glory" (Matt. 24:30), and to see, eventually, God Himself—for Jesus promised: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

## LIFE'S GETHSEMANES

*(Continued from front page)*

"please do that"—God is wiser than man! Do not tell God how to run His universe, but ask for help and guidance for living in the world He created. Be humble, be willing—then the "angel" will comfort you, and you will arise with a new peace and hope and beauty—a rebirth from the ashes of dead hopes.

## ARE WE SEPARATE?

*(Continued from page 7)*

keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no-not to eat."

Why should not we, then, as *Christians* who are endeavoring to live that we may be among those called out for God's name, "come out from among them and be . . . separate"?

*Abominations*: "A proud look, a lying tongue, . . . hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness . . . and he that soweth discord."

## THE SONS AND DAUGHTERS OF GOD

*(Continued from page 9)*

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 ('from man unto beast,' marg.), and the creeping thing, and the fowls of the air, for it repenteth me that I have made them. But Noah (a just man, a just *husband*—from *ish*, Young's Concordance) found grace in the eyes of the Lord."

Noah, a man of faith (Heb. 11:7), was in the genealogical line given by Luke as he carried the Messiah's ancestry back to Adam, a *son of God*. The faithful of today are called "sons of God" (1 John 3:1, 2), and there is no reason for applying the phrase "sons of God" in Genesis 6:4 to any creatures other than descendants of the "first man Adam" (1 Cor. 15:45). Noah found grace in the eyes of the Lord even after he took to himself a wife, and likewise his sons, though married, were spared from the destroying Flood. There are daughters of God, as well as there are daughters of men. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing . . . and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

Now, with whom did God's Spirit strive before the Flood? Peter said only eight of them were saved. (1 Peter 3:19, 20.) God called them "man." (Gen. 6:7.) Paul said the first man was Adam (1 Cor. 15:45), therefore, we need not suppose there was another creation or race of men in this sinning before the Flood.

The things that were written aforetime in God's Record were written for our admonition, and a lesson for us today that comes from the days of Noah is that God's sons and daughters should seek to please God and not themselves.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"I am the resurrection, and the life" (John 11:25)*

Lesson: John 11:20-29, 32-35, 38-44.

### Jesus Talked to Martha

Martha ran to meet Jesus. She was glad to see Him. As they walked toward the house, Martha said, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." She knew He could raise the dead.

Jesus answered, "Thy brother shall rise again."

Martha said, "I know that he shall rise again in the resurrection at the last day." What a comfort to have that hope of seeing our loved ones again!

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" said Jesus.

"Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world," answered Martha. Then she went to Mary and told her secretly that Jesus was there and had asked for her.

### Two Sisters

Martha was a good Christian girl. She loved the Lord and followed Him. She was also interested in her housework and cooking. (Luke 10:40-41.) What more need there be said of Martha?

Mary had not always been a follower of Christ. One night when Jesus was eating in a Pharisee's home, Mary came. She had a box of very precious ointment. She poured this on Jesus' head as He ate. (Matt. 26:7; Luke 7:36.) She also anointed His feet with her tears, as well as ointment, and wiped them with her hair.

The disciples with Jesus were angry. The ointment could have been sold and the money used to help the poor.

Jesus told them that those who have been forgiven much, loved much; while those who had been forgiven little, loved little. He forgave her many sins, saying, "Thy faith hath saved thee; go in peace" (Luke 7:50).

Again we read that Mary anointed the feet of Jesus as He sat in their own home. (John 12:3.) This was after Lazarus had been raised from the dead.

One time Mary was so interested in sitting at the feet

of Jesus, learning from Him, that she forgot to help Martha do the work. (Luke 10:40, 41.)

### Mary and Jesus

Mary went quickly to Jesus. She fell at His feet, weeping. As Martha had spoken, so Mary showed her faith. She said the same as her sister, saying: "Lord, if thou hadst been here, my brother had not died." There were others who came with Mary. They were weeping, too. This made Jesus even more sad. "Jesus wept."

### Alive Again

Jesus went to the grave of Lazarus. There was a big rock in front of the cave which was Lazarus' grave. Jesus asked that the stone be taken away. He told the people they would see the "glory of God." He prayed aloud that the people around Him would believe in Him. Then He called in a loud voice, "Lazarus, come forth."

Lazarus did come forth, still bound with his grave-clothes. Jesus told them to let him loose and let him go. The Lifegiver had given life to Lazarus. Lazarus had life restored, as you and I have life. When Jesus returns to the earth, He will bring eternal life with Him for those who trust in Him.

### New Members

Sister Mae Mercer of Macomb, Illinois, sent the following names: Mary Jane Pritchard, Twilla Kay, and Sammy Jay Pritchard; Dorothy Dawson; Nona June Potts, Bobby Potts, and Jerry Bryson. We are thankful for them.

### Happy Birthday Wishes

Russell H. Magaw, Feb. 28, age 4, Tipp City, Ohio.  
Marilyn Millner, Mar. 1, age 16, Cleveland, Ohio.  
Dean Pearson, Mar. 2, age 8, Tipp City, Ohio.  
Virgil Granquist, Mar. 2, age 14, Saint Cloud, Minn.  
Shirley Robinson, Mar. 4, age 5, Hammond, La.  
Helen Burnett, Mar. 4, age 12, Ripley, Ill.  
Mary Sprinkle, Mar. 2, age 12, Cheyenne, Wyo.  
Richard Lindstrom, Mar. 5, age 16, Cleveland, Ohio.  
Barbara Ann Litchfield, Mar. 6, age 9, Macomb, Ill.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- March 14—Southern California Conference at Pomona.  
 June 9-13—Minnesota Annual Conference at place yet to be announced.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 July 5-12—Ohio Annual Conference at Lawrenceville.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 J. W. McLain, WBBZ (1230 kc.), Ponca City, Okla., Friday, 4:00-4:30 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.

### SOUTHERN CALIFORNIA CONFERENCE

March 14 has been set for the date of the next Conference in Southern California. It will be held in Pomona, with Bro. G. E. Marsh speaking at 11:00 a.m., and the writer speaking at 2:30 p.m. The Pomona church will arrange all other details of the program, including the Communion, music, and arrangements for dinner.

Emma C. Railsback, Conf. Secy.

### FOR RADIO FANS

I have decided to speak the words of truth over radio station KTUL, Tulsa, Okla., on Easter Sunday—that is, if I can get the required twenty dollars with which to pay for the time. As soon as I get the necessary money, I will report the time of the program for Easter Sunday. If ever there was a time when the truth should be broadcast, it is right now.

J. M. Morgan, Rt. 1, Kellyville, Okla.

### CORVALLIS, OREGON

We recently finished another Quarterly Conference at Corvallis. There was not a very great company of us, but what we lacked in quantity was made up in quality. The strenuous times in which we live also enable one to understand that only the Lord's very best will be interested in carrying forward His work. We all are acquainted with methods that would fill the house, but persons who would respond to such methods would be of that class which has no ears to hear. So, it is much more profitable, usually, to have less in number, but those who are anxious about the Lord's work and who long for the fellowship of others in "like precious faith."

Bro. Alfred Anthon and the writer were the only speaking servants, and our thoughts, readings, and sometimes even our words seemed to fit like a rug being woven into a pattern. Every service was a time of gladness—especially the last service when we all sat around a long table to discuss "Signs of the Times" and what they portend. Everyone took an orderly part, the discussion lasting one and a half hours. Even then we were loathe to leave the service—the spirit of our Master's coming seeming to enrapture all of us. It was the brightest and most hopeful Conference we have had until the next (D.V.).

John Eagleston.

### WORD FROM BROTHER F. L. AUSTIN

Dear Brethren,

It is with pleasure that the undersigned announces continued improvement in health conditions. The doctor is certain that the lay-up was caused mostly from fatigued nerves which the heart could no longer uphold. Therefore, he orders another month of complete rest—and by that he means thought and study rest. He requests that his patient absent himself from home, and from all connections with work or study, and merely loaf.

Accordingly, Mrs. Austin and Sr. Leila Whitehead and the undersigned expect to leave February 20, for 707 - 4th Ave., Bradenton, Fla.

Mrs. Austin joins me in thanking one and all for the many expressions of prayer and good will, and for the dozens of cards and letters that have been received during the last few weeks.

Praying that the current multiplied evidences of prophetic fulfillment pertaining to the speedy close of the age and the opening of the longed-for new age, will increase the faith of one and all; and that these evidences will inspire an urge for personal and denominational spiritual enrichment which will submerge the prevailing ambition for material and monetary advancement, I remain, yours in the Master's service,

F. L. Austin.

### LAST WEEK'S "GUESS WHO!" ANSWER

Last week's "Guess Who!" picture was the likeness of Enoch M. Anderson, a minister of the Church of God and father of the late J. H. Anderson, Frankfort, Ind., also a minister. Enoch Anderson was born July 26, 1842, in Henderson County, N. C., and died July 9, 1908, near the Guthrie Grove Church of God, S. C., which he had for many years served as pastor.

Enoch M. Anderson was a faithful preacher of Conditional Immortality and kindred doctrines of the Church of God. He organized three or four churches in North Carolina. About 1894, he moved to South Carolina, making residence at Piedmont, and began preaching in a nearby schoolhouse. Though his doctrines were not well received (the schoolhouse doors being locked against him at the time of his third appointment), he soon baptized a few converts and organized the Guthrie Grove Church. In 1895, a small church house was built, and he continued preaching there until his death.

### HERALD RECEIPTS

Mrs. Ray McCann (for others); Mrs. Fannie LeCrone; Mary Elton (self & another); Pearl E. Kellogg; Mrs. E. H. Thiemann; Mrs. R. S. Cooper; Mrs. F. T. Blyth; Alice Blyth; Mrs. Isabel Perkins; Mrs. John Pifer; Mrs. Pauline Chapman; Mrs. Maggie Luthy; William H. Moore; Clara Chaffee (for another); Mrs. C. J. LeCrone; Mrs. James Kincheloe; Mrs. A. E. Mock (self & another).

Mrs. Bessie Hoag; Mrs. Charles A. Harris; H. J. Edmister; Mrs. James Galbraith; Howard Moore; Mrs. W. J. Fine; Belle McCandless; Edward Dykstra, Jr.; Vernon W. Chaplin; Mrs. Lottie Pickerl (for another); Hugh Huffer; Gladys Potts; Frank Switzer; Mrs. Elliott Goodwin; Mrs. Julia Bay; Gordon Landry; Mrs. W. E. Willhite (for others).

### OREGON BIBLE COLLEGE NEWS

School is well on the path of the second semester. All the students are eagerly awaiting the Ministerial Conference.

Emory Macy preached at Kokomo, Ind., Terry Ferrell at Hillisburg, Ind., and Robert Hardesty at Colo, Iowa, over the week end.

By a unanimous vote, the student body has decided to purchase a block in the College Building Fund. We are all very grateful to the contributors of the Building Fund and we sincerely hope and pray that we might prove worthy ministers unto the Church of God.

Rationing by the point system is soon to affect the Students' Home. We are all very thankful for the jars of food that have been contributed to aid us throughout the year. Each jar of preserves, vegetables, etc., makes it that much easier for "Mom" Brewer to appease the appetites of the students.

We are weak in number, but strong is our spirit in the work of the Lord.

Edward H. Goit, Reporter.

### PRICHARD - BYRD

Mr. Elzie Prichard, Kokomo, Ind., announces the marriage of his daughter Doris to Junior Byrd. The wedding took place at the home of the bride's brother, Edward Prichard, 1136 S. Jay St., Saturday, February 6, at 7:00 p.m., the writer officiating.

The bride wore a navy blue bemberg dress, and corsage of gardenias. The attendants were Mr. and Mrs. Lawrence Lindsay. Others present were Mr. Elzie Prichard, Mrs. Byrd and daughter Sarah Rose, Mr. and Mrs. O. J. Parker, Mrs. Orvil Byrd, Mrs. Robert Russel and daughters Sandra and Betty, Mr. and Mrs. Edward Prichard. Refreshments of the bridal cake and ice cream were served.

Mr. Byrd is employed at the Public Service Company. The newlyweds will make their home with the bride's father. Mrs. Byrd is a member of the Kokomo Church of God.

O. J. Parker.

### EVANGELISM

Oregon, Ill., S. S.	\$4.88
Mrs. James Galbraith	3.00
J. R. of Palm Springs	5.00
Maybelle Hanson	5.00
Mr. & Mrs. J. W. McLain	3.00
Paul Perkins	2.00
Hugh Huffer	2.50
Hope Chapel, South Bend, Ind.	7.57
Mrs. W. E. Willhite	6.00

### MINISTERS' FUND

Tempe, Ariz., S. S.	\$1.00
Oregon, Ill., S. S.	3.70
St. Cloud, Minn., S. S.	2.33
Arkansas City, Kan., S. S.	2.00
Hugh Huffer	2.50
<b>Total</b>	<b>\$1,731.83</b>

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Chas. A. Harris	\$ 3.00
Frank Switzer	3.15
Belle McCandless	1.35
Maybelle Hanson	5.00
Emma C. Railsback	10.00
Mr. & Mrs. Vernon Chaplin	2.80
Hugh Huffer	2.50

THE LINDSAY CLUB, AGAIN

Since the reports have been published concerning the Lindsay Club which the Southlawn Park Church of God has had the past year and one half, we have had several letters from various parts of the country asking for further information, lists of subjects, and so forth. It has been suggested that if a little more detailed information were given through The Restitution Herald, other churches might more easily know how to begin a club.

The way our club is managed, only fifteen minutes are required for the weekly meeting. The meeting is held at the close of the mid-week devotional service, but it could be held at any convenient time. There are only two officers, a president and a secretary-treasurer. The president opens the meeting and asks all to join in repeating the theme verse. The theme verses are changed every six months, our first being 1 Peter 3:15; second, John 6:63; and third, Romans 8:11. By the time a group has repeated a verse in unison each week for six months, they should really know it. After this, the president asks the secretary to call the roll, and each person responds to his name by reciting the passage which he has selected and memorized during the past week upon the subject chosen at the previous meeting. It is well for the secretary to vary, from time to time, the order in which the names are called so a person would not know when he is next. When the roll call is finished, a subject for the next week is decided. The president then dismisses the meeting and says, "Don't forget your pennies." Each member gives the treasurer a penny each week. At the end of six months, an evening is set aside, a contest is held, and judges select the one who has learned his verses best. The money in the treasury goes to the one the judges declare to have done the best. This part is, of course, optional. The winner usually uses the money toward the church or a religious activity.

In the contest, the chairman of the judges calls on members one at a time, mentions any subject which the group has used, and the person called upon recites the passage which he learned on that subject and tells where it is found. Accuracy of wording, correctness of location, readiness of response, and recitation with understanding are considered by the judges.

Each group will wish to choose its own list of subjects, but, as a suggestion to help new groups start, some of the subjects are given which our group started with. After each subject, a reference is given which was chosen on that subject by one of our members. 1) Resurrection, John 5:28, 29. 2) Place of the Kingdom, Dan. 7:27. 3) Time of the Kingdom, Matt. 25:31. 4) Nature of Man, Ecol. 9:4-6. 5) Necessity of Baptism, Rom. 6:3, 4. 6) Forgiveness, Eph. 4:32. 7) Faith, Heb. 11:6. 8) Chastening, Heb. 12:11. 9) God the Creator, Isa. 45:12. 10) God's Love for Us, 1 John 3:1-3. 11) The Unity of God, John 17:3. 12) Humility, Gal. 6:3.

When our group started its second year, some new members began the work, and several of the old subjects were repeated. The old members had to choose different verses for the subject.

It really has been amazing how much Scripture these people have memorized, and how helpful it is to them in teaching classes, or talking on Scriptural subjects.

If any further information is needed about the Lindsay Club, address the writer at 147 Nottingham, S.W., Grand Rapids, Mich.  
(Mrs.) Dorothy Siple.

GOLDEN RULE HOME

J. R. of Palm Springs	\$5.00
Hugh Huffer	2.50

RUFUS A. CURTIS

Rufus A. Curtis, son of David and Frances Curtis, was born in Miami County, Ohio, on October 13, 1853, and passed from life's activities at his home in Dayton, Ohio, February 13, 1943. He was united in marriage with Alice Chaplin on October 27, 1886, who preceded him in death more than eight years ago. To this union were born four children, Elsie Doll of West Milton, Helen Doll and Arthur both of Dayton, and Philip of Carthage, Ind.

Being the last of his family, he is survived by his four children and seven grandchildren. His life was spent in Ohio, with the exception of a few years in Indiana.

He was baptized into the saving name of Jesus Christ during young manhood by Elder J. F. Waggoner, and, having become an earnest disciple of the Master, taught his parents the Bible truths and baptized them. His Christian life was a constant fellowship with his Saviour. Few have received more joy in Christian service. His hours of sorrow were ever changed into joy by his implicit faith in God's wonderful promises.

He spent his closing years in reading and writing many letters of encouragement to others. His chief delight was in study and teaching the blessed truths to all about him. His quietly falling asleep calls to our attention the words of David, "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psalm 37:37). Our beloved Bro. Curtis peacefully rests, awaiting the call of the Saviour at the glorious resurrection. The funeral sermon, which was based upon Bro. Curtis' tract "The Return of Christ—a Divine Necessity," was given at the Brush Creek Church of God. Burial was made in the cemetery beside the church. Harvey Krogh, Jr.

BELLE HARTMAN

Belle Overholser, daughter of Peter and Sarah J. Overholser, was born October 21, 1868, at Lawrenceville, Ohio, and died at the home of her nephew, Paul Overholser, Lawrenceville, January 30, 1943. In 1891, she was united in marriage with Jacob J. Hartman, who preceded her in death in November, 1925.

She early gave her heart to the Lord and was baptized in 1891, becoming a member of the Church of God. She ever lived as a consistent Christian, and delighted in every service she was able to do for all of "like precious faith." She taught a Sunday school class, and was interested in every phase of the work of the church.

For several years, Sr. Hartman had been in failing health, and for the past few months had been lovingly cared for at the home of her nephew, Paul Overholser. Three weeks ago, she suffered a severe relapse from which she failed to rally. Death came peacefully, while she slept, as a release from all her suffering. Survivors include these members of the Maple Grove Church of God, Lawrenceville, of which she was a member for fifty-two years: a brother, Alden Overholser; a half-brother, Lamoille Finch; two nephews, Paul of Lawrenceville and Howard of Terre Haute, Ind.; also a nephew, J. Homer Overholser of the Los Angeles, Calif., Church of God.

Funeral services were conducted at the Maple Grove Church of God by the writer, and she was laid in the near-by cemetery to await the call of her Saviour in the resurrection morning. A. M. Jones.

INDIA

Mrs. Kate Olmstead	\$5.00
Mrs. Ray McCann	5.00
Tempe, Ariz., Church	4.39
Mrs. A. E. Mock	1.00

ARCHIE ALEXANDER

Archie Alexander was born near Hammond, La., October 29, 1910, and died in a New Orleans hospital, February 1, 1943. He is survived by his wife Audrey, one son Jimmie; two brothers, Terry of the U. S. Navy, and Brittan of Baton Rouge, La.; five sisters, Mrs. Charles Bloomquist, Mrs. Gus Landry, Mrs. Warren Landry, and Miss Corrine Alexander, all of Hammond, and Mrs. J. Arthur Johnson, Lake View, Iowa; also many other relatives and friends.

Bro. Alexander was a member of the Happy Woods Church of God, having been baptized by Bro. Frank Siple in 1926. He attended General Conference a number of years ago and will be remembered by many who met him. He had a pleasant disposition, was generous and kind to all, and was willing to help others at all times.

Funeral services were conducted by the writer, assisted by the local Baptist minister. He was laid to rest in Beulah Cemetery to await the morn of the resurrection.

Harry Goekler.

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THE RESTITUTION HERALD

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Oregon, Illinois

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

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**National Bible Institution, Oregon, Illinois**



# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, MARCH 2, 1943

NUMBER 22



## IN THE HIGH SIERRAS, SOUTHERN CALIFORNIA

Bleak mountain scenes inspire meditations of several truths of Scripture. Is there a lost and bleating lamb in the crags of the mountain? The shepherd sits not in the glow of his fireside, but faces wind and cold and travels treacherous paths to make loving rescue. Cry, lost ones—the Shepherd will hear and come. Not often does the ministry turn to remote places; the call from cities is louder. The Christ, though, inspired us to pledge: “I’ll go where you want me to go, dear Lord, over mountain or plain or sea.”

Beside the mountain is shelter from storm. “As the mountains are round about Jerusalem, so the Lord is round about his people” (Psalm 125:2). Some Day, too, a “king shall reign in righteousness . . . a man (this coming King) shall be as an hiding place from the wind, and a covert from the tempest . . . as a shadow of a great rock in a weary land” (Isa. 32:1, 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

## An Excellent Ministerial Conference

Twenty-six ministers of the Church of God assembled for the Second Mid-Winter Ministerial Conference, February 23-26, 1943, at Oregon, Illinois. Such distant points as California, Washington, Virginia, Ontario, Louisiana, and Minnesota were represented at the Conference. Not less than fourteen states and Ontario were represented. Of more interest and of more value than the number in attendance, however, was the excellent and uplifting spirit of the meeting. Notwithstanding that the three most controversial questions of the church were discussed, there was a better spirit of unity and co-operation at the close of the Conference than at its beginning. We hope shortly to present a front-page picture of the combined minister-student Conference.

## Answer to Last Week's "Guess Who!"

The picture in last week's "Guess Who!" section was that of Brother Albert N. Durham. He was born December 25, 1870, in Anderson County, South Carolina—five miles west of Pelzer. He was converted by the preaching of Brother E. M. Anderson (see "Guess Who!" picture, Feb. 16), and was by Brother Anderson ordained to the ministry about the year 1900. Brother Durham assisted Brother E. M. Anderson in ministerial work at the Guthrie Grove Church of God until the latter's death in 1908, from which time until the year 1912 he served as assistant pastor to Brother J. H. Anderson. From 1912 until May 5, 1926 (date of his death), Brother Durham was pastor, under whose leadership many were added to the Lord.

## Anti-Christ in Temple or Church

There are at least two scriptures commonly interpreted to teach that the Antichrist will sit in authority in a temple yet to be erected in Jerusalem. The Apostle Paul prophesied: "He as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4)—this usurper being called in verse 3 "that man of sin" and "the son of perdition." A second text seemingly teaching that this Wicked One will rule in a temple in Jerusalem is Daniel 11:45, saying: "He shall plant the tabernacles of

his palace between the seas (between the Dead Sea and the Mediterranean) in the glorious holy mountain (Zion)." We appreciate the interpretation that the Wicked One will rule for a short while in a temple, tabernacle, or palace yet to be built in Jerusalem. Recently, however, we have learned a peculiarity of the word "temple," as used by the Apostle Paul, that challenges the foregoing interpretation.

Seventy-one times in the New Testament the word "temple" is translated from the Greek word *hieron*, the Greek word for the Jews' literal temple, which word is *never* applied to the church, or the so-called living temple. Another Greek word translated "temple" is *naos*, which word has wide application in the New Testament: sometimes referring to the literal temple and sometimes referring to the living temple. John 2:19-21 illustrates permissible wide application of *naos*, the word there referring both to the literal temple and to Jesus Himself. Of more specific interest, however, we notice that *naos* is the word used in Paul's quotation concerning the church: "Ye are the temple of the living God" (2 Cor. 6:16).

Now, concerning the Antichrist's seat of authority, the Apostle Paul used the word *naos* in 2 Thessalonians 2:4, saying: He as God sitteth in the *temple* of God." Paul did not use *hieron*, which would have indicated a literal temple in Jerusalem as the seat of authority of the Man of Sin. Rather, he used the very word that is applied to the living temple, the New Testament church.

We would warn, therefore, against too confidently expecting the Jews to build a temple in Jerusalem, which not yet being started might deceive the very elect into believing that the second coming of Christ must of necessity be far distant. If there is today a spirit of Antichrist in Jerusalem, or in any Jewish temple, there is most certainly an equally strong and dangerous spirit of Anti-Christ in so called Christendom. Where is faith failing—in buildings, or in hearts? Where is pride, hypocrisy, and deception? The church—playing, deceiving, sleeping—provides excellent throne for "that man of sin." Slowly, surely, many daughters are returning to the Harlot Mother—whether or not the Jews build a temple.



# The Ministerial Outlook

By James M. Watkins

OVER nineteen and a quarter centuries ago, the first James of the Church of God stood before a similar group and called it to order for the deliberations that were to come before the meeting.

They, as we, had come together in response to the need of the times. That need was clearly defined in their minds and their aim in even the controversial issues before them was concrete and definite. They came together with definite determination to establish a common ground upon which they might stand to labor with a united front against the things they were called upon to face.

Likewise, we have come together in a period of time not so vastly different from theirs. It is a time that, as we look upon the field of our labors, brings to us the paradoxical sentiments of optimism and depression. Such times always bring with them a profound sobering effect and a complete appraisal of individual responsibilities. They bring with them a drain upon our inner resources of strength, an intensification of our personal burdens, a sense of frustration in meeting the needs of the times, and many times a reappraisal of the real values of life. All these considerations should bring us to realize the seriousness with which we should devote ourselves to the problems before us. In these times when many are groping for a helping hand, multitudes are Scripturally uninformed, and many are given to despondency, it would be nothing short of a travesty upon our calling to waste even a few precious moments of our time in meaningless bickering or pointless deliberation.

In many ways, we can indeed be inspired to optimism. It would appear that as a denomination we are awakening to our Christian responsibilities. In our National field, evangelism has taken its rightful place in our work and finds itself hampered only by the necessity of educating our people in the means of using it in developing new churches. In our general field, the shortage of workers has brought a realization and a determination to provide for the needs of educational facilities. To our state conferences, there is coming an infusion of organization and evangelistic life. In our local fields, there are few ministers who cannot point with pride to a local building move, in which there is an awakened determination to provide a permanent and satisfactory place for worship services. This fact alone is not to be neglected for its bolstering effect upon our future work. The advantages of radio

*The accompanying article is the text of an address delivered by the president of the Ministerial Conference before the mid-winter session of the 1943 gathering.*

are now a recognized part of our work. When we offered our personal expressions on the facts of radio in 1939, everyone was extremely polite, but it was definitely to be understood that radio

might work for others but never for us. The Los Angeles Church of God, led by Brother G. E. Marsh, started a Sunday vesper service and to the present has shown no indication of discontinuing. Radio is growing and its future in our church is now an established fact. The general trend of the world as a whole is to consider more and more the real values of life, and for a time we may expect a deepening of the spiritual life of our nation. In optimism of the opportunities before us, we should devote ourselves to exhausting every possibility that we now have.

On the other side of the picture, there are also many problems to be considered — problems which in themselves may be depressing to a greater or lesser degree. Over the personal lives of our people hangs the black specter of many trials produced by our times. Homes are being disrupted, church localities are being vacated, personal hopes and ambitions are being overridden, futures are being blacked out, lives are being emptied of the things that to many have made them worth while. Empty lives, in turn, become subject to the whims of chance that are leveled at them. All these will provide for the minister in coming months a multitude of problems that he may or may not be able to overcome. It would appear that at this time, more than any other time in history, we must recognize the personal, practical needs of our people and provide for the filling of their lives with the things that the Bible affords.

As these facts confront us, we must also recognize the personal needs of those of us who strive to serve. You will indeed be an exception if you do not find yourself drained many times of your spiritual energy and sense of personal well-being which are necessary for the prosecution of your task. The drain of nervous energy will make all problems weigh heavily. Little problems will be magnified and become discouragements, frustrations will be ever present, failures will bring self-reproach, and circumstances beyond the realm of your control will cause a constant sapping of your incentive to serve.

For this reason, the greatest obligation upon this Conference is to find in this coming together a source of spiritual strength for ourselves, and (Please turn to page 10)

# Scriptural Sanctification

What Is It? When Is It Applied?

By Herbert F. C. Hill

SCRIPTURAL sanctification is greatly needed in many of our assemblies today, for there is a decided resemblance to the Laodicean state. To the few who find sanctification, I would say, "Hold that fast which thou hast, that no man take thy crown." To hold fast today is to be prepared. Of what does this preparedness consist? There is only one place to find the answer, and that is "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, who at sundry times . . . spake . . . unto the fathers . . . by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1). Turning to Exodus 13:1, 2, we read: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: *it is mine.*" "Let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them" (Ex. 19:22). Here we have two profound statements and types: "the firstborn"—"it is mine." Jesus Christ, God's beloved Son, was the first-born of "the Israel of God" (Gal. 6:16). The children of the coming Kingdom are the body of which He is the Head, which is the church. (Col. 1:18, 19; Rom. 8:29.) There are stages of growth for the child of God, after the foundation is laid. Be sure, too, upon what foundation you build, for "other foundation can no man lay than that is laid, which is Jesus Christ."

If a Christian begins wrong, he cannot properly grow, resulting as the man with one talent. Sanctification is never administered before justification. Let us not get confused with these two terms. Justification speaks, How shall the sins I have committed be put away? Sanctification speaks, How shall I be kept from sin in time to come? We may ask ourselves here, Are we the planting of the Lord? Are we growing? If we approach God in His own order through the Spirit, there will be no confusion, no divisions, no envy, no strife. "The Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:17, 18).

God, then, administers sanctification to His children through prayer and supplication, bringing forth fruit to the glory of the Father—"some an hundredfold, some

sixty, some thirty" (Matt. 13:23). While musing on His Word (water of life), we find the hidden treasures. Hence came the sayings of the Lord: "Sanctify them through thy truth: thy word is truth" (John 17:17), and, "The words that I speak unto you, they are spirit, and they are life" (6:63). What wonderful truths fell from the lips of the Son of God! yet how few have searched diligently to find them! There are about fifty parables (or "dark sayings," Psalm 78:2) for our spiritual work and knowledge, and all have deep significance.

One of the most significant sayings of Christ was made at the Sea of Tiberias to a few of His disciples, seven in number. They had been out all night fishing, and had caught nothing. In the morning they were met on the shore by the Lord. He bade them to come and eat the breakfast He had prepared. After the happy meal, a little chat ensued in which His attention seemed to be chiefly directed to Peter. Jesus asked him: "Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord; thou knowest that I love thee," was Peter's reply. Jesus said, "Feed my lambs." These "lambs" are the babes in Christ who need sincere milk of the Word. Simon had felt in his innermost heart what was meant by that kind rebuke—"more than these." It brought to his mind those boastful words he uttered when thrice before he had denied his Master. He had boasted, "Although all shall be offended, yet will not I" (Mark 14:29). Failure had taught him a lesson. Again he was asked the same question, but not quite so painfully. The Lord addressed him only with "Lovest thou me?" "Thou knowest that I love thee," was the reply. "Feed my sheep." Simon had previously thrice denied, so it seemed fitting that he should thrice confess. Again came the question, "Simon, son of Jonas, lovest thou me?" This time, though deeply humbled, Peter was grieved and exclaimed, "Lord, thou knowest all things; thou knowest that I love thee." "Feed my sheep."

There is in the foregoing story more food for thought and many an attribute applicable to the child of God, such as love, expectancy, work, obedience, sacrifice, humility; these we derive from the spiritual intercourse with the Father. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:20, 21). There is nothing so essential for the growth and life of

the child of God as sanctification. It is "as the rain (coming) down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

Jesus, sanctified to do God's will, said, "I have meat to eat that ye know not of" (John 4:32). He was that meat, the bread of life, which is meat indeed. Are we feeding on the Food the Lord has prepared, or on some other food prepared by man? We have heard recently from the

pulpit much sincere talk about love, and the characteristics it involves, but there is something lacking. That something has caused me to write this epistle, and the food which is prepared I hope will be enjoyed. Hacking at the branches will not avail, we must get at the root of the matter, and find the cause of the obscurity of its real nature. (Love is blind through mortal eyes.)

What is love? Where and how do you get it? Is it how much one knows? One may *know* all, *do* all, *give* all, and yet be nothing. Are we the sons of God, and were we so born? If we were not born sons of God, when did the change occur? Do you remember your coming out of

(Please turn to page 11)

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## Comparisons Compared

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By W. G. Moffet

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THE inspired writers never developed a comparison too far, but we who interpret their writings sometimes do carry comparisons beyond reason. Jeremiah prophesied the time of king Herod's slaying all the male children, seeking to slay the Christ. (Jer. 31:15, 16.) Matthew records Herod's wicked act as a fulfillment of Jeremiah's prophecy, even quoting part of the prophecy. Some students say, however, that Herod's act was not in fulfillment of this prophecy because the babies then slain never came back "from the land of the enemy."

In comparing the writing of Matthew with the prophecy of Jeremiah, it should be noticed that Matthew quoted only the part that was fulfilled at that time, that is, in the days of Herod. (Matt. 1:16-18; read all the chapter.) Seeing, therefore, how carefully Matthew omitted the unfulfilled part of Jeremiah's prophecy, we are assured that the remainder of this prophecy will be fulfilled when the time comes. We know that the babies slain by Herod will come from the land of the enemy, for Christ said: "Marvel not at this: for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28, 29).

There is in Jeremiah 19 a prophecy concerning the scattering punishment of the house of Israel for its disobedience. Jeremiah compared Israel's scattered condition with a broken bottle—broken into so many pieces that the pieces could not be brought together and the bottle be made whole. Jeremiah did not teach that Israel cannot be made whole, but the bottle could not be made whole. If a man was to jump into a river and drown, and I should

jump into the river and swim out, it could truthfully be said that I jumped into the river *as* a man drowning, although I did not drown. Jeremiah in other texts assured those who believe God's Word that the house of Israel would be restored, though it was broken like a bottle. (32:37-40.) Other inspired writers taught the same. (Ezek. 36 and 37; Hosea 3.)

In 2 Peter 2:6, the Apostle spoke about the destruction of Sodom and Gomorrah. They were brought down to ashes and are said to have been ensamples to those "that after should live ungodly." In this comparison, there is nothing said of either the cities or those "that after should live ungodly," except that both are judged worthy of destruction—nothing is said of either *beyond* their destruction.

In Hebrews 6:1-8, the destruction of the wicked is compared to that which brings forth "thorns and briers." The thought of *bringing forth* "thorns and briers" might suggest life, therefore not agreeing with the foregoing quotation about the destruction of Sodom and Gomorrah and all who live ungodly. Notice, however, verse 8, saying: "whose end is to be burned." Philippians 3:18, 19 says: "Many, of whom I have told you often, and now tell you even weeping . . . are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." If the end of the ungodly is that they be burned as briers, if *destruction* is to be their end, I see not how they could have another existence—though, truly, they are said to *bring forth* thorns and briers. Solomon said: "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

# JEWISH SECTS

By Edward H. Goit

*"The Pharisees went forth, and . . . took counsel with the Herodians against him, how they might destroy him."*

THE word "him" in the above text (Mark 3:6) refers to Christ, our blessed Saviour and Redeemer. During the life of Christ, several Jewish sects were existent in Palestine. Foremost among them were the Essenes, Herodians, Sadducees, and Pharisees.

## *Essenes*

It is believed that the Essenes originated in the second century B.C. Their origin is very obscure. Some noted teachers believe that Christ was of their lineage, but this has never been substantiated.

The Essenes lived a monastic life. Our present communistic forms of government correspond to their form of government. They recruited ranks by adopting children who were young enough to imbibe their teaching, or by accepting proselytes of a mature age. They condemned slavery in principle and practice. As a body, the Essenes preferred the country to the city. They subsisted by pastoral and agricultural activities, and handicrafts. In all their enterprises, the leaders directed the procedure and named persons to officiate.

The Essenes believed in purification through baptism and in immortality, but not in resurrection.

Sabbath observance was very strict. Non-statutory sacrifices were avoided. Their learning was based on seniority. They lived long as a result of their simple habits and diet, and neither bribery nor torture could make them false to their principles.

This sect ceased to exist some time in the second century A.D.

## *Herodians*

The Herodians were a political group. They desired a Herod on the throne and opposed Christ's Kingdom.

## *Sadducees*

The Sadducees originated in the time of the Macabees. "Sadducees" is derived from the Greek word *Zodock*. During the time of Christ the Pharisees had control over them. The Sadducees were drawn largely from the upper classes, especially of the city. The Sadducees' sect was small but very wealthy, and included the higher priests. The Sadducees were the chief priests in the Temple. In Acts 5:17, we read, "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation."

The Sadducees were given to indulging in the Messianic speculations of most of their people. They were opposed to the Pharisees' beliefs as much as the Republican party of today is opposed to the Democratic party's platform. The Sadducees were conservatives, whereas the Pharisees were overzealous in keeping the Mosaic laws.

Purely negative was the attitude held by the Sadducees toward religious questions; indeed, they were not a religious party at all. The Sadducean hierarchy had its stronghold in the Temple, and it was only during the last ten or twenty years of the Temple's existence that the Pharisees controlled it.

The Sadducees had decided characteristics. They were aristocrats, politicians (office holders), had a low view of God and religion, rejected doctrine of immortality, accepted only the written law as legal, and were great individualists.

With the destruction of the Temple in 70 A.D., their power as an organized party disappeared.

It is stated in Acts 23:7, "When he (Paul) had so said, there arose a disension between the Pharisees and the Sadducees: and the multitude was divided." The separation was caused by doctrinal beliefs, as recorded in the following verse.

## *Pharisees*

"Pharisees" were so called from the Aramaic form of the Hebrew *perushim*, the separated one. In the course of the Pharisees, "laymen arose who had as much influence among the people and with the government as the high priests, and they became leaders." These laymen were practically the Pharisaic party who were able to force their party into the priestly Sanhedrin, and the lay leaders were apparently expelled—hence the name, Pharisees.

They were about six to seven thousand in number. During the reign of John Hyrcanus, the Pharisees emerged as an organized party and were active to the time of Hadrian. During the New Testament period, the Pharisees played a dominating part in Jewish communal life. Their general aim was to develop and deepen the work of the earlier *Hosidim* in making *Torah* the accepted rule of life for the mass of Jewish people. Their work was astonishingly successful. They made the synagogue a permanent and widespread institution of Jewish life. Here in weekly assemblages the lections were read and expounded to the people; the synagogue prayers were developed and made

familiar. They also organized a system of elementary religious instruction.

The Pharisees were the largest of the Jewish sects, and were noted for their self-conceit. They made the phylacteries-broad.

In Pharisaism there was the great danger of its becoming a matter of cold form and external observance, or of its fostering hypocrisy and narrowness of view. Jesus called the Pharisees "hypocrites." Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them" (Luke 11:44).

In Matthew 23:13, 14, Jesus denounced the Pharisees for their hypocrisy, which was shown by their care of the minutest formalities imposed by the traditions of the elders, not having their minds and hearts in the service.

The outstanding traits of the Pharisees were: extreme

legalism, recognition of providence, belief in resurrection and a future life. They lived simply and despised delicacies, held custom in high esteem, and were strong in group loyalty. They had little interest in politics so long as the governing body did not interrupt their activities.

Luke 7:36 introduces the story of the sinner and the Pharisee. Jesus sat to eat meat with the Pharisee. A woman who was a sinner came unto them. Jesus showed His preference by saying, "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (v. 47).

The Pharisaic messiah was not the transcendental and heavenly figure of some of the apocalyptists, but a purely human son of David. The active period of the Pharisees extended to about 135 A.D. It counted largely in the development of later Orthodox Judaism.

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## The Dove and the Voice

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By Richard E. Parish

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*"Straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."*

THIS verse (Mark 1:10, 11) has long been under close study by many noted Scripture authorities and students. The Bible information on this important development in Christ's life is surprisingly sparse. All that is recorded about Christ's baptism may be found in nine verses of Scripture distributed among the four Gospels.

Matthew, Mark, and Luke seem to indicate that only Christ saw the Spirit as it descended upon Him. If one were to study in Mark and Luke, however, he could see that the antecedent of the personal pronoun "he" might as readily be John the Baptist as Jesus. Matthew, however, is a little more explicit in his statement in adding "unto him" after the mentioning of the heavens opening. The American Standard Version has a footnote stating that many ancient authorities omit the "unto him." If it were not for John's account, I would not entertain this analysis of Scripture for one moment. John's record, however, seems to support this. In the first chapter, verse 32, it clearly states that John the Baptist saw the dove. "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." John, therefore, was an eyewitness to the Holy Spirit baptism of Christ, but it is not discernible whether any other persons who were present saw the dove or not.

The rendering of the King James Version of Luke 3:21

might lead one to believe that Christ waited until everyone else had been baptized and possibly left, before He presented Himself for baptism by John. However, very little study of this text in the American Standard, the Diaglott, Weymouth, and Moffatt translations is needed to see that Christ was baptized with the multitude, who therefore were present when He was anointed by the Holy Spirit. Whether they saw the anointing or whether they were excluded from the vision, as were Saul's co-journeymen (Acts 9:7), as has been said before, cannot be ascertained at the present time.

The next declaration of God that Jesus was His Son—for these were declarations of that fact—was verbal. (John 1:33, 34.) There seems to be a Scriptural disagreement as to the words which were uttered. Dr. Bullinger, in his Companion Bible, attempted to clarify this by declaring there were two times when the voice was heard. (Matt. 3:17, footnote.) There seems to be very little Scriptural confirmation for such an idea as this, however. Mark and Luke agree on the address "Thou art," while Matthew adheres to an impersonal address "This is." John is no help in this dilemma, for he makes no mention of the voice. However, this very silence in the matter might indicate that the Baptist was not permitted to hear the voice as he was in seeing the descent of the Spirit. (*Turn to page 10*)

# Adam, the "Figure of Him That Was to Come"

By E. O. Stewart

*"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come" (Romans 5:14).*

AN ARCHITECT makes a blueprint, a model, or a figure of that which he intends to build at a later date. He must have the plan of the building in mind before he can make a model, or figure, of the intended construction. As Adam was the "figure of him that was to come," and as God was able to declare the end from the beginning . . . saying, "My counsel shall stand, and I will do all my pleasure" (Isa. 46:10), we conclude that long before Adam's day, God had planned to create the universe and make Christ its head: and after having this plan in mind, He created Adam, and gave him dominion over the fowls of the air, fishes of the sea, and creeping things of the earth, for the purpose of presenting the figure of that which He intends to do through Christ at a later date.

God's original plan which He purposed in Himself to be carried out through Christ is set forth in Ephesians 1:9, 10, thus: "Having made known unto us the mystery of His will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him." According to these verses, it is God's purpose that in the dispensation which He is pleased to designate as "the fulness of times," He will gather together under Christ all things which are in heaven, and which are on the earth. To make a model, or figure, of that coming Dominion under Christ, God created Adam, and gave him dominion over the fowls of the air, fishes of the sea, and over creeping things of the earth.

As Adam is the figure of Him that was to come, and inasmuch as the reality is to be far greater than the figure, it is obvious that it was not God's intention to bring perfection to the human race, or to any part of it, through Adam. Adam was never intended to be the perfected product of creation, but only the figure or picture of Christ, the Reality.

In Adam's dominion, we find no picture or figure of the Millennial Kingdom in which Christ will reign over the house of Israel. The reality of which Adam's dominion is only the figure lies beyond the thousand-years' reign of Christ over Israel as the Son of Man, and finds fulfillment in the New Heaven and New Earth, where Christ will reign as the Son of God. This will become obvious

if we only consider the fact that there is not the least hint of the tree of life being restored until after the thousand-years' reign of Christ, and the Holy City will have come down upon the New Earth. It is in that dispensation, in the New Earth, beyond the thousand-years' reign of Christ, the fulness of times, the last Age of the ages to come, that Christ will obtain dominion over that which Adam's dominion prefigured.

The Millennial Kingdom was prefigured by the kingdom of Israel. It was from David that Jesus received the title "Son of man," but as the "Son of God" His title goes back to Adam, who prefigured Him as the Son of God. The thousand-years' reign of Christ over Israel will be the termination of His rule as the Son of Man. After that, He will reign as the Son of God in the New Heaven and New Earth until all enemies are put under His feet, the last enemy to be destroyed being death. That Christ will not surrender the Kingdom, and all authority and power unto the Father at the close of His Millennial Reign is positively proved by the existence of the throne of both God and the Lamb in the Holy City, after it shall have come down upon the New Earth. (Rev. 22:3.) Why should John mention the throne of the Lamb as being in the New Earth if He did not continue to reign in that Age? If that is the age of absolute perfection in which Christ will have surrendered all authority unto the Father, when God will have become all in all, what need would there be for the tree of life with its healing leaves? Why should the Spirit and the bride extend the invitation, that "whosoever will, let him take of the water of life freely"? (Rev. 22:17.) Why should immortalized perfect beings be invited to take of the water of life? What use could there be for the tree of life with its healing leaves for the nations, if there will be no nations to heal? Has death been absolutely destroyed so long as there are nations to be healed?

The last Age of the ages to come will be the time all things are to be made subject unto Christ. He cannot surrender all authority and power unto the Father until after the universe will have been headed in Him. How could Christ surrender all power and authority unto the Father which makes God All in all until after all things shall have been subjected to the authority of Christ?

We present these thoughts for prayerful consideration.

## Fonthill, Ontario

*By Irene Holland*

MANY personal prayers are ascending here for Brother F. L. Austin who is very close to our hearts at Fonthill. We know it must have been hard for him to be confined to bed, but we feel sure our heavenly Father was very close to him. We will continue to hope and pray that our Father will soon be pleased to restore Brother Austin to active service.

A new class has come into being in our Sunday school, comprised mainly of the younger set of married folk. At the present, it is under the tutelage of Brother Howard Beemer. We hope this new class will grow week by week. No doubt, this class will help the Sunday school to reach the goal of seventy-five persons in attendance by Easter.

The latter part of January, the Bereans enjoyed a skating party, after which they were entertained at Mr. and Mrs. Fred Klager's home, celebrating Doris Lane's birthday. Friday evening, February 12, the Bereans drove to Brother and Sister Bousfield's home. After holding their study, they enjoyed a valentine party.

Recently, Grandmother McClellan celebrated her eighty-fifth birthday anniversary. She has not been well this week, and our prayer is that Sister McClellan will soon feel better.

We are making some improvements in the parsonage while Brother and Sister C. E. Randall are in Indiana and Illinois—Brother Randall attending the Ministerial Conference, and both he and Sister Randall visiting their new grandson. We hope they will like the finished results. We have a thermometer hung in the church to record money received to help finance the improvements. We hope to push the red over the top soon. If there are any isolated members of the Fonthill Church of God who feel the urge to help in this work, please communicate with Frank Lane, Fonthill, Ontario, Canada. "The Lord loveth a cheerful giver," and "it is more blessed to give than to receive."

A very pleasant event was held in our church basement Thursday afternoon, February 11, under the leadership of Sister Beemer, the Cradle Roll superintendent. About eight of the Cradle Roll children met there, escorted by their mothers. The older children played while the mothers visited. The wee babies were very well behaved. Two grandmothers, namely, Sisters Fletcher and Randall joined the group, and Sister Sword who is the favorite nurse of our church group was also present. Brother Randall, assisted by Brother Beemer, took various pictures of the babies and mothers. These pictures are to be finished

in colors. With such attractive subjects, the pictures should be worth seeing. After the pictures were taken, a valentine tea was served, and each little child was presented with a little love token by Sister Randall.

One hopes these mothers of the Cradle Roll children will realize what a great opportunity lies in their hands, that of teaching these little ones the blessed gospel.

Jesus, of course, expects these Church of God mothers, themselves in Christ, to bring their little ones unto Him. So often you hear people say they wish they could spread the gospel or bring someone into Christ, while at the same time the golden opportunity of guiding their own little children into the all-saving power is neglected. If you study your children, you will find there are special times when they will almost invite you to explain the things of God to them. Teach them here a little, there a little. Yes! it will take time, perseverance, and great patience, but how your child, or children, will thank you later!

As I look back over my life, I feel so very grateful to my dear mother, now awaiting the resurrection call, for the way in which she firmly, constantly, and persistently pointed me to the worth-while things of life.

Do not teach your children by word of mouth only, but live the Christian life with them. When they see how much Jesus and the Blessed Hope mean in your life, they, too, will want to possess what gives you so much happiness and peace of mind.

I beseech you, young Church of God mothers, to put forth this big effort in your child's behalf. I can tell you from experience that when your son or daughter goes forward and takes a stand for Jesus Christ, the toils of the Way will seem nothing in comparison with the great joy that will fill your whole being. Though this step and the putting on of Christ by baptism are only the beginning of your child's Christian life, it brings such a great feeling of oneness between you and yours! You feel so thankful that your child is now in God's family, and that he or she can go, through Christ, to our heavenly Father for help, strength, and guidance. Of course, I know that sometimes in later years the results are not what one might have hoped, but still, if you will constantly do your best, have faith, and trust God, I feel sure He will not allow any that are His to be plucked out of His hand.

If you thus guide your little ones into the faith, you will be giving them the most valuable heritage that it is possible to possess in this life, and what a joy when Jesus comes, to stand before Him a united family!

## THE MINISTERIAL OUTLOOK

(Continued from page 3)

to provide for the impartation of that strength to those who find themselves in need of it. For the good of every individual here assembled, we must make this the guiding light of the Conference, and all else must be sacrificed to it.

Upon your president has been placed the responsibility of guiding your discussions through three of the most controversial subjects of our day. Unless we approach them with the thought of learning from each other and admitting the things to which we can agree, to the end that we may gradually grow closer in agreement upon these questions, our coming together will be worthless. Yes, it will be more than worthless, for unless we are motivated by the desire to accomplish something, we will enter into personal feelings that will cause us to lose the spiritual uplift that as individuals we might have derived from this association. In that case, it would have been better had we never come together.

That these meetings may be justified in the light of our present needs, we must pledge ourselves to such steps as we deem necessary to support this triune objective: spiritual unity, sincere consideration, and concrete accomplishment. Our attention must be whole-heartedly devoted to the elimination from our discussions of the things which we deem to be a transgression of these motives. It is a law of Scripture to "strive not about words to no profit." Unless we are to work toward the aim of a closer understanding, there can be no gain in discussion, and controversial questions would better be left alone. May I suggest that we are not here simply to discuss and re-discuss these questions pointlessly, but to earnestly consider the views of one another and to find a ground of common understanding. Pointless discussion should be eliminated by sincerely defining our thoughts in the light of the question involved.

At the conclusion of each discussion, we should endeavor to establish as many points of agreement as are possible to be admitted. Our only excuse for discussing controversial questions is to enlarge our understanding and come to a closer agreement. If we are determined in advance to learn nothing from the other person, and to make no concession in our own views, we are not only wasting our time but are doing irreparable harm to our work.

May we pledge ourselves to common purpose, understanding the background of the views of others; drawing closer in spiritual accord for strength and unity, keeping the faith of our people by the certainty to be found in an agreement upon many of the things that perplex them. The need of people today is reflected in the unceasing quest for religious certainty. It is reflected in the misun-

derstandings, in the scoffers, in the lukewarm and the atheist. To dispel the fog of uncertainty, we must forego hobbyhorses or pet viewpoints and devote ourselves to a clearcut agreement on fundamental issues. It is to this end that I desire to pledge this Conference.

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## THE DOVE AND THE VOICE

(Continued from page 7)

Referring to the Greek words translated "this" and "thou" in the respective books, brings to light the fact that the King James Version is perfectly correct in its renderings. This leaves us with three alternatives: 1) Mark and Luke are correct in their personal address, and no one else heard the voice, as the absence of it in John's account might indicate (if this were true, Christ must have told His apostles of it at a later date); 2) Matthew is correct in his rendering, which means that the voice was not addressed to Christ but to those who stood by, with the purpose of introducing Him to the world as the Son of God (which means that the disciples may have received first-hand information as to the position which their Leader was to hold); or, 3) Dr. Bullinger is correct—there were two voices, one of which was directed to Christ, the other was directed to the people after John the Baptist had left. There seems to be no way to untwine the snarled line. For my part, I am ready to proclaim the first alternative stated, as having more Scriptural foundation, and therefore, being more probably true.

This descent of the Spirit of God upon Christ was His anointing. In Old Testament times an anointing was commonly accompanied by a washing or immersion. (Ex. 29:4-7; 40:12; Lev. 8:6.) Herein, then, is another place where Christ fulfilled the law.

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## "FUN! FUN!" ANSWERS

Following are the answers to the puzzle which appears on the Children's Page of this issue:  
David, drunkenness, strong drink, Ephraim, self-control.

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## THE CHURCHGOERS

"Attend a church? Of course we do, like others of our set, Except on days that seem to be too hot or cold or wet. And then, of course, in summer, just to keep them up to par,  
We take the kids on Sundays for a joy ride in the car. And sometimes, too, in spring and fall, I take a Sunday off  
And hie me to the country club to have a game of golf. But all the other Sundays, you will find us in our pew; For we always go to church—when we've nothing else to do."—*Selected.*





## Guess Who!

Watch next week's Herald for the answer.

The answer to last week's "Guess Who!"  
is on Editorial Page.

## GOD BLESS AMERICA

"He stood on the edge of the passing crowd  
And His face was stern and grim;  
As the throng swept by, on pleasure bent,  
I heard these words from Him:  
'You're singing "God bless America,"  
And what have you done, I pray,  
To give you the right to ask from Him  
A blessing upon your way?"

"Have you kept the faith and obeyed His laws  
And walked by His guidance true?  
Have you tried in gratitude to deserve  
The blessings He poured on you?  
Have you kept the country He gave to you  
As a temple of truth and light?  
Have you dwelt in brotherhood, man to man,  
With justice o'ershadowing might?"

"Ah no! you have strayed from the path He set,  
You have grown from His truth apart;  
The love of gold and the lust for power  
Has fastened upon your heart.  
Get down on your knees, America,  
Forgiveness and mercy implore;  
And fit your lives to the Word of God  
'Ere you ask for blessings more.'"

—Laverne Price in *Plymouth Daily News*;  
selected by Sr. A. J. Hoke.

## MORNING THANKFULNESS

"When you woke from sleep this morning,  
Though the hour was rather late,  
Did you stop to speak with Jesus,  
And His benediction wait?  
Did you thank Him for His mercy,  
For His care through all the night,  
That no evil had befallen,  
That no tears now dim your sight?"

## SCRIPTURAL SANCTIFICATION

(Continued from page 5)

Egypt? What a blessed deliverance! Then were we "saved from wrath," according to the Apostle Paul in Romans 5:9). Are there not people who have contact with God today? Does He give us only a Book? What of the Comforter He has left with us, "to bring all things to your remembrance, whatsoever I (Christ) have said"? (John 14:26.) So, "trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). "If we sin, we have an advocate with the Father, Jesus Christ, the righteous: and he is the propitiation for our sins" (1 John 2:1, 2). Any child of God may be tempted and fall in his weakness, but through that weakness he is made strong if he is a sanctified child. Paul the Apostle said, "When I am weak, then am I strong" (2 Cor. 12:10).

Scriptural sanctification is also a training to obedience. This is specified in 1 Peter 1:1, 2, addressing his Epistle to the scattered strangers, as elect "through sanctification of the Spirit unto obedience." It is not a profession, but a life to live. We all know the difference between good and evil that was revealed to our parents at the beginning, and that, after breaking the covenant of innocency with God, they chose evil rather than good. Since then, the heart of man has not changed. (Jer. 17:9.) God in His infinite mercy and long-suffering has made a plan of salvation, and, the plan being simple, it is strange that "few there be that find it" (Matt. 7:14). Here we see man, in all his depravity and degradation—a leopard cannot change his spots, nor an Ethiopian his skin (Jer. 13:23)—but "thanks be unto God for his unspeakable gift" which through the precious blood shed on Calvary's cross can change the vilest man from the error of his ways. As one of old said, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalm 51:7). Man must therefore be purified to appear before God. The Apostle Paul said, "Purge out therefore the old leaven, that ye may be a new lump" (1 Cor. 5:7)—a child of God created anew (2 Cor. 5:17).

Jesus informed Nicodemus that he must be born again. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Our work must be done now for the Lord. "In the place where the tree falleth, there it shall be" (Eccl. 11:3)—so "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

The application, then, as we have seen from the Scriptures, is our daily food to strengthen and purify to be set apart for God's use. We are His first-born. God says, "It is mine."

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"Strong drink shall be bitter to them that drink it" (Isaiah 24:9).*

### Temperance

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

"Whatever harms my body  
I will not use at all;  
Tobacco is one harmful thing,  
And so is 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 and strong always.'"

—Selected by Mrs. B. A. Johnson.

### A Drunkard Cannot Win

On a playground or battlefield, one who drinks strong drink is a loser. He cannot use his mind when it is filled with drink or its effects. He cannot use his legs, arms, or hands nearly so well as when he did not use alcohol. These are the reasons why coaches of various athletic games tell their boys *not to drink*. Many are also told *not to smoke*, for tobacco robs them of their breath. It makes them get "winded" soon.

The saddest part in using alcohol is that a person does not know he cannot let drink alone until it is too late. Very few people conquer this evil habit.

### Works of the Flesh

There are many things listed other than drunkenness that Christians should avoid. (Gal. 5:9.) People do not sin until overcome by the lusts of the flesh. That means a temptation is brought forth. It looks desirable to us. We want it whether it is wrong or right. If it is something wrong, it is a lust of the flesh. When we are overcome by our temptation and lust, we sin. "Sin, when it is finished, bringeth forth death" (James 1:15).

Jesus never sinned. One time He did not wash His hands before a meal. He did it to bring forth a lesson to His Pharisaic listeners with whom He ate. We know alcohol hurts us when we drink it. Jesus was talking about

a different thing when He said the Pharisees kept the outside clean, but within, they were sinful. In being temperate, let us be honest with ourselves. Let us keep from putting anything *into* our bodies that will harm us.

### As Father to Son

Paul loved Timothy as if he were his own son, telling Timothy to tell the instructions given him to others. He wanted these others to go and to tell still more people.

Paul said, "Mark this, there are hard times coming in the last days. For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous . . . they will hate goodness . . . preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such" (2 Tim. 3:1-5, Moffatt).

Get your dictionary. Let us find "abusive." It means "hurtful, harsh," or "improper." "Irreverent" means "lacking in proper reverence," or "lack of honor." "Callous" means "hardened in feeling." We do not want to be among *that* number.

What are the opposites of these words? The opposite of "abusive" is "care for, respect." The opposite of "irreverent" is "reverent, reverence, honor, worship," or "admire." Let us "hate the evil, and love the good" (Amos 5:15).

### Fun! Fun!

Unscramble: ddavi, ssenneknurd, gonrts-kinrd, miraph, fsel-tonclor. Answers on page 10.

### New Members

Joyce and Iris Hamilton's names were sent in by their mother, Mrs. Leslie Hamilton. How happy we are to see our ECE Club grow!

### Happy Birthday Wishes

Iris M. Hamilton, age 4, Mar. 6, Watkins, Minn.  
Ronald Randall, age 8, Mar. 7, Saint Cloud, Minn.  
Sylvia Ballentine, age 10, Mar. 8, Springfield, Ohio.  
Gordon Landry, age 15, Mar. 10, Hammond, La.  
Robert McKinney, age 10, Mar. 13, Hammond, La.



Evan Knodle, Editor  
205 N. Hinkley  
Rockford, Ill.

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### Building for the Future

\* \* \*

*Jeanette Siple, Grand Rapids, Mich.*

Building for the future is what religious groups all over the country have been trying to do for years when they encourage young people to lead meetings and teach lessons. For as many years, those young people have hesitated and said, "I can't." Therefore, all kinds of youth movements have been sponsored by the churches to build the young people's confidence and ability of public address. Yes, our church has also done its share in this movement with its Berean societies and young people's meetings. The problem, however, still exists. Every day you can hear that familiar "I can't," when young people and even adults are asked to lead a meeting. Why? What is the real cause of their reluctance?

One way to find the real cause is to ask those who refuse why they do so. The answer is nearly always the same. "I haven't anything to say," or, "I don't know enough to teach," they will tell you. It is probably the truth, regardless of all the years they have gone to Sunday school and church. How many of the young people's Sunday school classes teach children the doctrines of our church? How much do they get across to them if they do teach the doctrines? I am referring to the classes of the boys and girls of junior and senior high school age. That is the time when they should be told what we stand for and why.

This is not a hopeless problem. There is a simple way of overcoming it. In fact, the cure has been administered by our church for years, but in too small a dose. That cure is *Training School!* In the six short weeks the young people spend at Oregon, Illinois, every summer learning about the Bible and our doctrines, they learn more than they would probably ever absorb in Sunday school. More important, they learn the value of doctrine. Six weeks of concentrated study about a subject are enough to convince a young person whether or not he thinks it is worthwhile. If it is presented in the right way and in the right atmosphere, it is bound to appeal! That is exactly what the *Training School* does.

It is so inspiring to live six weeks in close contact with a large group of young people of the same faith! The things learned there are never forgotten, and the notes

taken provide enough material to study and teach for many years.

This is an appeal to all those interested in the future of our church. Do you know some young person who would make a good church worker in years to come if he were only more interested in religion, or knew more about it? Or do you know five or six such people? There's your chance! Send them to *Training School*. Give them a real chance to learn, and do not worry about the financial end. God will take care of His children. Only have faith in Him and work hard for Him, and you will be rewarded for your efforts. The girls you send are your future Sunday school teachers and deaconesses. The boys are your future pastors, deacons, elders, and teachers. You cannot lose on this project. It is building for the future, and that always pays!

### Southlawn Adult Berean

\* \* \*

*Beverly Dolph, Grand Rapids, Mich.*

That necessity is the mother of invention was proved several months ago at Southlawn. Need for special instruction in the doctrines of the Church of God was recognized by several young adults of the church. As a result, an adult Berean class was formed. Beverly Dolph was elected president, and Fred Hale secretary-treasurer. Leslie Niles was chosen to be leader of the group which meets every Sunday evening before the church service.

Our first objective is to learn the fundamentals of our faith, why we believe them, and texts proving our belief. The first few weeks, our leader answered questions which had been difficult for some of the group to understand.

Several new church members have expressed thankfulness for the chance to learn more of our doctrines. Each person is free to ask questions about any point which is not clear in his mind, and everything is explained until it is thoroughly understood.

We feel it would be a real inspiration to every church to have a class such as ours. We know it would be a wonderful place for people wishing to become members of the church to be prepared in our belief and to straighten out questions which may be bothering them. It also provides wonderful opportunity for one to find the fellowship that is enjoyed by everyone of our Church of God.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

March 14—Southern California Conference at Pomona.  
 April 3, 4—Illinois Quarterly Conference at Ripley.  
 June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 July 5-12—Ohio Annual Conference at Lawrenceville.

### CHURCH OF GOD RADIO PROGRAMS

J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.

### NORTHWEST QUARTERLY CONFERENCE

(Oregon and Washington)

The Northwest Quarterly Conference was held in Corvallis, Ore., February 5-7. Our president, Sr. Edna Chamberlain, opened our Conference by words of welcome, then the meeting was turned over to Bro. Alfred Anthon. He gave us an interesting sermon on the "Gospel of the Kingdom." Although our attendance was small, we can appreciate what is written in Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We feel we can say it was well for us to have been at this Quarterly Conference.

Bro. J. Eagleston of Salem, Ore., came Saturday. He was on the program Sunday morning, giving a lesson and song for the children. On Sunday, we had an all-day meeting and basket dinner at the home of Sr. Edith Barber. We are glad to have had with us these dear ones of like precious faith: Sr. Minnie Rogers, our vice president of Eugene, Ore.; Srs. Burk and Hoganson of Tacoma and Spanaway, Wash., respectively, Sr. Inez Titus and Sr. Adams of Salem.

We are looking forward to our next Conference in June. We hope and pray we may gather at that time at Felida, Wash.

In the closing time of this Age, we must occupy until our blessed Master comes.

Mrs. Alfred Anthon, Secy.

### HERALD RECEIPTS

Mrs. H. L. Davis; Carl W. Barber; Mellie Anderson; Mrs. Elmer Holthous; Willie Stone (self & another); Evangelism (for others); John Lehman (for another); Mrs. Ivan Powers; Mrs. Ivan Mills; Henry Cooper; Philip R. Senff (for others); Mrs. Walter Kennedy; Mrs. W. H. Hutchinson; Mrs. Morris Robinson (for another); Lucy Lee Bankston; F. F. Upton; Mayme & Nancy Penrod; W. W. Booth; Mrs. Franklin Moore; Mrs. L. M. Kiger (for others); Mrs. Robert Sigler; Mrs. Clara Claypool; Mrs. Dorothy Sherrill; Harry Goekler (for another); Mrs. G. M. Siple (for another); Curtis Vance; Mrs. R. C. Juden (for another); Mina Knodle; Mrs. Henry Ellingson; Arkansas City Church (for another); Clint Scott; J. W. Cooper; Mrs. Elizabeth Frier; Floyd Moore; A. W. McCoy (for another); Eska Evans.

### MARTIN - McCORTNEY

Sunday, February 14, 1943, at the home of Mr. and Mrs. Henry Martin, their daughter Marie became the bride of Edgar McCortney. The single ring ceremony was conducted by the writer, and Bro. Emory Macy offered prayer after the service.

The bride wore a blue dress with matching accessories. The attendants were Mr. and Mrs. Fred Taylor, Mrs. Taylor being a sister of the bride. Those present to witness the ceremony were: Mr. and Mrs. Chalmer Martin; Mr. and Mrs. George Martin and Jerry Lee; Mr. and Mrs. Emory Macy and Joyce; Mr. and Mrs. O. J. Parker; Mr. and Mrs. Fred Taylor; Mr. and Mrs. Ross McCortney and Robert; Mr. and Mrs. Henry Martin, Betty, Julia, Clifford, and Virgil. O. J. Parker.

### COX - SARTEN

At the writer's home, February 13, 1943, about 7:30 p.m., Thomas Sarten and Sylvia Cox repeated the marriage vows. Sylvia is a member of the Mount Olive Church of God. The couple's present address is Magazine, Ark., Rt. 2. W. G. Moffet.

### EVANGELISM

Mr. & Mrs. W. C. Poland	\$10.00
Mr. & Mrs. Ivan Mills	3.00
Lucy Ryder	5.00
Valura Karnett	5.00
M. W. Lyon	50.00
Mr. & Mrs. A. E. Shaw	5.00
Carl Bunch	1.00
Clarence Bunch	2.00
Mr. & Mrs. F. G. Carpenter	2.00
Mr. & Mrs. Paul Overholser	5.00
Mr. & Mrs. J. W. McLain	3.00
Eska Evans	2.50

### OREGON BIBLE COLLEGE

Mrs. L. C. Kirkpatrick	\$2.00
Mr. & Mrs. Paul Overholser	5.00

### MRS. W. J. ALLENDER

Mrs. Flora Allender, daughter of George and Elizabeth Pope, was born in Holton, Kan., February 1, 1871, and died in Redlands, Calif., January 12, 1943. In 1888, she was married to James C. Stirton. Two children were born to them: Ethel Mae who died in March, 1893, and George W. who died in August, 1939, in Los Angeles. Her husband died in August, 1896, leaving her with the one small son. In October, 1898, she married W. J. Allender.

Bro. and Sr. Allender lived in Yucaipa, Calif., for a number of years, but for the past few years have resided in Redlands, where each one has suffered from various ailments. Sr. Allender had a very kindly disposition and was always interested in the promotion of gospel truths, frequently sending her beloved church paper, The Restitution Herald, to friends and relatives.

She leaves her aged and afflicted husband, her son's widow, Mrs. Edyth Stirton, who has truly been a devoted daughter unto her, three sisters; Mrs. George McKeever and Mrs. Maria Kidney, both of Holton, Kan., and Mrs. Dollie Hastings of Brawley, Calif.

Funeral services were conducted January 15, 1943, by Elder G. E. Marsh, pastor of the Los Angeles Church of God. She was laid to rest in the Redlands cemetery to await the trumpet call to life eternal.

Emma C. Railsback.

### OREGON BIBLE COLLEGE (Building Fund)

Mr. & Mrs. Alfred Anthon	\$200.00
Lucy Ryder	5.00
Mr. & Mrs. H. K. Elton & Etta Elton	100.00
Ida Jeffrey	100.00
A Louisiana Friend	4.00
Valura Karnett	5.00
Mr. & Mrs. John Miller	100.00
Total	\$8,642.48

## Gleanings From the Field

"The field is the world."—Jesus.

"In optimism of the opportunities before us, we should devote ourselves to exhausting every possibility that we now have."—James M. Watkins to recent Ministerial Conference.

**Change of address:** Bro. and Sr. Harvey Krogh, Jr., have recently changed their address to 124 Freedom SE, Grand Rapids, Mich.

Bro. Lyle Rankin was guest speaker at Pennellwood Church of God, Sunday morning, February 21, and at Southlawn Park Church of God in the evening of the same day.

"I very much enjoy The Restitution Herald, and see the names of so many people I formerly knew. My prayer is that Christ may find me ready to meet Him when He comes."—Carrie L. Stewart, 1317 E. 3rd St., Spokane, Wash.

Bro. Terry Ferrell, senior of Oregon Bible College, preached for the Hillisburg (Ind.) brethren, Sunday, February 28.

"If three hundred persons could give one hundred dollars each, we would have the required goal of thirty thousand dollars for the Building Fund."—Mr. and Mrs. John Miller, Saint Jacob, Ill.

Bro. Harry Goekler, Hammond, La., preached for the Burr Oak Church of God (Ind.), Sunday, February 28.

Bro. Cecil U. Wilson, Camp Gruber, Okla., received the following verse from a foreign missionary:

"This is a funny world,

Its wonders never cease;

All 'civilized' people are at war,

All savages are at peace"—

to which Bro. Wilson adds: "So, I guess the foreign missionaries are doing all right."

Bros. Lyle Rankin and John Eagleston preached morning and evening, respectively, for the local (Oregon, Ill.) Church of God.

**TINY NEIGHBOR BOY**

By Mary Mae Nedrow

Today you are just seven—  
Tiny neighbor boy!  
Your smiles and laughter cheer me,  
And fill my heart with joy.

Each day we sing together,  
We speak of birds and frogs;  
Of owls, and, Oh! those awful fleas  
On tiny puppy dogs!

God's handiwork of beauty  
Manifest in all we see,  
In awe-inspiring wonder, we  
View the towering trees.

Pretty flowers, you pick for me,  
Their beauty, I enjoy.  
I'm glad I have a pal like you—  
Tiny neighbor boy!

**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.)

**MINISTERS' FUND**

Mrs. E. A. Frederick	\$	5.00
Mr. & Mrs. F. G. Carpenter		2.00
Eska Evans		1.00
<b>Total</b>		<b>\$1,739.83</b>

**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.

**ESSENTIAL TRUTHS—**  
Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 5¢; per hundred 30¢.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. W. C. Poland	\$10.00
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**INDIA**

Mr. & Mrs. F. G. Carpenter	\$2.00
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**GOLDEN RULE HOME**

Mrs. E. A. Frederick	\$5.00
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**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)	\$_____
<b>Total</b>	<b>\$_____</b>

Sender's name .....

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**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

# — 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				
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Essential Truths	1	\$ .05	\$ .30				
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Obedience (Baptism), F. E. Siple	2	.05	.30				
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Diabolus, the Antigod, J. G. Haupt	4	.10	.60				
Shall Never Die, F. E. Siple	4	.10	.60				
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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				
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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				
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Kingdom of God, Harry Goekler	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				
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An Open Letter, R. H. Judd	4	free for postage					
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First Principles, G. E. Marsh	18	.35	2.00				
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				12	.25	1.75	
				The Rich Man and Lazarus, J. H. Anderson			
				10	.25	1.75	
				The Resurrection, J. L. Wince			
				32	.12	.75	
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				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		
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				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	
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				Senior Berean Book One (The Gospel Plan)			
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				50	.20		
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				50	.20		

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, MARCH 9, 1943

NUMBER 23

## Chastening

(Hebrews 12:11)

"I know not why His hand is laid,  
In chastening on my life,  
Nor why it is my little world  
Is filled so full of strife.

"I know not why, when faith looks up  
And seeks for rest from pain,  
That o'er my sky fresh clouds arise  
And drench my path with rain.

"I know not why my prayer so long,  
By Him has been denied;  
Nor why, while others' ships sail on,  
Mine should in port abide.

"But I do know that God is love,  
That He my burden shares,  
And though I may not understand,  
I know, for me He cares.

"I know that, though He may remove  
The friends on whom I lean,  
'Tis that I thus may learn to love  
And trust the One unseen.

"And, when at last I see His face  
And know as I am known,  
I will not care how rough the road  
That led me to my home."—*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

## The Warp and Woof of Bible Story

The frailty of man and the glorious hope of Christ's second coming are the warp and woof of Bible story. "Dying thou shalt die," "Cursed is the ground for thy sake," and, "Unto dust shalt thou return," said God, yet into the midst of those drab threads God blended the bright promise of the Seed who will bruise the Serpent's head and "have dominion"—not only as intended by Genesis 1:26, 28, but as promised in Psalm 72:8, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

In the same chapter that Job lamented, "All my inward friends abhorred me: and they whom I loved are turned against me . . . I am escaped with the skin of my teeth," he prophetically wove this brighter skein: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19.) Job also spoke of death, of wasting away, of being hid in the grave, and in the same fourteenth chapter shuttled into the story these colorful words of hope: "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

## Victory—When Jesus Comes

One not uncommonly hears Christian life called the "Victorious Life," but real victory will not be known until Jesus returns. That "we are more than conquerors through him that loved us" (Rom. 8:37) cannot rightly be separated from "we are accounted as sheep for the slaughter" (v. 36). Thus, any present victory on the part of a Christian is more or less a reckoned or prospective victory. "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14)—when Jesus comes. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18)—when Jesus comes.

Concerning present Christian life, Jesus said: "If the world hate you, ye know that it hated me before it hated you. . . . Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:18-20). "In the world ye shall have tribulation: but be of good

cheer; I have overcome the world" (16:33). Similarly, Paul said: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19), and, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (v. 32).

O, Victor over raging Galilee, Victor over lust and sin and death, *come!* Come, that we, too, may quell the storm and taunt the tomb. Come, that we may cry: "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).

## The Clouds Hang Heavy Overhead

Once, it was wonder of wonders that countless wild pigeons filled the sky and cast their shadow on the earth. Today, their wings are longer and more ominous sound is heard below. There is deeper shadow on the earth: it is "a day of darkness and of gloominess, a day of clouds and of thick darkness" (Joel 2:2), and "all faces are turned into paleness" (Jer. 30:6). Who can see the SUN?

Then other wonder came: the wild pigeons disappeared! Incredible as it may seem, these birds of longer wings will likewise become extinct. The clear blue of heaven will again be seen, and the clouds now hanging low over the earth will break away, revealing the SUN of God. Oh, Faithless one, shall the promised Saviour never come? Must God be liar that men may fight forever?

## Dawn of the Better Day

"The night is far spent, the day is at hand" (Rom. 13:12). Soon, we pray, "the Sun of righteousness (will) arise with healing in his wings" (Mal. 4:2)—God speed the "perfect day" (Prov. 4:18). "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh . . . Thou art all fair, my love; there is no spot in thee" (Sol. Song 4:6, 7).

"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*" (2 Peter 1:19). When that new Day dawns, Christ "shall judge among the nations . . . and they shall beat their swords into plowshares" (Isa. 2:4).



# Man in Death

By Howard Pearson

*Shortly before the death of Brother Howard Pearson, long-time and faithful member of the Brush Creek (Ohio) Church of God, he prepared this study and presented it before a Berean class—this being his last public presentation.*

THOUGH many professing Christians believe man is not really dead in death, the Bible clearly teaches that "the dead know not any thing," and that there is no hope of everlasting life except as provided in and by the Christ. Indeed, God drove man from the Garden of Eden to keep him from living forever, for, had man been privileged to continue in the Garden and there to eat of the tree of life, there would then have been eternally living sinners. We read: "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 . . . so he drove out the man; and he (God) 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). Thus one sees that man lost his Edenic privilege of extended life. Thus one sees his need of Christ, the Life-Giver, who was typified by the tree of life.

## *Man's Condition in Death*

"In death there is no remembrance of thee (of God): in the grave who shall give thee thanks?" (Psalm 6:5). Job, in his anguish, said: "Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (3:11-19).

Two other texts from the Psalms clearly indicating the nature of man in death are: 1) "The dead praise not the Lord, neither any that go down into silence" (115:17), and 2) "His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (146:4).

Wise Solomon likewise taught that man is unconscious in death. Said he: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath;

so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20). Should this be insufficiently plain, he further explained:

"The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten" (9:5). Then Solomon pleaded: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (v. 10).

Isaiah also taught that man is truly dead when dead, saying: "The grave cannot praise thee (i.e., those who are buried cannot praise God), death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (38:18).

## *Death Likened to Sleep*

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their *sleep*" (Job 14:10-12).

Concerning the dead, Daniel prophesied: "Many of them that *sleep* in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2).

Many New Testament texts likewise teach that death is a sleep. Jesus said concerning Lazarus who had died: "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of *sleep*" (John 11:11)—and Jesus "spake of his death" (v. 13). The disciples thought Jesus spoke of natural sleep, but He meant the sleep of death.

The Apostle Paul said that the resurrected Lord "was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen *asleep*" (1 Cor. 15:6). In verses 18, 20, 51, the Apostle repeatedly compared death to sleep, saying: "Then (if Christ were not raised) they also which are fallen *asleep* in Christ are perished"; "But now is Christ risen . . . and become the firstfruits of them that *sleep*"; and, "Behold, I shew you a mystery; We shall not all *sleep*, but we shall all be changed." (See also the comparison of death and sleep in 1 Thessalonians 4:13-16; 5:10; and Matthew 9:24.)

*(Please turn to page 10)*

# The Times and Seasons

(Radio Address, KFOX, Los Angeles)

By Emma C. Railsback

*"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."*

NOTICE, please, that the Apostle Paul introduced this subject of the "times and seasons" (1 Thess. 5:1-6) with the word "but," showing that he had just concluded a description of an event of great importance, that of the second coming of Christ. He will come to raise the righteous dead and change the righteous living to take them away from the awful time of trouble that is soon to come upon the whole world; and in the above words he has given a sign to the church, whereby she may know something of the nearness of the coming of the Lord Jesus Christ, which, greatest of all events, is to be immediately preceded by the awful time of trouble. How grateful we should be, dear ones, that the great Apostle to the Gentiles has given us this warning! He said that we should "know perfectly" that "the day of the Lord so cometh as a thief in the night."

How is the church to know the approximate time of that event, for which all true Christians are anxiously watching and waiting? Paul told us that some group of people will be saying, "Peace and safety."

The Prophet Amos instructed us (3:7), "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." So, let us turn to the prophets to find a people living in the "last days" who will be feeling that they are enjoying peace and are dwelling safely. The Prophet Ezekiel has given us a vivid description which fits into the Apostle Paul's requirements perfectly. In chapter 38, verses 8, 11, and 14, we learn that it is the Israelites who will have been gathered out of many people, out of the nations, to the mountains of Israel and they will be "dwelling safely," all of them. It is then that the Gog power will say, "I will go up to the land of unwallied villages: I will go to them that are *at rest*, that *dwell safely*, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn (my) hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." Gog will go "to carry away silver and gold, to take away cattle and goods, to take a

great spoil." "In that day when my people of Israel *dwelleth safely*, shalt thou not know it?" saith the Lord to the Gog power. Certainly this is strong evidence that the nation of Israel is God's sign people. Then, too, other prophets have foretold of other events that dovetail into Ezekiel's information perfectly.

Daniel (9:24-27) has given us to understand that Israel will yet have seven years or one week of national history, that a Roman prince will make a covenant with them for one week, and in the middle of that week he will break that covenant and "cause the sacrifice and oblation to cease," and bring desolation to Israel. This desolation will be the "sudden destruction" foreseen by the Apostle Paul in our first text in the Thessalonian Letter. But let us meditate more upon the facts revealed by Daniel. It was the Romans who destroyed Jerusalem in the year 70 A.D. The Prophet saw a character who should arise from that people, who would be "dreadful and terrible, and strong exceedingly," which should "devour and break in pieces," he should be of "fierce countenance" and "destroy wonderfully." The Apostle Paul foresaw him also as the "man of sin," the "son of perdition," "that Wicked," who would exalt "himself above all that is called God," sitting in the Temple of God, claiming to be God. It is because of this claim that he will order the Israelites, who will have revived their Mosaic form of worship, to cease worshipping the God of heaven and worship himself. Many wonder that Israelites should make a covenant with such a diabolical character. Jesus foresaw that they would do just that when He said: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43).

One fact is self-evident at the present time. Israel has not yet reached the time when she has been gathered out of the nations and is dwelling safely upon the mountains of Israel, but she *is* passing through "the wilderness of the people," and God is pleading face to face with her, as described in Ezekiel 20:33-38. To be convinced of this fact, one needs only to read of their awful sufferings in Europe at the present time, yet this present suffering is not to be

compared with the time of trouble which was foreseen by Jeremiah, Joel, Jesus, and many others. Jesus said there shall be "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). Joel described it as a "day of darkness and of gloominess, a day of clouds and of thick darkness" (2:2), but it was the Prophet Jeremiah who gave the most vivid description of the "sudden destruction" that will come upon the Israelites in the midst of that future seventh week, when the man of sin breaks his covenant with them. Listen to Jeremiah:

"Thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace" (30:5). (They have been saying, "Peace," but now it has come to an end.) But we

go on—"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke (Antichrist's yoke) from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the (Please turn to page 10)

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## The Tree of Life

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By A. E. Griffiths

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THE study of this subject has led some people to suggest that Adam ate of the tree of life as well as the tree of the knowledge of good and evil. This doctrine is not Scriptural and must be rejected by all who believe in the things concerning the Kingdom of God and the name of Jesus Christ. This false doctrine arises from a misunderstanding of God's words to Adam in Genesis 2:16, 17: "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." These two trees were in a separate part of the Garden called "the midst," and no doubt were centrally located.

When the Serpent tempted Eve, he knew the meaning of these two trees, and by telling Eve she should not surely die, he no doubt figured on using the tree of life as an antidote for the poison they assimilated from the forbidden tree, not realizing the terrible tragedy it would lead to, namely: the creation of an immortal Devil. It required only one occasion of partaking of the tree of the knowledge of good and evil to be condemned to death, and, by the same rule, one eating of the tree of life would have bestowed life forever. This danger God averted by driving Adam out of the Garden and guarding the tree with Cherubim and flaming sword (Gen. 3:22-24), lest "he . . . take also of the tree of life . . . and live for ever." This phraseology proves beyond doubt that Adam had not hitherto eaten of the tree of life. There is something significant in the kind of guard God placed to keep the way of the tree of life. His usual method of direct dealing with man in Old Testament times was by angels, but in this case God used Cherubim, with flaming sword. The

word "Cherubim" is an untranslated Hebrew word, and signifies—"God manifest in the flesh." The singular of this word is "cherub," the addition of "im" making it plural. Therefore, the word used in the text denotes more than one of these composite creatures. A pair of these has four faces: man, lion, ox, and eagle. The first two represent Christ, and the second two represent man. Thus, the word "Cherubim" represents Christ and the saints. When we realize that the tree of life was protected in such a special manner, we can better understand Jesus' saying: "I am the way, the truth, and the life." The way of the tree of life was the way of salvation, the tree representing Christ, who, according to Peter, "was foreordained before the foundation of the world" (1 Peter 1:20). The importance of this tree was to bestow eternal life. Therefore, Adam did not eat of it—or he could not have died.

The idea that eating this tree would prolong Adam's life is very poor reasoning. This episode took place soon after Adam was created and before he had any children. The nine hundred thirty years of his life were chiefly lived after he was cut off from the tree, yet he continued living as also his posterity did after him, though they never had access to the tree. If God had wanted only to keep Adam from eating this tree, He could have destroyed or removed it instead of guarding it, but this would have disarranged all His plans for the future. In Genesis 3:15, we have the first promise of Christ and the gospel. In verse 24, we have the symbol of the same Christ who will eventually deliver us from sin, as Paul said: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.) (Please turn to page 12)

# Christ—Law and the Prophets

By Richard E. Parish

CHRIST, the greatest Preacher and Teacher, spoke words in His day which would be profitable for men of today to heed. Perhaps the greatest sermon ever preached is the sermon of Christ's commonly called the "Sermon on the Mount." One of the early statements made in this Sermon is: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). It was the thought of many of Jesus' disciples, and opponents alike, that Christ did intend to destroy the law. Likewise, it is the contention of many today that He did destroy it. *That is not true*, as can be seen from Jesus' own statement.

Other words of Christ bearing on this subject are: "Indeed, I say to you, till heaven and earth pass away, one iota or one tip of a letter shall by no means pass from the law, till all be accomplished" (Matt. 5:18, *Emphatic Diaglott*). Have all things been accomplished? Paul the Apostle said: "The last enemy that shall be destroyed (therefore, the last thing to be accomplished) is death" (1 Cor. 15:26). Death is still reigning, and will continue to reign until Christ returns, but the "all" in Matthew 5:18 refers to *all things* concerning the law. Christ *did not destroy* (carrying the thought of rebelling against) the law. He *complied* with it, thereby fulfilling all in reference to it.

The law of God is identical with the laws of the Medes and Persians in this respect—it is a law which "altereth not." God's laws, however, are different than theirs in that His are never foolish and unwise laws. God is not ignorant and foolish man in that He makes mistakes, therefore He needs never to take away or nullify any of His laws or statements. To claim that God changes like man is to dethrone the "king eternal." Therefore, the Old Testament law was not to be destroyed, for it was "perfect" (Psalm 19:7). The fault lay not in the law, but in man. It required a perfect man to live the perfect statutes of the perfect law—Christ.

Because Christ lived the law and was perfect, having no sin, He could take the sin of the world upon Himself and bring salvation to all men. He, believe it or not, also wishes us to live by the standard of law. Read Matthew 7:12, a verse very familiar to all, for it is the so-called Golden Rule. The first portion of this verse is often quoted, but the last phrase is rarely mentioned—"for this

is the law and the prophets." What is really being said here is that this rule is our law and prophets.

The Prophet Micah recorded these words which ring in the ears of men even today: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6:8.) Could this under-the-law Prophet have presented his thought, the essence of the law as implied by the question, any clearer or in any more understandable language than here quoted?

Notice the correlation of thought in this verse with that expressed in Matthew 7:12. "Do justly," said Micah. Is there a man living, or has there ever lived a man who does not wish to be treated with full justice? "Love mercy"—we would also desire to see the man who does not crave mercy when he has done wrong and fallen into the hands of the punisher. "Walk humbly with (before) thy God"—oh, how we despise the conceited, the boaster, and self-exalter. Are not Micah and Christ agreed on what God requires of His



Richard E. Parish

people? They are not to live the law of Moses for the sake of law, but to live the law of Christ, which is founded upon the same basic principles as the law of Moses and the prophets.

"Christian" means a follower of Christ. All desire to be known as such, at least while in church company. Christ was a fulfiller of law. Are we fulfilling (obeying) the law which he set forth? Said Jesus: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. . . . Love one another, as I have loved you" (John 15:10-12).

Law is an essence of government. Government equals rulership. Rulership equals Kingdom. Kingdom equals people under law. Practically every prayer offered by a member of the Church of God ends with "when Thy Son comes, may we have a place in that everlasting Kingdom which He will establish at His second coming," or words to that effect. All want to be among those in the Kingdom under the Ruler, governing by law. Is everyone willing to obey the laws that the great King gave man to try him during life? If one wishes to see that Government in a pleasing light, he had best start now, as there will not be another chance. Christ set forth a law, "Whatever ye would that men should do to you, do you even so to them"—"He that hath ears to hear, let him hear."

# The Prophet From Nazareth

By Edward H. Goit

*At the Triumphal Entry, the multitude said: "This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:11).*

THE prophets were authoritative and infallible teachers of God's will. Every prophet of God, and pre-eminently Christ, was like unto Moses. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you" (Acts 3:22).

The Hebrew word *nabi*, translated "prophet," means "one who announces." When John the Baptist came forward, a prophet had long been lacking, and the lack was sorely felt. During the time of Herod the tetrarch, the people counted John a prophet. "When he (Herod) would have put him (John) to death, he feared the multitude, because they counted him as a prophet" (Matt. 14:5). Jesus confirmed this statement and even called John's position as being higher than that of a prophet, saying: "What went ye out for to see? A prophet? yea, I say unto you, and more than a prophet" (Matt. 11:9)—yet John was only a forerunner of the *Prophet from Nazareth*.

Jesus was a Prophet who taught the doctrines of faith with authority. Mark wrote about Jesus: "They were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes" (1:22). It was the most natural explanation both of the authority with which Jesus taught and of the miracles He wrought. Jesus was "a prophet mighty in deed and word" before God and all the people (Luke 24:19). Christ had only to speak, and His will was done. "He arose, and rebuked the winds and the sea, and there was a great calm" (Matt. 8:26).

As a Prophet of God, Jesus had a special purpose to perform on earth. In Isaiah we read of the office of Christ: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" (61:1,2). In the Gospel of Luke (4:18), we read that our Lord identified Himself with this prophecy, telling the people at Nazareth: "This day is this scripture fulfilled in your ears" (v. 21). "This day" was shortly after the period of temptation.

Jesus was not accepted in Nazareth as the High Prophet of God. Nazareth of Galilee was the locality of Jesus'

boyhood days, and He there said, "Verily I say unto you, No prophet is accepted in his own country." Jesus was the speaker and the audience was the people of the synagogue of Nazareth.

As the High Prophet, Jesus taught many wondrous truths of God and wrought great miracles among the people of Palestine. Foremost of these truths was that He was the only begotten Son of God, our Messiah. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Jesus worked many miracles, and we can mention them as the church bell of His ministry. As the church bell of today calls a congregation to church, so did these miracles of Jesus call the multitudes to follow and to listen to His teachings. We can divide these miracles into four groups: the acts of healing, casting out demons, raising the dead, and the nature miracles. Each of the four Gospels contains instances of each of these four classes of miracles, with the exception of John. John does not mention the casting out of demons.

Jesus performed many miracles under the class of "acts of healing." The healing of the centurion's servant was of double magnitude. It showed not only the great faith of the centurion in Jesus' powers, but also the power of Jesus to speak and have the work accomplished. "Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matt. 8:13). The acts of healing of Christ were by far the most numerous of the four classes of miracles.

There were described five or six instances of casting out of demons, and a much greater number of these miracles is indicated.

Raising the dead provided an insight into Christ's power. Rarely before in Palestine had man raised the dead to life. An excellent illustration of Jesus raising the dead is the story of Lazarus. How Jesus knew of Lazarus' death, we know not, unless in His waiting upon God the intuition needed at the moment came. Jesus can speak of restoration from death as an awakening from sleep. "These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep" (John 11:11). Jesus here referred to Lazarus' death as a state of sleep. (*Please turn to page 11*)

# An Exposition of Matthew 25

By *Almus Adams*

**I**N the last two years, several persons have written articles on the above scripture, and apparently have not arrived at the same conclusion. I have long since learned that when two people differ upon any given subject, the only hope of ever getting together lies in finding a point upon which both can agree, then reasoning from that point. Let us see if there is any point upon which we all agree in Matthew 25.

First, we agree that the parables invariably refer to the Kingdom. In Matthew 13, we notice that Jesus said the Kingdom of heaven is like unto a sower. The reason is apparent, because it applies to the preaching of the Word in *this present Age*. The parables following this are different, for He said the Kingdom of heaven is like unto certain things.

We can readily see that it would not do, and in fact it would be fatal to a correct interpretation of the Scriptures to apply the Parable of the Sower to the Kingdom Age. Jesus said in this Parable, "The seed is the word of God," or in other words, the word of the Kingdom. This word of the Kingdom produces seed for the next sowing. When He gave them the Parable of the Tares of the Field, the disciples noticed something different in it, and so much different that they came to Him for a private interpretation. The Parable of the Tares plainly refers to the Kingdom Age, for Jesus said in verse 14: "The Son of man shall send forth his angels (messengers), and they shall gather out of his kingdom all things that offend, and they which do iniquity." This cannot be done till the Kingdom is established. When Jesus said the Kingdom of God is like a hidden treasure, or a woman that hid the leaven in three measures of meal, and so forth, He did not mean that this Age was like that, but as He said, the Kingdom. Our interpretation can become very faulty by applying texts to the wrong place, time, and people. That which applies to the Jew will not apply to the Gentile; therefore, that which applies to this Age will not apply to the Age to come. Jesus said to the woman of Canaan, "I am not sent but to the lost sheep of the house of Israel." His message, then, would not apply to other people. This did not prevent Him, however, from casting her a crumb of that which belonged exclusively to His own people.

Now we are prepared to know that the elements are working towards the Kingdom. That our readers may know what we mean, we will say the old mother of

*The accompanying article was selected by Mrs. Nancy B. Robison from "The Restitution" of December 26, 1916.*

harlots who will meet her fate in the Age to come is already in existence. She will not develop and meet her doom all in the same age. The things that are to be gathered out of the Kingdom, therefore, *are growing*

*now*. In the past, events were growing to a head, and they are thus growing today. The cabbage starts from a small plant, and develops by a slow growth to a final head. Jesus meant, when He said the Kingdom of God is "like to" certain things, that it is like the growth or development of the things likened to the Kingdom. For instance, the Kingdom is likened to leaven in the meal. To know, then, how it is like the leaven, it is necessary to study the process and learn how leaven works in the meal. It works by slow process; just as elements are working to a final consummation in the Kingdom of God.

We are ready now to study the parable of Matthew 25, not so much as to whom the five wise and the five foolish virgins refer, but more particularly to the lesson taught in general. We can agree that, had the Jews been ready and had known "the day of their visitation," the Kingdom would have been established. Inasmuch as Jesus came "to his own," and His mission was to the Jews only, we must believe the parables were lessons for them. The house of Israel is called "a virgin." In this parable, ten virgins are brought to view, five with oil and five without. Let us study the conditions leading to the Kingdom.

The Jews believed and still believe in the restoration of their Kingdom. Jesus made it plain to them, at least as plain as it could be made to partly blinded people, that He was the one to restore their Kingdom. Paul said, "They were blind in part." That Jesus was their King was the very truth they could not see, so they were without oil. Referring to this blindness, Paul said in Acts 13:27, "They that dwell at Jerusalem, and their rulers, because they knew him not . . . they have fulfilled them (prophecies) in condemning him" (Christ). In this parable, Jesus said, "I know ye not" (v. 12), as a word of caution against like conditions. Jesus said again, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (v. 13). Here are two classes. Jesus seems to have included His followers and, of course, we have the blind and those that see, then as now.

Jesus seems then to have turned His attention to His followers in this Age. To prove that the wise virgins rep-

resent His followers, or servants of the present Age, we turn to Matthew 24:45, reading: "Who then is a faithful and wise servant, whom his Lord has made ruler over

his household, to give them meat in due season?" To clinch the argument, verse 46 says, "Blessed is that servant, whom his Lord, when he (Please turn to page 12)

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## The Will of God

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By T. A. Drinkard

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*"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).*

JESUS CHRIST herein taught that the Kingdom of God would be established, and that only those who have done the Father's will would be permitted to enter it. For over thirty years the writer has used this passage of Scripture to sustain his affirmation that the Kingdom would be set up on the earth when Jesus returns the second time. It not only teaches the coming of the Kingdom, but that God's people will enter it because they have done His will. God is a loving and merciful Father, but according to His Word He will reward only those who have carried out His plan and purposes—not to exalt man, but to lift up and exalt God before the world.

Just what does it mean to do the Father's will? and of what does that will consist? Let us remember this: the Father's will may not be made up of what we think it is, for "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Are we today following in the steps of Jesus Christ who left us "an example, that (we) should follow"? (1 Peter 2:21). Or, have we come to see that His outlined plan was not made for our day, and that we should add to it, so as to make it more workable and showy for the time in which we live? Can our readers find where the Master ever called His Father's church a denomination, so as to gain human prestige, or to be like other folks, though they are determined to gain heaven as their home? If we cannot find these things in the Word of God, is it doing God's will to apply this human name to God's people? We do solemnly object to calling God's church a denomination. It may be that we can have a denomination, and there are many, but the Scriptures never refer to God's church as a denomination, and when we attach such a name thereto we are doing violence to the Word of God. Too, when we want to do some things, we seek for some scripture that will sustain us in the effort; and not only this, we look to see what denominations have done and try to pattern after them. Why pattern after them?—they have violated the Word of God so many times in their teaching.

When we add to God's plan of seeking to set up something that He has not authorized or planned, regardless of our honesty in the matter, it will come to naught in the final account. Man is prone to look on outward show, and to be like other people, but God has always wanted His people to be satisfied with His arrangement of things and to walk humbly with Him in faith, trusting to His plan that is so unlike plans of the world. Israel did exactly as we like to do, and we like to do as Israel did. She thought God's way was not fast enough, and that it did not "show up" very much. So the Israelites asked to be relieved of the responsibility of doing God's will. What a price they paid, and are now paying, for their sin! We shall reap the same bitter result if we fail to do the Father's will as it is revealed in His Word.

Now, as the world is aflame with war on every side, all nations being directly and indirectly engaged in a death struggle the like of which has never been known, every child of God should realize that the coming of Christ is nigh at hand, and we should lay aside every weight that is keeping us from doing the Father's will, and be ready for that hour. There never was a more opportune time to serve God than now.

An end of these systems of earth will come at the appearing of Christ, as 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" (Rev. 11:15). This will be the last trumpet to sound, when Jesus comes and the resurrection takes place. (1 Cor. 15:51-54.) Are we ready for that event? If not, the door of opportunity still stands open. Imagine, if you can, how things will be when the Lord comes, with us trying to show Him how we have improved by having those extra helps that we have added, to help us along (?). That we might know Him, and follow in His steps should be our greatest desire. The humanized religious plans and purposes should hold no enchanting allurements for the consecrated child of God.

## THE TIMES AND SEASONS

*(Continued from page 5)*

land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make (them) afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (vv. 6-11).

In this sudden and great destruction that will come upon Israel at the coming of the "day of the Lord," the Prophet Zechariah has foreshown (13:8, 9) that "in all the land (of Israel), saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

After one has studied the destructions through which Israel must pass before the time of which Zechariah told is reached, one feels that God plans to reduce them to a single family as in the days of Noah, but no: John, in his foreview of that last and awful tribulation upon Israel, saw God sending His mighty angel to protect and to seal everyone in Israel who had maintained his faith in the one true and living God, and he will seal twelve thousand out of each of the twelve tribes of Israel. This one hundred forty-four thousand who will be protected by God and saved from the sudden destruction which so many of the prophets foresaw will become natural, mortal subjects in God's Kingdom, together with the great multitude out of all nations, kindreds, people, and tongues.

But, dear ones, the Israelites are not the only people who will be punished for their iniquities, for God said: "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. 13:11), and "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord . . . when he ariseth to shake terribly the earth" (2:19).

Now, let us see if this sign which the Apostle Paul has given to the brethren, the church, has been made clear. God's sign people are the Israelites. The prophets have revealed that they will reach a condition of apparent peace and safety before the return of the Lord Jesus Christ to establish God's Kingdom, but their atheistic ruler will break his covenant with them and at the same time the Gog power will descend from the north to take a spoil, and the other league of nations will take a hand in the final great struggle, for God has said that He will gather all nations against Jerusalem to battle.

But this atheistic ruler, known in symbolic language as

"the Beast," has not made his appearance, as yet, upon the political horizon. He cannot issue a mark to be imposed upon his subjects until after his power has been established. The church, if in that watchful attitude which has been so often enjoined upon her by Christ and the apostles, will recognize that character at the time, or soon after, he arises.

At the close of the present world conflict, Israel, will, no doubt, return to the land of promise in greater numbers and with gold and silver, cattle and goods to such an extent that it will constitute a national resurrection of that historical people as described by the Prophet Ezekiel in chapter 37. God said through that Prophet: "Behold, O my people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Israel is, at present, buried in her grave of nations and she will not possess national life again until she has been brought into her own land and begins to function as a nation with a national head, who will be the above mentioned Roman prince, the king with a fierce countenance.

While we must all realize that prophecy was not given to make prophets of any of us, yet it is God's sure word to us, and we will do well to take heed unto it, as unto a light that shineth in a dark place, for "darkness" does indeed "cover the earth" at the present time and "gross darkness the people," as foretold by the Prophet Isaiah. Let us work, watch, and pray while we are waiting for our Lord's glorious appearing.

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 MAN IN DEATH
*(Continued from page 3)*

That death and life, according to Scripture, are set one against the other, is seen in Isaiah 38:1, Isaiah saying unto Hezekiah: "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live."

There could be no purpose in resurrection, if the dead were yet alive. That there will be resurrection of the dead is emphatically claimed, for Jesus said: "The hour is coming, in the which all that are in the graves shall hear his voice (Christ's 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."

Thus, Jesus is the Source of eternal life—this in contrast to man being inherently immortal. Therefore, "Set your affection on things above . . . for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:2-4).

How long will death be our enemy? It will be our enemy until Jesus returns to destroy it, for "he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26).



## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

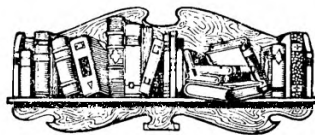
### THE PROPHET FROM NAZARETH

(Continued from page 7)

In John 11:14, Christ stated: "Lazarus is dead." Soon, though, Lazarus was called from his grave. Thus, Jesus set the stage and gave the Israelites a preview of the powers of His second coming with great glory. It is written: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16).

If all the accounts are accepted as telling separate events, there were nine so-called *nature miracles*. Among these nine were the stilling of the tempest and turning the water into wine at Cana. We previously commented on calming the Sea. Of this other miracle we read: "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom," and said, "Thou hast kept the good wine until now" (John 2:9, 10).

All through our Saviour's ministry, He preached the gospel with authority. He had a message to deliver unto the world; He delivered that message, and it is that message, that hope, to which we look today. Christ, our High Prophet, taught His disciples many truths to be preached to the multitudes. They were faithful in serving their Prophet. "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).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

An unique book, and doubly interesting because of that very uniqueness, is *Sacred Scriptures and Religious Philosophy* (Caxton Printers, Ltd., Caldwell, Idaho; \$3.00). Published in late 1942, it represents one of the most recent texts on its particular theme yet to be available to the general public.

What gives the book its somewhat curious flavor is its slant: it is aimed at use in the parochial schools of the Latter Day Saints (Mormons). However, as Bardella Shipp Curtis, the author, observes in the foreward, the theme of the work is so completely "the purpose of the mortal estate" that, despite its primary slant, it makes the volume "a valuable asset for libraries, schools, and homes" regardless of religious conviction.

Only a close student of the book would be inclined to notice the leaning toward Mormonism, if he did not read the preface. This leaning takes the form, not of obvious predilection, but of an unusually great amount of space devoted to the Latter Day Saints and their beliefs. Mormonism is neither obtrusive nor taught as being any more fact than the many other religious beliefs discussed.

Chiefly, the book is a history of all religion and religious philosophy. It caters to no particular church, to no particular creed, except that the Word of God as represented in the Bible is divinely inspired and, therefore, unalterably true. It runs the gamut from the Vedas of the Hindus to the *Pearl of Great Price*, and it does this running without especial favoritism—a fact which makes any reference work more valuable.

*Sacred Scriptures*, etc., is beautifully written; with one exception, it is the most easily read study of religious and church history we ever have seen. An excellent bibliography, suggesting additional reading, is appended. There are none of those disagreeable footnotes to interrupt steady reading.

You probably will not agree with it, but nevertheless you cannot help but be interested in the interpretation of Micah's prophecies. Hezekiah probably would be no end surprised by it. And you, personally, may be quite astonished at Dr. Lewis Zuker and his interpretation of the Song of Songs, which is Solomon's.

• • • •

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.

## AN EXPOSITION OF MATTHEW 25

*(Continued from page 9)*

cometh, shall find so doing." So in both chapters, Jesus referred to His return. You will notice that in His conclusion of the Parable of the Ten Virgins, Jesus referred to His return. In verse 14, Jesus turned His attention to His "own servants," whom we have found to be the wise virgins. He delivered them their talents, and journeyed into the "far country." After a long time, He returned to those servants and reckoned with them. Jesus deemed it necessary to caution these servants against a fate like that of the foolish virgins, after showing the events that lead up to the Kingdom, which included the blind Jew and His own faithful servants.

Jesus then began talking about the works of the Kingdom. Verse 31 says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The bride will have made herself ready, as we have already seen in the faithful and wise servants. Further, when Jesus sits on His throne, the bride will occupy the throne with Him. The events that follow verse 31 must apply to the Kingdom Age. Verse 32 says: "Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." That we cannot be mistaken in regard to this referring to the Kingdom Age, and being a work of Christ and His bride, we refer to verse 34, which says, "Then shall the king say." Here He calls Himself "king," which is not true now.

Referring to the same class of faithful and wise servants, and the same time as we have it in Matthew 24 and 25, we quote from Revelation 2:26, 27: "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 (or broken up or divided like the dividing of the sheep and goats): even as I received of my Father."

That these faithful servants refer to the bride and occupy the throne with Jesus when this work of dividing the sheep and the goats is accomplished, is proved further by Revelation 3:21, which says: "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." It is plain that Jesus taught by this parable (Matt. 25) the conditions as they were then, or as He found the Jews when He came, and as He will find His bride when He returns, and then the subsequent work after He and His bride take the throne and begin their work among the nations. It might be thought that this seemed the fate of the Jews, but we must note that Jesus was talking about the bride and the bridegroom. The Jews as a nation lost their chance of going into the marriage by going to buy oil. This does not mean that they

will have no part in the work during the Kingdom Age, in some other capacity. No, they lost this exalted position, but hear God's Word as recorded in Jeremiah 46:28, reading: "Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee, for I will make a full end of all . . . nations (divide them like a shepherd doth divide the sheep and the goats) whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leave thee wholly unpunished."

The Jews have received their correction, they have been shut out from the marriage, but that is not their full end, as God has said. When Jesus was here He dealt with conditions as they were and as they would be. Past, present, and future were in much of His teachings. In Revelation 1:19, we read: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Then the Jews were blind and went not into the marriage, or in other words, were not ready to receive the Bridegroom: *now* the getting ready of His servants to enter into the marriage when the Bridegroom returns; *then* the occupancy of the throne together and the dividing of the nations. These are the teachings of Matthew 25: the things that then were, the things that now are, and that which is to come.

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 THE TREE OF LIFE
*(Continued from page 5)*

In Revelation 22:2, we read, "In the midst of the street of it (New Jerusalem), and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." This symbolism represents the saints preaching the truth, whereby healing the nations, spiritually. Trees are frequently used to represent people. In Isaiah 61:3, we read: "To appoint unto them that mourn in Zion, to give . . . beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This harmonizes with Revelation 22:2, showing the trees of righteousness represent the saints, healing the nations by teaching them the truth. Christ said, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John 6:57).

God placed the tree of life in the Garden to teach Adam that if he obeyed God, he would be rewarded with life forever, but Adam disobeyed and consequently forfeited this great reward and brought on himself the punishment of death. His sin was unpardonable, so his punishment was passed to his posterity. Our only hope of salvation is by believing God, taking on the name of Jesus Christ, and so depending on His righteousness to gain eternal life. He is our *Tree of Life*.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6).*

Lesson: John 13:12-20; 14:1-6.

"An angel paused in his upward flight,  
With a seed of love, and truth, and light,  
And cried: 'O, where shall it be sown  
That it be most fruitful when it is grown?'  
The Saviour heard and said, as He smiled:  
'Plant it for Me in the heart of a child.'"

—Selected by Mrs. Walter Skinner.

### An Example

The disciples owned Jesus as their Master and Lord. However, Jesus took upon Himself the work of a servant at this time. He took some water and a towel and washed His disciples' feet. It was the usual custom to wash the guests' feet after removing their dusty sandals. The roads were dusty and their sandals quite open. We all know how dusty one's feet become when barefoot, or with shoes, on a dry road.

Peter did not want Jesus to wash his feet. He loved Jesus—rather, he felt that he should wash his Master's feet. Jesus told Peter, however, that Peter would not be clean unless He washed Peter's feet. Then Peter answered that Jesus should not only wash his feet, but his hands and head, also. (John 13:9.)

If we in our lives today are as truly sincere as Peter was, we can rest assured that Jesus will do what we are unable to do.

Jesus told them they would be happy if they did what they knew to be right. We, too, must *do* good, not just recognize good in others, if we wish to be Christians.

### Be Not Troubled

Those who trust in the Lord need not be afraid. They need not be troubled. No matter what the condition of this world becomes, Christians should be strong. Paul said when he was in prison that he believed God was able to keep what he had committed unto God's keeping—Paul's life, he meant. Our God is the same One. He is able to keep us—to keep our lives—to keep us faithful. All we need do is to continue to look to Him day by day.

Paul was faithful in spite of troubles. He wrote some of his letters which help make the New Testament while

he was in prison. Paul mentioned his "chain," that he was "prisoner," and told of a friend who "looked him up" and was kind to him. (2 Tim. 1:8, 16-18.)

May we have the hope of Paul, and live it as he did. "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).

### He Will Come for His Own

Jesus told His disciples that He was going where they could not come, but that He would come again, and come for them, that those who love and obey Him can be with Him.

Jesus will rule on this earth. He will sit upon the throne of David in Jerusalem. (Isa. 9:7; Luke 1:32.)

### Little Lambs

"Little lambs, so white and fair  
Are the shepherd's constant care,  
Now he leads their tender feet  
Into pastures green and sweet.

"Now they listen and obey,  
Following where he leads the way;  
Heavenly Father, may we be  
Thus obedient unto Thee."—*Author unknown.*

### Happy Birthday Wishes

David Bowser, Mar. 14, age 4, Springfield, Ohio.  
Eugene Muhvic, Mar. 14, age 16, Cleveland, Ohio.  
R. C. Stanton, Mar. 15, age 16, Little Rock, Ark.  
Dennis C. Pearson, Mar. 16, age 14, Tipp City, Ohio.  
Joyce D. Hamilton, Mar. 17, age 9, Watkins, Minn.  
Jean Mock, Mar. 18, age 16, Fruita, Colo.  
Billy Stine, Mar. 19, age 13, Tipp City, Ohio.  
Norman Paul, Mar. 20, age 10, Niagara Falls, N. Y.  
Lois MacDonald, Mar. 20, age 15, Lander, Wyo.  
Marty Tookmania, Mar. 20, age 16, Cleveland, Ohio.  
Dean Moore, Mar. 20, age 16, Mineral, Calif.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- March 14—Southern California Conference at Pomona.  
 April 3, 4—Illinois Quarterly Conference at Ripley.  
 June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.

### MID-WINTER MINISTERIAL CONFERENCE

The most largely attended and most representative gathering of our ministers which the writer has ever had the privilege of attending was the week of Ministerial Conference held at Oregon, Ill., February 23-26, 1943. The meeting was opened on Tuesday morning by a devotional service led by Bro. James Watkins, this year's president. The chairman of the program committee then explained the nature of the program which had been prepared for the week, the reasons for selecting the particular subjects for study and the particular persons for presenting the different views on these subjects.

During the days that followed, the men who had been asked to prepare material on these subjects showed that they had done a splendid job of preparation, and the one desired purpose of such a series of studies was thus attained, that is, the opportunity for consideration of the best thoughts on both sides of each question. Any person who feels that, merely because he has reached a conclusion on one of these important subjects, the question is easily solved, is only demonstrating that his mind is not fully open to the greatness of the question itself.

The writer wishes publicly to compliment the men who were leaders in presenting their sides of the main subjects studied for the sweet spirit in which they, without exception, presented their thoughts and the results of their studies. It is not difficult in such a time to tell in whose hearts the spirit of love is dwelling and operating, and it was an inspiring thing to observe that even in cases where study had led men to have quite wide divergence of view, there still grew out of the presentation of those views a deep appreciation of the other person and his understanding.

While someone might at first thought feel that our ministers should be completely in accord on every subject, yet it becomes evident that this was not the case among even the apostles themselves, or among the workers in the early church, and that such a condition would offer little incentive to further study and investigation. It is because we can at such time consider in a proper way the

results of research and study which have led someone to have an idea different from that which another has, that there is hope for the future of our work. Many of the men who have been ministers for years, including the writer, were heard to say during the meeting that they had received ideas which were new to them and that would bear deep study. Your present writer came away from the Conference with a slightly altered view on at least one of the important subjects considered.

Two of our ministers who were on the program were unable to be present because of poor health. The best wishes of the brethren go out to Bro. F. L. Austin and Bro. T. A. Drinkard. This also applies to our beloved senior minister, Bro. L. E. Conner, who was able to be present at some of the sessions but unable to attend and present his closing message on the last day.

Meetings of this kind tend to develop within us a deeper appreciation of each other and of each other's problems and ideas and thus to unite us even more solidly on the great truths upon which we stand and the great objectives toward which we strive.

Another feature of the Conference which was both interesting and profitable was found in the preaching clinic. Ministers who had been in the field for years took part in one section of this, and students from all classes of Oregon Bible College also presented short sermons. The purpose behind the clinic work is to make possible helpful criticisms and suggestions, that better and more interesting sermons may be preached, properly organized, and conveyed in correct language. It is also of great value for the ministerial body thus to get acquainted with the young men who are to be their future co-workers.

The ministers wish to express deep gratitude to the members of the Oregon church for their most kind hospitality and to tell them that plans are already on foot to make their task for next winter's Conference less arduous.

F. E. Siple, Recorder for the Meeting.

### OREGON BIBLE COLLEGE NEWS

The Ministerial Conference being ended, the students are again settled in their routines of study, work, and play.

Sunday, February 28, Emory Macy preached at Kokomo, Ind., while Terry Ferrell gave the address at Hillisburg, Ind. Paul Williams and Hazel Burk accompanied Francis Burnett to Rockford, Ill., for the church services. Another of the students, Bob Rouch, was away, visiting his parents.

Edwin Graham's brother Roy stayed with the students during Ministerial Conference.

The students were pleased to have a guest for dinner on March 1. He was Bro. J. Eagleston, from Salem, Ore.

We were happy to learn, February 22, that Francis Burnett, one of our upperclassmen, was the proud father of a baby girl, Martha Ann. Both Iris and the baby are fine.

Mr. and Mrs. Robert Hardesty were pleased to accommodate Mrs. Hardesty's parents, Bro. and Sr. Henry Cooper, Fredericktown, Mo., during Ministerial Conference.

I am sure that all the students feel as I do about Ministerial Conference—we all learned much. May we have many more of them.

James Mattison, Reporter.

### OREGON BIBLE COLLEGE

#### Building Fund

Mr. & Mrs. George P. McMurtrie	\$ 15.00
Mr. & Mrs. Ezra Railsback	100.00
Lois Randall	7.00
Mr. & Mrs. F. L. Marsh	10.00
Edna Gruber	5.00
Clyde Swihart	1.00
Total	\$8,791.48

### EVANGELISM

Mr. & Mrs. Wayne Laning	\$3.00
Mrs. Edward H. Barck	8.00
Mr. & Mrs. George Jones	5.00
Mr. and Mrs. F. L. Marsh	5.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. L. E. Conner, Golden Rule Home, has been troubled for several days with a foot ailment, but if a jovial disposition means anything he should soon be well.

Sr. Florence E. Pease, Ashtabula, Ohio, Rt. 3, writes that her husband truly laments the death of Bro. R. A. Curtis, Bro. Pease recalling the time he was privileged to meet and dine with Bro. Curtis at a point not far from Ashtabula.

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Bro. and Sr. Austin Railton, Winchester, Va., visiting at the John Railton home, Rockford, Ill., were guests with the John Railtons and the Leland T. Hansons (Leaf River, Ill.) at the Paul C. Johnson home (Oregon, Ill.) Sunday, March 7.

"As a special attraction on Missionary Sunday, which will be observed next week, we are to have the pleasure of having with us Miss Elizabeth Ploeg, and her adopted Chinese daughter Esther. Miss Ploeg has been a missionary in China for fifteen years, having returned from there only two months ago. Esther has promised to entertain us with several hymns in the Chinese language."—F. E. Siple, 147 Nottingham St., S.W., Grand Rapids, Mich.

"Guess Who!" of last week was Bro. Roland Stilson, 1020 E. Irvington, South Bend, Ind., a faithful member of the Hope Chapel Church of God.

A daughter, Martha Ann, was born February 22, 1943, to Bro. and Sr. Francis Burnett, Oregon, Ill. The mother (nee Iris Hall) was a student of Oregon Bible College, and the father is now a senior—so Martha Ann is on our list of prospective students.

MRS. GLEN R. BOOTH

Violet Mary West was born in Maidstone, Kent County, England, March 5, 1883, being the youngest daughter of William and Emma Bishop West. She fell asleep in death on February 13, 1943. When two years of age, the family came to America and settled near Sugar Grove, Ill. As a girl, she attended the Grouse and Sugar Grove schools, graduating from the latter in 1899.

On July 24, 1902, she was united in marriage to Glen R. Booth. A daughter, Ruth, was the only child born to this union. Violet was preceded in death by her father and mother, five brothers, and one sister. She is survived by her husband, Glen R. Booth, Bristol, Ill., her daughter, Ruth (now Mrs. Harry Sheets, Aurora, Ill.); one sister, Mrs. Katherine Lorah, Sugar Grove; and a younger brother, Gordon E. West, Farmville, Va.

Violet was of an unusually energetic and loving nature, and to her, serving her family was the only true way to serve God. No labor was too great, nor sacrifice too large for her family. As Solomon said: "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her: many daughters have done virtuously, but thou excellest them all. . . . Let her own works praise her" (Prov. 31:26-31).

After appropriate funeral services conducted by the writer, we laid her in the silent chamber to rest while we look and pray for the return of the Lord to gather together his jewels and to wipe our tears away.

L. E. Conner.

HERALD RECEIPTS

Mrs. Earl Bowen; Walter H. Weinberg; Mrs. Merle C. Alsbury; Elsie M. Moore; Mrs. Edward Barek; Mrs. Jessie K. Bullard; Mrs. S. J. Lindsay (for another); Mrs. F. B. Cox (for another); John D. Davis; W. E. Wharton; Forest C. Stilson; M. D. Newell; Wm. Kilfoyle; Harvey Krogh, Sr.; Sunshine Class, Lawrenceville Church (for others); George L. Huffman; Mrs. F. L. Marsh (self & another); Clyde Swihart (for another).

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OREGON BIBLE COLLEGE

Mrs. O. J. Dorsey \$1.50

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

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THE RESTITUTION HERALD

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L. E. Conner . . . Business Manager Orpha LeMasurier . . . Treasurer

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

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution Oregon, Illinois

Dear Sirs,

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# — Tracts and Books —

*"This gospel must first be published among all nations" (Mark 13:10).*

The gospel of the Kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

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**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

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## The Son of Man

By James Mattison

ALTHOUGH "Son of man" is only one of many titles of our Lord, it is one of the most important, for it is the one He chose for Himself. Of the one hundred fifty-four times the expression "son of man" or "Son of man" is used in the Bible, it refers to Christ in over seventy of them. He Himself used the title in reference to Himself more than forty times. "It is a most perplexing title, arousing discussion not only among those who listened to Him (John 12:34), but also among the scholars of the present day. . . . There are some who . . . take away from it all meaning except that of 'man' in general; and there are others who make it . . . a clear Messianic title. . . . Some hold that it emphasizes the humanity of Jesus—as if that needed emphasis. . . . others consider it equivalent to the 'ideal man,' the type of the human race." —Hill.



James Mattison

Firstly, was Jesus the son of man? He was the son of an earthly woman and the power of God. Since, however, man and woman are both included under the general term "man," we may say that He *was* the son of man (as well as the Son of God) in that anything born of the earth—or woman—is mortal or subject to death. Jesus died—therefore He must have been mortal. If He was mortal, He was the "son of man."

Secondly, was Jesus a man? Christ is called a man several times in the Scriptures. Paul said that "through this *man* is preached unto you the forgiveness of sins" (Acts 13:38). Again, Paul told Timothy that "there is one God, and one mediator between God and men, the *man* Christ Jesus" (2 Tim. 2:5). Not only was Christ called a man in the Scriptures, He evidenced or demonstrated the qualities of man—a few of which were compassion, love, kindness, humbleness, and sorrow.

Let us make a brief study of the word "man" to see of what he is constituted and to see if Christ fit the condi-

tions common to all men. Some of the most important meanings are, translated: 1) an individual, 967 times; 2) breathing creature, 2 times; 3) male, 8 times; 4) a human being, 500 times; 5) a mortal, 503 times; 6) a human being (in a slightly different sense), 482 times; 7) mighty, 83 times; 8) owner, master, 22 times; and 9) husband, 150 times. Returning to the original question of Christ's being a man, let us see how He fits this standard for men.

First, Jesus breathed as men do. We are not told this, but it is logical to assume the fact that He did breathe, for if He had not breathed would not one of the writers have recorded this unnatural circumstance? Second, Jesus was circumcised. (Luke 2:21.) It was the custom of the Jews to circumcise their male children. Thus, in circumcising Christ, they showed Him to be an earthly child. At the time of Jesus' birth, He could not have been a God, for a mortal being cannot bear an immortal being. He grew up as men do. Third, Jesus was tempted. When He was tempted in the wilderness (Matt. 4 and Luke 4), He was tempted with all the evil the world had to offer, for were not these three temptations the "lust of the flesh, the lust of the eyes, and the pride of life" as mentioned in 1 John 2:16? If Christ overcame all the temptation in the world, why cannot we overcome all the little temptations we have? God will make a way of escape if the temptation becomes too great. (1 Cor. 10:13.) Why will we not try or test this statement when there is no doubt of God's ability to watch over us in time of trial? Fourth, Jesus had to learn obedience. (Heb. 5:7, 8.) We must learn to obey God, if we are to have a place in the coming Kingdom. Fifth, Jesus suffered. He had worries, sorrows, and pain. (Isa. 53:3, 4.) Why are we discouraged by our little worries, considering that He bore the sins of the whole world and did not falter? (Please turn to page 9)

# EDITORIAL



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

## Brush Creek Church Pledges \$2,500

The Brush Creek Church of God, situated within a triangle the points of which would touch Tipp City, West Milton, and Dayton, Ohio, has been deeply interested in Oregon Bible College from its beginning, and that interest grows deeper as evidenced by a recent pledge to contribute the sum of twenty-five hundred dollars to the College Building Fund. Brothers James W. Kessler, West Milton, Ohio, and A. J. Hoke, Dayton, Ohio, faithful elders of the Brush Creek Church of God, are leading the congregation in this most generous cause.

When, four years ago, the Bible Training School was reorganized, one of the first problems to be solved was that of finding and employing a matron for the Students' Home, someone of experience and ability both as a cook and as a mother, and someone who would be so interested in the School as gladly to sacrifice for the success of the School. Sister Edna Brewer, whose two sons and two daughters were faithfully reared in the Church of God, who also is a member of the Brush Creek Church of God, was called for this important and not-too-easy work. She accepted the call and is faithfully serving to this day. Your loss, Brush Creek, has been our rich gain.

When, four years ago, six students enrolled for the first semester of the new School, two of those students were from the Brush Creek Church of God. Being graduated last June from Oregon Bible College, Brother Richard Smith is now pastor at Blanchard, Michigan, and Brother Ellsworth Routson is pastor at Fredericktown, Missouri: both young men working among brethren they probably otherwise never would have known. The home church that encouraged these young men in the ministry is prayerfully following them in their work for the Lord. Also, Brother Emory Macy, now an upper classman and a part-time student minister for the Church of God at Kokomo, Indiana, is a member of the Brush Creek Church of God—having sacrificed no little in his former work to study for the ministry. More, one or two young men (possibly others) from this church are planning to attend Oregon Bible College next fall. It is not difficult, therefore, to see why the Brush Creek Church has a deep

and abiding interest in Oregon Bible College—for until the School showed the way, no minister had come from the membership of that church. Today, there are three.

To suggest, however, that the Brush Creek brethren are interested in Oregon Bible College *only* because some of their young men have become students of our School would be untrue and unfair to the missionary spirit of this church. It has been interested always in letting the light of the true gospel shine as brightly and as far as possible. The Editor recalls when one of its pastors was permitted to go on evangelistic trips into Indiana, Illinois, Minnesota, Wisconsin, Nebraska, Kansas, Louisiana, Virginia, Michigan, and Canada—his regular salary at home being continued whenever he was preaching the gospel of the Kingdom in distant fields.

More, touching the present generous spirit and co-operation of the Brush Creek Church, it may be that we have told only half the story, for it is the intent of these faithful people that, if the first twenty-five hundred dollars can be raised quickly, some consideration will be given toward raising another twenty-five hundred dollars. True, at present the Brush Creek Church does not have any financial obligation of paying a pastor, and is therefore more free to assist in the College Building Fund, but *it is even now seeking a pastor*, nor will it be content until a pastor is employed.

Brush Creek, we thank you for your generous pledge to Oregon Bible College Building Fund. You are marrow to the bones! We have thanked God for you, and taken courage.

## Another Summer Bible Training School

Plans are now in the making for another Summer Bible Training School to be conducted at Oregon, Illinois. The dates are: June 22 - July 30. The cost for board, room, and tuition, per student, will be thirty-five dollars. Names of instructors will be announced soon. Young people of the Church of God, what do you do with opportunity?

Both young men and young women who wish better to qualify for Christian work and leadership are invited. **COME ONE; COME ALL!**



## Who "Only" Hath Immortality?

By George A. Waters

WE frequently read the statement, "God only hath immortality." If this statement is true, we would like to have positive proof of the fact, because we understand from the Scriptures that Jesus has immortality, but we do not understand that He is God. If "God *only* hath immortality," then Jesus must be God or He does *not* have it. We have neatly trapped ourselves on this question, and, if we are honest, we must admit that we are wrong somewhere, so let us search for our mistake. When scriptures do not harmonize, there is usually one of three things wrong: 1) we do not rightly understand what we have read, which is usually the trouble; 2) a mistake in the translation we are reading, or 3) something has been added to, or taken from, the original text. The last two are very difficult for the ordinary reader to ascertain, but the Emphatic Diaglott is a great help to the searcher, especially when used with a good concordance which gives the original of each word.

Let us return to our tangle. Is Jesus God? We read in Isaiah 45:5, 18: "I am the Lord, and there is none else, there is *no* God beside me. Thus saith the Lord that created the heavens; God himself that formed the earth and made it . . . I am the Lord and there is none else." Jesus said (John 17:3): "This is life eternal, that they might know thee the *only* true God, and Jesus Christ, whom thou hast sent." Therefore, we say with Paul in 1 Corinthians 8:6: "To us there is but *one* God, the Father . . . and one Lord Jesus Christ." Surely that position cannot be refuted.

Does Jesus have immortality? In Romans 2:6, 7, we are told that God will render eternal life to those who by patient continuance in well-doing seek for glory and honour and immortality. If we must seek for it, it is evident that we do not have it, therefore Paul tells us in 1 Corinthians 15:53, 54, "This mortal must put on immortality," and when that has taken place, "death is swallowed up in victory." Jesus was a man. (1 Tim. 2:5.) We believe Him to have been mortal because "he died for our sins according to the scriptures," and, "he rose again the third day" (1 Cor. 15:3, 4). Jesus Himself said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). Death was swallowed up in victory by Him, and according to the substance of Paul's statement that the mortal must put on immortality to be victorious over death, we must admit that Jesus "put on" immortality. When Jesus appears, "we shall be like him" (1 John 3:2). This will occur at the "last trump," for "the

trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed . . . this mortal must put on immortality." (1 Cor. 15:52, 53.) If we put on immortality and are "like him," then He must have it, which proves our point from another angle.

Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). We believe "born of water" refers to baptism, which is foreign to our subject, but "born of the Spirit" we think refers to putting on immortality at the resurrection because Jesus said in the next verse: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Paul said, "There is a natural body, and there is a spiritual body." The natural body (born of the flesh) is "first." It is "sown a natural body" (buried at death), and "raised a spiritual body," hence the spiritual body is "afterward" (after the resurrection), and for that reason "flesh and blood cannot inherit the kingdom of God," but must put on immortality, and is then like the heavenly bodies. (1 Cor. 15:44, 54). Jesus said that everyone born of the Spirit shall come and go as the wind does without one knowing from where they come or where they go. (John 3:8.) In John 20:19, 26, we read that Jesus appeared in a room to the disciples when the doors were shut, thus proving His ability to come and go as He said one born of the Spirit should do. He also appeared in the midst of the disciples when they were talking and they thought He was a spirit (ghost), but He said, "Behold my hands and my feet, that it (the thing they could handle and see) is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:34-39).

Judging from the texts quoted, we would define "immortality" as used in the Scriptures as follows: a spiritual body, having flesh and bones (without blood?), not subject to death, into which the mortal body is changed, or puts on, at the resurrection. If this definition is correct, Jesus is the only One who now has immortality, for He is the *only* One who has made such a change, having become the first fruits of the resurrection. (1 Cor. 15:23.)

Now let us turn to 1 Timothy 6:15, 16. We read here that it is going to be shown "who is the blessed and only Potentate, the King of kings, and Lord of lords; *who* (not "God") *only* hath immortality." Turning to 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." Surely, Jesus is the Lamb, the Lamb is Lord of lords and King (Please turn to page 10)

# The Coming of Christ—A Divine Necessity

By Rufus A. Curtis

SCOFFERS may ridicule the idea of Christ's return to earth, and tauntingly ask, "Where is the promise of his coming?" (2 Peter 3:3, 4; Isa. 5:18-24; Matt. 24:48-51.) False teachers may even deny the Lord that bought them, and try to substitute another Jesus—an intangible, ghostly one, in His stead—as well as another gospel to supersede the glad tidings of the Kingdom of God, which Jesus preached and commanded His followers to preach. But none of these things should deter us from an earnest prosecution of the inquiry, "What is truth?" (2 Peter 2:1; 2 Tim. 2:12; 2 Cor. 11:4; Gal. 1:6-9; Luke 8:1; 4:42, 43; 9:2, 60; John 18:38.) There are many valid reasons why Jesus should return to this earth.

## *The Veracity of His Word Requires It*

He has said, "I will come again, and receive you unto myself; that where I am, there ye may be also." "I will not leave you comfortless; I will come to you." "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." (John 14:3, 18; Zech. 14:4.) If Jesus never comes back, we can never be received unto Him, be with Him, nor share in His salvation! Our salvation is contingent upon His appearing "the second time" (Heb. 9:28). All this talk about immaterial and immortal souls going to heaven at death to be with Jesus is putting "darkness for light and light for darkness." (Isa. 5:20; 8:20.) Jesus has said, "Whither I go ye cannot come" (John 13:33). "No man hath ascended up to heaven" (John 3:13). It was said of David, many centuries after he was dead and buried, that he is "not ascended into the heavens." (Acts 2:29, 34; 13:36.) We are not to go to heaven to be with Jesus; He is coming back to the earth to be with us here! If Jesus never comes back to the earth to receive us to Himself, His word will be invalid and we shall be left comfortless and hopeless!

The realization of the blessed hope of Christians to dwell in Christ's actual presence, to behold His glory, and to be like Him for evermore is all dependent upon His coming. (Titus 2:11-14; John 17:24; 1 John 3:2; Psalm 17:15; Phil. 3:20, 21.) Paul wrote, "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.)

For Christians to attain the spiritual plane of existence, or enter upon a deathless equality with unfallen angels, there is divine necessity that they should have "part in the first resurrection," or, if among those "which are alive

and remain unto the coming of the Lord," to share in that miraculous translation from mortality to immortality that will then take place. (1 Cor. 15:44-46; Luke 20:35, 36; Rev. 20:6; 1 Thess. 4:15; 1 Cor. 15:51-55.)

Without the coming of Jesus, who is "the way, the truth, and the life," the Christian's faith is vain, his hope a delusion, and he himself perished. (John 14:6; 20:30, 31; 1 Cor. 15:13-19.) I often

"Long for a touch of a vanished hand,  
Or a sound of a voice that is still,"

but my longings will never be realized unless Jesus returns and the resurrection takes place. It all depends upon Jesus and the resurrection! (Acts 17:18, 32; 4:2; John 5:28, 29.) "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). All future life for the dead is dependent upon a resurrection; and resurrection is dependent upon the coming of Him who has "the keys of hell, and of death." (Rev. 1:18; Isa. 42:7.)

The groaning creation calls for deliverance. (Rom. 8:19-23.) The Life-giver has repeatedly made the affirmation, "I will raise him up at the last day." (John 6:39, 40, 44, 54.) His statements will not be broken! The facts of "the resurrection at the last day" will verify the words of Him who is "the resurrection and the life."

There is divine necessity for our heavenly Father to "send Jesus Christ," that "times of refreshing shall come from the presence of the Lord." "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" await Jesus' return. (Acts 3:19-21.)

There is divine necessity for Jesus' return in order to have

## *A Future Judgment Day*

The God-appointed day "in the which he will judge the world in righteousness" by His resurrected Son is a "judgment to come." (Acts 17:30-32; Rom. 2:16; Acts 24:24, 25; Rev. 20:12, 15.) The judgment to come of the quick and the dead by the Lord Jesus Christ, whom God has ordained, empowered, and qualified for that work, is now held in abeyance until Jesus' "appearing and his kingdom." (2 Tim. 4:1.) If He never appears, the judgment will never occur.

## *Reward of the Righteous Awaits His Return*

The reward of Christians is made absolutely dependent

upon the return of the world's Redeemer. (Matt. 16:27; Rev. 2; 5:11; 11:18; 22:12.) Their recompense is inseparably connected with "the resurrection of the just" "at his coming." (Luke 14:14; 1 Cor. 15:22, 23.)

#### *Punishment of the Finally Impenitent*

The retribution of the incorrigibly wicked is not taking place in some remote hell of conscious misery, as frequently taught by "blind leaders of the blind," but will take place "when the Lord Jesus shall be revealed from heaven" "to be glorified in his saints." (Matt. 15:10-14;

1 Thess. 1:6-10.) The unjust are reserved "unto the day of judgment to be punished." (2 Peter 2:4-9; Job 21:30.)

#### *The Kingdom of God*

The establishment of the Kingdom of God as the fifth universal kingdom on earth is dependent upon "the Son of man" coming "with the clouds of heaven" to inaugurate His endless reign of righteousness over His "possession"—"the uttermost parts of the earth." (Dan. 2:44; 7:13, 14; Psalm 2:6-12; 72.)

The prayer for God's King- (Please turn to page 9)

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## Pre-existence Examined

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*By John R. Fiske, Jr.*

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OUR attention has been called at various times to certain texts that are supposed to teach that Christ was older than His mother. In John 6, our Lord spoke of the "bread of life." He said it "came down from heaven." Well, if we can find what that "bread" was, we may know what "came down from heaven." Lord, tell us what the "bread" is. "The bread which I give is my flesh." So Jesus tells us His "flesh" is the "bread which came down from heaven." So, wherever "bread" occurs in this chapter, substitute "flesh" and you will have Christ's idea. What! did Christ's flesh come down from heaven? Not literally, but in the sense that it was supernaturally produced by heaven. In this sense, He Himself is said to have "come down from heaven." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17). Inasmuch as Christ was a "perfect gift," He, too, must have come down from the Father, or from heaven. This, however, would no more teach pre-existence in heaven than it would for any other "perfect gift" of the Father to pre-exist. Children are said to be a "gift from the Lord." Are we to understand that they pre-existed in heaven and literally "came down from the Father," from whom every gift from heaven comes? No, we shall say. Then neither did Christ.

John's baptism was "from heaven." Are we to understand that it was practiced in heaven and gradually extended itself to the earth? No, not at all! So, when Christ is said to be "from heaven," are we to understand that He lived there and actually came from there? Not necessarily. The idea in both cases seems to be that Christ and the baptism of John owed their origin to heaven. All sons exist first in the loins of their fathers; later they leave the loins by way of begetting and birth and exist then as separate entities. To illustrate: "Levi paid tithes while in the

loins of his father Abraham"; "There shall proceed forth from thy bowels a seed"; "In Adam all have sinned." This is sufficient. Christ was no exception. He, too, existed in His Father's loins, because His Father begot Him. Hence He could well say, "I came forth and proceeded from the Father," as all sons do from theirs. Inasmuch as His Father dwelt in heaven, if He came out of Him, He must necessarily say He was "from heaven" or "above." As to how He "came forth from the Father" is fully explained in Luke 1: "The Holy Spirit shall overshadow thee, and that holy thing which shall be formed in thee shall be called the Son of the Highest."

John 17:5 and Revelation 13:8 teach that in the plan of God, Christ was crucified and glorified before "the foundation of the world." In reality, though, the crucifixion and glorification did not take place till Jesus' death on Calvary and subsequent resurrection. They are merely examples of "God calling those things that be not as though they were" (Rom. 4:17). "I have made thee a father," and Abraham then had no children. "Slain and glorified before the world was"—had these already taken place? In all these, allow us to repeat, "He calleth the things that be not as though they were."

"Ye are from beneath; I am from above." If Christ's being "from above" would teach His pre-existence, then the Jews' being "from below" would teach theirs; but if those "from below" have no pre-existence, though being "from below," then His being "from above" would need not have any, though being "from above." Jesus merely contrasted His divine origin with their earthly origin. If "every good and perfect gift is from above," then, inasmuch as Christ was a "good and perfect gift," He, too, must in the same sense as "every gift" be from above.

—Selected from *The Gospel Trumpet*.

# The Natural in Interpretation

By Tom Savage

WHEN a painter or sculptor does a great work, it is only natural that praises be sung of the one whose work it is. God in the creation of man looked for the created to give honor and obedience to the Creator. So in the beginning, God created Adam for a purpose, and life was given to this creation, that God would be worshiped.

In placing man among the many trees and beauties about him in the Garden, the honor and obedience which belonged to God were usurped by the evil one. The evil one placed doubt in the minds of Adam and Eve as to God's word of warning that any who should eat of the one tree should surely die. Therefore, man fell from the height of perfection into the depths of sin. God said, "My spirit shall not always strive with man." He set man's allotted time at one hundred twenty years. Noah preached this one hundred twenty years to try to redeem man in God's sight. We know that only "eight souls were saved by water." Adam had failed God. God then gave Noah the opportunity to honor and worship Him.

Now, because God could look into the future and see things as they were to be from the very beginning, or foundation, of the world, God promised a Saviour to the people. Enoch, the seventh from Adam, spoke of this One (Christ) as coming with ten thousands of His saints. God also said in Eden: "I will put enmity between thee (the Serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Therefore, this way of salvation was opened from the beginning, but from the beginning until Christ's time there was no real perfection. So, perfection had to be established before anyone could approach unto God. God's Word was then fulfilled when Christ was born, Christ being of the seed of man in that He was the son of Mary. At the crucifixion and resurrection of our Lord, the head of the Serpent was bruised. Man, the Son of God, overcame sin, and sat down at the right hand of God to intercede for you and me. The sins of all men were placed upon Christ at His crucifixion. All who ask forgiveness, God, through His Son, will forgive because Christ was the only One who was perfect in glorifying God as His Creator. Christ, God's Son, was therefore placed in a position above angels and was the only One on this earth who walked the natural path of life as God would have man do from the beginning.

God called out Abraham because he was one who looked to God. From Abraham came the twelve tribes of Israel, or God's people. They rebelled against God, asking for a king to rule them. God at this time was ruling Israel with judges. Samuel, God's spokesman, was in sadness and took his trouble to the Lord. God told Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7). Again, even those whom God favored—watching over them, feeding them, and fighting their battles—rejected God as their Ruler. All other nations about them had kings, but the Israelites had a living God for their Ruler. They, like others, sought not the *natural*, or God's way, but chose the way of the world. God said, "Is there a God beside me? yea, there is no God; I know not any" (Isa. 44:8). There is only one God: only one "Everlasting." "I am the Lord, and there is none else, there is no God beside me" (45:5). "Woe unto him that striveth with his Maker!" (v. 9).

God said, "Let us make man in our image, after our likeness" (Gen. 1:26). No doubt, God had a host in the beginning with Him when man was created, but who had the power to create? We, in this world, take our cars and electric fixtures to those who can fix them. Only those who have this knowledge and ability can do these things. Because God said, "Let *us* create man in our image," does not necessarily mean that those to whom He spoke had this power. God only had this power. Therefore, "Remember now thy Creator (not Creators) in the days of thy youth."

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). If one wishes to imply that the Word here means Christ, then we will have to read it as one minister did: "In the beginning was the Christ, and the Christ was with God, and the Christ was God." There is only one way to prove a problem and that is to work it both ways. Now, how could Christ have been God, considering that God said, "There is no God beside me"? (Isa. 45:5.) Rather, in the beginning God's words were spoken that Christ was to come. All the faithful men of old and prophets spoke of His coming and looked forward to Him being their Redeemer.

"He was in the world, and the world was made by him, and the world knew him not" (John 1:10). By the

words of God's mouth were things created: the earth and the fullness thereof. By the Word came the fact that Christ should be the King of kings, the Saviour of the world. God's Word molded things, and His Word held sway from the beginning of time. God's Words were law, so *the Word became flesh when Christ was born.*

Christ called Himself the Son of man. God called Him the Son of God. When Christ was baptized, there came the power or Spirit of God upon Him. From then onward, He did wondrous works. Christ at all times called God His Father. When Mary was overshadowed by the Holy Spirit, that was the begetting of Christ. "With God nothing shall be impossible" (Luke 1:37).

Now, again, we must prove our problem. If Christ pre-existed, was He Mary's son as stated by the Scriptures? If Christ pre-existed, what form did He have? Christ called Himself the Son of man. Paul, in writing to Timothy, said: "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (1 Tim. 6:15, 16).

Christ (being human, the son of Mary) was the descendant of man, as stated in Genesis 3:15, that should bruise the head of the Serpent. Also, Christ said that He was the Son of man. If Christ existed before birth, in the presence of God, was He immortal? Those in the presence of God would have to be immortal (1 Tim. 6:16), and we know that Christ died.

Moses, when on the Mount receiving the Ten Commandments, not seeing God but being in the presence of God, had to wear a veil over his face before the people could gaze upon him. His face shone from being only a short time in God's presence.

At the Transfiguration, the glory of the Lord, the brightness, shone about Christ. Man cannot approach unto God and live, except man be made immortal. Christ, the "firstfruits of them that slept," walked the natural way. He overcame death. Christ said, "Therefore doth my Father love me, because I lay down my life, that I might take it again" (John 10:17). That was because Christ was perfect. His choice was to serve God: thus it was possible for Christ to say, "I lay down my life, that I might take it again." Christ also said, "Whosoever will lose his life for my sake shall find it." Peter said of Christ: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:20). This scripture plainly teaches that Christ's place in God's plan was provided before the beginning of the world, but you believe, surely, that Christ *died* for you. Therefore Christ was not immortal.

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 righteousness" (2 Tim. 4:7, 8). Paul has not yet received his crown of righteousness, but he is to receive it—"every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). Your place or my place, through faith, will not be obtained until Christ comes.

Paul, in his Letter to the Colossians, placed Christ as Head of the Kingdom, not now or before the beginning of time, but in the future, saying: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Moffatt calls it "*transferring* us to the realm of his beloved Son." Christ is the first-born of the Spirit, and at His coming there will be a translation of the faithful into His Kingdom, for "in him were all things created, in the heavens and upon the earth, things visible and things invisible" (Col. 1:16, R.V.). God so loved the world that He created things for Christ, planning for Christ to take out of this creation a church or people to follow Him, the true Shepherd, the Saviour of mankind.

We plant that we may reap, that the fruits of our labor may win us salvation. Christ, the first fruit from His labors, now sits on the right hand of God, a High Priest because of His perfection. Did anyone ever harvest a crop before the seed was planted? If Christ pre-existed, He was in a glorified position before His begetting. If so, He was a harvest before the planting. Is this the *natural* way of life?

"I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). We speak of the Kingdom of heaven—not *in* heaven—for we know that this Kingdom will be on earth. Christ said, "I came down from heaven." God was Christ's Father, so therefore He was a heavenly Being sent from above as much as John the Baptist was also "sent from God" (John 1:6). Similarly, we read: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

We know that God so loved the world that He gave His only begotten Son: which is the most precious gift anyone could receive. God's Word tells us every good and perfect gift comes down from the Father. You and I have had many blessings of material, as well as spiritual, things. Yet we know that God did not take these gifts out of heaven and hand them down to us. As God is our Father, through faith, and we abide in Him, these gifts are from Him. Therefore, they are from heaven.

To sum up the whole matter: keep to the natural way in Biblical interpretation, and things will work out perfectly. Many times people make interpretation difficult by their own foolishness.

## Paul's Conversion

By Sadie Skeels

PAUL'S conversion appealed to him as the conversion of one "born out of due time" (marg., "an abortive"). He referred to this in telling about those who saw the resurrected Christ, saying: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one *born out of due time*. For 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. 15:3-9).

Why did Paul persecute the church of God? Because he was blinded: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11).

We now quote from Acts 9:1-6: "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? and the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

While Paul was being called on the Damascus Road, the Lord was also revealing His plan concerning Paul to Ananias, as we read: "The Lord said unto him (Ananias), Arise and go . . . and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth" (v.

11). Ananias showed very little faith in Saul's sincerity or change of heart, and I suppose he thought it no more than right to tell why he doubted. We read: "Then Ananias answered, Lord, I have heard by many of this man how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests, to bind all that call on thy name" (v. 14). The Lord corrected Ananias, however, saying: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake" (vv. 15, 16). Then, "Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (v. 17).

"Immediately there fell from his (Saul's) eyes as it had been scales: and he received sight forthwith, and arose, and was baptized (not in blindness). And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" (vv. 18-21).

Yes, Paul was a chosen vessel unto the Lord, and he "increased the more in strength, and confounded the Jews . . . proving that this is very Christ" (v. 22). Ananias said: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard" (22:14, 15). At that time, Paul was as a man without a country. The Christians feared him, and the group of yet blinded Jews despised him—lying in wait day and night to kill him, thinking him a hypocritical traitor. Yet, the God of the fathers had chosen Paul to "know his will"—Ananias having said: "Thou shalt be his witness unto all men of what thou hast seen and heard."

Thus, Paul was overflowing with appreciation and thanksgiving that he was counted worthy of the ministry—"according to the glorious gospel of the blessed God, which was committed to my trust" (1 Tim. 1:11). He

also said: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should thereafter believe on him to life everlasting."

Paul did not boast of his early conversion, nor seeing the light from heaven, as of one born out of due time, as a special personal favor for himself alone. Instead, he explained: "I obtained mercy that in me first Jesus Christ might shew forth all longsuffering," and this, "for a pattern to them which should hereafter believe on him to life everlasting." Well, this "hereafter" group was broken off because of unbelief, but "if they abide not still in unbelief, (they) shall be grafted in: for God is able to graff them in again" (Rom. 11:23). Said Paul: "I would not, brethren, that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. So all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them" (vv. 25-27).

### THE COMING OF CHRIST—A DIVINE NECESSITY

(Continued from page 5)

dom to come that His will may be "done in earth, as it is in heaven," will not be answered until the absent Nobleman returns, "having received the kingdom." (Matt. 6:10; Luke 19:12-19.) When "he shall judge among the nations," and the law shall go forth "out of Zion, and the word of the Lord from Jerusalem," the warlike nations of the earth "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; 26:9; Zech. 9:10; Hosea 2:18; Psalm 110:1-6; 149:5-9.) The heirs of the Kingdom will then have their heirship terminate in blissful possession of "the kingdom under the whole heaven" and "over all the earth," which will then be filled with God's glory! (James 2:5; Daniel 7:13, 14, 18, 27; Zech. 14:9; Psalm 72:19; Num. 14:21.)

Do you not wish to "inherit the earth" "when the wicked are cut off," the curse lifted, death banished, pain removed, tears wiped away, and sorrow for evermore estranged to the immortalized and glorified inhabitants of the earth which "abideth for ever"? (Matt. 5:5; Psalm 37:

9-11, 22, 27-29, 34; Rev. 22:3-5; Eccl. 1:4; Psalm 104:5; Isa. 45:18.) If you do not "love his appearing" with the marvelous events that are associated with it, how can you hope to share in the Christian's triumph "at that day"?

### THE SON OF MAN

(Continued from front page)

(V. 12.) Sixth, Jesus was compassionate. Matthew 15:32 shows that Jesus did not want people to go hungry. The eleventh chapter of John tells of His sorrow on hearing of the death of Lazarus. Seventh, Jesus was a mortal. He became weary. (John 4:7.) Again, even His enemies knew that He ate and drank. (Luke 7:34.) Eighth, Jesus was mortal, for He died. All four Gospels record the event of Christ's death. All men die. That is the sign of their mortality. Ninth, will Jesus be a husband? 1 Thessalonians 4 tells how He will come for His bride, the church.

The foregoing being conclusive proof that the Christ was a man, let us notice some of the instances He called Himself the Son of man the *first* time He was on earth. Matthew 8:20 tells that "the Son of man hath not where to lay his head." Christ was the Speaker. Matthew 16:13b is one of the places where Christ directly called Himself the Son of man—"Whom do men say that I the *Son of man* am?"

Let us next notice some texts where He called Himself the Son of man in reference to His *second* coming and the Kingdom. Matthew 16:27 shows that "the Son of man shall come in the glory of his Father with his angels." Revelation 1:13 and 14:14 present the fact that the Son of man will be one having authority.

Was Christ a man after His resurrection? He was the first immortal man. He must have been the first immortal man, for He was seen of many people before His ascension. (1 Cor. 15:3-8.) If He had been a god on equal standing with God, instead of being an immortal man, He could not have showed Himself without fear of causing death to come to all who saw Him, for no man can see God and live. (Ex. 33:20.)

In conclusion, if Christ was a mortal man like as we *before* His death and an immortal man after His resurrection, what form shall we have when we are raised from the dead? 1 Corinthians 15 tells that we, like Christ, will be raised to immortality and incorruption *if* we live a life of faith and service to Christ. In the light of this text alone, we can see that it is to our advantage to live for Christ. Is there anything greater for which to work than immortality and reigning under and with Christ while in the glorious conclusion of God's plan? Why, then, do we "hang back" and let our talents go to waste? Everyone has some faculty by which God can be glorified. What is yours? Let us start *today* to follow in the footsteps of Christ, the *Son of man*.

## NINE PEOPLE — AND GOD

By Amanda A. Greene

While sitting on my porch one eve,  
Watching the sun go down,  
I heard an old man talking  
To a stranger of the town.  
"Yes, that's our new church, Stranger,"  
I heard the old man say.  
"How come?" you say. I'll tell you—  
Nine people knelt to pray.

"How many years?" you ask me,  
'In a village that's so small,  
To raise the money that it takes  
To build a church so tall?'  
One year ago today, Sir,  
That place was only sod.  
Today you see the church. How?  
Nine people trusted God.

"How did we know He'd help us?  
We read His message true,  
'Where two or three are gathered,  
There will I be, too.'  
The harvest fields are ready.  
Come, Christians, one and all,  
And just one year ago, Sir,  
Nine people heard that call.

"How many members have we?  
I can't exactly say, .  
But ninety-seven gathered  
For Sunday school today.  
How did we get them out? you say.  
True Christians never shirk,  
And praying, hoping, trusting,  
Nine people went to work.

"Where do the people come from?  
They come from far and near.  
Don't you know the world is hungry  
The Word of God to hear?  
And near one hundred people  
Are praising God today.  
The reason why?—one year ago  
Nine people knelt to pray!"

The stranger walked on down the street,  
The old man went his way;  
But faith and hope were born anew  
Within my heart that day.  
For only God the Father  
Who knoweth all, can say  
How great will be the answer  
When people kneel to pray.

## WHO "ONLY" HATH IMMORTALITY?

(Continued from page 3)

of kings, which is equivalent to saying, "*Jesus* only hath immortality."

But, says someone, read the rest of verse 16. Very well. The next clause reads: "Dwelling in the light which no man can approach unto." If you will turn to the Emphatic Diaglott, you will find that the word-for-word translation is: "Light dwelling in inaccessible," or putting it in English order, "Dwelling in light inaccessible." The meaning of the two translations is practically the same. No doubt, it refers to the light in which God dwells, but Jesus also dwells in this light, for He was "standing on the right hand of God" when Stephen saw Him. (Acts 7:55, 56.) Jesus said: "I am set down with my Father in his throne" (Rev. 3:21). Therefore, any argument arising from this clause which could be applied to God could also be applied to Christ.

Next clause: "Whom no man hath seen, nor can see." This clause could be applied to God, but could not be to Christ. Has our reasoning all been wrong? If so, how shall we explain the references given? Turn again to the Diaglott and find the word translated "whom" in this clause. You need not understand Greek to recognize this word if you see it again, so turn to Matthew 2:9 and find the clause: "The star *which* they saw in the east." Do you see anything familiar? That same little Greek word, here translated "which," is related to a star. Again, see Matthew 2:16: according to the time "*which*." Could one say: "According to the time *whom*" in this verse? 2 Timothy 4:8 says, "A crown of righteousness *which*." Verse 13 says, "The cloak *that*." Surely, the word "whom" would not fit in any of these references!

Now, having proved the use and translation of the word in other places, are we not justified in translating it the same way in the verse under discussion? By doing so, and by using the Diaglott rendering of the second clause, we have the following: "The King of kings, and Lord of lords; who *only* hath immortality, dwelling in the light inaccessible, *which* no man hath seen, nor can see," and our difficulty has vanished. It is the *light* which no man hath seen, nor can see (before the resurrection). Just a little beam from that light blinded Paul (Acts 9), just as you may see a beam from the sun but cannot look directly at the sun itself. Nearness to God also made Moses' face so to shine, that he had to put on a veil when he talked to the children of Israel. (Ex. 34.) When the angel showed John the New Jerusalem, he said: "There shall be no night there; and they shall need no candle, neither light of the sun; for the Lord God giveth them light" (Rev. 22:5).

We trust we may have thrown some light on this subject, and may God add His blessing.



## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

### JOHN THREE-SIXTEEN AND YOU

By R. H. Judd

You may think it is a passing fancy,  
But since I was a child of ten,  
I have hated that awful doctrine  
That taught unending pain for men.

I could never believe in heaven  
As a place of joy and peace,  
While thousands upon thousands suffered  
In a hell that will never cease.

Oh! my God is a God of mercy;  
He is a God of justice, too:  
But the frightful stain of endless sin—  
I would never believe it true.

My Father in heaven, forgive them—  
Those who teach such a crime as true.  
And wilt Thou in kindness remember that  
"They know not what they do."

For eternal life—"the gift of God,"  
Is to be shared with Him who died,  
That eternal sin might never be  
A stain on eternity's tide.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Today's is a column of literary novelties—the sort of novelties Simon & Schuster would be apt to put out if they dealt with secular subjects, but which, since they are strictly religious, come from the W. A. Wilde Company (Boston).

Some years ago, earlier reviews in THE RESTITUTION HERALD mentioned the Wilde *Bible Cross-Word Puzzle Books* (No. 1 and No. 2), then new on the market. These two books, with two more issued somewhat later (*The Scripture in Cross-Word Puzzles* and *Bible Texts in Cross-Word Puzzles*), were—and still are—excellent ways to while away one's time, and simultaneously to gain knowledge of the Bible and what it teaches. The books made—and still make—delightful gifts, even for children of the 12-up group.

Now, two more of these cross-word puzzle books have been released: *The Life of Christ in Cross-Word Puzzles* and *The Teachings of Christ in Cross-Word Puzzles*. (A third, *The Teachings of the Bible in Cross-Word Puzzles*, also is scheduled for release immediately.)

No matter which book or books of this series you choose, you'll enjoy yourself heartily. The puzzles are not difficult—none of those rare and obsolete words that wrack the brains of the average cross-word puzzle fans—but they are hard enough to make it necessary to learn your Bible with considerable thoroughness if you want correct solutions.

Nearly all the books contain 52 puzzles; two contain 50 puzzles each. Every puzzle, in general, is based on some one Bible text; so the books provide an easy, entertaining method for memorizing Bible passages as well as for learning what the Bible means. Obviously, there is no doctrine in the books; so those of us who feel heaven is not to be our happy home need have no fear of them.

Each book is sturdily bound in cloth; the price is \$1.00. Essential Bible references and fully diagramed answers are included—you may not require them. Three separate authors prepared the series: Lucille Pettigrew Johnson, Charles S. Brown, and S. K. Davis. Just remember that each puzzle is copyrighted; so don't buy one book and copy several puzzles for class or social use!

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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



*"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."*

Lesson: John 17:1-8, 18-26.

### Forgetting Unkindness

"If you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas true  
That someone was unkind to you.

"If you were busy being glad,  
And cheering people who are sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

"If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met."

—*Rebecca Foresman.*

### Jesus Prayed

Jesus had been talking to His disciples. He had told them that the hour was near when they would be scattered. He said He would be alone—yet not alone, for His Father would be with Him. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Our lesson begins, "These things spake Jesus." That is, the words in the preceding chapter, part of which are printed above. Jesus had talked with His disciples.

Now He "lifted up his eyes to heaven" and prayed to His Father. Jesus knew what He had to do to crown His work upon this earth. For that cause was He born: that He might lay down His life for the sinners of all time. Through His sacrifice, we have hope of eternal life. Jesus glorified His Father by doing right. You bring honor or shame to your loved ones by the way in which you conduct yourself day by day.

It was near the time when Jesus would be taken to be tried and crucified. Jesus wanted His Father to be with Him. He wanted God to trust and think of Him as God had before He was born, yes, even before the world was formed. For God knows the end from the beginning.

He knew that some day He would have a Son who would offer up His life willingly for the sins of mankind. God knew His only begotten Son would be able to do this.

### He Included You

Jesus prayed for you and for me in that prayer. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (v. 20).

We, today, believe on the Lord Jesus Christ only through the Word, not by sight. The words of Jesus were recorded by John, the one who wrote today's Scripture lesson. Peter, Matthew, Mark, and Luke also wrote books of the Bible. Today we live by faith, not by sight. We are kept in God's care by the words of Jesus. His words are in us. We, then, are in Christ if we obey—if the words we read and hear are changed into power in us. He and God are one in plan, in purpose. We and Christ also are one in plan and purpose. We pray, "Not my will, but thine be done." Yes, we yield our lives to Him. We cannot be Christians and lead selfish lives. Jesus had no place to lay His head. We cannot plan our lives without Him.

Let us do as the old, old song, "All for Jesus, all for Jesus," tells us:

"Let my hands perform His bidding,  
Let my feet run in His ways;  
Let my eyes see Jesus only,  
Let my lips speak forth His praise."

### New Members

Sister Mae Mercer of Macomb, Illinois, enrolls three grandchildren in the ECE Club today. She also finished enrolling all of her Sunday school class who wished to join our club. It is a good idea for other teachers.

Richard James Worley; Robert Wayne, Marilyn Louise, and Donald Richard Mercer.

### Happy Birthday Wishes

Joan Beverly Savage, age 4, Mar. 22, Saint Cloud, Minn.

Paul Poland, age 12, Mar. 22, Baltimore, Md.

Joe Seymour, age 13, Mar. 23, Springfield, Ohio.

Roger Yows, age 6, Mar. 26, Purlmela, Texas.



Evan Knodle, Editor  
420 N. London Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### What? Revival!

Yes, I know that Berean pages have been appearing rather infrequently lately. If you will dig up some January HERALDS, you may find where we warned of this dearth if more material did not arrive very soon. Since that warning, we have received material only from Grand Rapids—we printed it right away, too. Now we are back after carefully thinking over the whole situation.

We realize that everybody is very busy these days. We also know that Bereans everywhere answer a plea for increased activity with, "We'd like to do something, but we don't know just how to go about it." Somehow, one cannot help considering these reasons valid. The handicaps exist—but they must be overcome. Berean societies have grown into churches in the past. There is no reason why they cannot do it now!

The addition of new officers at the last election was supposed to spread the work of the National Society in such a manner that all societies could be served better. So far, about all that has been done is in the line of organization. This is very important, but it does not show in the records. The Berean page appears when something has actually been done, or somebody has had a thought or two that he has put down on paper.

During the first part of the Berean year, all the officers described the plans they had for the coming year. Since then, we have heard nothing from many of them. If, as they read this, they will take it as a gentle but powerful personal reminder to write immediately, telling us just what they have been doing and what results they have had and what they are planning for the future, very soon regular Berean pages will appear. Send this material voluntarily, or we will have to write each of you personally. This will require much time, but if we are forced to work slowly, we will do so.

Now, if you want to speed things up and have them run as they should, we will tell you just what you can do. We have informed the National officers of their duty, now for the officers of state and local societies. I would like to receive an informal letter or note at least once a month from everyone who holds a Berean office. In this letter, please tell me your name and address, the office you hold, and

just what work you have done so far. Tell me about your fellow Bereans and the work they are doing. I would also like to know what you are studying. Do you have any special entertainment? What is your society doing to expand its work, or what is keeping it from doing so?

If every officer of the local societies followed all these instructions, there would be much duplication of information, so we suggest that you call a board meeting to decide who shall report on the general work of the society. But that does not exempt any officer from writing about his particular work. We will not promise to answer the letters unless we are asked questions, because that would require more time than we have. We cannot even promise to print all the items reported, but we will have to limit the printing to those items that will have general interest in a particularly large territory, or throughout the country. Do not worry as to whether your items will have any interest. Just write us all you know, then you will be sure not to leave out anything we can use.

We shall be glad to receive any articles that you may feel inclined to write, although we are not campaigning for them right now. It appears to us that we will have to leave the doctrinal and inspirational articles to be handled by the older, more experienced, and regular HERALD writers until we can get the younger Bereans working smoothly again. These articles must come as soon as real progress is made, and you are again thinking seriously enough about your work to have the desire to impress others with the blessings derived from the Christian life.

We would also like to receive each issue of your local church paper, Berean paper, or state Berean publication. We are now receiving *The Searchlight* published by the Iowa State Berean Society. We have missed receiving the Hammond, Louisiana, publication for some time, and we have heard of numerous other papers that we have never seen. Will you not make it a regular practice to send us a copy of your paper so we can pass on some of the items to the rest of our membership?

Now, let us start something. First, reread this page, and, second, do your part.

Our new address is 420 North London Avenue, Rockford, Illinois.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

- April 3, 4—Illinois Quarterly Conference at Ripley.
- June 9-13—Minnesota Annual Conference at Eden Valley.
- June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.
- June 22-July 30—Summer Bible Training School at Oregon, Ill.
- July 5-12—Ohio Annual Conference at Lawrenceville.
- August 3-15—General Conference at Oregon, Ill.
- August 3-15—Illinois Conference and Bible School at Oregon.

## CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.
- J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.
- G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.

## OREGON BIBLE COLLEGE NEWS

This week marks the end of the first six weeks of our second semester. Next week's tests will determine whether or not we have learned our lessons well.

Richard Parish motored to Plymouth, Ind., where he filled his regular appointment with the North Salem Church of God brethren. Robert Hardesty accompanied Richard and preached for the brethren at the Burr Oak church.

Paul Williams and Hazel Burk attended church services Sunday at Rockford, Ill., and were guests at the home of Bro. and Sr. Harold Starbuck.

Linford Moore and his Maranatha basketball team of the College were victors over the local F.C.A. team this week at the Coliseum.

Quite a keen enthusiasm was felt among a group of the "Oregonian" youth of the church Tuesday evening when they had tryouts for parts in a play entitled "Aunt Samantha Rules the Roost," which they propose to stage next month for the benefit of our College Building Fund. Bravo!

Edwin Graham, Reporter.

## EVANGELISM

Mr. & Mrs. Olaf Lewis	\$ 5.00
A Sister	5.00
Mr. & Mrs. C. E. Mills	25.00
Clarence Bunch	2.00
Arkansas City, Kansas, Church	20.00
Mrs. Mary Poland	5.00
Maybelle Hanson	5.00
Mrs. Lela Drake	1.00
Mrs. S. W. Coffman	10.00
Leila Whitehead	10.00

## OREGON BIBLE COLLEGE Building Fund

Brush Creek Church of God	\$ 300.00
Mr. & Mrs. R. H. Hall	10.00
Mr. & Mrs. Olaf Lewis	50.00
Mr. & Mrs. J. W. McLain	5.00
Norma Kirkpatrick	13.00
Mrs. Frank Henry	3.00
Tempe, Ariz., Friends	105.00
<b>Total</b>	<b>\$9,277.48</b>

## SIGNS OF THE TIMES

By F. E. Siple

The return of the Jews to the land of Palestine and the rebuilding of that country during this generation; the rapid strides in science and invention opening up new and more speedy means of transportation; the shaping of the present war, making possible the alignment of the nations for the final conflict; these are among the signs to indicate that Jesus is coming. The command is to "watch." The Christian of today who falls asleep at his post may pay with his life, but he who diligently watches and serves will enter the Kingdom with Christ.

## HERALD RECEIPTS

Mrs. C. S. Prime; Mrs. Arthur Ward (self & others); Mrs. Frank Worley; Mrs. Lillie Matthews; Mrs. E. V. Kirkpatrick; Mrs. C. E. Hatch; C. E. Mills; F. Carpenter; Mrs. Josh Noggle; Mary E. Howard; Mrs. Lela Peterson; Mrs. Harvey L. Fisher, Jr.; H. Dickel; Mrs. Loren Burnett; Mrs. Eva Collins; Henry M. Daniels; Mrs. F. M. Cawby; Maurertown, Va., S. S. (for another); Mrs. Alice Porter; Lloyd Stevens; Dewey Overmyer; Mrs. L. M. Kiger (for another); Mrs. S. W. Coffman; Mrs. Frank Henry; Alice Sword; G. C. Hammer; Emily Blackwell (for another); Frances Pierce (for another); Mrs. Thomas Lewis.

## MINISTERS' FUND

Tempe, Ariz., S. S.	\$ 1.25
<b>Total</b>	<b>\$1,741.08</b>

## INDIA

Mr. & Mrs. C. E. Mills	\$25.00
Tempe, Ariz., Church	3.65

## MRS. SYLVESTER E. WOODS

Annie Bolliard was born January 9, 1869, at Pittsfield, Ill. She was the daughter of Franklin and Marietta Bolliard. She fell asleep in death, March 4, 1943, at the Kewanee, Ill., Public Hospital where she had been a patient for three weeks.

She was married March 6, 1887, at Ripley, Ill., to Sylvester E. Woods, her faithful companion and a survivor. To this union were born four children: a son, Harry of Detroit, Mich.; and three daughters, Mrs. William H. Lindsay and Mrs. Donald Mumford of Kewanee; and Mrs. Pearl Buckley, now deceased. Two of the eight grandchildren became members of the Woods' home following the death of their mother and were reared from childhood as members of the Woods' family. They are: Mrs. F. H. Eubanks of Shreveport, La., and Corp. K. L. Buckley of the U. S. Marine Corps, San Diego, Calif. Other survivors are: two great-grandchildren; two brothers, Thomas Bolliard of Kewanee and Herbert of Hersman, Ill.; and one sister, Mrs. Mary Logsdon of Detroit, Mich.

Sr. Woods was baptized by Bro. F. L. Austin in the year 1898 at Ripley, Ill. The family moved to Kewanee thirty-five years ago, and though isolated from any Church of God, they reared their family in the way of truth and the Lord.

Words of comfort were spoken by the writer, his sermon being entitled, "Hope in the Resurrection." Sr. Woods then was laid to rest in a local cemetery, awaiting the sound of the trumpet of God.

Emory Macy.

## OREGON BIBLE COLLEGE

A Sister	\$10.00
Mrs. Lottie Elton	50.00
Mrs. L. C. Kirkpatrick	2.00

## Gleanings From the Field

"The field is the world."—Jesus.

"Guess Who!" of last week was Sr. Rolland Stilson, 1020 E. Irvington, South Bend, Ind., as she appeared when she was Maud Cross.

Bro. Floyd Nedrow, Oregon, Ill., is a patient in Warmoltz Clinic, Oregon, where he submitted to a minor operation.

The article on page 4 is a reprint of a tract by Bro. Rufus A. Curtis. It may be had in leaflet form from the National Bible Institution, Oregon, Ill., at 15 cents per dozen, or 90 cents per hundred.

"Simply living a good, moral life does not make one a Christian any more than merely living in the United States of America makes an Italian or a Russian an American citizen." —F. E. Siple, 147 Nottingham, S.W., Grand Rapids, Mich.—in the new Truth Seekers' Quarterly.

The Brush Creek Church of God (Ohio) has pledged \$2,500.00 to Oregon Bible College Building Fund. (See Editorial.)

The next Summer Bible Training School will convene June 22 - July 30. We hope to enroll at least twenty students, and are equipped for as many more as may come. The cost for board, room, and tuition, per student, will be thirty-five dollars.

Bro. and Sr. Frederick Hugh McCallum, 390 E. Alvarado Ave., Pomona, Calif., became the happy parents of "James Frederick," February 7, 1943. The mother was formerly Charlotte Rahn.

Sr. Alice Blakesley, 2200 J St., Bellingham, Wash., died February 20, 1943, well past eighty years of age.

Bro. F. L. Austin, Bradenton, Fla., continues to regain strength and plans to return northward within a few weeks.

Sr. T. J. Ellis, 319 Cutler St., Waterloo, Iowa, is a patient in Allen Memorial Hospital, Waterloo, having recently suffered a severe heart attack.

**A TEMPERANCE LESSON**

**Why Wine?**

The quarterly temperance lesson is too frequently limited to but one type of intoxicant. It is true that alcohol consumption is a serious problem, and especially so when five years ago the drink bill was five billion dollars, and advertising five hundred sixty-two million dollars. Think of this, too—only five years ago one and one-third million girls worked in liquor serving establishments—twice the number of girls enrolled in colleges at that time.

**Alcohol's Handmaid**

So universally used in the church that little is taught concerning its harmfulness is the "coffin nail." Not harmful? The nicotine in one cigarette, if concentrated, would kill a man. Nicotine, however, is only one of the poisons—carbon monoxide gas; acrolein, used in poison gas; marsh gas; formaldehyde, used for preserving specimens; and furfural, fifty times more poisonous than alcohol—all combined, give reason for calling the little white pill a "coffin nail." Not harmful? Tobacco affects the heart and blood vessels, the lungs and the nervous system. Regular tobacco users cannot resist disease as well as non-users.

Not harmful? W. W. Herrstrom, quoting from a doctor's report, wrote: "A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. Post-mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of habitual cigarette-smoking mothers die before they are two years of age."

Again, quoting from the same source, "This amount of money (spent daily for cigarettes) would buy eighty million loaves of bread each day, or three loaves per day for every family in the United States." "Wherefore do ye spend money for that which is not bread?"

**A Question and Answer**

It is my life to live as I see fit, why tell me I cannot do these things? . . . Have you accepted Christ? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). "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" (3:16, 17).

Once we have yielded obedience to the Master, may we in any way do anything which will weaken our bodies or lessen our efficiency in service for God?—V. E. K.

**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.)

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Vernon Carpenter	\$ 2.00
Mrs. Emma Scott	2.00
A Sister	10.00
Mrs. C. E. Hatch	3.00
Mr. & Mrs. Charles Netts	5.00
Maybelle Hanson	5.00
Leila Whitehead	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.

**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	\$_____

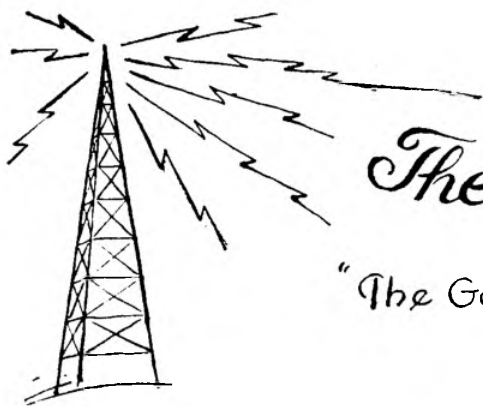
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Address .....

**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

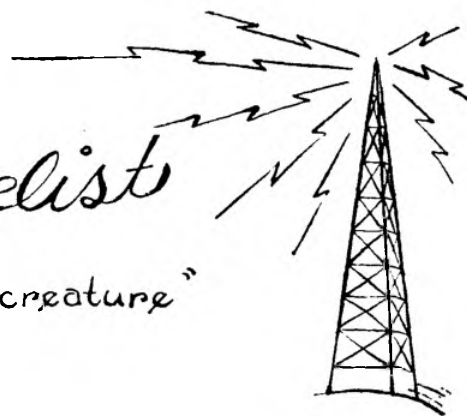


# The Illinois Evangelist

"The Gospel to... every creature"



James M. Watkins, Editor



## Shall We Fail?—Editorial

In the last two years, there has been a wonderful upswing in evangelism throughout the State. The spirit of vision and co-operation is something indeed of which to be proud. Funds have been provided to accomplish many things toward the upbuilding of the work throughout the State. Our radio and evangelistic program as far as its future prospects are concerned is one of which to be proud. The State has been pleased to co-operate with National Evangelism, financially and otherwise, to the good of both. When we look upon evangelism, we think in terms only of the good that can be done to the work as a whole, thus the national efforts are as much a part of our thoughts as the State, and the spirit of co-operation has been toward the future of the work as a whole.

The co-operation of all our efforts, the vision that is manifested, the financial response, all combine to make our future efforts look good. However, there is creeping in upon our consciousness the possibility of failure—a possibility that we may be able to accomplish nothing.

This feeling is brought about by the questions involved in local fields of labor. We can perfect the best evangelistic organization that can be had; we can encourage an oversupply of funds, but, unless we can find profitable local fields in which to use that talent and funds, we can accomplish absolutely nothing. If there is anything lacking in evangelistic

work at the present time, it is local interest necessary in developing new church fields.

Radio, to be successful, must be followed by personal work. The possibility of personal work can come only when a group of local persons become interested in developing a work in their locality. Our evangelistic efforts are falling short of their possibilities because of this lack of local interest and possibilities. Unless we can create such possibilities and find an interest in local fields that will justify concerted efforts, all our efforts are going to collapse.

It requires long hard work and many little successive steps to create a church, and all the evangelistic money in the world cannot create a church where one is not wanted. If our entire program is not to fail, we must find more local fields where evangelistic effort is justified. We are very sorry to say that the possibilities in a couple of our older fields have dwindled away for a time. Unless we find new fields with the enthusiasm of new people, we shall soon have no fields to which we may direct our evangelistic energy.

We urge one and all to seek out new localities in the vicinities of local churches where Bible classes can be started and occasional speaking will be acceptable, that from these beginnings we may go forward to new church groups that will not only support our local fields but also our united efforts.

## We Listened In

On our recent trip to the Ministerial Conference, 2:45 p.m. caught us in what we thought to be the broadcast area of WLDS. We were determined to hear at least one of our broadcasts from the receiving end, and from there on were reminded that there is a war. Our own radio would not pick up the station, so we hid ourselves to a business establishment in the town of Minonk and asked the proprietor whether he had any radios on display. After smiling very tolerantly, he reminded us that they didn't sell those things any more. We explained that we didn't want to buy one, but only wanted to listen to a religious broadcast. His expression led us to believe that he considered that request even more unusual. However, he volunteered to hook up a radio he had for repair and let us listen in. After disrupting the well-ordered existence of the entire establishment, provoking many strange thoughts in the minds of innocent people, and demanding a full measure of physical exertion on the part of a good-natured fellow being, we finally had a radio in usable condition. It gave us a real thrill when, after twisting the dial for a moment, over miles of distance the voice of Brother J. R. LeCrone came thundering down through the displays of automobile gadgets, oil drums, and razor blades. The proprietor who by then was nearly halfway convinced we were not after a signal to rob the local bank, gave up his duties and joined us in listening to a most interesting broadcast. After summing up all the trouble involved and the doubt that may have been cast on our mental condition as well as many lesser items, we considered it very much worth while. Surely those who have only to twist a dial and receive such an interesting talk would never fail to do so, as well as to manifest an appreciation for the great task involved in putting such a broadcast on the air. Are all of you in the range of this station asking all of your friends and neighbors to listen to these excellent talks by Brother LeCrone?

## Finance Committee

Dear Brethren,

Again we come to you. We take this opportunity to thank you for the splendid co-operation that has been given us. Brethren, you are the ones who govern our State work. Your contributions are promoting this work.

We all have something of which to be proud. The different divisions of our work are being carried on with much planning and persistent labor. Yet, we could do more. We have passed the halfway period of our fiscal year. Our goal for the year was set for \$2,500.00. During the first six months we have received approximately \$600.00. Our expenses have been approximately \$500.00. Some may consider that we are doing well. Do you realize, brethren, that this is only one half the amount that we really need? Our expenses have been no more, because we did not have the money to spend.

In the latter part of this month we will have our Spring Dollar Day. Let's not allow so

fine a work as preaching the "good tidings" to suffer. Double or triple your contribution to the Dollar Day. "God loveth a cheerful giver." "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." God has made His promises. Are you willing to obey Him?

The Finance Committee.

## Spring Conference

April 3, 4 at Ripley

The Spring Conference of the Churches of God in Christ Jesus in Illinois will be held at Ripley, April 3, 4. The program is being arranged by the Ripley brethren. This church has something new to show visitors—a full basement under the church. Come, and enjoy the meeting and the hospitality of the people.

## Treasurer's Report

Balance on hand, February 1, 1943	\$115.34	
Income	37.00	
		\$152.34
Expense:		
Aid to churches	\$95.00	
Advertising & printing	15.12	110.12
Balance, March 1, 1943		\$ 42.22
The various funds stand as follows:		
Radio & Evangelism		\$76.62
Aid to Churches (deficit)		\$43.87
Traveling Expense		\$15.38
Advertising & Printing (deficit)		\$10.58
Postage & Miscellaneous		\$ 4.67

Elizabeth Ford, Treasurer,  
123 W. First St., Dixon, Ill.

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, MARCH 23, 1943

NUMBER 25

## Evangelism in the Church of God

By G. E. Marsh

*"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).*

IT WAS the spirit of this prediction of Jesus Christ, which also constituted a command, that animated the Church of God in its earlier years in all its evangelistic efforts. The word "missionary" was seldom, if ever, applied to its workers in those days because their labors were directed along lines decidedly different than those followed by the "home" and "foreign" missionaries of other denominations. Emotion or "feeling," as it was generally called then, held only a minor place in a church where Biblical education loomed large. The purpose of our pastors, who were few, and our evangelists who were many, was to instruct men and women of adult years in the facts of the gospel of the Kingdom of God as we believed them to be revealed in the Bible. They did not attempt to win an emotional response from their hearers, but an intellectual one. The basis of faith is *truth*, not *feeling*, was their contention. Feelings, they knew, could be aroused by error as easily as by truth, but only the truth could save from sin and death.

While the methods employed by our evangelists to introduce our faith were far from uniform, their purpose was always the same—to convince men and women that the facts they presented were fully supported by the Scriptures, and to believe and to obey them in baptism was necessary to salvation. Few of our early workers planned their campaigns systematically, having had no special training along such lines. They entered upon their labors because, like Paul, they felt that "woe is unto (us), if (we) preach not the gospel!" The intensity of their faith compelled them to explain that faith to others. Every believer was an "evangelist," and as they moved from place to place settling the country, "they that were scattered abroad went every where preaching the word."

Those were days of strong religious feeling directed largely by doctrinal convictions. Each denomination opposed, and was opposed by, every other denomination. Toleration did not exist. No mercy was shown in the never-ending battle of words fought between them. Debates, accompanied with much inevitable "mud throwing," were looked upon as a necessary and important means of advancing what each sect considered to be "the truth." Each, of course, believed that he alone had "the truth, the whole truth, and nothing but the truth"; that all others were ignorant, deluded followers of error and utterly without hope!

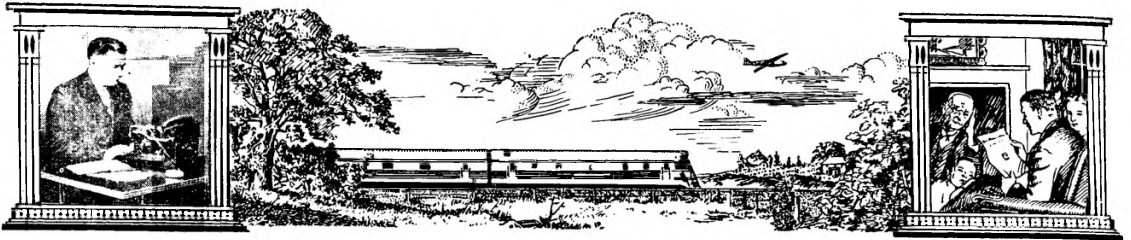
The story was told in those days of two such antagonistic congregations occupying opposite corners on a village street. One hot summer morning when the windows of both churches were open for ventilation, one congregation was heard by the other singing loudly, if not harmoniously, "Will there be any stars in my crown?" Promptly, from the church across the way, came an equally vigorous response: "No, not one! No, not one!"

It was indeed a "fighting" era. Both ministers and people gave much attention to Bible study, especially along doctrinal lines. When I speak of "doctrine," I do not mean the truth to which Paul so frequently referred in his letters to the churches, that is, "the doctrine which is according to godliness," or godlikeness, and which would "adorn the doctrine of God" with all the Christian graces. The doctrines with which all churches concerned themselves in those days had little to do with conduct in this present life, but almost exclusively with their understanding of what the final destiny of good and bad would be after death. Everybody seemed *(Please turn to page 10)*



G. E. Marsh





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 General Conference and Evangelism

During the past two years, the General Conference of the Church of God having headquarters at Oregon, Illinois, has been attempting more concerted work in the evangelistic field than for several years preceding. Leading this field of endeavor is Brother J. W. McLain, Mount Sterling, Illinois, who, as chairman of the National Board of Evangelism, is most unselfishly and whole-heartedly giving his time and strength to preaching the gospel of the Kingdom in new fields and in fields where help is needed.

Brother McLain is naturally talented for evangelistic work. More, he is consecrated to his work, having denied himself the conveniences of a home to travel throughout the nation as the Spirit of God may call and direct. In organizing this work, Brother McLain has found it expedient, if not necessary, to separate himself for long periods of time from his own son who is in school. Concerning this, he says little—quiet waters are deep waters. In other ways, too, our National Evangelist has proved himself true to the spirit of *evangelism*. His work is not easy; he is faithfully preaching the gospel of the Kingdom.

Only short while ago, various burdens and discouragements resulted in somewhat of a pessimistic attitude on the part of our General Conference toward evangelistic effort. Today, what we may have thought impossible is proved possible: a full-time evangelist is in the field. It was not that the General Conference invited Brother McLain into a soft or high-salaried "position," but that he was inspired by the Christ's "Go ye."

Gradually, the spirit of evangelism is pervading the Church of God. Gradually, the General Conference of the Church of God becomes more missionary. Gradually, if we continue, we shall better prepare and be prepared for the coming of the Lord. "This gospel of the kingdom shall be preached in all the world for a witness unto all

nations; and then shall the end come." "Blow ye the trumpet . . . let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

### "What the Law Could Not Do"

There are limitations to the accomplishments of law; there are limitations to the accomplishments of man. Only with God are "all things possible," and it must be, and will be, that God—not law, not man—will establish world peace and righteousness. This God will do through His Son, "The Prince of Peace."

Said Paul: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us" (Rom. 8:3, 4). We would observe two plain truths from this quotation: 1) righteousness could not be established by the law; and 2) the reason that righteousness could not be established by the law was that the flesh was weak. Thus, that Flesh who only was able to keep the law did establish righteousness. Similarly, laws today, well intending and flawless as they may be, cannot establish righteousness. Why? Because carnal man cannot wholly keep them. Where, then, is hope of peace and righteousness? The Christ! The Christ! He is "the hope of glory" (Col. 1:27).

Concerned as each Christian should be about developing his life after the pattern of the Christ, he knows that neither his influence, nor the combined influence of all Christians, can bring in a world order in which war will not be possible. What the law could not do, what man could not do, was accomplished by the Christ; what the law cannot now do, what man cannot now do, will be accomplished when Jesus comes again.

### Clothed in Christ

"Put not your trust in princes . . . in whom there is no help" (Psalm 146:3), but, "put ye on the Lord Jesus Christ" (Rom. 13:14). How does one *put on* Christ? "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Be not naked before God!



J. W. McLain



# The Object of Evangelism

By C. E. Lapp

Member Board of Evangelism

IT SHOULD not be necessary even to suggest that the objective of evangelism has been overlooked, but the fact remains that it has in many instances taken on the character of a social reform or such like. The gospel of Christ is still the power of God unto salvation to everyone that believes, and, when its true significance is grasped, we shall see the sinner cleansed of his sin and made free from the condemnation of that guilt.

We read: "When the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole" (Matt. 14:35, 36). Sin is the first cousin of physical illness, and it is as necessary for the sinful to touch the Master by faith now as it was to touch His garment when He walked upon the earth.

When the fame of Jesus was known by men, they were not satisfied to know Him for themselves alone, but went out and brought the diseased ones to make it possible for them to touch even His garment and thereby receive healing. True *evangelism* today is more than having a saving knowledge of Christ; it is that zeal connected with knowledge that prompts men to bring others to Christ to be made *whole* spiritually through faith. The ultimate goal is that men may be made free from sin and its attending condemnation, and the preaching of the gospel of Christ is the only means by which this may be accomplished.

Jesus called His disciples from their various occupations, but did not immediately send them out to preach the gospel. It would have been unjust for Him to send them out "as sheep among wolves" without first preparing them to be "wise as serpents."

As time goes by, we realize more and more the value of our Bible College and what it is meaning to the Church of God. God will bless this school and its further work

only to the extent that it shall be *evangelistic* in nature. The more we train young men and young women to be efficient workers in carrying the gospel to those who need salvation, the more God will supply present needs and open fields for further work. We are thankful to the Lord for the growing demand on the part of the brotherhood for a bigger and better school in which more young people may be trained for the gospel work.

There is another phase of *evangelism* that we have too often overlooked. At the last General Conference all of us were surprised to learn the important part the Sunday school should take in the building of a forward moving church. We must confess that as a whole we have been thoroughly negligent in this part of carrying the gospel of salvation to boys and girls. The main reason our Sunday schools have not been as efficient and effective as possible in this great work of salvation is because we have failed to *train* our Sunday school teachers and workers.

How long would you allow one of your public school teachers with no training to instruct your child in a secular education? It would never be tolerated, yet hundreds of Sunday school teachers have no conception of the ultimate goal of their teaching. Many do not realize that theirs is a work of *evangelism*. Many have no training, nor do they care to be trained, but rather are satisfied if they can amuse or entertain their classes, totally disregarding the fact that someone may be won or lost to Christ because of their influence.

It was gratifying to know that the General Conference voted last year to include in our Bible school curriculum a Leadership Training Course in Sunday school methods. As soon as this course is included in both our summer and winter schools, we will begin to see good results from this phase of the work. No course of study should ever be given without keeping in mind the ultimate objective, and if this course improves (Please turn to page 9)

## THE LIGHT OF THE NATIONS

"Thus says the Lord, the God,  
Who created the heavens, and stretched  
them out,  
Who made the earth and its fruits,  
Who gives breath to the people upon it,  
And spirit to those who walk in it:  
'I the Lord have called you of set purpose,  
And have grasped you by the hand;  
I have kept you, and have made you a pledge  
to the people,

A light to the nations—  
In opening blind eyes,  
In bringing prisoners out of the dungeon,  
Those who sit in darkness out of the prison.  
I am the Lord, that is my name;  
And my glory will I not give to another,  
Nor my praise to carved images.  
The former things, lo! they have come,  
And new things I foretell—  
Before they spring into being,  
I announce them to you.'"

(Isaiah 42:5-9, Smith and Goodspeed.)

## Organization and Evangelism

By H. U. Krogh, Jr.

Member Board of Evangelism

**G**OD is a master Organizer. God created man. Man is also an organizer. Good examples of man's efficiency in organizing have come to us from the war. It is difficult for us to comprehend the forethought and accuracy that are necessary for the perfect co-ordination in some of the military exploits. For any group of individuals to accomplish great things, it is necessary that smaller groups be systematically arranged for performance of specific duties.

The church is an organization. It was founded and ordained to perform a special service. We understand its purpose to be that of calling other individuals to its ranks and the preparing and training of the individuals for rulership with Christ in the Kingdom that He will establish on the earth when He comes.

In fulfilling its mission, the church has a war to wage against sin that is no less important than the war in which the nation is now engaged. Therefore, the church cannot afford to be any less efficient in its organization than any group of carnal men. In a business organization, the manager oversees the whole group and delegates authority to his helpers. The personnel manager hires workers. Another official buys raw materials for manufacturing a product. The manager looks ahead, trains workers for future expansion, and plans for securing of capital for the enlarging of his entire business.

We, the Church of God of the Abrahamic Faith, are a part of the church which our Saviour founded. We as a group have never been highly organized. Education of the group along lines of organizing is necessary to bring about effective organization. We would not criticize our former leaders for neglecting some of this education but would rather praise them for laying the firm foundation of truth upon which the organization must be built in order to stand. It is now our sacred responsibility to continue to proclaim that truth, but it is equally important that we teach how we as a group can speed up our work and make it more effective by closer co-operation.

One of the vital organs of our group is THE RESTITUTION HERALD. It has proved its worth many times and is a banner that ever testifies to the truth. It has bound us together in truth and intensified our mutual interests. It has also been the means of bringing the gospel to many whom we could not contact personally. By reading of the faith of others, many have had their faith increased. We are indeed thankful for THE RESTITUTION HERALD.

Oregon Bible College is our organ for preparing and training special workers for the greatest business in the world. We are thrilled with the response to the appeal for a greater development of this phase of our organization. May the Lord continue to bless these noble efforts.

Evangelism is of particular importance because it is the regenerative system of the church. It is true that part of a pastor's work is to evangelize, but without organized evangelism the church cannot grow properly. It might be likened to the employment department of a manufacturing company, but it is even more important. The employment department's primary function is to bring in new workers, but we must keep in mind that in the case of the church, the workers or members provide not only the labor but also the capital that is necessary for growth. Jesus, the Founder of the church, knew this, and His first work was to evangelize. In Ephesians 4:11, we have the list of workers that Jesus appointed. Of the ones that remain to this day we find "evangelists" heading the list. After that He named pastors and teachers, for their work is secondary—that of educating and perfecting those whom the evangelists have brought into the group.

Our evangelist, Brother J. W. McLain, has been going into unorganized fields, some of them new, and preparing them for specialized laborers that are being trained in our college. A large part of his work thus far has been to start the functioning of the organ that we term Evangelism. It is the aim of the Board of Evangelism to eventually have many evangelists doing the actual work of bringing the gospel to those who have never before heard it. There is much work to be done, and it requires time to lay a foundation that will remain. We have been especially well pleased with your continued support of the evangelistic work. Our program for evangelism must grow before any other part of our organization can grow normally.

The world has deprived itself and labored constantly to develop a high degree of efficiency in its business. All of this great effort is for a temporal reward. Our business is to serve the Master in every way that is possible. Dare we do less when our reward is to be an eternal inheritance with Him in His Kingdom? Well did the disciples make it their business to wholly serve the Lord, and well did the Apostle Paul admonish: "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

# Trusting Jesus

By Lyle Rankin

*"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).*

WHAT was it that Paul committed unto the Lord for preservation unto the coming of Christ? Peter said, "Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Peter 4:19). This verse shows that the committing or placing ourselves in the keeping of God must be through "well doing." Also, we must look unto God as unto a *faithful* Creator, the One who faithfully cares for that entrusted to Him.

Jesus' way of committing Himself in "well doing" to God is revealed in these words: "Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself ('committed his cause,' marg.) to him that judgeth righteously" (1 Peter 2:23). Instead of reviling His revilers, Jesus said, "Father, forgive them; for they know not what they do" (Luke 23:34). Stephen, at the time of his stoning, likewise said: "Lord, lay not this sin to their charge" (Acts 7:60). When Alexander the coppersmith did Paul much evil, Paul only said, "The Lord reward him according to his works" (2 Tim. 4:14).

One needs not to wait until the close of life to entrust himself to God, for the beloved Apostle Paul wrote: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (2 Tim. 4:18). Preserved? Yes, by the strength given by the grace of God! "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Paul's thought was not that God would preserve the mortal life of any man until the coming of the Kingdom, but that God will keep the faithful Christian from evil, from sin.

In Matthew 10:37-39, Jesus taught the importance of love for Him being unfeigned, saying: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth

after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Is there any power or circumstance that can separate one who has committed himself unto God, or unto Christ, from the love of the Father and the Son? Well asked Paul: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35).

In every trial, a way of escape will be provided that we may be able to bear it, and, accepting God's way of escape, we "are more than conquerors through him that loved us" (v. 37). We who have committed ourselves unto the Lord should not let death, life, nor anything else remove us "from the love of God, which is in Christ Jesus our Lord" (v. 39).

Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Do we keep Christ's words—His commands? Do we trust Christ fully—really committing ourselves unto Him? Do we trust God for proper and sufficient care over our families and possessions? Can we leave all when the

occasion demands, though losing a position that pays well? Jesus said: "There is no man that hath left house, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

It is through much tribulation that the saints will enter the Kingdom of God. (Acts 14:22.) The trials of this life must willingly be endured. Are you trusting Jesus? Have you really committed your life unto Him? If so, you may say with the Apostle Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

## FOLLOWING THE SAVIOUR

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

Then, "it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (57-62).

# Opportunities Unlimited

By J. R. LeCrone

*"With God nothing shall be impossible" (Luke 1:37).*

MANY who are not yet forty years of age, and surely all who have passed that age, can well remember the great conflict which we now call World War I. Recalling that it was to have been "the war to end wars" and that men bought liberty bonds or fought upon the battlefields of that war to "make the world safe for democracy," they are anxious concerning the condition of the world after this present conflagration has run its course. Believing an allied victory to be essential, they are doing their utmost to help make that victory a certainty, but concerning promises that such a victory will assure them of a post-war world in which they and their children may live out their years in perpetual peace and prosperity, sad experience has taught them to be doubtful. Granting the honesty and sincerity of those who make the promises, their knowledge of human nature causes them to doubt that man can, by his own efforts, bring about such a condition.

Mr. and Mrs. Average American are aware that events of tremendous importance are taking place in the world—events which they are anxious to understand. They have listened patiently to the explanations offered by the students of economics, sociology, political science, and mass psychology, and found them wanting. Without exception, they fail to explain the inability of nation to live at peace with nation and to point the way to the lasting peace for which men long. Consequently, Mr. American and his wife are casting about, albeit cautiously, for a satisfactory explanation of man's failure to live at peace with man. They are searching for a sure and certain remedy, something which will entirely eliminate the possibility of such bloody maelstrom every twenty years.

In this searching frame of mind upon the part of so many of our neighbors lies the golden opportunity of the Church of God. Never, within the experience of the writer, have people been so willing to listen to and to consider the teachings of the Bible. Never have they been so willing to grant the possibility that between the covers of God's Book of Truth is found the only true understanding of human nature, along with information regarding God's plans for establishing the perfect dwelling place they so intensely desire and instructions as to how they may prepare to dwell there for eternity. In short, their minds are open to consider the Gospel of the Kingdom of God.

That they are not rushing to embrace the doctrines of the Kingdom of God as we understand them, we do not find discouraging. Those who are honest and sincere enough to give the matter the study and meditation that it deserves must inevitably become convinced and be led to act upon their convictions. We cannot find it in our hearts to blame those who are constantly bombarded from every side with all sorts of theories and panaceas for the salvation of the world if they are cautious about what they accept. If they will listen, consider, and study for themselves, with a view to determining the truth of the matter according to God's Book, hope for the future is bright.

Strangely enough, this willingness to listen to and consider the Word of God seems more pronounced among members of the armed forces of the nation than among the civilian population. In a recent article in *The American Magazine*, under the title of "War Boom in Religion," Stanly High summed up this unprecedented situation by saying: "In short, the men in uniform, in one of the most amazing developments in our religious history, appear to have made up their minds to wind up our era of glib skepticism, once and for all, and return, *en masse*, to religion." Mr. High explains this strange phenomenon with the information that "there is a widespread feeling that the present state of the world is largely the result of the standards we've been trying to live by. And if this is the best those standards can produce, then they are phony and it's time we got some new ones. The search for new ones is bringing our men around to religion—the oldest standard of them all. In their return, perhaps, there is the promise of a new age of faith."

The Church of God has many years been aware of the prophecies of Scripture which foretold the very events that we see taking place today. We find in these events a tremendous lifting and strengthening of our faith and are moved by an earnest desire that others may also be enabled to discern the hand of God among the nations. We find individuals here and there in many denominations who are sufficiently familiar with the prophecies of Scripture to recognize the evolving of the plan of God, but we know of no other group so well qualified as our own to take the initiative in pointing out these faith-building fulfillments of prophecy to the world—to call attention to the divine significance of these things. The search for truth in the hearts and minds of the multitude today pre-

sents an opportunity the like of which has not been our's for many years. The question is—To what extent are we prepared to take advantage of this opportunity?

We thank God that the Church of God is not altogether unprepared. In THE RESTITUTION HERALD, we have an excellent medium for the dispensing of faith-building information. Our print shop is equipped to produce hundreds of tracts and booklets for distribution. Series of prepared lessons are available for those who will make use of them. We have a well-qualified, full-time evangelist in the field and have made it possible for him to have suitable material with which to work. We have a college engaged in training workers to assist in the evangelistic effort and to shepherd the groups that have been built up through that effort. Our brethren are beginning to recognize and to take advantage of the marvelous opportuni-

ties presented by radio. Local church organizations that have remained static for years are now pushing ahead. For all these evidences of awakening and growth we are deeply thankful.

Yet, the fact remains that in all these things we have made only a start. There is not a branch of our work that has reached in accomplishment even a small fraction of its possibilities. THE RESTITUTION HERALD does not reach all our members and reaches only a comparatively few non-members. Our printing and distribution of tracts is only a fraction of what it could be. Instead of one full-time evangelist in the field, there should be several. At present, we have three radio programs on the air each week over small local stations. Other denominations have hundreds of radio outlets for their message. We are proud of the progress that has (Please turn to page 9)

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## Prevailing Greed

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By Cecil U. Wilson

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GREED, I believe, has been the major cause of the world's troubles. God has many times punished men for their greed—both individually and nationally. Many men love gold more than they love God. As a result, mankind is fast coming under the condemnation of God. Do you greedily seek the pleasure of the world more than the love of God?

True, one must have money to survive and with which to pay his taxes. God says the Christian should pay his taxes: to "render . . . unto Caesar that which is Caesar's; and unto God the things that are God's" (Matt. 22:21). God tells the Christian, however, not to love earthly things more than His Word. It is the loss of the love of God and love to one another that gives such large place for greed. Greed causes hate. In man today have been born a greed and a hate which have grown to such proportions as to set the world on fire.

Today, we are engaged in a war that has had no equal, a war which we believe will have no equal, a war which can end only in the long-awaited Battle of Armageddon.

There are a few of us in this conflict who have malice toward none, but we are not enough. We must endeavor to win more and more men to the side of God to stem the tide of world destruction—and this must be done through love, faith, and earnest prayer. We must forget our greed and hate. We must fill our souls with so great a love for

*Brother Cecil U. Wilson, a corporal at Camp Gruber, Oklahoma, recently addressed a group of young people, explaining world conditions as he interprets them in the light of Scripture. A friend here reports Brother Wilson's address.*

our fellow men that evil cannot prevail. If we should not do this, the present conflict will continue until those who are left will fall in untold misery and exhaustion. In their anguish, they will call too late

upon the God of their fathers to deliver them from destruction they brought upon themselves by being too greedy to walk in God's ways.

Then God, being a just God, will send His Son into the world—as He promised so many years ago. When Christ returns, He will not only preach peace—He will establish a just and everlasting peace. Greed and hate will then find no resting place in the souls of men. On the Day that Jesus descends from the heavens, war will cease for all time. It will be a terrible Day for those who do not love God, but a glorious Day for those who do love God. Now, the important question is: Will you and I be ready?

I shall soon be leaving the nearby army camp. Whether I shall be sent to another camp or across the sea, I am not privileged to say, but I do know this: whichever way it is, I am not alone. I have a feeling that Someone is ever at my side; and I am not afraid, because I am certain that Someone is God. Let us who have confidence in God, and confidence in His Word, teach each other to love God above all else that we may be ready when Jesus comes! "The night is far spent, the day is at hand: let us therefore cast off the works of darkness."

## Church History, Arkansas City, Kansas

By Mrs. Earl B. Friend

THE first preaching of the gospel in southern Kansas began at Sunny Slope Schoolhouse in Sumner County, near Millerton, in the year 1884. A few families had located there from different states, namely: Jacob Reed and family, Hugh Barnhill and family, Dr. Hobson and family, A. J. Chaplin and wife, John Cochran and wife, J. R. Fiske and family, Mrs. Loretta Beele, and Mr. and Mrs. Milton Skeele and family. Brother John Foore was the first minister of our faith who preached a series of gospel sermons at this place. Brother Isaac Miller was a minister in the faith who served as a leader in the general work here for several years, and several other ministers also held meetings here.

Later, many of these families moved away, some locating southwest of Arkansas City where classes were held in the Economy and Crescent Schoolhouses. It is recalled that Brother A. H. Zilmer held services in the Crescent School. Brothers A. J. Chaplin, John Cochran, and Eugene Randolph were leaders in the work in these places.

There was regularly an attendance of thirty to fifty persons, the mode of travel being by spring wagon or horse and buggy. In 1886 this group of our church people decided to build a church. A small frame structure was erected on the Ira Vickery farm, a mile southwest of his home. This church home was completed the following summer, free of debt, and was dedicated by a Brother Daniels from Arkansas. Brother J. W. Williams, then of Attica, Kansas, was the first regular minister, and morning and evening services were held every Sunday. Under his active leadership, Sunday school classes were organized—a class for children, one for young people, and another for adults.

This church was well attended for a number of years until the opening of the Cherokee Strip, when many of our church people joined the rush to this new country. This exodus continued for some time, and finally, there were only one or two families remaining nearby. The church, therefore, was not used for worship any more and was sold and moved away.

Several of these faithful ones later moved into Arkansas City, and classes were again resumed in the homes, conducted from the Berean books. Sister Kuhns was instrumen-

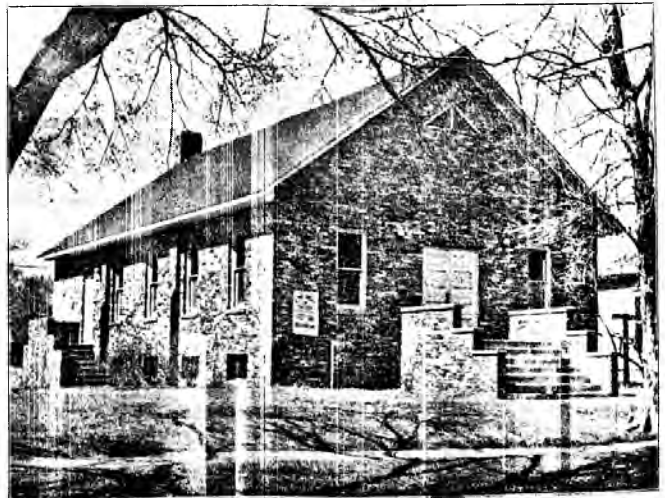
tal in organizing these classes, she having come here from Illinois, and had formerly attended a church of our faith there. The homes of Jacob Reed, Mrs. Mattie Randolph, William Hadicke, and A. J. Chaplin were opened for these classes. A yearly conference was held for many years in Wilson Park.

Plans were made in April, 1930, for the erection of a church building. In a business meeting held at that time, Luther Baber and George Hobson were duly elected the first elders of the church, George Waters was chosen deacon, A. J. Chaplin, treasurer, Vernon Chaplin, secretary.

In 1932, a neat brick structure (pictured below) was erected at 709 North A Street. It was later dedicated during the pastorate of Sister Lucille LeCrone Appleby, who served the church one year. This church home is the only one of our faith in the State of Kansas at the present time.

Brother George Waters conducted the first classes held in the church. Later, L. A. Chaplin was chosen superintendent. He has served in this capacity since, except for two years when Earl B. Friend served as superintendent. At the present time, there are three Sunday school classes conducted regularly. Evangelist J. W. McLain is now working here and, God willing, we hope to build up a full-time program.

The present officers of the church are: elders, George Hobson, Earl B. Friend; deacons, L. A. Chaplin, Raymond Werneke; deaconess, Mrs. Raymond Werneke; secretary, Mrs. Earl B. Friend; treasurer, Vernon W.



Chaplin. The Sunday school officers are: superintendent, Earl B. Friend; assistant superintendent, L. A. Chaplin; secretary-treasurer, Mrs. Vernon Chaplin; pianist, Miss Virginia Chaplin. Sunday school teachers are: George Hobson, L. A. Chaplin, and Mrs. Raymond Werneke.

Ministers who have preached the gospel in and near Arkansas City are: Brothers A. H. Zilmer, T. E. Adams, J. H. Anderson, A. L. Corbaley, John Denchfield, Cantwell Drabenstott, T. A. Drinkard, E. E. Giesler, Vaughn Long, J. Richard LeCrone, O. J. Parker, Sydney E. Magaw, G. Eldred Marsh, Arlen Marsh, F. E. Siple, George Waters, E. O. Stewart, S. C. Oliver, F. L. Austin, O. J. Allard, L. E. Conner, J. W. Williams, R. G. Huggins, S. J. Lindsay, Isaac Miller, J. W. McLain, and Bros. Orem and Bittner, and Sisters E. C. Railsback, Clinton Appleby, and Nancy Robison.

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### OPPORTUNITIES UNLIMITED

(Continued from page 7)

been and is being made in developing Oregon Bible College, but here again we have made only a start toward training the workers, so certainly needed in the field.

All this is not by way of criticism or faultfinding. On the contrary, it is intended to point out the wonderful opportunities for development that lie ahead. These facts are not discouraging, they present challenging possibilities. God has answered the prayers of the faithful and rewarded the efforts of the diligent. Much that we formerly thought to be impossible to us has already been accomplished. We see opening up before us a vista of opportunities limited only by the faith, coupled with willingness to labor and sacrifice, of the Church of God.

May the spirit of Jesus cause each of us to resolve that we shall do our utmost to co-operate with others of "like precious faith," that we may be instrumental in the hand of God in getting before the enquiring millions of the world the answer they seek. May each shoulder his share of the burden and thank God for opportunities unlimited.

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### THE OBJECT OF EVANGELISM

(Continued from page 3)

our workers in Sunday school, then we should feel the gospel would have a greater effect in the lives of the Sunday school scholars.

*Evangelism* cannot possibly be isolated from other efforts of the church, but so interwoven with every other phase of church and Sunday school work that it immediately becomes the focal point of every effort. Every sermon that is preached, every song that is sung, every prayer that is offered, every class that is taught, every Bible school that is built, and every lesson that is prepared should have one only goal, that of helping someone to touch the hem of His garment and be made whole.

## "GO YE INTO ALL THE WORLD"

By Dale Dunbar

WE, the members of the Church of God, sincerely believe that our understanding of God's plan of salvation is correct, and by this knowledge it is imperative that we realize our responsibilities to our fellow men. Life today has become so complex and crowded that it is with difficulty we find time to consecrate ourselves to God and to the task of enlightening and winning others to God through Christ Jesus. Nevertheless, the only true happiness in this life is in serving our dear Lord and Master and in bringing others to Him through our daily lives.

The last great admonition that Christ gave to the disciples before His ascension was, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Now, if we in this life only live for ourselves, it is very likely that we of all men will be most miserable. Christ, our perfect Example, gave His life a "ransom for many" (Matt. 20:28). Therefore, surely we should devote ourselves in a substantial way spiritually and materially to God's plan of salvation. There is perhaps no better way for us as members to accomplish this than to aggressively support *evangelism*. We can do this by really becoming interested to the point where we will give a worthy percentage of our income for a cause that will afford us the greatest dividends in joy, peace, and immortality in the Kingdom to come, if we continue true and faithful to God in this mortal life.

In the past, perhaps we have been a little too unconcerned about people other than our immediate families and friends. This may in part be the reason why our groups are so small in various places, why there has been no growth, and in some places there have been decreases and even disappearances of believers of our faith. It is true that conditions are waxing worse and worse, but this is no reason why we should not earnestly endeavor to enlighten our fellow men and win some, if only a few, to our Lord and Saviour Jesus Christ. The exhortation that Paul, the great Apostle, gave to Timothy just before the former's death still applies to us: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5).

If we believers support "evangelism" in an ever-growing fashion, the more will be the workers who can be put in the field—thereby greatly increasing the number of people that will be afforded the opportunity of hearing the unadulterated gospel of the Kingdom. Should the number converted be small, it will be worth all the effort put forth, and we may rest assured God will be well pleased with all that we may do to win our fellow men to Him.

## EVANGELISM IN THE CHURCH OF GOD

*(Continued from front page)*

to be interested in religion, or at least in the discussion of religious questions. Almost everyone had some knowledge of the Bible. The majority could defend the teaching of their own denomination with greater or lesser ability. Revivals, tent meetings, and similar religious gatherings comprised the major social activities of the community. In fact, the people had few other opportunities of meeting one another in a social or collective way. Thus, religion came to occupy an important and dominating place in their lives.

This condition necessarily had much to do with determining the methods our own evangelists followed in their work. When they entered a new locality, knowing that the public was already interested in religion and especially in doctrine, they generally began their campaign by attacking the beliefs of the churches of the community. That was the common practice of all sects. Immediate attack is the best defense in religious, as well as in carnal, warfare, and those were times of war. Elder Almus Adams, who baptized an even hundred in a single year in Nebraska, once told me after changing times had compelled us to modify our combative methods to a degree, that he secured the best results, reached the most people, and baptized the greatest number in those early years when he preached his first sermon in new places on the "Nature of Man." This, he said, aroused the immediate resentment of the "sects" and they simply flocked to hear him with the intention of returning the next night to thoroughly demolish his arguments and humiliate him publicly. Brother Adams, like the rest of us, however, outlived that period of religious warfare and witnessed a universal decline in public interest in creeds and doctrines. Many years it has been difficult to find a community, or even many individual church members, who are enough concerned about that for which their churches stand to resent anything that may be said against them. They show no inclination to "fight back" when their creeds are under attack. They know nothing about the Bible and, consequently, are unable to bring its testimony to bear in defensive or offensive theological warfare.

Perhaps I could illustrate the change that has taken place in this regard no better than by quoting a young minister who came to my office to consult me about a forthcoming community event in which all the churches were to be represented. He asked something about the manner in which we had conducted such gatherings in the past, and I mentioned the fact that the other ministers had made an effort to avoid the introduction of purely denominational doctrines in their addresses. The young minister, who was not of the Church of God, looked at me in astonishment for a moment and then exclaimed:

"What! do people ever pay any attention to doctrine any more!" This young man represented a church that was perhaps our most bitter doctrinal adversary in the old days.

Disregard for "doctrine" has been developing for many years. Writing more than forty years ago, Dr. Robert V. Foster, speaking of the Trinity in his Systematic Theology, remarked succinctly, "Comparatively few Christians, to say nothing of mankind in general, know anything about this or *any other doctrine.*" (The italics are mine.)

*Evangelistic Methods in the Church of God*

By the time I came to be employed in active evangelistic work, different avenues of approach to the public ear were being developed. A more tolerant spirit was noticeable in many localities, although the old bitter argumentative attitude still prevailed. Some fifteen years ago I was assisting Brother E. O. Stewart in a conference in Texas. The attendance was large, people driving twenty miles or more to be present at the meeting. One evening I spoke on the nature of man, or some such doctrinal theme which is not acceptable to the "orthodox," and the next morning before breakfast a local minister called on Brother Stewart challenging him to debate the subject. Such situations, however, are seldom met in these days.

My earliest work in evangelism was in association with Brother Almus Adams who was employed frequently by the Iowa State Conference. The method we followed involved the holding of meetings in halls, churches, and tents in communities where we had no churches and often no believers with us. I would go to the selected locality a week or more in advance of the time set for the meeting and secure a building, sometimes a hall, once a theater, and not infrequently a church, for the use of which we generally paid rent in advance. Then I would look for a boarding place for the evangelist and myself, visit the local newspaper office and order "dodgers" printed to be ready for us on our arrival.

The methods I hereinafter suggest were not followed on all occasions, but after I came to work alone in Iowa, Nebraska, and other midwestern states, were generally observed. When I reached a new location, had set up my tent or secured some other meeting place, I called on the local ministers first of all, introducing myself as an evangelist of the Church of God. I sometimes found it advisable to disclaim affiliation with certain other denominations whose coming the ministers especially resented. Without going into detail, our doctrinal ideas were suggested, stressing especially points of agreement between ourselves and the churches of the community. (Acts 17:28.) Often this served to break down prejudice in a measure and prevented the open opposition of the local pastors.



## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

House-to-house calling was the next step. No attempt was made to enter the home unless we were definitely invited to do so. With a simple printed announcement of our meetings in hand, together with as appealingly worded tract as we could secure, we extended an invitation to the person answering our rap at the door, saying something like this: "We are beginning a short series of special meetings at the tent tonight which we hope to make of interest to you. We are not here to tear down, but to build up. We believe we have something that will interest you which you may not have noticed in your study of the Bible. Come tonight and ask your neighbors to come with you."

In most small towns, we were permitted to post a notice of our services in the post office. Sometimes we chalked the subject for the evening on the sidewalks about the village. Signs were painted in attractive colors and posted at available places. Wherever possible, we asked local people to help us put up our tent (an interesting matter in a small town), not because we could not do it ourselves but that we might become acquainted with the people of the town. There is nothing in the church or out of it that will do more to arouse interest in what one is doing than to ask people to help you personally. A real estate man of advanced years, for whom I painted a ten-foot sign for his office, who had aided me in the erection of the large tent, did more to advertise the meetings than any other person in the town. In the same place, the pool hall operator volunteered to lend me folding chairs when the crowd increased beyond the seating capacity of the tent. (I baptized that man's aunt, who remained faithful to the truth to the time of her death.)

For a time when Brothers A. J. Eychaner and W. L. Crowe were conducting tent meetings in Iowa, they carried with them a small hand printing press and issued daily bulletins and tracts covering the subjects they presented from night to night. A typewriter and mimeograph would accomplish the same purpose now with less labor.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

*Training the Speaking Voice* (Oxford University Press; \$2.50), while primarily intended for classroom use, is equally adaptable to individual study. More, it is equally adaptable to individual *practice*—a characteristic which few of the many books on public speaking and its problems possess.

Written by Virgil A. Anderson, the 325-page, illustrated volume presents the full program for voice training which the author has worked out for his classes at Stanford University. Teachers of public speaking have recognized for some years the crying need for more effective training of the voice itself, which can repel, mildly interest, or enthral an audience more quickly than any strategic arrangement of phrases. (Herein lies a fact well illustrated by Abraham Lincoln, whose speeches, it is reported, were horrible to hear because of the President's high, unpleasant voice, but whose speeches, nevertheless, have come down to us as major classics in their printed forms.)

Aiming at cold practicality, *Training the Speaking Voice* offers, first, a series of excellent drills for perfecting the control of the intricate mechanism which gives us the power to speak, and, second, an outline of the physical, physiological, and psychological factors governing the use of speech. All of which is simply a rather polysyllabic way of saying that the book gives worth-while exercises and practical information on how to talk so that others will listen.

Exercises are somewhat unique for a text of this type. Ordinarily, such exercises consist of long-winded and generally boring selections from literature that could be found in any anthology. *Training the Speaking Voice*, however, contains real vocal drills—the sort that will teach the one who practices them how to enunciate clearly (faulty enunciation is the Big Flaw of many speakers), how to control the voice so that it will have more power to move hearers and to convey ideas. For the conveyance of ideas, by the way, intonation is often more important than words—a matter which too many forget.

Sunday school and Bible class teachers, as well as ministers and others who must face the public, will find the book, if it is properly put to use, of constant value.

• • • •

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

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"I am alive for evermore" (Revelation 1:18).*

Lesson: John 20:19-31

### A Child's Prayer

"At night I kneel by mother's knee,  
To thank God for His care;  
I thank Him for all good gifts,  
That make the day so fair.

"I thank Him for the nighttime,  
For stars and moonlight, too;  
I thank Him for my parents,  
And friends so kind and true.

"Then I say, 'Now I lay me down  
To sleep' all through the night;  
And ask Him to watch over me,  
Till morning brings its light."

—Lillie A. Faris.

### Jesus Lives!

When Jesus first appeared to the disciples in a group, Thomas was absent. When they told Thomas they had seen Jesus, he would not believe them. Do you know anyone who now does not believe Jesus is alive? One may say he believes, but actions sometimes speak louder than words. Jesus does not want only lip service. He wants our deeds to prove our words when we say, "Jesus lives!"

Thomas said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25).

Again, after eight days, the disciples were gathered together upon the first day of the week (Sunday). Thomas was there, too. Jesus appeared suddenly in their midst.

Then He 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" (v. 27).

Thomas answered, "My Lord and my God."

### Jesus Included Us

Jesus talked to Thomas. He said, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

### The Disciples Saw

Jesus walked, talked, and lived with His disciples, the twelve apostles. They ate, prayed, and studied together. Jesus was their Teacher. They learned many things. Some are still future. Yes, and some things they did not understand. They did not understand that He would rise again in three days, but they saw Him. Even doubting Thomas believed when he saw Jesus alive. They saw Him eat again. They saw and heard Him teach.

### We Live by Faith

We cannot see the things the disciples saw Jesus do. We cannot see Jesus walking by our side. He cannot sit at our tables except by *faith*. He can be our unseen guest. We cannot reach out and touch His nail-scarred hands. We, today, live by faith, not by sight.

Some day we shall see Jesus. We shall drink with Him. He said as He drank from the cup at the Last Supper that He would drink with us. (Matt. 26:29). The curse will then be gone from this earth. (Rev. 22:3.)

### Prepare Now

Men who became owners or presidents of large business concerns often were poor and had small, lowly tasks to do at first. So we in the Christian life must live the very best we can. As we try and study, we will grow into better Christians. (2 Tim. 2:15.) Some day when Jesus returns, if we have done our tasks well, Jesus will give us positions with Him. Any position in the Kingdom will indeed be wonderful!

Plan for that greater life now. May we be ready before Jesus comes. Afterwards will be too late. Begin to pray, "Come, Lord Jesus, and come quickly!"

### Happy Birthday Wishes

Joe Seymour, Mar. 23, age 13, Springfield, Ohio.

Roger Yows, Mar. 26, age 6, Purmela, Texas.

Glenda R. Wolfe, Mar. 31, age 4, Gatesville, Texas.

Marilyn L. Mercer, Apr. 1, age 3, Macomb, Ill.

Lee Stine, Apr. 3, age 14, Tipp City, Ohio.



Evan Knodle, Editor  
420 N. London Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### First Results

Was it mental telepathy or merely coincidence? Last week even before our ultimatum copy had reached THE RESTITUTION HERALD office, we received material from Lorna Macy; Maurice Fairbrother, secretary of the Southlawn, Grand Rapids Bereans; Jim Gaspar, secretary of the Eden Valley Bereans; and Arlen Marsh, from way out California way.

Lorna wrote as follows:

"Many of you have seen the need for a Berean Sunday school field man, and so far, thirty five of you have done something about it by joining the Dollar-a-Month Club. We sincerely appreciate your co-operation in doing your part to help make the club a success. A few weeks ago, the treasurer received a check for forty-eight dollars from the Delta, Ohio, Bereans. Thanks! If Delta can do that, surely other communities can do a little. To date, the club has \$203.80 in its fund.

"The purpose of the club is worth while. Effective work can be done by sending a field man into communities where there is need for organization.

"Our goal is one hundred pledgers. We have quite a way yet to go, so if you do not see your name in the list below, will you not have it added? Ohio took the lead away from Washington, D. C., in the number of pledgers. Can your state beat Ohio?"

Here are the members at the last listing:

*Ohio*—Mr. and Mrs. Delbert Dunbar, Mr. and Mrs. Roscoe Dunbar, Mr. and Mrs. Glenn Dunbar, Mrs. Etta Elton, Mrs. Howard Elton, Mrs. Amy Dunbar Frye, Betty Macy, Lorna Macy, Bernedene Macy, Margaret Smith, Mrs. Charles Pearson.

*Washington, D. C.*—John Mercer, Gladys Mercer, Orris Mills, Mrs. William Hicks, Mr. William Hicks.

*Minnesota*—Eden Valley Berean Society, Lorraine Gaspar, Grace Johnson, Norma Kirkpatrick, Mrs. Willard Wood, Glenn Miller.

*Nebraska*—Byron Johns, Faye White; Mrs. A. Sorensen, William Lawrence.

*Illinois*—Evan. Knodle, James Mattison, Robert Hardesty, Harold Hardesty.

*Virginia*—Walter Croxton.

*Kentucky*—Mrs. William McCoun.

*Louisiana*—Mary Richardson.

*Michigan*—Beverly Dolph.

*Oklahoma*—Cecil Wilson.

The Penny-a-Letter plan was fairly successful in accomplishing its purpose of reinforcing the funds of the National Berean Society. The following was received:

Rockford, Illinois	\$3.11
Niagara Falls, New York	3.00
Omaha, Nebraska	.98
Fredericktown, Missouri	1.60
Brush Creek, Ohio	2.12
Eden Valley, Minnesota	2.25
Oregon, Illinois	2.59
Hector, Minnesota	3.02
Miss Willie Stone, Pelzer, S. C.	.10

Total \$18.85

Maurice Fairbrother wrote that at a business meeting on February 7, the Southlawn senior Bereans, Grand Rapids, Michigan, elected Raymond Stouten, president; George Van Fleet, secretary-treasurer; and decided to have two rotating members to be appointed monthly. Harold Doan, a Southlawnner attending Oregon Bible College, impressed the group with a discussion concerning the Summer Bible Training School. After this meeting, Jeanette Siple was to leave to study aeronautical engineering at Purdue University. Maurice also wrote: "We have been having some very interesting lessons in our group concerning prophecy and are trying in every way to fit ourselves for true Christian living."

Arlen Marsh promises a series of articles on "Personality in Religious Teaching." Jim Gaspar's report will be printed next week. This is an excellent start. Keep the ball rolling.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us . . . we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100).

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- April 3, 4—Illinois Quarterly Conference at Ripley.  
 June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22-July 30—Summer Bible Training School at Oregon, Ill.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCronc, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.  
 J. M. Morgan, KHBG (1240 kc.), Okmulgee, Okla., 2:45-3:15 p.m., each Sunday in April.

### TO THE CHURCH OF GOD MINISTERIAL ASSOCIATION

Dear brethren:

Your telegram of prayers and best wishes as of February 26, received about the moment of your adjournment at Oregon, Ill., is greatly appreciated. It being impossible to reply by wire on account of your adjournment, answer was purposely postponed.

To your members now scattered, as also to the many Herald-reader friends, it is a pleasure to report that, aided by your prayers and God's blessings, the complete mental and physical rest of eight weeks has greatly encouraged the over-weary nerves and heart.

While, in this instance, "the straw that broke the camel's back" was an overtired heart, the doctor said there was no organic heart trouble. Assurance was made that complete rest for a sufficient time would restore full health. The diagnosis made was to the effect that the underlying cause for heart weariness was a too prolonged nerve load produced by occupational studies and problems.

The doctor advised to plan to go away for a month or more of complete rest—leave all responsibilities behind; take no books; don't even think—"Just take a deck of cards, and clear out." (We brought "a deck"—of Lexicon.)

Present plans are to leave for the north-land on the 24th. It is hoped that soon thereafter permission will be given to return to work.

Mrs. Austin (who has written more than one hundred fifty "thank you" cards, and is still writing) joins me in thanking one and all for your prayers and "get well" wishes.

Yours (hoping soon to be again) in the Master's service,  
 F. L. Austin.

### NATIONAL BIBLE INSTITUTION

W. A. Reid	\$5.00
Mr. & Mrs. Harvey Krogh, Jr.	5.00
Mrs. Margaret Rankin	5.00
Mr. & Mrs. W. M. Nelsen	7.00
Mrs. C. L. McCallister	5.00

### LOS ANGELES, CALIFORNIA

Sr. H. E. Shepherd of Redlands has been quite ill for some time, but is gradually recovering her strength. She is a staunch defender of the truth and greatly interested in its promotion.

Bro. W. J. Allender, also of Redlands, is still confined to the hospital and is very weak and lonely. If you know him, write him words of comfort. His address is San Bernardino County Hospital, San Bernardino, Calif.

Sr. Eva L. Stearns of Los Angeles has also been confined to her bed for the past four weeks. We have missed her cheerful face from our services, and we hope she will be a strong and profitable servant in the Master's vineyard as heretofore.

On February 7, there was born to Mr. and Mrs. Hugh McCallum a son who will answer to the name of James Frederick. Mrs. McCallum was formerly Miss Charlotte Rahn of Pomona. Mr. McCallum is now in the government Air Corps service and is temporarily located at Fort McArthur from where he can get home occasionally to see "Jimmie" and his mamma.

Malcolm McLeod and Carl Carlson, Jr., are in the army, and David Rahn is in the navy. Sr. Betty Casey is living in San Bernardino where her husband, Alden, is in Air Corps training. This leaves very few young people to participate in the church work.

Emma C. Railsback.

### KANSAS CITY, MISSOURI

"Lo, the winter is past" (Song of Sol. 2: 11). We in Kansas City can cheerfully voice the above statement as well as other statements found further in the chapter. We are glad for this, but our greatest source of joy is that we have survived the hard storms of strong opposition which have been constantly waged against us. Not only have we been able to carry on, but we are enjoying the spiritual presence of God. This makes us rejoice in giving the news of the Kingdom to others.

Recently, we were attacked on our position concerning the reward of the wicked. The enemy went to the Parable of the Rich Man and Lazarus. After fuming a few minutes, he went to a few other passages, and stopped talking. Then we asked him to come in and hear the other side the next Sunday, but he never came.  
 John F. Green.

### OREGON BIBLE COLLEGE Building Fund

Mrs. M. H. Bottolfs	\$ 5.00
"Blair Church," Blair, Nebr.	100.00
Oakley & Harvey Krogh, Sr.	100.00
Amanda Hazard	10.00
A Friend, East Chicago, Ind.	5.00
C. E. Good	5.00
Mrs. Margaret Rankin	10.00
Brush Creek Church (Ohio)	375.00
Mr. & Mrs. H. W. Stadden	25.00
Mrs. Catharine Davis	5.00
Mr. & Mrs. Willard Naylor	50.00
Mattie Benjamin	200.00
Ruth Hill	5.00
Mr. & Mrs. George McMurtrie	15.00
Mary Mae Nedrow	1.00
The Gordon Family	60.00
Margaret Budrow	5.00
Mr. & Mrs. Robert Boyd	10.00
Total	\$10,264.48

### GLEANINGS FROM THE FIELD

Much credit is due Sr. Ben Carpenter, Oregon, Ill., for preparing the drawing used on page 16. The Lord willing, she will renew teaching an art course next fall in Oregon Bible College.

Bro. William Nedrow, Camp McCoy, Wis., was recently on Government business in the South, at which time he found opportunity to visit his brother, Bro. Jim Nedrow, Sumpter, S. C. We can imagine that Jim and Bill wasted no time in their chatting.

Last week's "Guess Who!" picture was the likeness of Bro. M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio, as he appeared about twenty years ago. He is now pastor of Golden Rule Church of God, Cleveland.

Bro. J. M. Morgan gratefully acknowledges receipt of sufficient financial help to enable him to preach the gospel via radio station KHBBG the four Sundays during April. (See radio schedule for details.) Bro. Morgan hopes to continue this work after April, saying: "I hope the Lord will bless this work that I may receive expense money to continue speaking over the radio for many weeks. May much good be done in the name of Christ, that we with many others who obey the truth will have part in the Kingdom of God on the other side of death's dark valley."

Bro. T. A. Drinkard, Handley, Texas, plans to preach at the Blush Church of God near Fredericktown, Mo., "over the first Sunday in April," and "to begin a two-weeks' meeting with the Brush Creek Church of God (Ohio) the second Sunday in April." Other churches in the North which may wish Bro. Drinkard's services should write him immediately at his home address, or, if the communication is dated later than March 29, it will be better to address him in care of Mrs. E. J. Demmitt, Rt. 2, Troy, Ohio, Sr. Demmitt being secretary of the Brush Creek Church.

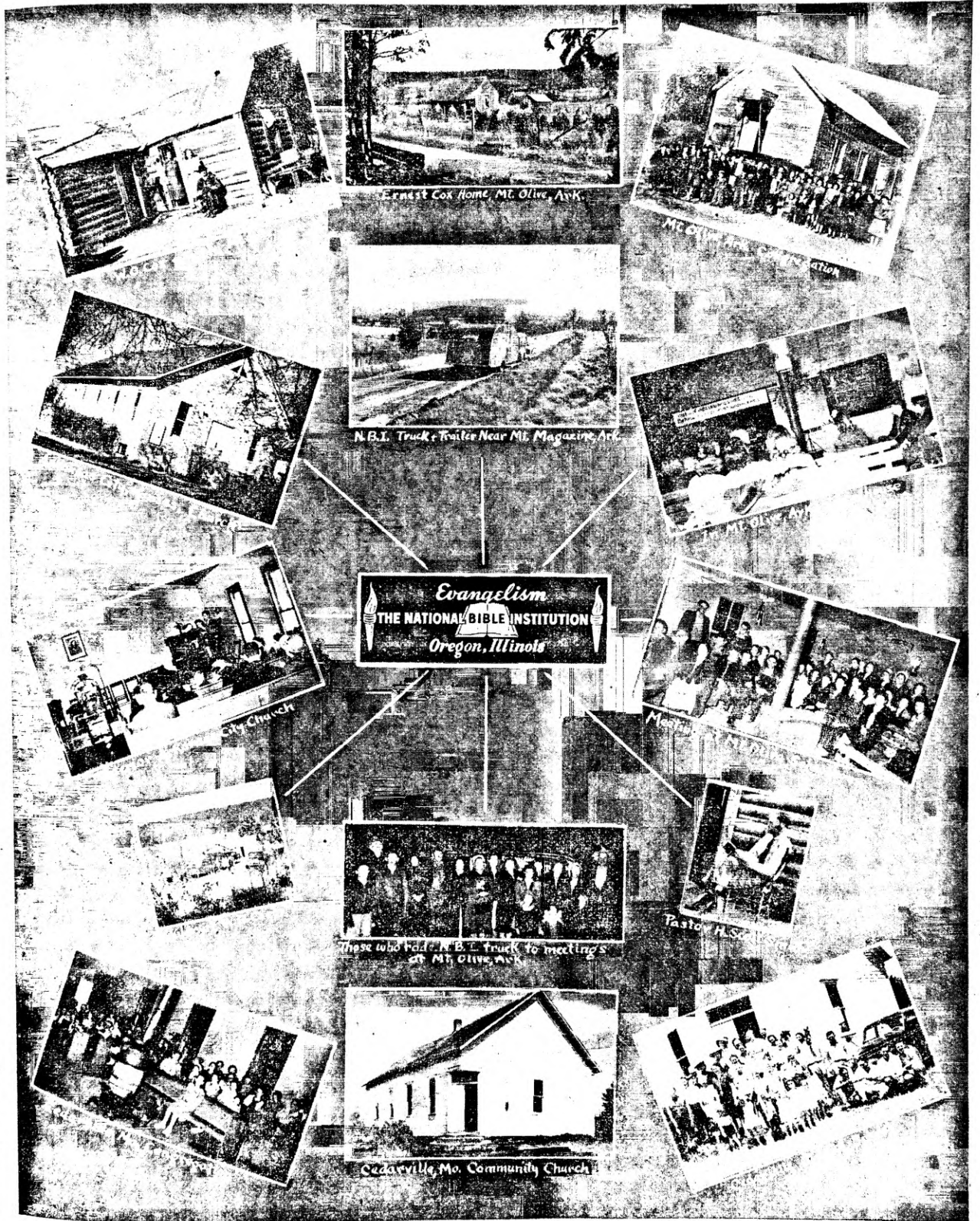
We rejoice to report that Bro. L. E. Conner is very much relieved of his recent foot ailment. He plans to preach at Rensselaer, Ind., the first Sunday in April.

Sr. Harry Palmer, matron Golden Rule Home, was saddened, March 17, by the death of her mother, Sr. Lillian Starbuck, Waterloo, Iowa. Bro. and Sr. Palmer went to Waterloo the next day.

Members of the Gordon Family have contributed sufficiently to the College Building Fund to be transferred from a hundred dollar block to a two-hundred-dollar block, and have made their contributions in loving memory of their father and mother.

### EVANGELISM

Oregon, Ill., S. S.	\$ 4.66
Mrs. John S. Taylor	3.00
Mr. & Mrs. Alfred Anthon	3.00
Mrs. Kate Olmstead	1.00
Amanda Hazard	10.00
Mr. & Mrs. Joe Chapman	10.00
Mrs. Margaret Rankin	5.00
Mr. & Mrs. W. M. Nelsen	10.00
Mrs. C. L. McCallister	5.00
Mary L. Hale	2.00
Jennie Salisbury	10.00
Mr. & Mrs. J. W. McLain	5.00





GO YE INTO ALL THE WORLD

*We have not gone into All the world*

BUT

**THE TASK IS BEGUN**

BY

**DEVELOPING OLD FIELDS,  
OPENING UP NEW ONES,  
DISTRIBUTING BIBLES,  
TRACTS AND HERALDS AND  
TRAINING WORKERS IN NEW  
FIELDS.**

*Our vision is a  
larger staff of evangelists  
through whom the great com-  
mission may be carried out.  
This will be made possible  
by your continuous sup-  
port of **EVANGELISM**. Let  
us go into **ALL** the world.*





# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, MARCH 30, 1943

NUMBER 26

## Jesus—Coming in the Flesh

By the Editor

BY REASON of many figures of speech in the Bible, one must discriminate carefully between figurative expression and the real, else reality be lost. Bible students not uncommonly ask, "What does that represent?" when there is unjustified search for figurative interpretation. Shame the query: "What does the Bible mean in saying Christ 'will appear the second time'?" (Heb. 9:28.) Why should it be thought necessary to spiritualize the real? Jesus will appear the second time!

Not less than three hundred sixteen texts in the New Testament refer to the second coming of Christ, many of these texts being so plain and realistic in thought that any attempt to spiritualize their meaning approaches dishonesty. Jesus plainly said, "I will come again" (John 14:3), and, "I will see you again" (16:22)—both promises being made while He was telling of ascending to the Father. As literally as Jesus went away, He "will come again." While the disciples "looked stedfastly toward heaven as he went up," two angels appeared and said: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Who and what ascended? None interprets figuratively here. Who and what, then, will "so come in like manner"? The Christ is coming! The Christ is coming! "A cloud received him out of their sight" (Acts 1:9), and, "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7).

Definitely, the second coming of Christ does not mean Pentecostal phenomenon, conversion, world Utopia by the arm—or armies—of man. The second coming of Christ is nothing other than the coming of the flesh-and-bone Son of God.

Not uncommonly, a promise of God so transcends man's expectancy, that man either doubts the promise or shadows it by figurative interpretation. Thus were the disciples slow to accept the risen Lord—supposing "they had seen a spirit" (Luke 24:37). What an idea! Has any man seen a ghost? Said Jesus: "Why do thoughts arise

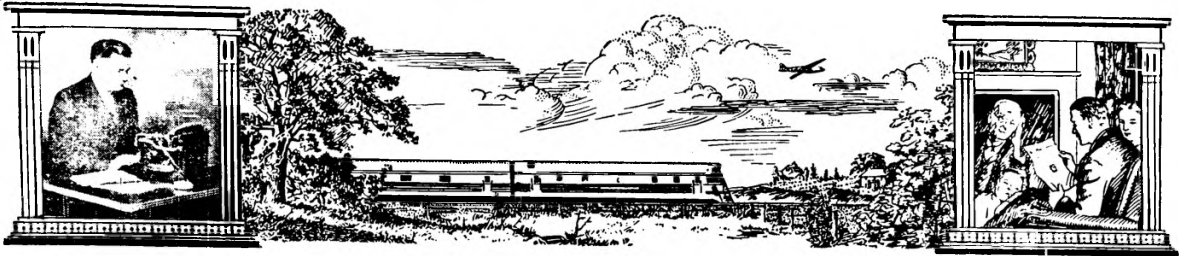
in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (v. 39). This same Jesus will yet come "in the clouds of heaven with power and great glory" (Matt. 24:30). More, Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (25:31). Too wonderful to believe? Abraham "staggered not at the promise of God"!

If doubter reads this far, he may say: "That is the same old story of the coming Christ who never comes!" Doubter, beware! Be not an antichrist!

Only recently a certain thought forced itself upon your Editor, namely, that he who denies the second coming of Christ is an antichrist. To the Word: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 7). Is a South Sea islander an antichrist because he has not confessed that Jesus was born? No! No! John had other thought. The Greek verb here translated "is come" is the present participle and should be translated "coming." Thus: Many deceivers are entered into the world, who confess not that Jesus Christ is *coming* in the flesh. This is a deceiver and an antichrist. Bullinger says: "The present participle is used, as in Revelation 1:4 (being there translated 'is to come'—Editor). . . . This refers to his second coming." Few students (believers or otherwise) are debating whether or not Jesus *came* in the flesh, but many learned ones even within the church are today doubting that Jesus is *coming* in the flesh.

Even the Emphatic Diaglott disappointingly translates the Greek verb "did come," but please notice the word-for-word translation in the same Diaglott, the verb there being correctly translated "coming." The text, inspired of God, outshines its translators.

God forbid that members of His church should cease to believe or cease to proclaim that Jesus Christ is coming, and *coming in the flesh*. God forbid that we be antichrists!



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

## Ready to "Preach the Word"

After more than three years, Brother Gerald L. Cooper, Ripley, Illinois, has received permission from his physician to return to the work of the ministry. Few of us who are in good health appreciate health's blessing; probably none of us are as grateful for health as is Brother Cooper who was so long sick and thereby hindered in the ministry. He writes, "I am a very happy and thankful person. . . . I will be available this summer for conferences or special meetings. Also, I would like a pastorate soon. In return to God for His blessing, I have rededicated my life to Him and am determined that nothing will stand in my way of service for Him."



Brother Cooper is well qualified to "preach the word," he is consecrated, he is ready to go wherever the Spirit leads. "He that winneth souls is wise" (Prov. 11:30), and they "that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41).

## Ex-Governor Lowden and His Servants

Mr. Frank O. Lowden, former governor of Illinois, and most widely known resident of Oregon, Illinois, died, March 20, 1943, at Tucson, Arizona, where he had gone to spend part of the winter. He had passed his eighty-second birthday. In this long life he had made many friends, some of the closest of them being his own servants. Many of his employees at his Sinissippi Farm were his servants more than thirty years, and at least one served more than forty years. Thirty years and more of trust, confidence, and good will between employer and servants!—how is it that so few of us learn the potency of peace? The pleasant relationship between Ex-Governor Lowden and his employees reminds us of the Apostle Paul's words:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men-pleasers; but as servants of Christ, doing the will of God

from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing that any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph. 6:5-9).

## Christ First

Jesus is "the head of the body, the church . . . the first-born from the dead; that *in all things he might have the preeminence*" (Col. 1:18). More, said Paul: "I would have you know, that *the head of every man is Christ*" (1 Cor. 11:3)—this evidently being true whether or not the man recognizes it. In keeping with these texts, we became interested in a name study submitted by Sister A. J. Hoke, Dayton, Ohio. It follows:

C-hurchill  
 H-itler  
 R-oosevelt  
 I-I Duce  
 S-talin  
 T-o Jo

## Russia Is Tasting Palestine

Students who know the immense wealth of the Dead Sea, and who are posted on such Bible prophecies as Ezekiel 38, have been long waiting to see Russia whet a briny appetite for minerals of the Dead Sea. The following quotation from *The Pioneer Women* shows that Russia is getting her first taste:

"A gift of processed Dead Sea minerals for the Russian war effort has been made by Palestine Potash, Ltd., through the V League for Soviet Russia in Palestine. The gift consists of a ton of sodium bromide, half a ton of ammonium bromide, and half a ton of potassium bromide, the entire cost of which is \$2,400. These materials are needed by Russia, according to a message from the Soviet Embassy at Ankara."

"Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal."



# Who Owns You?

By Lottie E. Young

HOW many times have you heard persons say, "I'm my own boss and I can do as I please. It's nobody's business what I do with my time and money." Possibly we have said this ourselves. But is it true? Do we belong to ourselves? Is life a cup to be drained? Rather, is it not something to be filled with good, helpful deeds which shall redound to the glory of God who made us, and to the Saviour who bought us? Life is not a possession but a stewardship, and instead of saying, "The world owes me a living," our thoughts should be, "I owe the world a life." Everything we have comes from the Giver of all, and every member of our body and faculty of our mind are ours only for the using, and not abusing of same. All there is of "me" is God's estate, and I am His tenant and agent. On the day of our birth, a new lease is signed. On the day of our death, accounts are closed. Our fidelity is the interest on God's principal.

If our heavenly Father gives us possibilities and powers to make money, to acquire influence, or even to do the everyday things all have to perform, can we say it is *our* ability? Remember the Parable of the Talents which Jesus told. Two men used what their lord loaned them, and even though one had five talents, and the other but two, they invested the money of their lord so well that when it was returned to him with interest, he bestowed the same praise upon each, but the one who hid that which his master had entrusted to his care, though he returned the original amount, was called "unprofitable" and was severely punished. Some day the Great Judge will ask each of us, "What have you done with the talents I entrusted to your care? Will the answer be a glad one or a sad one? This is the question for us to decide *now*."

Everybody who is, or has been, in business, knows that fidelity to the interests of the firm by whom he is employed is of the highest importance. Obedience to God should stand above all else in our lives. Jesus Christ said, "Seek ye first the kingdom of God," but what we want (not always need) is made of prime importance. So we disobey the divine command and make crosses for our-

selves, sometimes so heavy that we would faint under them if we had to carry them alone.

The first chapter of Genesis says, "God created man in his own image," and the next chapter tells of the beautiful Garden where Adam was placed, where permission was given to eat of every tree in the Garden, but one tree. The punishment threatened if Adam and Eve disobeyed was, "Thou shalt surely die." Chapter three tells how Adam and Eve first listened to the voice of the Tempter, looked at the fruit of the tree of the knowledge of good and evil, handled it, then tasted it, and so merited the divine wrath.

"God is love," so in due time came the "Lamb of God which taketh away the sin of the world." We read in 2 Corinthians 5:15, that "he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." "The wages of sin is death" is the punishment meted out to the human race, but by the sacrifice of the Sinless One, Christ purchased mankind. It is He, then, who really *owns us*. Ownership and possession, however, are two different things. I may own a house, but not possess it. Unless the spirit of Jesus Christ really animates our lives,

and unless we can say with one of old, "Speak, Lord, for thy servant heareth," though we may have been baptized, we are not faithful stewards of the blessings which have been bestowed upon us. Jesus Christ owns you, but does He possess your time, money, and life itself?

Charlemagne, King of France, was one of the greatest earthly kings. The legend has it that after death, he was arrayed in all his gorgeous robes and seated on his throne. An open Bible was on his lap, and his finger pointed to the words, "What shall it profit a man if he gain the whole world and lose his own soul?" This old monarch, who lived eleven hundred years ago, recognized the emptiness of life without God. Are the men and women of this generation as wise? What use have *you* made of your talents, for some have been given to everyone? Will you hear the Lord of the harvest say, "Well done, thou good and faithful servant," or

(Please turn to page 10)

## "YE ARE NOT YOUR OWN"

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:15-20.)

# The Awakening Time

By M. O. Williamson

*Considering a scripture that either cannot be fulfilled or that has already been fulfilled.*

IN THESE days when rationing, farming, and various vocations of labor are controlled by the government, people are crying, "The mark of the beast!" It is right amusing. When Hitler started his rampage, the cry was, "Man of sin!" Now it is Stalin! I believe neither Stalin nor Hitler will live the time that is allotted to the beast in Revelation 13:5. In this chapter, forty-two months, or three and one half years, are allotted to the beast. If this is a literal time period, both men have lived longer than that. Others say it represents twelve hundred sixty years, in which case either one would have a long time to live if he fulfills this scripture.

Let us remember when reading Revelation that we are reading that which is written largely in sign language. "He sent and signified it" (Rev. 1:1). We are then to remember the time of this beast or power as being represented by symbolical time: forty-two months (twelve hundred sixty days), possibly representing twelve hundred sixty years. Find some power that was in power for that time. It began about the year 610 A.D., and lost its temporal power in the year 1870. Now subtract 610 years from 1870, and you have 1260 years. What power was it? Papal Rome. The same power is identified in 2 Thessalonians 2:9—with all power, signs, and lying wonders. Some say that Papal Rome today is consuming and will continue until the end. God has never left His people without a sign or a witness, so they may know where they are today and not expect the Man of Sin, which scripture has been fulfilled.

All students in the church are agreed that we are in the *awakening time* prophesied in Joel 3:9, saying: "*Wake up the mighty men, let all the men of war draw near.*" There is no guess about this. The Gentiles were made to prepare war by Germany in 1914. Armistice came in 1918. Many say the first World War was to make the world safe for democracy. After that War, the nations discarded their armaments and went to sleep. Joel said, "*Wake up the mighty men.*" Hitler is the man who started this work. Uncle Sam was asleep and, being a man who loves to sleep and live at peace (for which he fought war), wanted his nap to last, but on December 7, 1941, a ruthless power at Pearl Harbor caused him to *wake up*. Being awake, he

speaks forth now and declares that he will fight to establish *lasting peace*. So does Great Britain declare.

I presume that when this present conflict is finished, the nations will gather as they did at the end of World War I to make a settlement for lasting peace, after which they will go to sleep again. Later, they will be awakened and come up to the valley of Jehoshaphat as recorded in Joel 3:12. There, God is to judge the heathen, or Gentile powers, for their treatment of His people, the Jews. In World War I treaties, promise was made to give the Jews their land, the Holy Land. The promise has not been fulfilled. Today, Hitler is trying to destroy them. The other nations do not want them. What will be done with the Jews? They must first be put in a place for the judgment of the nations.

God will judge the nations. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble" (the Jews' trouble, Jer. 30:7). Who is it that will cause Jacob's trouble? Gog and her allies, as recorded in Ezekiel 38:1-7. How are the Jews to be dwelling at ease, safely, or confidently? Is it not that their land will have been given to them for a home, and they will believe that all is well with them? Well, what about the Gentiles when the Jews have their land? They will cry, "Peace and safety." What are to be the results when they cry, "Peace and safety"? "Sudden destruction cometh" (1 Thess. 5:3).

Joel 1:15 reads: "The day of the Lord is at hand, and as a destruction from the Almighty shall it come." "The day of the Lord is at hand, it shall come as a destruction from the Almighty" (Isa. 13:6). "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake" (Dan. 12:1, 2). This will have brought the church to her resurrection. It will be at the time of the second coming of Jesus, the resurrection of the righteous dead, and the translation of the righteous living. Putting two and two together, we find the Day of the Lord to be the time between the two stages of Jesus' second coming. Coming from heaven for His bride, the



M. O. Williamson

bride will be caught up to meet Him. Then will be the Day of the Lord, the time of Jacob's trouble (Jer. 30:7; Dan. 12:1), the "time of trouble such as never was." Jesus will return with His bride to put an end to this trouble. (Zech. 14:3, 4.) Jesus will return to the Mount of Olives.

Germany, with the Kaiser as her leader in 1914, caused the nations to prepare war. Germany, in 1939, with Hitler as her leader, *woke up* the nations, as was proclaimed, "Wake up the mighty men." Will Germany have any part in bringing about the time of trouble—Jacob's trouble—also the resurrection of the dead? Yes, and at that time Gog will be her leader.

Luke 21:24 says, "Jerusalem shall be trodden down of

the Gentiles, until the time of the Gentiles be fulfilled." We are hoping the present conflict will do this. We are hoping that the Jews' land will be turned over to them at the end of this war.

I have read some of Brother A. L. Corbaley's work. He states that in 1922, Great Britain was given the mandate over the Holy Land for twenty-five years. During this period of time, she was to give the Holy Land to the Jews. Now, it is believed by many that when this is done, the Jews will have only seven more years until their Messiah comes to sit on His father David's throne. "Even so, come, Lord Jesus." This is the *awakening* time; let not the Lord's people be found sleeping!

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## The Trend of Our Times

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By Glenn M. Birkey

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THE record in Genesis states, "When the Lord saw that the wickedness of man on the earth was great, and that the whole bent of his thinking was never anything but evil, the Lord regretted that he had ever made man on the earth, and he was grieved to the heart" (6:5-7, Good-speed's Translation). Christ said, "Just as it was in the time of Noah, it will be at the coming of the Son of Man" (Matt. 24:37).

We are living in a day when diplomats and men of high standing in government circles are in fear of what is coming on the earth. Well they may have this feeling, for Satanic influences are predominant over all the earth. Anyone who is observant and who has an open mind cannot fail to read the handwriting on the wall.

The craze for pleasure, for strong drink, for lust, all have been important factors in bringing present conditions on the earth. Civilized peoples and even professing Christians have copied pagan ideas, instead of trying to show the pagans Christian ideas. Very recently, I heard a missionary from darkest Africa telling that when he first went there over thirty years ago he found the people painting the eyebrows, coloring the fingernails red, as well as the toenails, when those styles had not yet come to America. He said when the pagans become Christianized they cease that practice. Then he lamented the fact that when he came back here these pagan practices were all the rage among his home people. He mentioned that the natives in Africa who had not been reached by the gospel were coloring the teeth red, so supposed that would be the style over here soon.

At the present time, rationing is the main topic of conversation. Most necessities of life are rationed, or soon

will be. Many of us are puzzled as to why intoxicating drinks and tobacco are not rationed and why no limit as to the amount purchased is established. Traveling in my work, if my train arrives at the outer terminal late and I desire some warm food at the end of a long day, having eaten only cold lunches, the restaurants are closed for lack of help. The dispenser of liquor, however, has his place open with seemingly plenty of help—many of them feminine, help such as can operate a restaurant. We wonder why this condition exists. Is it not the working of Satanic influences?

Just a word to any young people who might read these lines, especially to high school young people: this is an age of great temptation for you. You are invited to drink, to smoke, and to do many other harmful things. Have the courage to say, "*No, thank you,*" for it is the overcomer who has promise of life eternal. Do not be afraid of being called a sissy or cream puff. Those terms will not harm you a bit, but the things your young unchristian pals ask you to do will harm you exceedingly—not only in the age to come, but also in this age.

Always keep this thought in mind: when the new heavens and the new earth come, the former things will have passed away. Things that may seem attractive to you now will be no more, will be forgotten, and He who sits on the throne will "make all things new." Evil will be banished. Is not this promise by Him who never fails well worth all one's efforts to resist the powerful Satanic influence that is sweeping the world at this time? I feel sure that you will agree with me that it is. "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:21, 22).

# The Seventh Day Sabbath

By Lyle Rankin

WHERE is the Seventh Day Sabbath first mentioned in the Scriptures? Who was commanded to keep it? Why? When were directions given for keeping it? When were penalties given for not keeping it according to direction? Was its keeping ever to cease? or are the people of God, those in Christ, to keep it today?

In Genesis 2:2, 3, is found the earliest record concerning the Sabbath; nothing is indicated there, that mankind was to keep the seventh day separate from any other day. Among all the commandments given to Adam and his posterity, there is no hint that they should observe any day as the Lord's until the time the children of Israel were on their way out of Egypt to Sinai.

After the Israelites had been safely taken across the Red Sea, they began to murmur for food in abundance: therefore God spoke to Moses, saying, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no" (Ex. 16:4). It was some time after this that God gave His law to Israel. (See Ex. 20.)

From Mount Sinai, God spoke the Ten Commandments to all Israel, but when the people requested that He speak no more with them for fear of death, God spoke to Moses (Ex. 20:1-22), and Moses spoke to the people.

The Ten Commandments (marg., "words") were written with the finger of God on the two tables of stone, and the rest Moses wrote in a book as God commanded. (Cp. Ex. 31:18; 32:15, 16; 34:1, 28; Deut. 10:1-4.)

In Deuteronomy 5:2, 3, where Moses called the Israelites' attention to the covenant God made with them, he said, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." It is clearly shown here that this covenant mentioned was never made with the early fathers of Israel, but with only those who were present at its giving at Mount Horeb, or Mount Sinai. The words of the covenant, made in Horeb, were referred to in Exodus 34:27, 28. In verse 27, Moses was commanded, "Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." This concerns what Moses wrote in a book. In verse 28, the "tenor of these words" God had commanded Moses to write was written by God on the two tables of stone. (See again Ex. 32:15, 16; Deut. 10:1-4.) Then the "tenor" of those

things was the Ten Commandments. The two tables of stone are referred to as "the tables of the covenant" (Deut. 9:9, 11, 15). These tables were placed in the ark (Deut. 10:5), which ark was called "the ark of the covenant." (See Deut. 10:8 and Heb. 9:4.)

The Scriptures plainly show that Israel was to keep the seventh day as a Sabbath or rest. The Lord had rested the seventh day from all His labors concerning creation—"wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:11). In Deuteronomy 5:12-15, is given the reason why Israel was commanded to keep the Sabbath. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the sabbath" (v. 15). Then it was because the Israelites had been brought out of the house of bondage that they were to keep the Sabbath, and not as some say, that the Ten Commandments had been in force from the creation, or the time of Adam.

In 1 Chronicles 16:15-19, we read: "Be ye mindful always of his (God's) covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it." In this Psalm of David is mentioned the covenant made with Abraham four hundred thirty years before the exodus of the children of Israel out of Egypt, and of their freedom from bondage. Of the statement, "hath confirmed the same to Jacob for a law," it is said by some that the word "law" implies the Ten Commandments were in the covenant made with Abraham. Let us learn from Galatians 3:16-19: the law was given four hundred thirty years *after* the covenant God made with Abraham. In Deuteronomy 5:22, we understand that the Ten Commandments were the first things *added*. Was it possible to add them if they were already in the covenant with Abraham? Paul also stated that "it (the law, that which was added, including the Ten Commandments) was added till the seed should come to whom the promise was made" (Gal. 3:19), thus signifying the length of time the added things should be of force. Therefore, unless any portion of the law was reinstated in the law of Christ, the

law would not be required of anyone since the rending of the veil at Christ's death.

Among the commandments given to Israel there is one, saying: "Remember the sabbath day, to keep it holy" (Ex. 20:8). There was a penalty clearly stated that was to be administered to all offenders. The penalty was death by stoning. (31:14.) This commandment was one of the many given to Israel "till the seed should come to whom the promise was made," and with the other commandments it came to an end when Christ cried out, "It is finished" (John 19:30), "and the veil of the temple was rent" in twain. (Luke 23:45.) This veil which was before the holy of holies, being rent, indicates clearly the end of the keeping of the whole law.

In Colossians 2:14, we read: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Some say the Ten Commandments are not included in this statement, but Paul in Ephesians 2:15 said, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances"; and from

Hebrews 8:13; 9:1-4, it is plain that the first covenant with Israel at Sinai had ordinances of divine service, or was "contained in ordinances." Then we must conclude that the Ten Commandments were nailed to the cross along with all the rest of the law of God.

It has been stated by those believing the "ten words" were not taken away with the rest of the law, that the Ten Commandments are the "law of God" and the rest is the "law of Moses." No place in the Scriptures have I found this to be true. Rather, the whole law—including the "ten words"—is called the "law of God." See the eighth and ninth chapters of Nehemiah. From this book of the law of the Lord their God, they read for one fourth of a day. The "ten words" could be read in a very short time. The phrase "the law of Moses" is sometimes used in reference to God's law that was given at Mount Sinai.

The Israelites disobeyed God and broke His covenant with them (Lev. 26:15; Jer. 31:32); therefore, they were overthrown as a nation. In Hosea 2:11, God said: "I will also cause all her mirth to cease, (*Please turn to page 10*)

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## The Unjust Steward

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By Harvey Krogh, Jr.

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ONE day during a conversation with a fellow minister, the above subject arose. Being asked my view, I stated that I had never understood Jesus' words in Luke 16:9, namely, "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." However, I added that after reading one of the articles in THE RESTITUTION HERALD on the subject, I thought I understood it.

My friend then stated that he had yet another idea as to Jesus' meaning which seemed so simple to me that I feel that I should pass it on for consideration by others. This is not intended to be an answer or a contradiction to other thoughts that have been kindly presented before; nor is it supposed that the subject under consideration is of any great importance except as another scripture for which we should have an answer.

The following is the suggestion that was given to me. First, Jesus was instructing His disciples. He told them of a servant that was commended by his master because of the wisdom that he used. It seems that we are to forget the fact that according to our standards we would not have commended one who had done likewise to us. Nevertheless, this certain rich man commended his servant.

It amounts to this: a servant uses money to win friends. Jesus said to His disciples: "And I say unto you, Make to yourselves friends of ('of,' Greek, *ek*—out of, or by) the mammon of unrighteousness; that, when ye fail (other texts read, 'it shall fail'), they may receive you into everlasting habitations." According to Weymouth (3rd edition), the verse is translated: "But I charge you, so to use the wealth which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish."

Judging from these words, Jesus was telling His disciples to use money in such a way that they may win friends to Christ that when money is of no value to anyone, those whom they had won to Christ would welcome them to eternal life in gratitude for having been brought to Christ. Jesus went on and instructed them in honesty even in the smallest matters. We believe they understood that by being faithful even in the use of money considered filthy, they would thereby win friends to righteousness. He showed that we cannot serve two masters satisfactorily, as the Pharisees who boasted of their goodness before men, but because they were covetous, they were detestable in God's sight. The Christian must serve God by the proper use of all that he has.

# The Way of Truth

By Jack Pease

*"They are not of the world, even as I (Jesus) am not of the world" (John 17:16).*

SINCE "I have chosen the way of truth" (Psalm 119:30), which is the way to the Kingdom of God to be on earth, having buried my old self in the watery grave, I arose from the baptismal water a new creature in Christ. 2 Corinthians 5:17 reads: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Note, "*all* things are become new." Are we still holding to some of the things of the old man of the world? If so, we are still in our sins. Here is a warning signal:

"If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21).

Where shall we draw the dividing line between the way of the world and the way of truth? Proverbs 14:12 says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Being "a peculiar people" (Titus 2:14), we should be different from the world in all our ways, transformed beings, so peculiar that the world will hate us. Matthew 10:22 reads: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

Have you ever played Follow the Leader? One must do exactly what the leader does. Jesus is our Leader on the "strait" and "narrow" way to God's Kingdom on earth. Lift your eyes up to Him, do not cast them on the world, for "the whole world lieth in wickedness." "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness" (1 John 5:18, 19).

In what ways should we be different from the world? 1) *In spirit*, for we have not received the spirit of the world. (1 Cor. 2:12.) 2) *In knowledge*, because the wisdom of the world is foolishness to God. (1 Cor. 1:20.) 3) *Our belief* is different from that of most churches because we believe in God's Kingdom to be established on earth. We know the eternal reward will not be in heaven

where God is. (Psalm 115:16.) 4) *In conversation* we are not like the world (1 Peter 3:2), because we "love not the world" (1 John 2:15). 1 John 4:5 says, "They are of the world: therefore speak they of the world, and the world heareth them." 5) *In dress* we should be different. We read in Revelation 19:8: "To her (the Church of God) was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Also, there should be no outward adorning, but this: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

Also, we should love our enemies, as Jesus taught. Matthew 5:44 reads: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Recently, we heard over the air a minister telling how proud he is to be in the army, how that he hopes to be able to kill some Japs, but he said he was going to continue to be a minister, for he had not given up his Bible. With a Bible in one hand preaching to lost souls, and a sword in the other hand to kill his enemies, is he not trying to serve two masters? If he had the proper knowledge of the Scriptures, the one true faith, would he not be less proud in his boastings? Matthew 6:24 says, "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."

If we are God's true children, our time is His, and He has promised to provide, and take care of His own. If God is to overthrow all Gentile rule and authority, and if the times of the Gentiles are about fulfilled (Luke 21:24), why should we, the children of God, be so proud to win a worldly victory? It is our Father's purpose to end Gentile times and to establish *His* Kingdom. Can the world do more for us than God who created all things? Are we not prone to love the world? (1 John 2:15.)

When Christians become proud in destroying human life, they have in God's sight a wicked and worldly heart. "The heart is deceitful above all things, and desperately

wicked: who can know it?" (Jer. 17:9). Let us fight our greatest enemy, which is sin in our hearts, using the *Word of God* which is "sharper than any two-edged sword" (Heb. 4:12). Then we shall gain an eternal victory over death rather than the wages of sin, which is death. "Now

being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 22, 23).

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## Promises to the Overcomers

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By H. Scott Smith

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*"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:7).*

**A**N overcomer is a conqueror, one that is victorious, therefore, if we want to receive the promises offered to the overcomers, we must conquer or win the victory over sin. In Romans 12:21, Paul said: "Be not overcome of evil, but overcome evil with good." We often hear people say: "That is hard to do." If this is the condition, we need to fill our hearts with the love of God, because Christ's way is easy, as it is written: "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).

John presented this question: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5). To be an overcomer, one must first believe that Jesus is the Son of God. We read again in the inspired Word of God: "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). This clearly shows how necessary it is to possess godliness if we expect to be overcomers. John said again: "This is the victory that overcometh the world, even our faith" (1 John 5:4). If we exercise godliness, and faith in Him, God will give us strength to overcome, for we read in Romans 8:37: "Nay, in all these things we are more than conquerors through him that loved us." Again Paul said: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). One of the greatest promises given the overcomer is eternal life: "This is the promise that he hath promised us, even eternal life" (1 John 2:25). The following are some of the blessings promised to the overcomer:

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise

of God" (Rev. 2:7).

"He that overcometh shall not be hurt of the second death" (v. 11).

"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (v. 17).

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (v. 26).

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (3:5).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (v. 12).

"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" (v. 21).

"He shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

All these promises are sure for the overcomers, and will soon be realized by those who keep His sayings. It will require much patience in a time like this to stand the trials and temptations that are before us. In Hebrews 10:36, 37, we read: "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." When we see the time approaching in which the promises are to be realized, what manner of persons ought we to be? Allow Peter to answer: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14). (Over)

Isaiah, looking down the stream of time, spoke these words concerning Christ the light of the world: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). I can look forward to the time when the war clouds will vanish away, and when Christ, the great Light, will be supreme—when "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).

If ever there was a time when we needed to pray in earnest, it is *now!* "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). May the Lord help us to be overcomers.—Selected from *The Gospel Trumpet*.

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## THE END OF THE WORLD

By Mrs. William Stine

Clouds and gross darkness blanket the world,  
Sin and destruction, their banners unfurled—  
The roaring of waves on ocean and sea,  
Souls trembling with fear and perplexity.

The love of man hath truly waxed cold  
He struggles for power, for silver and gold;  
Enslaving the world his uppermost thought,  
To children of men, he hath miseries brought.

Speed up your harvest, your season is o'er,  
There's a great Reaper without your door;  
He will gather the wheat beneath your feet,  
And burn the chaff you so lustfully keep.

The Lord from heaven, Nations' Desire!  
Taking vengeance with eternal fire!  
Blessed are they in the Lord who are found  
When the wicked are ashes upon the ground.

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Send THE RESTITUTION HERALD to your friends.

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## WHO OWNS YOU?

(Continued from page 3)

"Depart from me, I never knew you"? This old Persian motto sums up the case:

"God does not ask thy race,  
Nor does He ask thy birth,  
Alone He will demand of thee,  
'What hast thou done on earth?'"

## IF IT IS WRONG

By Mary Mae Nedrow

If it is wrong to help the poor, the weary,  
Help lift the many burdens they must bear,  
To lighten hearts weighed down in sorrow,  
Or kneel with them in silent, fervent prayer;  
If it is wrong to preach the gospel message,  
To wave Christ's banner both in word and song,  
If we have erred, we stand to be corrected—  
The Master's words we must interpret wrong.  
If it is right, then please do not condemn us—  
A hand today is writing on the wall;  
We need your help—O! lend a hand, my brother!  
If it is wrong, in vain He gave His all.

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## THE SEVENTH DAY SABBATH

(Continued from page 7)

her feast days, her new moons, and her sabbaths, and all her solemn feasts." Now, were Israel's Sabbaths different from God's Sabbaths? Hear Ezekiel 20:12, "Moreover also I gave them my sabbaths, to be a sign between me and them." (See Ex. 31:13.) Leviticus 23:1-3 shows the seventh day Sabbath to be a feast day, so from the words in Hosea 2:11 we can fully understand that the keeping of the Sabbath was to cease. It was among the commandments contained in ordinances.

We have already noticed that the "law" was added to the covenant made with Abraham, and that the "law" included the Ten Commandments because they were the first things added. It was specifically stated that "it was added till the seed should come to whom the promise was made" (Gal. 3:19).

Jesus said, "I am come . . . to fulfil" (Matt. 5:17). On the cross, He said, "It is finished" (John 19:30; see also 17:4). Now the word "fulfil" in Matthew 5:17 is translated from the Greek word *pleroo*, meaning to fill or make full. It is also translated "accomplish" once, "end" twice, and "fill" once (Young's Concordance). Thus, we see that the words of Jesus signify that the law was fulfilled. Consider also that Jesus did not sin; therefore, He lived a perfect life under the law and fulfilled it perfectly. The use of the word "fulfil" in Matthew 5:17 can be more clearly seen when we see the use of the same word in Matthew 24:34 and Luke 21:32.

Another scripture wrested in the endeavor to teach that the seventh day should be kept a Sabbath unto the Lord, separate from the other six, is James 2:8-12. The subject of the chapter is "the respect of persons." In verse 12, we understand the brethren are to be judged by "the law of liberty," not the "law of bondage" that Israel was under



## Guess Who!



*Watch Next week's Herald for the answer.*

(The answer to last week's "Guess Who" is on page 14)

since Mount Sinai. (Gal. 4:24.) "Ye are not come unto . . . the voice of words"—unto the law from Sinai. (Heb. 12:18-24.) James said, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (2:8, 9). We are under the law of liberty, and are to be judged by it. (Gal. 5:13; James 5:12.) Therefore, the "royal law" is the law of liberty, and if we fulfill the royal law according to the Scriptures, we do well, but if we have respect of persons, we commit sin "and are convinced of the law as transgressors." What law? The law we are under, the law of liberty.

As to the command, "Thou shalt love thy neighbour as thyself," it is found in Leviticus 19:18, written in the book of the law and not in the Ten Commandments on the two tables of stone. This commandment was incorporated in the New Testament, as were all of the ten except the fourth, which was, "Remember the sabbath day to keep it holy." Is there any day that we are not to keep holy?

Those of this dispensation who do not keep the seventh day separate are not listed among the transgressors who will not inherit the Kingdom of God. Search the New Testament and see.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come" (Col. 2:16, 17).

## "THY KINGDOM COME"

*By T. A. Drinkard*

*"Thy kingdom come, thy will be done in earth, as it is in heaven" (Matt. 6:10).*

JESUS, looking forward into the future, saw a happy condition prevailing on the earth when God's Kingdom conditions become fully established, when the Father's will prevails, causing unspeakable joy and happiness. May He hasten that day! The prophets foresaw the same condition of things, because the Spirit of God revealed it to them, and directed them to so record it that men and women of future ages might rejoice over the prospects of seeing better times. Job, whose heart overflowed with joy and happiness, rejoiced to see that glorious day, and was determined to tell the glad news, so that others of future years might have cause for rejoicing.

Only in small measure was the will of God being done in the day when Jesus walked among men, and Jesus contemplated that day when the entire earth would be under the reign of righteousness, ruled over by Himself, the future King of kings and Lord of lords. Jesus could see that when He begins to reign, human kings and powers will have to give way, thereby fulfilling, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). What a glorious day to behold! Christ was, and is, the appointed King, and when the various powers of earth have used up (shall I say) all their leased authority, and when they have come to the end of their strength, they must give way to King Jesus as He comes to reign, as they have made such miserable failure toward establishing righteousness on the earth.

John was given a view of those days, and it caused him to say, "Come, Lord Jesus." He could see, as the Spirit of God revealed the glorious truth to him, that Jesus would some day rule on David's throne as it was prophesied of Him, in Mount Zion (Isa. 24:23), and that that throne would be established in righteousness (Isa. 16:5). Jesus offers to the overcomers a position with Him on this throne, according to Revelation 3:21. Paul, too, understood it to be this way when he said, "If we suffer, we shall also reign with him" (2 Tim. 2:12). What the Spirit of God caused to be recorded, was recorded that men and women of faith might know something about God's plan and purpose in the earth.

The Day of days is ahead. Today, as we know it, is the day of preparation. Now is the accepted time, and day of salvation. (1 Cor. 6:2.) The Church of God has seen these things for many years, and through her faithful ministers has sought to warn the world of the impending doom, and to tell the punishment of those who reject the gospel of Christ. Christ, assisted by the church, will be the Judge in that Day. (1 Cor. 6:2).

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:17).*

Lesson—John 1:29-42; Mark 1:16-20.

### I Know Something Good About You

"Wouldn't this old world be better,  
If the folks we meet would say,  
I know something good about you,  
And then treat us just that way?"

"Wouldn't it be fine and dandy,  
If each handclasp warm and true,  
Carried with it this assurance,  
I know something good of you?"

"Wouldn't things here be more pleasant  
If the good that's in us all  
Were the only thing about us  
That folks bothered to recall?"—*Selected.*

### Looking It Over

In thinking and looking over our studies for the last three months, we find we studied chiefly the Book of John. Our studies centered around the life and works of Jesus, the Son of God. We learned He is the Great Teacher, the Bread of Life, the Great Healer, and the Good Shepherd.

The next three months we plan to study the calling, preaching, and experiences of two followers of Jesus. Their names are Peter and John. Yes, the same John who wrote the Gospel of John which we studied.

### John the Baptist

John the Baptist was a different John from the disciple John, of whom we will study. However, John the Baptist was preaching in the wilderness at this time. He told people of Jesus, the Son of God, who was to come. He also baptized Jesus. As John stood with two of his followers, Jesus appeared. John the Baptist said, "Behold the Lamb of God." These two disciples of John the Baptist followed Jesus. They met Him and went to His abiding place. There they stayed the remainder of the day.

One of these two disciples was Andrew, Simon Peter's brother. One of the first things Andrew did after finding the "Messias," or Christ, was to find his brother Peter, and bring him to meet Jesus, too.

### Important sayings of Jesus

The first words recorded in the Bible that Jesus said after He began His ministry were, "What seek ye?" He spoke to Andrew and his companion. They then went with Jesus.

Another statement was made to Peter, then known as Simon. Jesus said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone" (John 1:42). "Cephas" is a word in the Syrian language. The Greek word is "*Petros*." We call it "Peter." Jesus knew that Peter could become as strong and firm in character as a rock. Peter also declared later on that Jesus was the Christ. Jesus said, "Upon this rock"—the foundation of Peter's confession, not Peter—"I will build my church." Christ is the "chief corner stone," the firm foundation which cannot be changed.

### They Followed Jesus

Some little time later, Jesus walked by the Sea of Galilee. He saw Simon Peter and Andrew. They were fishing. He called to them (see golden text above). They followed Him at once.

When Jesus had gone a little farther, He saw James and John, two other brothers, sons of Zebedee. They were mending their nets. He also called them to follow Him.

Thus we see the calling of Peter and John, whom we are to study this quarter. They were called to be disciples of Jesus. This is the beginning of the calling of the twelve disciples who lived the closest to Jesus. One betrayed Him. The others were His best followers who were taught to carry on His teachings after His death and resurrection. May we be faithful to their teachings that we may live with Jesus when He returns!

### Happy Birthday Wishes

Roxine Durkin, April 4, age 10, Cleveland, Ohio.  
Mary Louise Anderson, April 5, age 6, Mishawaka, Ind.  
Roy Hutchinson, April 8, age 9, Hammond, La.  
Elden B. Hawkins, April, 9, age 5, Minneapolis, Minn.  
Doreen Knapp, April 9, age 5, Cleveland, Ohio.



Evan Knodle, Editor  
420 N. London Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### Eden Valley, Minnesota

According to Jim Gaspar, storms forced the Eden Valley Bereans to postpone their business meeting twice, but finally, on March 3, they met to elect Lois Ruhn, president; Ernest Hamilton, vice president; and Jim Gaspar, secretary-treasurer. They discussed new projects, among them being a year book. A collection was taken to reinforce the treasury. Entertainment and lunch concluded the evening.

### Rockford, Illinois

Miss Azalia Winfrey, a teacher at Harlem School, is kept busy every Wednesday evening leading the Rockford Bereans through their present study book, "Training for Service." The members enjoy these lessons, which give one a good general knowledge of the whole Bible. They do not even complain too strenuously when they are given "home work" which their leader seems to assign just to keep herself in trim. Attendance is very steady, and a cordial welcome is extended to any of you who may be coming through Rockford, especially to the fellows who drop in to "inspect" Camp Grant. We shall consider it a special favor if you will get in touch with us, so we can visit with you before you are "shipped out." Just call the John A. Railton home, Forest 7623, at almost any time of the day, tell them who you are and where we can get in touch with you, and you will very soon have company.

### Southlawn, Grand Rapids, Michigan

We should have known they would be the first to respond. Almost as soon as they read our request for church papers, someone from the Southlawn Church at Grand Rapids sent us a copy of their church paper. It is a little four-page weekly. The first page contains the name and address of the church and the pastor, a sketch of the church, and the motto, "The Church That Lights the Way." The fourth page lists the weekly schedule and the names and addresses of the church officers.

From this paper, we learn who is taking part in the church services, who is returning home on furlough from the armed forces, new equipment is being added to the church, Sunday school attendance is increasing, and a new class has been added for senior high school girls.

Although this is not a Berean paper, the Bereans are interested in it because they are interested in all phases of church work and are laboring to see that progress is made in all churches. We are waiting to receive copies of other church papers.

### Oregon, Illinois

Under the leadership of James Mattison, the Oregon Bereans have entered into a project that is both interesting and instructive. They have been given charge of one Sunday evening church service each month and are responsible for the music, speaker, and the ushering. This program provides a true incentive for harder work by everyone and seems to be increasing interest in Berean work. Before each lesson, the members are asked to repeat a verse pertaining to the lesson. A number of our societies follow this practice, and we believe it would be well if it were adopted by all societies. A verse in the mind is worth a dozen to be hunted.

### Smoke and Firewater

For the past two and one half years, the Berean page has not carried a single article discussing tobacco and alcohol. The only article we have received and have not printed has been on this subject. Why? Because we are not content to have this page say merely that smoking and drinking are unclean or undesirable habits and that the "temple of God" should be kept clean. We want you to go further and unearth the tremendous burden of medical and scientific proof that tobacco and alcohol should not be used for human internal consumption. Recently, we read some excellent facts concerning the harmful effects of nicotine. The fact that the pamphlet was published by a manufacturer of de-nicotined tobacco prompted us to hold the information for further checking and corroboration.

If some of you would like to do a little searching for facts and authorities, and will gather your findings into an article, we will be happy to receive it. Personal opinion does not count, but if we can present the true facts available, we have done all we can.

Our goal is to take the best parts of all the articles and compile a tract suitable for general distribution, but the first move is yours.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- April 3, 4—Illinois Quarterly Conference at Ripley.  
 June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22-July 30—Summer Bible Training School at Oregon, Ill.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.  
 J. M. Morgan, KHBG (1240 kc.), Okmulgee, Okla., 2:45-3:15 p.m., each Sunday in April.

### ILLINOIS QUARTERLY CONFERENCE PROGRAM

Ripley—April 2-4, 1943

- Friday, April 2  
 8:00 p.m.—Sermon  
 Saturday, April 3  
 10:00 a.m.—Bible class  
 11:00 a.m.—Sermon  
 12:00 noon—Dinner in church basement  
 2:00 p.m.—Bible Class  
 3:30 p.m.—Song fest and Bible fun  
 5:30 p.m.—Supper in church basement  
 7:30 p.m.—Pictures from the Evangelistic Field  
 8:00 p.m.—Sermon  
 Sunday, April 4  
 10:00 a.m.—Sunday school  
 11:00 a.m.—Sermon and Communion  
 12:30 p.m.—Dinner in church basement  
 2:30 p.m.—Review of State work  
 3:00 p.m.—Oregon Bible College hour  
 5:30 p.m.—Supper in church basement  
 7:30 p.m.—Song service  
 8:00 p.m.—Sermon

Those from a distance planning to spend one or more nights at Ripley will please notify Sr. (Mrs.) Mildred Hetrick when they expect to arrive and how long they expect to stay. Sr. Hetrick is chairman of the housing committee and will make arrangements for your entertainment. Full co-operation in this matter will be deeply appreciated.

J. R. LeCrone.

### HERALD RECEIPTS

Francis Burnett (for another); Mrs. John S. Taylor; Ben Carpenter (self & another); Mrs. Joe Chapman; Bernedene Macy (for others); Mrs. J. W. Stine; Maybelle Hanson; Mary L. Hale; Mary Richardson (for another); Mrs. Jessie Shea; Jennie Salisbury (for others); Mrs. Thurman Whitecomb; Mrs. Morris Zeller; Mrs. G. Kuehne; Mrs. Iva Moore; Frederick Claussen.

### ORPHA SANFORD RELIEF MEMORIAL

As members of the Church of God of the Abrahamic Faith, we should provide for our needy brethren. Every member of the faith should feel a deep debt of gratitude to the late Sr. Orpha Sanford who left this money in our care—money contributed by many brethren for the unfortunate. A short time ago, Sr. Elizabeth Ordnung, who is secretary-treasurer of the Orpha Sanford Relief Memorial, appealed for financial help for the continuance of this worthy and noble cause. Surely we dare not allow this Memorial to die. We Delta Bereans, therefore, are taking a step to keep alive this fund: the first Sunday of each month we will contribute five dollars. We feel certain that others will respond in a similar manner, thus guaranteeing a perpetual income for this cause. Perhaps many have forgotten such a fund exists and need only to be reminded. Let us assure Sr. Ordnung the assistance for which she humbly asked. We recall the words of our Master, "It is more blessed to give than to receive."

Amy Dunbar Frye, Secy.-Treas.,  
Delta (Ohio) Bereans

### NATIONAL BIBLE INSTITUTION

Jessie M. B. Kauffman \$1.00

### EVANGELISM

Mr. & Mrs. Fred Tavenier \$3.00  
 Mrs. Will Lawrence 5.00  
 Carl Bunch 1.00  
 E. H. Magaw 1.00  
 A Brother from Washington 8.00

### OREGON BIBLE COLLEGE NEWS

Here we are back again with news and chatter about students and their activities. Terry Ferrell, who accompanied the writer to South Bend, Ind., April 18, supplied in Bro. F. L. Austin's pulpit at Hope Chapel Church of God.

Many thanks to Sr. W. J. Houser for her extremely delicious gift of home-canned foods. Such foods combined with "Mom's" special cooking and planning cause very bad cases of meal ecstacy. Nevertheless, we love it.

Some of the students of Oregon Bible College have combined their talents with talent of the young people of the local church and together are working to present a play. The outlook, on the part of those involved, is very hopeful and encouraging.

Robert Hardesty has been feeding God's Word to the "little flock" in the new chapel of East Oregon. The work of "Bob" and other loyal members has shown much fruit, and is indeed true evangelism.

R. E. Parish, Reporter.

### OREGON BIBLE COLLEGE

#### Building Fund

Mrs. E. R. Burk & Hazel	\$20.00
Mr. & Mrs. J. C. Jeffcott	20.00
Mr. & Mrs. Don Huffer	40.00
Mr. and Mrs. R. H. Hall	8.00
Mr. & Mrs. Fred Tavenier	10.00
E. H. Magaw	1.00
Total	\$10,374.48

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Gerald L. Cooper, Ripley, Ill., has his physician's permission to return to ministerial labors. May the way be plain and ready!

After several weeks of patient waiting, Bro. L. E. Conner is practically conqueror of a foot ailment and again able to wear his shoes.

Evangelist J. W. McLain has recently been working at Driggs and Mount Olive, Ark., and at Jerico Springs, Mo.

"Recently, I had The Herald sent to a friend at Pawhuska, Okla., and, as we were en route, we stopped for a few minutes. His wife said he was not accustomed to reading religious papers, but that something in The Herald caught his eye and he read it all. . . . I knew you would be interested to hear how The Herald wins friends for us and promotes searching the Bible."—J. W. McLain, General Conference Evangelist.

Bro. and Sr. George Hobson, faithful members of our church at Arkansas City, Kan., are moving to Harrisburg, Ill., R.F.D., where they will make their home with a daughter. They will be near our Eldorado Church of God.

Last week's "Guess Who!" picture was that of Sr. Mary A. Gesin (deceased), Oregon, Ill., who was an instructor in the Bible Training School of several years ago and a faithful and talented contributor to The Herald columns.

Bro. F. L. Austin has returned from Florida to his work at South Bend, Ind., being well rested from his recent physical break. He and Sr. Austin, visiting at the John Railton home in Rockford, Ill., Sunday, March 28, came with the Railtons to Oregon for the Sunday evening worship. We rejoice that Bro. Austin's health is practically restored, and pray him many more years of service in the ministry.

"At death, one's money becomes someone else's property, but what one spends in the name of the Lord is retained as though it were in one's possession."—Mrs. Margaret Rankin, Bartley, Nebr.

"I read every word of The Restitution Herald, loving to learn about the prophecies now being fulfilled so rapidly."—Mrs. H. L. Davis, Thermopolis, Wyo.

Send The Restitution Herald to your friends!  
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MRS. LILLIAN M. STARBUCK

Lillian M. Starbuck was born November 15, 1870, daughter of Benjamin and Nancy Al- lard, at Freeport, Ill., and died March 17, 1943, at the home of her daughter, Mrs. Charles W. Howe, Waterloo, Iowa.

She was married to Lawman F. Starbuck, March 8, 1888, at Gladbrook, Iowa. To this union four children were born: Mrs. Charles W. Howe, Waterloo, Iowa; Mrs. Harry L. Palmer, Oregon, Ill.; Vernon M. Starbuck, Charles City, Iowa; and Kenneth C. Star- buck, Keokuk, Iowa; all of whom are still living. She is also survived by ten grand- children and three great-grandchildren.

They lived near Grundy Center and Glad- brook until 1911. In 1912 they moved to Cedar Falls, where they lived until 1929, when her husband preceded her in death. Sr. Starbuck spent the greater part of her re- maining years with her children. She sleeps in peace, waiting the coming of the Lord in the hope of the resurrection of the dead.

Funeral services were conducted March 19, 1943, by the writer, and burial was made in Badger Hill Cemetery. J. W. Williams.

MAUD DARRAH

Miss Maud Darrah was born September 26, 1864, at Mount Vernon, Ohio, and fell asleep in death, Saturday, March 13, 1943. Death was due to hardening of the arteries. She was one of a family of fourteen children. One sister, Mrs. Sadie S. Strong, and one brother survive.

Sr. Darrah learned the gospel of the King- dom from Bro. and Sr. D. C. Robison at Salem, Ohio, and later was taught and im- mersed by Bro. R. G. Huggins at Cleveland, Ohio, September 8, 1912. She continued faithful and true to her confession to the end of life.

Funeral services were conducted by the writer at the Shaw Funeral Home, Mount Vernon, Tuesday, March 16, 1943. Cantwell Drabenstott

MRS. W. H. IRVING

Mary Catherine Irving was born at Green- ville, Pa., on June 18, 1859. She was the daughter of Michael and Elizabeth Rich.

For many years she was a member of Gold- en Rule Church of God as also her husband. Death came quite suddenly after a brief ill- ness, on March 9, 1943. Services were held from the home, 4695 Burleigh Rd., on March 12, so that Bro. Irving, who has been par- tially helpless for a much longer time, could be at the last rites. This parting, after so long a time together, will leave him very lonely, but we look for a glad reunion in the near future when the Lord of life shall come.

Besides her companion, she leaves three daughters, Mrs. Elizabeth Giles, Mrs. Ger- trude Wilder, and Mrs. Loretta Reinhardt, fourteen grandchildren, and six great-grand- children. M. W. Lyon.

HARRY J. BEAMAN

Harry J. Beaman, forty-five years of age, son of Mr. and Mrs. Lorenzo D. Beaman, 1032 S. Plate St., Kokomo, Ind., died March 12, 1943, at the Grant County Hospital in Marion, Ind., within a few hours after being stricken with a cerebral thrombosis. Surviv- ing are his parents; three brothers, Frank Beaman of West Middleton, Howard of Ko- komo, and Leslie of Camp Custer, Ala.; four sisters, Mrs. Grace Proctor and Mrs. Doris Woods, both of Kokomo, Mrs. Genevieve Armstrong of Muncie, and Mrs. Mable Mc- Conahy of Marion; also several nieces and nephews.

Funeral services were conducted by Bro. O. J. Parker and the writer at the Kokomo Church of God. The body was laid to rest in the silent tomb in Albright Cemetery near Kokomo. Emory Macy.

OREGON BIBLE COLLEGE

Mr. & Mrs. Delos Andrew \$10.00
A Friend, Ellensburg, Wash. 25.00
Mr. & Mrs. W. M. Nelsen 15.00
Mrs. G. Kuehne 3.00

GOLDEN RULE HOME

E. H. Magaw \$1.00

THE RESTITUTION HERALD

Published by
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrec- tion of the dead (John 5:28); the immortal- ization 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,

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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 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 Building Fund

Goal set by Board of Religious Education — \$30,000.00

Total received to date — \$10,374.48

The Board of Religious Education was instructed by the last General Conference in session at Oregon, Illinois, to proceed immediately to raise adequate funds for building a college structure, present facilities being inadequate to meet the needs of the gradually growing Oregon Bible College. Thankfully, joyously, the Board of Religious Education reports receipts exceeding ten thousand dollars. Every penny contributed to the College Building Fund is safely deposited in the bank, ready to be used when building restrictions are lifted.

By reason of the progress already made, it is hoped that at least fifteen thousand dollars will be raised by the time we meet in the next General Conference—meaning that we will then have reached the halfway mark toward the goal of thirty thousand dollars.

								\$5,000.00	
								\$2,500.00	\$2,500.00 Brush Creek Church (pledge)
								\$1,000.00	\$1,000.00
								\$1,000.00	\$1,000.00 Mr. & Mrs. E. C. Railsback
						\$600.00	\$600.00	\$600.00	\$600.00
								\$500.00	\$500.00
								\$500.00	\$500.00 Mrs. Cora Pace
			\$300.00	\$300.00				\$300.00	\$300.00
								\$300.00	\$300.00 Mr. & Mrs. A. J. Hoke
								\$300.00	\$300.00 Fonthill, Ontario, Church (pledge)
\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
Martha Benjamin									
\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
Tempe, Arizona, Church	The Gordon Family	Ohio Conference	Mr. & Mrs. Robert Hall (pledge)	Los Angeles Church of God	Mr. & Mrs. Vernon Nichols	Mr. & Mrs. John E. Miller	Mr. & Mrs. Alfred Anthon	Mr. & Mrs. S. E. Magaw	Mr. & Mrs. A. Siple
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
J. E. Coverston	H. J. Stadden (pledge)	A Friend Colorado Springs, Colo.	Mr. & Mrs. H. K. Elton and Etta Elton	Ida Jeffrey	Mr. & Mrs. Willard M. Naylor	Blair, Nebr., Church	Oakley & Harvey Krogh, Sr.	Mr. & Mrs. H. W. Stadden (pledge)	
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Golden Rule Family (Cleveland)	Mr. & Mrs. Edward F. Myers	Virginia Churches (J. B.)	Mr. & Mrs. Clark Ballentine	Mr. & Mrs. F. G. Carpenter	E. Dykstra Jr. (pledge)	Mr. & Mrs. Ezra Railsback	Delbert Dunbars Amy D. Frye	Rockford, Illinois, S. S.	Mr. & Mrs. Paul Overholser
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Orpha LeMasurier	Mr. & Mrs. William Hanson	Mr. & Mrs. Glenn Birkey (pledge)	E & C California	Ella Siple	Mr. & Mrs. J. E. Hughes	Mr. & Mrs. J. D. Lawrence	Mr. & Mrs. Fred Tavenier, Sr. (pledge)	Delta Bereans	Mr. & Mrs. Gerald K. Niles Family
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Sam Hoke	Mr. & Mrs. C. L. Netts	A Friend Plymouth, Indiana	Mr. & Mrs. Charles Lapp	Mr. & Mrs. J. Don Swartz	Mrs. W. F. Hoskins	A Brother from Missouri	Maybelle Hanson	Mr. & Mrs. Roscoe Dunbar	Mr. & Mrs. George Jones
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
C. Alan McLain	Mora, Minn., Church	Mrs. Cyrus C. Evans	Mr. & Mrs. DeWitt Dauntler	Mr. & Mrs. Otto E. Dick	William Huffer	Mr. & Mrs. Dale Dunbar	Mr. & Mrs. Eldridge Ellis	Mr. & Mrs. George McMurtrie (pledge)	S. Lawn P-T Class Gr. Rapids (pledge)

# THE RESTITUTION HERALD

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NUMBER 27

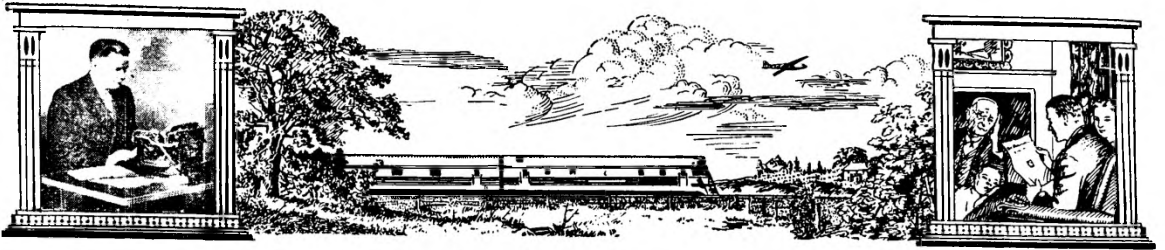
## The Road to Happiness

“If you would solve your troubles,  
All your worries and your cares,  
Would find the road to happiness,  
And the answer to your prayers,  
You can do it very simply  
And effectually, too,  
By answering this question—  
What’s the loving thing to do?”

“In the busy world about you,  
’Mid the struggle and the strife,  
You will find that it will help you  
As you journey on through life,  
To remember that your brother  
May be looking up to you  
For an answer to this question—  
What’s the loving thing to do?”

“Then keep it always with you,  
Bear it constantly in mind,  
Let your life be governed by it,  
And you will surely find  
It will lead you up to happiness,  
Will make your dreams come true,  
If your actions answer fully,  
What’s the loving thing to do?”

—Selected by Vivian Kirkpatrick.



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

## Summer Bible Training School

The sixth consecutive Summer Bible Training School of the Church of God will be conducted at Oregon, Illinois, June 22 - July 30, 1943. The local Church of God has again kindly offered the use of its building for the study classes and chapel services. Though plans are still incomplete, we are glad to report that Brother J. R. LeCrone, Ripley, Illinois, will be one of the instructors. Brother LeCrone, a graduate of the former Bible Training School, has successfully served pastorates at Lester Prairie and Eden Valley, Minnesota, moving then with his family to Virginia where he pastored the Maurertown, Dry Run, and Browntown churches, and he is now doing good work at Ripley, Illinois. Few, if any, ministers of Brother LeCrone's age have



J. R. LeCrone

enjoyed a wider or more fruitful experience in the Church of God ministry. He is sound in doctrine, zealous in spirit, naturally studious, and one interested in better educating young men and young women in Bible truths.

One of the courses Brother LeCrone plans to teach is entitled, "Harmony Between Science and the Bible." This course should be of special interest to students of high school or college age, students who may be somewhat in question about the inspiration of the Bible. He will also teach one class, daily, in which the Bible only will be used as the text, the title of this course to be announced later.

There will be at least one other instructor working with Brother LeCrone, who also will teach at least two classes daily during the six weeks of school. A matron will be employed to serve both as cook and "mother" to the students. The Illinois Conference Hall, near the church, will be used by the students as their home. The cost per student will be thirty-five dollars—this to cover board, room, and tuition. There will be a small additional expense for textbooks. Young men and young women planning to take advantage of the opportunities provided

by the Summer School should so report as soon as possible. Use the enrollment coupon on page 15.

## Living—Loving

Jesus said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Life, being the gift of God, and being basic to enjoyment of that which is material, can never be reduced to the material. Life transcends its possessions. Life, itself the prize, makes rich many who have not riches.

Love, like life, is basic to happiness. Love, God's reflection in man, makes enjoyable the possessions one may have, and without love one's possessions only haunt and hurt. Love, more than mind, is the difference between man and animal.

Thus, he who would live well will love much, and he who loves little lives little. In thirty years Jesus lived more, it seems, than did Methuselah in his nine hundred sixty-nine. Lonely hermit in your mountain lodge, lonely pauper in your summer mansion, lonely, selfish, naked soul, waste not your few short years collecting rubbish that will outlive you, then, decaying too, turn to dust and cover dust—all there was of you!

## Trinity's Humorous Arithmetic

"To the eternal three,  
 The undivided one,  
 Let saints and angels both agree  
 To give the praise alone;  
 In earth, in heaven, by all adored,  
 The holy, holy, holy Lord."

## The Game of Life and Spring Training

Connie Mack, famed baseball manager, once said: "I wouldn't bother with a youngster who drinks. It prevents clean living and quick thinking." Many young men now in living training camps are living cleanly that they might hit the ball harder and run the base paths faster. How, young man, are you spring training for the base paths of life?



# "TOO BUSY"

By Mrs. William Stine

WHEN one is asked to do certain things, whether deeds of work or pleasure, the answer frequently is, "Sorry, but I'm just too busy." That answer is usually accepted without a doubt. The whole world may be said to be "head over heels" in work, and it is seeking more laborers. Even Sundays, time intended and dedicated for worship of the Lord, are crowded with working hours. What shall be the attitude of the person who claims Christ as his Saviour? Surely the Christian has not forgotten the standard that the Lord gave Israel concerning time for rest and worship.

In Exodus 35:2, 3, we read: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day." True, this law was given to the Israelites; true, the Christ taught none that it is wrong in this dispensation to kindle a fire on the day of worship; but the principle of this Old Testament law might well be respected. The commandment to Israel carried the death penalty. So, may it not be that one who selfishly uses all his time—being "too busy" to serve the Lord—invites God's displeasure and eventual judgment?

Because of the national emergency, a seven-day work week has been generally adopted. Of course, there is a national emergency. We may ask, however, Can that emergency best be solved by withholding proper respect and worship to Him who is Supreme? Is it not possible that any country which disregards the all-important day of worship is in danger of national judgment? Israel had wars, but those whose lives were consecrated to the Lord's service continued in His work even more zealously when the life of the nation was in peril than when the nation was not in peril.

The Israelites were constantly reminded of their duty toward God, particularly of keeping the Sabbath Day. (See Deut. 5:12-15.) Though made free from the law given Israel, though, in fact, having never been under

Israel's law, Christians are duty bound by their own vows to Christ to faithfully serve Him. There is little spirit of worship where one is unwilling to devote actual time for that worship. It is sin to be "too busy" to serve the Lord. A Christian is known by his works—and "faith without works is dead" (James 2:26). It is a work of faith to cease working one day in seven, that proper worship might be made to God.

We recall the Bible record (Luke 5:3-11) of lowly fishermen who had been casting their nets all night without success: how they left all and followed Jesus when He had proved to them that He, their loving Lord, had other work for them to do. They knew they were taking upon themselves the work of the Lord. They might easily have said, "When we get another day's good catch, we'll come, Lord." Or, they might have said, "We are too busy, Lord, some other day we will come with you." Some of us today are giving these excuses by our very actions. "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).

If God's own church is lacking in service for Him, who can be expected to have sufficient time to do His sacred work? If we who are pledged to follow Christ are "too busy," dare we find fault with men of the world who say they are "too busy"? We must do as Jesus did, according to His saying in John 9:4: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." This night is so fast approaching, that one even now may feel that his efforts for the Christ are almost useless. The hour demands faith. The hour demands time for worship! Therefore, let every Christian take deep and renewed root in the gospel of Christ, that he might endure disappointment, persecution, affliction.

"Too busy, too busy" to serve the Lord! What thinks Jesus of this excuse? "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." *Take time to be holy.*

## "TAKE TIME TO BE HOLY"

"Having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water: Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. . . .

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:21-29).

## "MY KINGDOM"

By Lyle Rankin

**F**IRST, let us investigate to see what the Scriptures teach about "the kingdom of God," or "kingdom of heaven," which two expressions refer to one and the same Kingdom. Matthew 4:17 reads: "Jesus began to preach, and to say,

Repent: for the kingdom of heaven is at hand." Also, He came "preaching the gospel of the kingdom of God" (Mark 1:14). (See also Luke 8:1; Acts 1:3; 8:5, 12.) The Kingdom is to be "of Christ and of God" (Eph. 5:5).

When Jesus said, "My kingdom is not of this world . . . now is my kingdom not from hence" (John 18:36), what did He mean? "My kingdom" would indicate Christ's Kingdom, or as shown in Ephesians 5:5, God's Kingdom. God had chosen the Israelites and established them as a kingdom which was called "the kingdom of God," but because of their disobedience, God said: "I will overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27). The one "whose right it is" is declared in Luke 1:30-33 to be *Jesus*. We read: "The angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Thus, we see the Kingdom is God's *and* Christ's.

When will Jesus reign in His Kingdom? He said: "Now is my kingdom not from hence," or not from this time forward, and as it did not start then, we must look for it to start some time later. The disciples asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). This question was asked after Christ's resurrection and prior to His ascension. The apostles preached about the coming Kingdom long after Jesus' ascension, teaching also how one may be an heir of the promised Kingdom and gain entrance into it. (See Acts 8:12; James 2:5; 2 Peter 1:11.)

Jesus prophesied of conditions to be on earth before His return and establishing of the Kingdom. After naming the conditions, Jesus said: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). The Kingdom of God will not be set up until Christ returns. His return will be literal,

*This article was written in answer to a letter containing questions about Jesus' going away, Peter's following Him, and the location of the Kingdom. Accompanying references: John 13:33, 36; 14:3; 18:36.*

as the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). (See also Acts 3:20; Rev. 1:7.)

The restoration of God's Kingdom also will be literal, but one might ask, "Where will the Kingdom be: in heaven, or on earth?" The saints, as already shown, are to inherit the Kingdom and have an abundant entrance into it, therefore, wherever the saints are, there will the Kingdom be. Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Wise Solomon said: "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). Therefore, because the saints will never be removed from the earth, but will inherit it, the Kingdom will be *on the earth*. The saints, or overcomers, are to reign with Christ (Rev. 3:21; 20:6), which reign will be "on the earth" (5:10). Daniel said: "The kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). Thus, it will be on earth, not up in heaven!

Jesus is now in heaven to make intercession for all who will come unto God by Him, and will continue there until God sends Him to "judge the world in righteousness." (See Acts 3:20, 21; 17:31.) His rule will be "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). When Jesus said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," He meant just that: He did go away and He will come again, at which time He will be "glorified in his saints" (2 Thess. 1:10).

This coming of Jesus was mentioned by Paul when writing to the Thessalonian brethren. 1 Thessalonians 4:13-18 tells why the children of God need not sorrow as others: for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead (those mentioned in v. 13 as asleep) in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." It will require a resurrection of the

dead and a translating of the living for God's people to be with Christ. No one goes to be with Christ where He now sits at God's right hand; and if we want to be with Jesus when He returns to this earth, we must believe that "Jesus died and rose again" (1 Thess. 4:14).

What took place when Jesus died? He died as others. First, what is the state of the dead? Notice the following

scriptures: "Thou shalt die, and not live" (Isa. 38:1); "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17); "In death there is no remembrance of thee (God): in the grave who shall give thee thanks?" (6:5); "The living know that they shall die: but the dead know not any thing . . . also their love and their hatred, and their (Please turn to page 10)

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## Do You Have "Worryitis"?

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By Lottie E. Young

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A DOCTOR'S office is generally a very busy place, patients having frequently to wait for hours before their time comes for an interview with the physician to get his report on their special ache. We are told there are many more diseases nowadays than formerly existed, but there is one which I should not be surprised started in the Garden of Eden and has lasted down through the ages to the present time. Its name is "worryitis," and perhaps everyone who reads this article has had a touch of it. We know it existed in the long ago days when the children of Israel were passing through the wilderness and "murmured" because they were not sure as to where their bread and water were coming from, forgetting how marvelously God had cared for them in their journey from Egypt. All remember the query of the women in the garden before they reached the sepulcher where they expected to embalm the body of the Lord Jesus Christ: "Who shall roll away the stone from the tomb?"

Sometimes worry is carrying tomorrow's load with today's strength. There are two days in the week about which we need not worry. One is yesterday—its cares and trials are past, and we are still alive. The other is tomorrow—which may never come. Today, therefore, is the only day about which we need to think and plan. May we all remember the words of the Lord Jesus, "Sufficient unto the day is the evil thereof," when we are tempted to wonder about the future with its uncertainties. How many times the Master had to say, "O, ye of little faith," after He had manifested His power before them!

Someone may say, "We know all that to be true, but how are we going to stop worrying?" The Apostle Paul, who surely had enough trials and afflictions about which to "worry," gave three simple rules in Philippians 4:6, 7, which it would be well for this generation to heed. The first is, *Be anxious for nothing*. Deliberately refuse to think about annoying things, especially after you go to bed, or you may have a long, wakeful "spell." Better to say, "I will both lay me down in peace and sleep, for

thou, Lord, only maketh me dwell in safety," for your last thought. Has worrying ever helped you? Do you really try to overcome this bad habit? or do you say, "I can't help it"?

The second rule helps to carry out the first: *Thankful for anything*. Are we glad we are still living in a land which has plenty of "milk and honey"? or do we fear more "rationing" will deprive us of the good things we have always enjoyed? When you feel the worry mood coming on, sing something which tells about the soon coming of Jesus, or for the goodness of God. "Praise God from Whom All Blessings Flow" is a good song for driving away "worryitis."

The third rule helps to make both the first and second effective: *Prayerful about everything*. We often sing, "Take it to the Lord in prayer," but after taking our worry to the Burden Bearer, are we not prone to bring it back and brood a little longer over it?

There are two "Don't Worry" chapters in the Bible, although the phrase "fear not" runs through the whole Book. One of these is Psalm 37 with its oft-repeated "fret not." The other is part of the Sermon on the Mount: "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?" How insulted we feel if, after we have made a statement, someone either by word or lifted shoulders casts doubt on it. I wonder if it does not hurt our kind Father in heaven to have His children doubt Him so constantly! Let us try to practice the following:

"If you and I, just you and I,  
Should laugh instead of worry.  
If we should grow, just you and I,  
Kinder and sweeter hearted,  
Perhaps in some near bye and bye  
A good time might get started,  
Then what a happy world 'twould be,  
For you and me, for you and me."

# The Importance of Doctrine

By S. J. Humphreys

**I**S THE doctrine, or teaching, of the Church of God so narrow that even some of her children should criticize? Would to God that all were as reasonable to the way of life as they are to the organizations of the world!

I hope that the faith of some may be strengthened, and that others may be won, by what is said. If allowance was made in the Scriptures for the broad view, as it is sometimes called, we would be willing to tolerate it. We must remember, though, that without the "shedding of blood" there is no remission of sin. (Heb. 9:22.) According to the Word of God, on the night of the Passover there were no exemptions made, but in every house on the lintel of whose doors was not found the blood applied, death claimed the first-born, both of man and beast. (Ex. 12:12, 30.) Hence, for not having come under the protection of the blood they were condemned to suffer just what God had said they would. Those things were types, shadows, and examples unto both the people of God and those who live ungodly. (1 Cor. 10:1-12; 2 Peter 2:1-22.) God delivered His people because of their obedience in the use of the blood of the paschal lamb. Not so with those suffering Egyptian-

tians, none were delivered from the loss of their first-born. Was that being narrow on God's part? No! The deliverance of His people was accomplished, and, if the Egyptians had believed and obeyed the Lord's ordinance, none would have been killed, neither of man nor beast.

The sacrifices were types of Christ. (Heb. 9:23-28; 10:1-14.) Study Hebrews 9 and 10 to understand how our Lamb, the Son of God, stood slain from the foundation of the world in the mind of God, when He foresaw His first-born perfected Son sacrificed for the sin of the world. (Gen. 3:15; Gal. 4:4.) Then it is you can understand John 3:16, saying: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By understanding that the sacrifices of Old Testament times point to Christ, we can see Him slain in the foreknowledge of God.

It is said that "in Isaac shall thy seed be called." Isaac was a type of Christ. Abraham's faith was tried in the offering of Isaac, God accepting the offering in figure, and it was counted to Abraham for righteousness. If Abraham had not obeyed God's ordinance, he would not have had righteousness counted to him. The ordinances of the Old Testament were accepted by the faithful as God commanded. If we expect to receive God's blessings, we must accept His ordinances and perform the sacrifices

that are demanded of us. (1 Cor. 10:16; Matt. 26:26; Mark 14:22; Luke 22:18; 1 Cor. 11:26.) Should we be considered narrow in contending for the observance of the ordinances of the New Testament? If we begin to tear down, allowing one ordinance at a time to go, it will not be long until the evil one will have the Church of God where he wants it, and our faith will be no different than that of the denominations.

Since we have the truth as it is in Jesus, and can abundantly prove it by the words of the holy men of God who spoke as they were moved by the Holy Spirit, why should we be considered narrow? Let our critics consider our cause. Since they all claim to use the same Bible as we,

why should it be thought unreasonable that we receive the same consideration as they? We are on no compromising ground either with denominations, or some proselyte of Satan who might be in our midst. Let us study our Bibles for the sake of the truth which Jesus said would make us free. (John 8:32.) Until Jesus comes, the truth will never be popular. Jesus and His Father are beholding us now: beholding the trials and troubles of His people in this present evil world. Let us not be troubled if we are not popular with the religious world. We will gain the victory through Jesus Christ. Any other way is the way of a thief and robber. (John 10:1.)

I am looking for victory beyond this time of trouble and destruction when the forces of unrighteousness will clash on the field of battle with the forces of nature in the hands of Almighty God. When the Prince of the kings of the earth, Jesus Christ, has come the second time, His

## TICKLE NOT THE ITCHING EAR

"I solemnly implore you, in the presence of God and of Christ Jesus who is about to judge the living and the dead, and by His Appearing and His Kingdom: proclaim God's message, be zealous in season and out of season; convince, rebuke, encourage, with the utmost patience as a teacher. For a time is coming when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; and will turn away from listening to the truth and will turn aside to fables.

"But as for you, you must exercise habitual self-control, and not live a self-indulgent life, but do the duty of an evangelist and fully discharge the obligations of your office" (2 Timothy 4:1-5, Weymouth).

feet shall stand on the Mount of Olives. Then we shall see many literal changes take place in the land. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). "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" in Jerusalem (Zech. 14:16). May the Lord come soon.—From *The Gospel Trumpet*.

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## Should Christians Be "Moderate"?

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By Norma Kirkpatrick

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I HAVE a friend, a very dear friend, who is a member of the Roman Catholic Church. She is not the type who lightly considers her religion. Instead, she is very devout. She loves her church, believes in it, and belongs to it, not because it has taught her to be afraid of the hereafter, but because she loves God, believes in religion, and thinks hers is the best. I have heard her give words of comfort as only one who loves God can give. I have sometimes envied her the power to do so, for she is much more fluent in speech than I. We would mention, also, about a young priest who at one time considered giving up his vows because he envied the men with homes and families, and disliked living the solitary, lonely life of the priesthood. He was in a dark, depressed mood for weeks. Finally, he gave up his desire for a home, the girl he loved, and the other things for which he longed. He went back to his church and his priestly duties because he, too, loved the Catholic Church and felt he could best serve the Lord by keeping the vows he had made.

These two persons, in spite of the wonderful qualities for Christian service each possessed, would to us still be considered worldly. By that I mean: they smoked, drank occasionally, and participated in other activities we consider on the "other side of the fence" for true Christians.

One day this young lady took occasion to explain why members of her church may do those things and still be considered Christian. She said, in effect: "God does not expect man to be perfect. He does not expect him to live in a world of his own correct choosing. The one thing He does require of all true Christians is to be *moderate* in all things."

It is granted that Christians should be moderate in some things—eating, for instance. However, should they be moderate in all things? moderate in sinning? If that be true, what interpretation can one put on the verse, "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.) This verse expresses the thought of wholeness or completeness in service, yet one will notice it is only his "reasonable" service to give his whole body. It is true,

that one can sacrifice in moderation, but just how can one sacrifice his whole body acceptably unto God, and still do it in moderation?

It is written, "Pure religion and undefiled before God and the Father is this, to visit the fatherless, and the widows in their affliction, and to keep himself unspotted from the world" (James 1:27). I see nothing—can interpret nothing—in this verse that even hints excessiveness in service to God would not profit one as much or more than temperance. We are told: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:11, 12).

Considering the subject from the point of view that we should be godly (God-like) in this world, do we Christians have very many occasions in which to be both moderate and godly? God has told us we should have no other gods before Him, thus demanding *all* our love. He demanded the supreme sacrifice of an only son from Abraham, and was satisfied only when Abraham proved he was willing to make that sacrifice. Even God's love for us knows no bounds. Did He not give the life of His only Son, that we might inherit eternal life? Does one see any "moderation" there?

God has told us that when the New Jerusalem comes, He will "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 . . . I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:4-7). There is no halfway with God, no lukewarmness, no moderation.

If, then, we are to follow His example and be God-like, there is no possibility of our going halfway, of being lukewarm, or of being a "moderate" Christian. One who believes in so-called "moderation" cannot follow the commandment of God which states, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

# Who Created the Heavens and the Earth?

By Charles Lapp

*"Prove all things; hold fast that which is good" (1 Thessalonians 5:21).*

WHO created the heavens and the earth? Some say Jesus did. Some say God did. Some say Jesus gave the orders and God did the work. Some say Jesus and God are one Person, but that Jesus did the creating. Let us study the Bible for a little while to see what God says about this question. We shall use the Word of God, starting from the beginning, and let God show us, instead of getting an idea of our own and then starting at the close of the Bible and trying to make it prove our point.

## Part One

"In the beginning God created the heaven and the earth" (Gen. 1:1). Read the balance of the chapter and see the many things *God created*. Then we turn to Psalm 8:3, where David said: "When I consider *thy* heavens, the work of *thy* fingers, the moon and the stars, which *thou* hast ordained." David was talking with God. In Psalm 33:1-6, David told of God's glory, saying: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Note that only one Person is mentioned and that Person is God. David spoke again in Psalm 89:11, 12, saying: "The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name." If one will read a few verses before the 11th and 12th verses, he will see that the Psalmist was speaking to God.

Now, let us read from another writer, Isaiah 44:6, 8, 24: "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God . . . Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any" (notice the singular pronouns referring to God; there is only one true God); "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." By comparing Genesis 1 and 2 with the above quotations, we see that God did the creating, and He spoke of Himself as *one* Person. With this thought, let us also read Acts 17:24: "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."

Another applicable quotation from Paul is Acts 14:15, saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Why did not Paul say that Jesus made those things? He knew Jesus, but notice he said *God* made them. "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" (Heb. 11:3). "Word," in this verse, is translated from a Greek word which means a saying, speech, matter, or thing. Look back to Genesis 1 and 2, and see if God did not use speech in His creation. He spoke and things were made.

Isaiah gives further light on this subject, 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" (45:18). "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me" (v. 21). It is very plain that God did the creating, and not Jesus.

Let us now have a word from Jesus Himself. He ought to know whether He created the earth, or not. "In those days shall be affliction, such as was not from the beginning of *the creation which God created* unto this time, neither shall be" (Mark 13:19). Notice, Jesus said "God created."

## Part Two

God is a Person. He has hands, feet, eyes, ears, and mouth, as we have. For proof, read the following: "God created man in his own image, in the image of God created he him: male and female created he them" (Gen. 1:27). Also read Genesis 5:1; 9:6; Acts 17:24-30; 1 Corinthians 11:7; and James 3:9, this last reference here quoted: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." These are God's words, and not mine. I want you to see that God created man in His image, be-

cause God makes a very important promise which depends upon man to fulfill, and God would want man to be in His image, and not a monkey's, to fulfill this promise.

### *Part Three*

Now we will turn our attention to the promises God made to man, whom He created in His image. We take this part of the subject next because it must come next to make harmony. In the second chapter of Genesis, we find that God put Adam and Eve in the Garden of Eden "to dress it and to keep it." They were to have dominion over all animals, birds, fish, and every living thing. (Gen. 1:26.) Also in the midst of the Garden was the tree of life. So long as they ate of the fruit of that tree, they would live. If they did not eat of it, they would die. (Gen. 3:22, 23.) Also, there was another tree which was called the tree of the knowledge of good and evil. "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" (v. 3). Here was a place where man and woman were to obey God to have life. In Genesis 3, it is written that the serpent came and told Eve that fruit from the tree of knowledge of good and evil was good to eat, and that God had made a mistake, because they would not die, but would become wise if they ate of it. That was the first lie told, and Eve believed it. People still are believing it. Adam and Eve ate of the fruit, then tried to hide from God; but God found them and passed the sentence upon them for their disobedience. At this time, God made a promise when He passed the sentence upon Satan, saying: "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). Who are the seed of the Serpent? They are the children of this world, or of Satan. Who is the seed of the woman? The seed of the woman that is to bruise the Serpent's head is Jesus, but He has not yet bruised the Serpent's head. At that time, Eve did not have any children. After God had pronounced the sentence for disobedience, He drove Adam and Eve out of the Garden, so they could not eat of the tree of life and live.

"The Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him" (Gen. 12:7). Remember that Abram was a descendant of Eve, and God was making this promise to him and his seed. "All the land which thou seest, to thee will I give it, and to thy seed for ever" (13:15). "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (22:18). We will read from another witness to see who this seed was to be. "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ"

(Gal. 3:16). It is very plain that Eve's seed was to be Christ—who is to bruise the Serpent's head.

"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Thus, the tribe of Judah, the seed of Abraham, was to play an important part with the promised seed. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). In Psalm 132:11, we read this prophecy: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." Just what would you call the fruit of David's body? Remember David was the seed of Abraham.

Isaiah spoke to the house of David, saying: "The Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14). Now we are nearing the fulfillment of the promise to Abraham. This prophecy showed that a virgin was to conceive a man child. God was going to cause her to conceive. If Jesus was God, Jesus would have to cause this virgin to conceive Himself. Do you think this is possible? Scriptural? I do not.

### *Part Four*

Now we will study the fulfilling of the prophecies we have been reading. "The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. 1:18). Mary was of the seed of Abraham and of David and was also a virgin. Let us see what Luke has to say:

"The angel said unto her, Fear not, Mary: for thou hast found favour with God" (1:30). Did Mary find favor with Jesus or with God? The Word of God says she "found favour with God."

Verse 31: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." Who was to conceive? Mary was the one to conceive. Her seed was to grow to form the child Jesus. Could this seed have grown to form the child Jesus, if Jesus was alive in the form of a man before Mary was born? If Jesus was alive before Mary, and was Creator with God as some would have us believe, then He created His own mother.

Verse 32: "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." Now notice: "Son" means offspring or descendant. To be the Son or offspring of God, Jesus could not live before His mother. The Angel Gabriel said God was to give Jesus the throne of His father David. He did not say Jesus is going to give Himself the throne.

Verse 33: "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (*Over*)

Verse 34: "Then said Mary unto the angel, How shall this be, seeing I know not a man?" Mary could not understand, but the Angel explained it to her.

Verse 35: "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the *Son* of God." Please study this verse. Notice that Jesus was to be called the *Son* of God. He is, therefore, a descendant or offspring of God. He could not be an offspring of Himself, as some would have us think.

Do you remember, now, the promises God made to Eve, Abraham, and David about their seed? "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." So, Christ was born of a woman who was of the seed of Abraham, who was also a virgin. That ought to be plain enough. Paul wrote: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (whose gospel? God's!), (which he had promised afore by his prophets in the holy scriptures,) concerning his son (His offspring) Jesus Christ our Lord, which was *made* of the seed of David according to the flesh" (Rom. 1:1-3.) If Jesus lived before He was born, or conceived, then Paul did not know what he was saying. Paul said Jesus was made of the seed of David.

Isaiah has an additional thought for us: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings" (7:15, 16). If Jesus was alive and created all things, if He was from the beginning, why should He not know good from evil? Why did He have to "learn it all over" after He was born of Mary? These two verses prove that Jesus did not live before He was conceived.

Let us study a reference used to prove Jesus lived before He was born. The one used most is John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." "Word" is from a Greek word which means a word or saying, speech, matter, or reason. It in no sense means a person. Now apply the true meaning to the "Word," and read John 1:1, and to all other references which use that "Word," and you will get a much simpler meaning which will be the true meaning and will not be a stumbling block to people. If we are to accept the idea that "Word" means Jesus, we shall have to believe from John 1:1 that God and Jesus were one Person, which we proved was not true.

Therefore, let us "prove all things; hold fast that which is good."

## "MY KINGDOM"

(Continued from page 5)

envy, is now perished" (Eccl. 9:5, 6); "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (9:10); "His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). These scriptures plainly teach that man when dead is not alive: he does not remember God, neither does he praise or give thanks to God. The ability to love, hate, or envy is gone, and no work is done. This condition comes when "his breath goeth forth" and he rests as one in sleep, to be wakened only at the call of Jesus. The righteous and the wicked, alike, lie down together in death. (Eccl. 9:2, 3; Job 3: 11-18; Rom. 5:12.)

Jesus "made his grave with the wicked, and with the rich in his death" (Isa. 53:9). Jesus spoke of death as a sleep, teaching that which His disciples and other Bible writers taught concerning death. (John 11:11-14.) Paul said: "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption" (Acts 13:36). Stephen "fell asleep" in death. (See Acts 7:60; also Matt. 27:52.) Christ arose from the dead and became "the firstfruits of them that slept" (1 Cor. 15:20; Rev. 1:18).

It was into death that Jesus referred when He told His disciples they could not follow Him (John 13:33), stating later to Peter, "Thou canst not follow me now; but thou shalt follow me afterwards" (v. 36). Peter answered, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Peter thus indicated that he was ready to follow Him into death, but Jesus knew they would forsake Him, which later happened. (Matt. 26:56.) However, Peter was to die (be crucified) for Jesus' sake to the glory of God. (John 21:18, 19.) Peter's hope was in the resurrection and in entering the Kingdom. (See Acts 4:2; 2 Peter 1:11.) The hope of other Bible writers was the same. This should be our hope, for in the resurrection, children of God will receive the gift of eternal life (Mark 10:30), and will have their vile bodies "fashioned like unto his glorious body" (Phil. 3:21), then "neither can they die any more: for they (will be) equal unto the angels; and (will be) the children of God, being the children of the resurrection" (Luke 20:36). "When he shall appear, we shall be like him" (1 John 3:2).

What a glorious time for those who have prepared to meet Him! That time for Jesus' return draws nearer each day. Let us be ready!

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Send THE RESTITUTION HERALD to your friends. The cost to you will be \$1.00 for each new nine-months subscription.



# Guess Who!



Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)

## THE HEM OF HIS GARMENT

"She only touched the hem of His garment  
As to His side she stole,  
Amid the crowd that gathered around Him,  
And straightway she was whole.

"She came in fear and trembling before Him,  
She knew her Lord had come;  
She felt that from Him virtue had healed her,  
The mighty deed was done.

"He turned with, 'Daughter, be of good comfort,  
Thy faith hath made thee whole!  
And peace that passeth all understanding  
With gladness filled her soul.

"Oh, touch the hem of His garment!  
And thou, too, shalt be free!  
His saving pow'r this very hour  
Shalt give new life to thee!"

—George F. Root.

"He hath borne our griefs, and carried our sorrows . . .  
He was wounded for our transgressions" (Isa. 53:4, 5).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Lawrence Keating's *Junior Choir Book* (Theodore Presser Company; 60 cents) is one of the best collections for young voices we ever have seen. So many junior choir collections have rehashed old favorites that the audience could sing better than the choir, or have gone in for semi-experimental and entirely new material that had neither musical nor religious appeal.

Keating's *Junior Choir Book* avoids these errors like the plague. The music is simple—nearly any ordinarily good pianist can play the accompaniments, and younger voices can readily fit the required ranges. The words are, in most cases, not only acceptable, but really worth while—wherein Keating's compilation differs again from many choir anthologies.

Another point in the book's favor is its markings. So much music, particularly religious music, has appeared with insufficient markings, and the average junior choir, with the average pianist-director, has been unable to get full meaning out of the music and the words because they have not known where to sing *forte* and where to sing *pianissimo*. Presser, however, *always* produces well-marked music; there is no difficulty with the Keating collection in deciding on expression.

There are about forty numbers in the book, including several prayer responses. The variety of subject matter is amazing; there is material for Christmas, Easter, Thanksgiving, and other major religious holidays, and plenty of material for ordinary Sundays, too. Keating has arranged a simplified version of the Lord's Prayer that is particularly good, and which easily can be encompassed by children old enough to know anything about music.

There are no solo parts; directors will not be worried by demands for good solo voices, and by the jealousies that inevitably arise in junior choirs when one child is selected to do the solo work. All songs in the collection are for two voices—soprano and alto.

Some of the songs are adaptations of old favorites: "I Think When I Read That Sweet Story of Old," for example. Others are brand-new with this collection (published late in 1942). Nearly all are usable by Churches of God.



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



*"There came a voice out of the cloud, This is my beloved Son: hear ye him" (Mark 9:7, A.R.V.).*

Lesson: Mark 9:2-8; 2 Peter 1:16-18.

Dear Dorothy,

Your interesting letter will help others who read our page.

A class of "Kingdom Seekers" is something of which to be proud! I hope you are also members of our ECE Club. You would enjoy having the membership cards hanging in your very own rooms. The rules could help to remind you, if you forgot to read the Bible and pray, for example,

No doubt, many Easter projects are in the making. Tell me about yours when it is finished.

If every Sunday school class contributed five dollars to the Oregon Bible College Building Fund, what a lot of help the classes would give.

The class chart with points to check yourselves will help you to grow spiritually. Of course, the "attendance" is important. If a classmate is not there, how can the lesson help that person? How pleased you would be to read that you were given credit for reading and studying your "Children's Page"!

Now you wanted me to answer your letter. Here is my letter for each of you who read the "Children's Page."

I will close the way you did. It is such a good way to end a letter these days. To each of you and all of you readers of the "Children's Page,"

May God keep you safe,

Madge Savage.

### Let Us Study

Our lesson is about Jesus. He was glorified. Some of His disciples saw Him. Our text says that "he was transfigured before them." There are several points to consider. Who were the ones who saw Him transfigured? (Mark 9:2.) What does the word "transfigured" mean? It means "to make glorious"; "to change the outward appearance of."

Peter, James, and John were with Jesus on a high mountain, apart from the world. Jesus often spent His nights in prayer. (Matt. 14:23, 24; Luke 6:12.) The disciples were sleepy. (See Luke 9:32, A.R.V., margin.)

Perhaps you wonder what A. R. V. stands for? We generally study from a King James Version of the Bible.

It was made in 1611. That was a long time ago. Words are used differently now. So a committee "fixed up" the King James Version in 1901, which is not so long ago. The King James Version says: "When they were awake" (Luke 9:32), while the margin of the American Revised Version says, "having remained awake." Now you will know what is meant by A.R.V. when it is used next time. They remained awake about as easily as a child who is trying to stay awake because he might miss something that was happening.

They saw Jesus all shining! Two men were with Him. One was Moses, the other Elijah.

Moses is said to represent the ones now sleeping in death through faith in Jesus. This includes all of faith who are dead until Christ comes. (Heb. 11:39, 40.)

Elias represents the ones of faith who are alive when Christ comes and will be changed in a moment. "Elias" is the Greek form of Elijah. (Bible dict.) Elias, or Elijah, was caught up. (2 Kings 2:11.)

Twice God spoke these words from above: "This is my beloved Son," first at His baptism (Mark 1:11); second at His Transfiguration (9:7).

May we each and every one be among those faithful "whether we wake" or whether "we sleep" when He returns! (1 Thess. 5:10.)

### Happy Birthday Wishes

Myrtle Mae McKinney, Apr. 12, age 4, Hammond, La.  
 Ruth E. Johnson, Apr. 13, age 11, Lake View, Iowa.  
 Carolyn V. Morrison, Apr. 14, age 4, Woodstock, Va.  
 Florence Capps, Apr. 14, age 7, Baltimore, Md.  
 C. William Mercer, Apr. 14, age 15, Macomb, Ill.  
 Preston Landry, Apr. 14, age 13, Hammond, La.  
 Mary E. Savage, Apr. 14, age 9, Waite Park, Minn.  
 Don Ballentine, Apr. 15, age 14, Springfield, Ohio.  
 Marcella Seymour, Apr. 15, age 11, Springfield, Ohio.  
 Vonnie Cossairt, Apr. 17, age 14, Eden Valley, Minn.

"Hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head" (Prov. 1:8, 9).



Evan Knodle, Editor  
420 N. London Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### War and Your Society

\* \* \*

*By Arlen Marsh, Los Angeles, Calif.*

Messrs. Hitler, Mussolini, and Hirohito have managed to plan no end of hob with the workings of many a church, Sunday school, and young people's group. In the smaller centers—except in the definitely rural localities—the effects of war-inspired gasoline and rubber rationing and of food rationing may not be so pronounced; but in cities and in country communities the problem of holding regular services for special groups such as Bereans is indeed an acute one.

The Los Angeles, California, Berean Society tried—and, theoretically, still is trying—to solve the problem presented by widely scattered Berean membership and lack of transportation by splitting the group into two sections, each meeting simultaneously, one in the northern metropolitan area and the other in the central or southern.

A combination of ill health of a large number of the members, swing shift and graveyard shift work on the part of other members and prospective members, and the inevitable difficulty of maintaining regular meetings when each section of the society represents a comparatively small attendance anyway, has largely defeated the original purpose of the plan. For a time, the central and southern section met regularly; now, the northern section meets weekly.

It originally was intended that once each month, on Sunday afternoon, the two sections would meet jointly to discuss their lessons of the preceding four weeks and whatever society business might arise. This part of the plan, too, has had to be ignored in actual practice.

For other localities, however, not so directly affected by the odd hours inflicted by war plant shifts and by the magnificent distances which once blessed but which now curse southern California, the Los Angeles plan should be effective. In the City of Angels, the Berean membership is definitely scattered—almost no member lives within five miles of any other member, and many of the Bereans are separated by twenty miles or more.

In most Churches of God, a contrary condition exists. Even in those churches and Berean groups located in smaller towns, or actually in the country, few members

live more than five miles from any given meeting place. Few members, also, have to work shifts from 4:00 p.m. to midnight, or from midnight to 7:00 a.m. Generally, in those places in which members are fairly well scattered, there are little groups—sometimes only five or six—living in reasonably close proximity.

There is no reason, therefore, why in most districts, Berean societies which may be finding their attendance affected more or less by wartime restrictions should not arrange separate group meetings—one here, one there, at such times and places as are most convenient for the groups involved.

Despite the relaxation of restrictions on rubber, transportation difficulties, as the necessity for automobile repair parts becomes more acute and as public transportation facilities become jammed beyond capacity, will be more, not less, important in the lives of all church workers. Los Angeles authorities already have discussed the possibility of rationing street car and bus transportation; Cleveland, Chicago, and other large centers probably face the same potentiality. In the small towns and country areas, automobiles eventually, as the war wears on, will themselves wear out. It will do no harm, therefore, for almost any society to consider the Los Angeles Berean plan for adaptation to its own needs, either immediately or in the future.

### What to Sing

For some time the members of the Oregon, Illinois, Sunday school have sung choruses during the closing period, and the Berean society has opened its meetings with the singing of a number of choruses. As a result, back in the good old days when people went joy-riding in their automobiles, the young people would more often be heard singing these choruses than modern jive tunes. They like them, too. You know the kind of short songs we mean, "Safe Am I," "Hash Chorus," "I Shall Not Be Moved," and others.

We would like to collect and put in usable form as many of these choruses as possible. Please send us words and music, if possible, but if you have only the words, send them if they are to be sung to the music of some well-known song. Do it soon, please!

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- April 11-25—Special meetings at the Brush Creek Church of God, near Tipp City, Ohio.
- June 9-13—Minnesota Annual Conference at Eden Valley.
- June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.
- June 22-July 30—Summer Bible Training School at Oregon, Ill.
- July 5-12—Ohio Annual Conference at Lawrenceville.
- August 3-15—General Conference at Oregon, Ill.
- August 3-15—Illinois Conference and Bible School at Oregon.
- August 15-22—Western Nebraska Conference at Holbrook.
- August 22-29—Eastern Nebraska Conference at Omaha.
- Sept. 28-Oct. 3—Special meetings at Fonthill, Ont.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.
- J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.
- G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.
- J. M. Morgan, KHBG (1240 kc.), Okmulgee, Okla., 2:45-3:15 p.m., each Sunday in April.

Send The Restitution Herald to your friends!  
Trial subscriptions—nine months for \$1.00.

### HERALD RECEIPTS

Cecil Houser; Mrs. Iris Kirkley; Zadie E. DeBusle; John Savage; Mrs. Dora Courtney; L. P. Marsh; Mrs. Ella M. Rose; Mrs. Elnora Skinner; Mrs. Maurice Guest (for others); R. H. Hall; Arnold Johns (for others); Mrs. Walter Houchins; A Friend (for others); Mrs. Wm. Berry (for others); Evangelism (for others); A Brother from Washington (for another); Mrs. Mary Goekler; Bert Decker.

Deloris Snyder; Claryl Huffer; Mrs. R. L. Adams; Dessa Benn (for another); O. F. Marsh; Mrs. C. E. Hoganson (self & others); Mrs. Mauvine H. Green; E. L. Boyer; Barbara Addington; E. J. Demmitt (for others); Mary E. Good; J. H. Anderson (for another); Vernon Nichols (self and others); Mrs. Edwin Engebretson.

A daughter, Sharon Irene, was born April 4, 1943, to Mr. and Mrs. Edward Goit, Niagara Falls, N. Y. The father is a student in Oregon Bible College. Congratulations!

### LAST WEEK'S "GUESS WHO!" ANSWER

Last week's "Guess Who!" picture was the likeness of Sr. Edith Andrew (deceased), mother of Bro. Delos Andrew, Oregon, Ill. She was baptized by Bro. S. J. Lindsay, October 8, 1899, being the first person to be baptized by him in his ministerial work. She was also the first one to come into the Oregon church by baptism after its organization.

### NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church \$18.63  
Mr. & Mrs. Delos Andrew 2.00  
E. L. Boyer 8.00  
Dorothy Magaw 4.00

#### INDIA

Mrs. James Kessler \$2.00  
Alliance, Nebr., S. S. 5.00  
James Mattison 3.00

#### MINISTERS' FUND

Dixon, Ill., S. S. \$ 11.08  
Oregon, Ill., S. S. 2.00  
Mr. & Mrs. W. M. Nelsen 10.00  
Happy Woods Church, La. 1.36  
E. H. Magaw 1.00  
Alliance, Nebr., S. S. 5.00  
Hector & Spicer, Minn. 7.00  
E. L. Boyer 10.00

Total \$1,788.52

### OREGON BIBLE COLLEGE Building Fund

Mr. & Mrs. Allen Claypool \$ 5.00  
Mr. & Mrs. Oscar Jenkins 25.00  
Mrs. R. A. Robinson 5.00  
Amy V. Weaver 100.00  
Bertha & Hope Haupt 100.00  
O. F. Marsh 5.00  
Mrs. C. E. Hoganson 5.00  
W. A. Reid 10.00  
H. J. Stadden 20.00  
A Brother & Sister 15.00  
Austin Orr 25.00  
Brush Creek Church 20.00  
Mina Knodle 2.50

Total \$10,719.98

### ROBERT SHEWMAKE

Robert Marion Shewmake was born February 1, 1865, and died March 18, 1943, after a short illness. He is survived by his wife, Mollie Adams Shewmake, his faithful companion for fifty-nine years; two sons, Wilson, Mountain Air, N. M.; Bryan, Cleveland, Ark.; and three daughters, Mrs. Tom Adams, Flagstaff, Ariz.; Mrs. Hervey Wells, Little Rock, Ark.; and Mrs. Conover Scroggins, Coy Ark.; also two sisters, Mrs. R. D. Hamm, Russellville, Ark.; and Mrs. R. M. Huie, Morrilton, Ark.

Bro. Shewmake embraced the true hope in Christ in 1889 and lived a consistent Christian life. He was of quiet disposition and was admired by all who knew him. He was a member of the Church of God and based his hope on the resurrection.

Funeral services were conducted in the community church by the writer who spoke words of comfort to the bereaved. He was laid away in the Cleveland cemetery to await the resurrection and the return of the Master, when there will be no more pain, sorrow, or death, when God "shall wipe away all tears from their eyes."  
H. Scott Smith.

### EVANGELISM

Ladies' Bible Class, Omaha \$ 2.00  
Mrs. R. L. Adams 1.00  
Paul Cala 2.00  
Alliance, Nebr., S. S. 5.00  
Dale Koontz 5.00  
Mrs. Edwin Engebretson 3.00  
Leila Whitehead 10.00

### OREGON BIBLE COLLEGE

Ladies' Bible Class, Omaha \$1.00  
Mrs. James Kessler 5.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. T. A. Drinkard will conduct evangelistic meetings at the Brush Creek Church of God (Ohio) April 11-25. Pray for the success of this work.

With her contribution to the College Building Fund, Sr. Carl Hoganson, Rt. 1, Box 325, Spanaway, Wash., writes: "I hope and pray that I will someday have the pleasure of seeing the building as a wonderful Christian success."

"The Niagara Falls church has adopted a new system for its Berean meetings. Prior, Bro. C. E. Randall, the pastor, was teaching the class. Now each member takes his turn. We are using the Berean Searchlight Book No. 1."—Edward H. Goit, 1832 Linwood Ave., Niagara Falls, N. Y.

"I certainly enjoy reading the good articles in The Herald and wish that I could attend church where the truth is taught like The Herald teaches it. The article by James Mattison (in The Herald dated March 16) is excellent, and I am thankful to see the young people starting out in this noble work."—Mrs. Esther H. Sprinkle, Box 702, Cheyenne, Wyo.

We are glad to report that Sr. T. J. Ellis is gradually improving in health. At last word received, the outlook was that she would soon be able to leave the hospital, making her home thereafter with her son and daughter-in-law, Bro. and Sr. Eldridge A. Ellis, 171 Hampshire Rd., Waterloo, Iowa.

Accompanying her check of one hundred dollars for Oregon Bible College Building Fund, Sr. Amy V. Weaver, 639 S. Floyd St., Louisville, Ky., writes: "Since we cannot all teach the gospel publicly, we should give every possible aid to the young people of Oregon Bible College who are doing such a good work—thereby we may have a part in telling the 'wonderful story.'"

Bros. Vivian Kirkpatrick and Paul Williams preached Sunday morning and evening, respectively, for the Oregon congregation, April 4. Thank you, sirs.

Bro. Harold Hardesty is at home (Oregon, Ill.) on furlough from camp in Florida. Returning with him was his wife, Sr. Beth Hardesty, who had recently gone to Florida to visit him.

**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.

**THE TRANSFIGURATION**

By F. E. Siple

A Glance Into the Future. One of the most amazing experiences through which Peter and John ever passed was undoubtedly that of the Transfiguration. The importance was not to be found in the fact that the experience was unusual and startling, but in that it constituted

**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.)

a brief glance into the future for those men, and for all of us through their record.

Peter said they were "eyewitnesses of his majesty." Jesus had taught them that He must go into a far country and return. He had explained the resurrection and the establishment of His Kingdom at the time of His return. (Matt. 25:31.) That these men might better realize what the day of glorification would be, Jesus took them up into the Mount, apart, and allowed them a "vision" of that coming day. (17:9.)

Two men were present in that vision. Two men, representing the two classes of people who will stand in the presence of their Lord when the day of His triumph comes. Moses, whose death and burial are recorded, represents the ones who will have died and will be resurrected, while Elijah, the man caught up in a chariot of fire, represents the ones who will be living when Christ comes and hence will not pass through death. (1 Cor. 15:51.) The glory of that coming Day is further given in 1 Thessalonians 4:16-18.

**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*

This is to assure you that I plan to attend the Summer Bible Training School to be conducted June 22 to July 30, at Oregon, Illinois.

Recommended by .....

My name is .....

My address is .....

# Oregon Bible College Building Fund

Goal set by Board of Religious Education — \$30,000.00

Total received to date—\$10,719.98

The Board of Religious Education was instructed by the last General Conference in session at Oregon, Illinois, to proceed immediately to raise adequate funds for building a college structure, present facilities being inadequate to meet the needs of the gradually growing Oregon Bible College. Thankfully, joyously, the Board of Religious Education reports receipts exceeding ten thousand dollars. Every penny contributed to the College Building Fund is safely deposited in the bank, ready to be used when building restrictions are lifted.

By reason of the progress already made, it is hoped that at least fifteen thousand dollars will be raised by the time we meet in the next General Conference—meaning that we will then have reached the halfway mark toward the goal of thirty thousand dollars.

									\$5,000.00
								\$2,500.00	\$2,500.00 Brush Creek Church (pledge)
							\$1,000.00 Mr. & Mrs. E. C. Railsback	\$1,000.00	\$1,000.00
						\$600.00	\$600.00	\$600.00	\$600.00
					\$500.00 Mrs. Cora Pace	\$500.00	\$500.00	\$500.00	\$500.00
			\$300.00	\$300.00 Mr. & Mrs. H. H. Hawkins	\$300.00 Mr. & Mrs. A. J. Hoke	\$300.00 Fonthill, Ontario, Church (pledge)	\$300.00	\$300.00	\$300.00
\$200.00 Martha Benjamin	\$200.00 Amy V. Weaver (pledge)	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
\$200.00 Tempe, Arizona, Church	\$200.00 The Gordon Family	\$200.00 Ohio Conference	\$200.00 Mr. & Mrs. Robert Hall (pledge)	\$200.00 Los Angeles Church of God	\$200.00 Mr. & Mrs. Vernon Nichols	\$200.00 Mr. & Mrs. John E. Miller	\$200.00 Mr. & Mrs. Alfred Anthon	\$200.00 Mr. & Mrs. S. E. Magaw	\$200.00 Mr. & Mrs. A. Siple
\$100.00 Mr. & Mrs. G. M. Siple (pledge)	\$100.00 W. A. Reid (pledge)	\$100.00 Oregon S. S. (pledge)	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 J. E. Coverston	\$100.00 H. J. Stadden (pledge)	\$100.00 A Friend Colorado Springs, Colo.	\$100.00 Mr. & Mrs. H. K. Elton and Etta Elton	\$100.00 Ida Jeffrey	\$100.00 Mr. & Mrs. Willard M. Naylor	\$100.00 Blair, Nebr., Church	\$100.00 Oakley & Harvey Krogh, Sr.	\$100.00 Mr. & Mrs. H. W. Stadden (pledge)	\$100.00 Bertha & Hope Haupt
\$100.00 Golden Rule Family (Cleveland)	\$100.00 Mr. & Mrs. Edward F. Myers	\$100.00 Virginia Churches (J. B.)	\$100.00 Mr. & Mrs. Clark Ballentine	\$100.00 Mr. & Mrs. F. G. Carpenter	\$100.00 E. Dykstra Jr. (pledge)	\$100.00 Mr. & Mrs. Ezra Railsback	\$100.00 Delbert Dunbars Amy D. Frye	\$100.00 Rockford, Illinois, S. S.	\$100.00 Mr. & Mrs. Paul Overholser
\$100.00 Orpha LeMasurier	\$100.00 Mr. & Mrs. William Hanson	\$100.00 Mr. & Mrs. Glenn Birkey (pledge)	\$100.00 E & C California	\$100.00 Ella Siple	\$100.00 Mr. & Mrs. J. E. Hughes	\$100.00 Mr. & Mrs. J. D. Lawrence	\$100.00 Mr. & Mrs. Fred Tavenier, Sr. (pledge)	\$100.00 Delta Bereans	\$100.00 Mr. & Mrs. Gerald K. Niles Family
\$100.00 Sam Hoke	\$100.00 Mr. & Mrs. C. L. Netts	\$100.00 A Friend Plymouth, Indiana	\$100.00 Mr. & Mrs. Charles Lapp	\$100.00 Mr. & Mrs. J. Don Swartz	\$100.00 Mrs. W. F. Hoskins	\$100.00 A Brother from Missouri	\$100.00 Maybelle Hanson	\$100.00 Mr. & Mrs. Roscoe Dunbar	\$100.00 Mr. & Mrs. George Jones
\$100.00 C. Alan McLain	\$100.00 Mora, Minn., Church	\$100.00 Mrs. Cyrus C. Evans	\$100.00 Mr. & Mrs. DeWitt Dauntler	\$100.00 Mr. & Mrs. Otto E. Dick	\$100.00 William Huffer	\$100.00 Mr. & Mrs. Dale Dunbar	\$100.00 Mr. & Mrs. Eldridge Ellis	\$100.00 Mr. & Mrs. George McMurtrie (pledge)	\$100.00 S. Lawn P-T Class Gr. Rapids (pledge)

# THE RESTITUTION HERALD

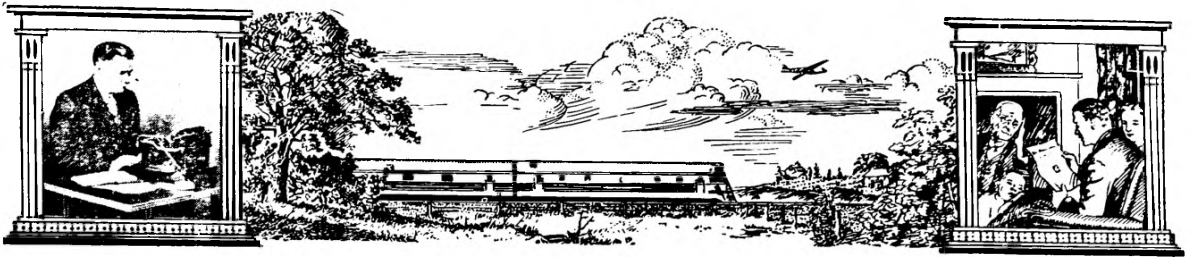
VOLUME 32

OREGON, ILLINOIS, APRIL 13, 1943

NUMBER 28



“I gave, I gave My life for Thee,  
What hast thou given for me?”



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

## Immortality Seen Thirteen Times

The Bible records at least thirteen appearances of the resurrected and immortalized Jesus:

(1) *To a group of women:* "Early in the morning of the first day of the week two companies of pious Galilean women proceeded to the sepulcher to anoint the body of Jesus for permanent burial. The one company consisted of Mary Magdalene, Mary the mother of James, and Salome (Mark 16:1). Joanna and other unnamed women were probably in the second party (Luke 24:10, which is a general statement, including the report of all the women). The first party saw the stone rolled away from the tomb, and Mary Magdalene, supposing that the body had been stolen, returned to Peter and John with the news (John 20:1, 2). Her companions went on, and, entering the tomb, heard from the angel the news of the resurrection and the message to the disciples (Matt. 28:1-7; Mark 16:1-7). As they hastened away, we may suppose that they met the other company of women, and that all returned again to the tomb, but only to receive from two angels a more emphatic assurance and direction (Luke 24:1-8). The women then hastened toward the city with the news and on the way Jesus met them (Matt. 28:9, 10)."—Davis Bible Dictionary.

(2) *To Mary Magdalene:* In the meantime, Mary Magdalene had told Peter and John about the empty tomb, inspiring them to run to the tomb (John 20:3-10), and she, following them, shortly thereafter saw Jesus in the garden (vv. 11-18).

(3) *To Simon Peter:* Sometime during the day, but not when Peter and John ran to behold the empty tomb, Jesus appeared to Peter. (Luke 24:34; 1 Cor. 15:5.)

(4) *To two disciples:* Jesus next appeared to two disciples walking to Emmaus. (Luke 24:13-35.)

(5) *To ten disciples:* Jesus again appeared in Jerusalem, startling ten disciples assembled in a closed room. (John 20:19-23; Luke 24:36-43.)

(6) *To the Eleven:* The following Sunday, Jesus appeared again in the closed room, revealing Himself especially to Thomas. (John 20:24-29.)

(7) *To seven disciples fishing at Galilee:* Shortly there-

after, seven of His followers went on a fishing trip to Galilee, favorite haunt of Peter who instigated the party. Jesus there appeared early in the morning. (John 21.)

(8) *To disciples on a mountain in Galilee:* Being shamed when the Lord caught them fishing, the disciples recalled that they were to meet Jesus not at the Sea of Galilee, but at a certain mountain (Matt. 28:16), and went to that "appointed" mountain where Jesus kept His appointment. There the seven fishermen were joined by others, for "the eleven disciples went . . . where Jesus had appointed them" (v. 16). Knowing that Jesus was very popular in Galilee, some students believe that it was at this time that Jesus "was seen of above five hundred brethren at once" (1 Cor. 15:6).

(9) *To James:* After Jesus appeared to the more than five hundred, He "was seen of James" (1 Cor. 15:7).

(10) *To all the Apostles:* Jesus "then" appeared to "all the apostles" (1 Cor. 15:7), which probably was the time He led them out to the Mount of Olives (Luke 24:50), where they saw Him "taken up" until "a cloud received him out of their sight" (Acts 1:9).

(11) *To Stephen:* Stephen, too, "saw . . . Jesus standing on the right hand of God" (Acts 7:55).

(12) *To Paul:* Said Paul, "Last of all he was seen of me also" (1 Cor. 15:8).

(13) *To John on Patmos:* John, exiled, last saw the resurrected and glorified Christ. (Rev. 1:12-18).

## Immortality Seen Forty Days

Let it not be supposed that the resurrected Lord was an immaterial and invisible spirit, for that would be that the resurrected Lord was next to nothing. Hide in shame the thought, also, that the resurrected Lord merely "appeared" in the flesh form, so men might believe He was risen. True, the Scripture tells of several times Jesus was seen after He was raised, but that does not mean He was a will-o'-the-wisp at all other times. Jesus flatly denied being a spirit! (Luke 24:37-43.) Luke testified that Jesus was seen "forty days" (Acts 1:3), and that "from the baptism of John unto that same day that he was taken up" the "Lord Jesus went in and out among us" (vv. 21, 22).





## The Crucified Lives

By the Editor



JESUS suffered, bled, died; then rose triumphant from the grave. Ah, vile mob! and you and I were there: for "all we like sheep have gone astray . . . and the Lord hath laid on him the iniquity of us all." "We did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities." Some of us laughed at Him, we gagged the head, we trampled under foot the blood around His cross, we fled, perchance, or cursed in denying that ever we knew the Man of Galilee—and, indeed, though in other vein, we knew Him not. Nor have we to this day fully opened our eyes and mind and heart to Jesus who suffered, bled, and died—then rose triumphant from the grave. He lives! He lives! and offers life, eternal life, to carnal, mortal men.

There is paradox plenty in Sacred Writ: it is the Crucified who lives forever. Said Jesus: "I am he that liveth, and was dead; and, behold, I am alive for evermore." Seeking the crown, He bore the cross—charging, too: "He that taketh not his cross, and followeth after me, is not worthy of me." "Whosoever will save his life," said Jesus, "shall lose it: and whosoever will lose his life for my sake shall find it." The apostles believed Jesus, and they wanted eternal life. Uncomplainingly, understandingly, they lost their lives for Christ. Indeed, millions of martyrs bowed in silent prayer before the stroke of steel or turned with lifted eyes and calm expression toward their King as hungry lions roared and leaped upon them. Let us see the Crucified as later living in His faithful men:

*Matthew*, says tradition, was slain with a sword—nor is there any hint that he lost in duel.

*Luke*, it is believed, was hanged on a tree in Greece, suffering somewhat after the manner of Christ.

*John*, though dying a natural death in Ephesus, was once put into a cauldron of boiling oil in Rome.

*James the great* was beheaded at Jerusalem.

*James the less* was thrown from a high point of the Temple, and then beaten to death with a club.

*Peter*, it is generally conceded, was crucified either in Rome or in Persia.

*Philip* was hanged up against a pillar at Hieropolis, a city of the province of Phrygia.

*Bartholomew* was flayed to death by the command of a barbarous king.

*Andrew* was bound to a cross, in which painful condition he preached until life was exhausted.

*Thomas*, it is thought, was killed somewhere in the East Indies by a spear being run through his body.

*Jude* was shot with arrows.

*Matthias* was first stoned and then beheaded.

*Paul* testified: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," then, according to tradition, Paul was beheaded by Nero in Rome.

Why did these and countless others so bravely suffer in and for their faith? There is only one answer: They believed implicitly in the Crucified, they believed that He lives forever, and that He will give eternal life in the resurrection at the last Day to those who, like Him, are faithful unto death. "What shall we have?" asked Peter. "Ye shall sit upon thrones," said Jesus. "Him that cometh unto me I will in no wise cast out . . . and I will raise him up at the last day," said Jesus. "Because I live, ye shall live also," said Jesus. More: when Jesus asked the Twelve, "Will ye also (like other deserters) go away?" the Apostle Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life."

Those who walk with the King know that, like Christ the "firstfruits" of resurrection, they will be "recompensed at the resurrection of the just"—"Christ the firstfruits; afterward they that are Christ's at his coming." Then "we shall be like him; for we shall see him as he is."

Thus, the children of God "wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Surely as once the stone was rolled away and the Crucified came from His tomb, to live forever, one day the "trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"—that "whether we wake or sleep, we should live together with him."

# The Passion Week

By Mary Mae Nedrow

IN A STUDY of the last week of Christ's ministry, we would notice first

## *The Day of Triumph*

The Sunday before Easter is often called the Day of Triumph, or Palm Sunday, because this was the day Jesus rode into Jerusalem in kingly style on the colt which had never been ridden before, when the multitudes strewed the road with their garments and with palm branches. The people went forth "to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (John 12:13). As Jesus drew near the beautiful city of Jerusalem, He wept—for He knew that before many years passed, it would be besieged and laid waste. "When he was come into the city of Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:10, 11). That night He retired to Bethany.

## *The Day of Authority*

Monday, Jesus again entered the Temple. Two years before, He had cleansed the outer court, and now He found this profane traffic restored. He cast out the money changers and those who sold doves, and said, "My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13). We also read: "The blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there" (vv. 14-17).

## *The Day of Conflict*

This was indeed a day of conflict, for all day long Jesus' authority was challenged. They asked Him, "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23). This was His last day of teaching and warning the people. He spoke three parables: the Parable of the Two Sons, the Parable of the Wicked Husbandmen, and the Parable of the Wedding of the King's Son. Then came the Herodians with their pretended loyalty to the Roman government. Prodded by the Pharisees, they asked Him, "Is it lawful to give tribute to Caesar?" They tried to entangle Him into saying some-

thing against the Roman government, but Jesus silenced them with this reply: "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's." The Sadducees who did not believe in the resurrection, thinking to ridicule the Christ, asked a question concerning resurrection and marriage. Jesus answered, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage." (Matt. 23:21-30.) Then one of the Pharisees, a lawyer, asked Him, "Master, which is the great commandment in the law?" Jesus said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 23:35-40.)

Jesus' *day of conflict* came to an end when He denounced the scribes, Pharisees, and Sadducees most scathingly. After leaving the Temple, He went to the Mount of Olives for a quiet talk with the disciples, and then to the home of His friends—Lazarus, Martha, and Mary.

## *Day of Retirement*

Little is known of what took place during this particular day, but it is believed Jesus spent the day in meditation and prayer, resting from the ordeal of the day before.

## *Jesus' Last Day With the Disciples*

We do not know at whose home the Passover Supper was eaten. Scripture speaks of a "large upper room," but it is believed by most people to have been at the home of John Mark's mother, or perhaps at the home of Joseph of Arimathea. "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover" (Matt. 26:17-19). That night, Jesus ate the Passover Supper with the Twelve.

"Now before the feast of the passover" (John 13:1), contention arose as to which disciple would be greatest in the Kingdom. Jesus then washed the disciples' feet to teach them that humbleness is the mark of true greatness.

Later, at the Passover Supper, Jesus told the disciples

that one among them would betray Him, and they asked severally, "Lord, is it I?" We believe Judas may have been sitting near, and asked softly, "Master, is it I?" and that Jesus answered, "Thou hast said . . . that thou doest, do quickly." (Matt. 26:25; John 13:27.) Judas then left the room to continue his betrayal of the Christ.

It was at the close of the Passover Supper that Jesus instituted what is called the Lord's Supper, which was to take the place of the Passover Supper. The Apostle Paul spoke of Him as "Christ our passover . . . sacrificed for us" (1 Cor. 5:7). The discourses Jesus delivered are recorded in John 13:31 — 16:33. Then followed His intercessory prayer for Himself, His disciples, and for all future believers. (John 17.)

Matthew records the institution of the Lord's Supper as follows: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they

had sung an hymn, they went out into the mount of Olives" (Matt. 26:26-30).

#### *In the Garden of Gethsemane*

We do not attempt to describe Jesus' agony in the Garden of Gethsemane, the betrayal kiss of Judas, and Jesus' arrest in the night, when "all the disciples forsook him, and fled." They seized Jesus and led Him to Annas the ex-high priest and father-in-law to Caiaphas who was then high priest. We read that "Peter followed him afar off." Good, kind Peter, who said he would never forsake his Lord! How many Peter's there are in the world today! In their hearts they truly love us, but are afraid to make a stand for us when they are needed most.

#### *The Sham Trial*

The trial before Caiaphas was nothing short of mockery. They accused Jesus of blasphemy because He claimed to be the Messiah. They all said Jesus was "guilty of death" (Matt. 26:66). "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands" (v. 67). Peter denied His Lord three times, and then wept.

In the morning, Jesus was taken before the Sanhedrin. Since it did not have the au- (Please turn to page 10)

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## The Light That Never Fails

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By C. A. Smead

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THERE is a song that is very popular right now. It goes like this: "When the lights go on again all over the world." Almost every day one hears it over the radio, summing all the grief in the hearts of all of us for the sorrow, terror, and heartbreak of war.

To men, women, and children all over the world, the coming again of peace, as symbolized by the turning on of lights again as the dread air raids are ended, is the brightest ray of hope shining in the awful night of carnage that stretches its weary hours ahead. This hope buoys folks up and helps to tide them through their sorrows.

To the Christian this Easter season, there can come the gleams of a brighter hope. It is the hope of the coming again of the One who is yet to be the world's Saviour, of Him who shall end all the war, the grief, the suffering to which mankind has been heir. Our song might well be, "When the light of Jesus comes on all over the world" — and the light of the love of Jesus shines into the lives of men all over the world. Sickness and sorrow then shall "flee away" and the following beautiful words of Isaiah will be fulfilled: "The voice of weeping shall be no more heard in her, nor the voice of crying. . . . They shall not

hurt nor destroy in all my holy mountain" (65:19-25).

The light from that coming One has never failed, shining down through the years for nineteen centuries, ever since that morning the tomb burst open and He came forth in the "power of an endless life." He is now at the Father's side, waiting the Father's pleasure until the time comes for the promises to be fulfilled. We ought not to think it too long a time, for so wondrous an event as the resurrection of Jesus Christ merits a period of human meditation and adoration for which the intervening nineteen centuries are all too inadequate.

We look back to the resurrection of Jesus and feel anew this Easter the joy and wonder that filled the hearts of those disciples. We feel the same reconsecration they experienced at the realization of the reality of that sublime fact. Their doubts and fears vanished away as "the mists of the morning," and they became faithful, confident, and hopeful, able to endure without hesitation that from which they fled away on the night of the betrayal.

So, may we put aside our doubts and fears once again this Easter, as we trust in the Light that never fails, even in the resurrected and soon-coming Christ.

# Christ, the Ransom

By Winfred Tackett

*"The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."*

THE first Easter Sunday, more than nineteen centuries ago, God brought His only begotten Son from the tomb where He had been placed three days previously. He who had given "his life a ransom for many" (Mark 10:45) was raised from the dead. When Jesus' disciples fully realized He had been raised, they were able to understand many sayings of their faithful and capable Leader—sayings little appreciated before His death and resurrection. When the empty tomb was found, the disciples realized what great love their Lord had shown them. They knew then, as they had not known before, that Christ had indeed given His life a ransom for them—that He had fulfilled everything He had mentioned to them concerning His death, and that He had thereby gained the immortality for which they, too, were laboring.

We read that "upon the first day of the week . . . they (the women) came unto the sepulchre, bringing the spices which they had prepared . . . and they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus" (Luke 24:1-3). Imagine, if you can, how great must have been their astonishment to find their Lord gone! "It came to pass, as they were much perplexed there about, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:4-6).

According to the words of the "two men" (evidently angels), it seems that the women had expected to find Christ Himself inside the tomb, and not His body only as many attempt to believe. True, the Scripture says they "found not the body of the Lord Jesus" (24:3), but it is also true that the angels said, "*He* (the Christ) is not here, but is risen" (v. 6).

Because Christ willingly gave His life on the cross for

sinful man, we who accept Him as Saviour are no longer under the law, to be condemned by it, but are justified by faith. "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). Because a perfect man (Adam before he sinned) transgressed in the Garden of Eden, and by so transgressing, placed the penalty of death upon all men (Gen. 3; Rom. 5:12), another perfect man was required to give up His life to

make it possible for the human race to live again. When Adam sinned, he placed all succeeding generations under the sentence of death—from which sentence they had (at that time) no promise of deliverance.

In other words, since a perfect man committed a sin, and death began to reign, a perfect man was required to experience death to pay the debt caused by the first. From where was this perfect man to come? Humanity was completely doomed if God did not provide a way for escape, as lost man could not save himself. God did provide that way of escape—a perfect man, Christ Jesus, was born. Christ was like the first man, Adam, sinless; but unlike Adam, and superior to him, Jesus continued innocent and

sinless. Consider what authority Christ thus held over the human race! Without His death, man would have been utterly lost in the first death. Consider, too, Christ's responsibility when He was tempted! Had He committed a sin, His death would in no way release mankind. Had He not obeyed His Father in all things, He would have left mankind without hope of redemption. Why could not some man in the days of Adam, Abraham, or Solomon have paid the ransom by dying, that we might hope for a resurrection from the first death? Because they were not perfect, but of sinful nature! "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49:7). (Turn to page 11)

## WHEN THE DAYLIGHT WANES

"O risen Saviour, when the daylight wanes,  
Go Thou before,  
To meet us in our streets and quiet lanes  
Or by the shore;  
Among Thine own at eventide to be;  
As in the ancient days in Galilee.

"In England's green and pleasant land,  
Thy feet the saints have heard;  
And, where our rocky shores the waters meet,  
Have caught Thy word;  
In old cathedral towns and cities new,  
A Face is seen that Bethany once knew.

"No more in Galilee we look for Thee,  
O risen Lord;  
In every land and on each moonlit sea  
Thy voice is heard;  
And when Thy saints are gathered in Thy  
Name,  
Closer Thou art to each than fire to flame."

—Selected.

# The Thief's Request

By Lyle Rankin

*"They crucified him, and two other with him, on either side one, and Jesus in the midst" (John 19:18).*

WHILE Jesus and the two thieves hung upon their crosses, one thief requested Jesus to remember him when He (Jesus) comes into His Kingdom. The thief did not say, "Remember me when you die," or, "when you get to heaven," but, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). As Luke made record of this man's desire to be in the Kingdom with Jesus, he also mentioned another "who also himself waited for the kingdom" (v. 51). Jesus had taught about the coming Kingdom of God and testified himself to be the One to rule that Kingdom. He said, however, "My kingdom is not of this world (age) . . . now is my kingdom not from hence (this time forward)" (John 18:36). Thus, it was to be in the future that the Kingdom would be established.

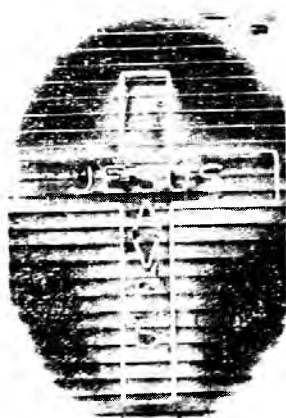
Where is Jesus to rule? and where is His Kingdom to be? When Jesus said "not of this world," He did not indicate the Kingdom would be in heaven or some place other than on earth. We read, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of *the earth* for thy possession" (Psalm 2:8), and, "The Lord shall be king over all *the earth*" (Zech. 14:9). The Angel Gabriel promised, "The Lord shall give unto him the throne of his father David" (Luke 1:32), and we know David's throne was on earth. John also prophesied: "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). Verse 18 tells the time that verse 15 is to be fulfilled, which shall be at the time Jesus returns to this earth—even "the time of the dead, that they should be judged, and that thou (the Lord God Almighty—v. 17) shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." This agrees with Daniel 2:44, which reads: "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."

When Jesus and His saints rule the world in righteousness, the people will rejoice, for, "when the righteous are in authority, the people rejoice" (Prov. 29:2). And why not? There will be peace: "They (the people) shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). Even animals will be peaceable. (See Isa. 11:6-9.) The tree of life will be "for the healing of the nations."

The thief's request of Christ was that he be remembered at this coming time of peace and righteousness. Jesus, answering him, said: "To day (Gr., *semeron*, meaning 'this day') shalt thou be with me in paradise" (Luke 23:43). Jesus did not mean the thief would be with Him in paradise on that day they hung on their crosses, for at the close of the day (the Jewish day ended at sundown) the thief was not dead. Let us read: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:32, 33). What was the reason for breaking the legs of the two thieves? Because "the

sabbath drew on" and it was not lawful that one should hang on the cross on the Sabbath. Therefore, they broke the thieves' legs, that they should not escape after being taken down from their crosses.

The promise Jesus gave the thief of being in paradise is very similar to His promise to all overcomers: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). These promises will be *remembered* when Jesus comes into His throne and Kingdom. "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" (3:21). We read of Jesus: "Thou art worthy to take the book . . . for thou wast slain, and hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests: and we shall reign on the earth" (5:9, 10). In "this day" will the thief's request be answered.



# The Vacant Signpost

By George A. Waters

A WEARY traveler was plodding along a dusty highway. His attire proclaimed him to be a Jew. The road upon which he was traveling gave evidence of former grandeur by the ruins of magnificent structures scattered by the wayside. Being very tired, he sat down for a few minutes' rest, and taking a small book from his pack, he began to read aloud.

Upon another road, hidden by some shrubbery, a second man was slowly advancing with bowed head. He also, was weary from the long journey, and, as the Jew began to read, he paused to listen. He could catch only part of the words, but this is what he heard: "If thy people . . . sin against thee . . . and thou be angry with them, and deliver them to the enemy, so that they carry them away captives . . . far or near; yet if they shall bethink themselves . . . and repent, and make supplication unto thee . . . saying, We have sinned . . . and so return unto thee with all their heart . . . then hear thou their prayer . . . and forgive thy people" (1 Kings 8:44-50). A moment later the Jew's voice arose in prayer: "O, Lord God of Abraham, Isaac, and Jacob, help me. Open Thy way before me."

In a few minutes the men met where the two roads converged. The stranger extended his hand to the Jew, saying: "Sir, I overheard a part of thy reading and prayer, and I trust that we may be friends, for I also carry a Guidebook similar to thine. My name is John, and I read in the Book the supplication of Solomon: 'Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake . . . when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for' (1 Kings 8:41-43). I also have asked for guidance along this road of life."

The Jew accepted the proffered hand, saying: "My name is Simon, and I welcome thee. Knowest thou the way from here on? I see yonder broad highway leading to the left, and a straight, narrow way leading to the right. There is a signpost, but it is vacant, the crossarms are not on it. Surely that paved highway is the way we should go."

"Hold!" cried John. "Our Guidebook says: 'There is a way which seemeth right unto a man, but the end thereof are the ways of death' (Prov. 14:12; 16:25). Let us exam-

*Using the conversational style, Brother Waters offers a thorough, if somewhat complicated, study of the time of the first Communion, the crucifixion, and the resurrection of the Christ.*

ine yon signpost that we may determine the right course if possible."

They found the crossarms lying near, and, by fitting the nails in the holes in the post, were enabled to restore it to its original purpose.

Their task completed, the arm pointing to the broad way said, "Destruction," and the other, "Life." Then said, John: "I remember that the supplement to my Guidebook, which is called the New Testament, says, 'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it' (Matt. 7:13, 14)."

Simon replied: "Thy supplement is indeed true in this case, but I have never accepted it as true because it teaches that Jesus is Christ, and I must have a sign proving the truth of that before believing that it is authentic."

John answered: "The Master said: '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). Surely His burial and resurrection fulfill that sign."

"How can it," said Simon, "if He was buried at sundown Friday and raised Sunday morning? We might stretch our imaginations and say He was in the grave three days, but only *two* nights intervene; so thy sign faileth. Jesus said, 'No other signs shall be given,' so how can I believe?"

John replied: "I see thy logic. The cross is a signpost to thee, and the crossarms are missing, just as that signpost was vacant a few minutes ago. Let us try to reconstruct the one as we did the other. If we fit each passage of Scripture in its proper place, as we did the nails in their holes, we must learn the truth. The Apostle Paul said: 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (2 Tim. 2:15). With God's help, may we not try to establish the day of His death and of His resurrection? That might overcome your difficulty."

"I am willing," said Simon. "But tell me, what is the use of a resurrection? My Guide says (Eccl. 12:7), 'Then shall the dust return to the earth as it was; and the spirit

shall return unto God who gave it.' If we can be happy with God as soon as we die, what is a resurrection for?"

John replied: "In thy Guide, the Prophet Daniel (9: 24-26) tells us as to the time of His coming, and that 'after threescore and two weeks shall Messiah be cut off, but not for himself.' And Isaiah (53:8, 9) says, 'He was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death.' So we cannot deny that the Messiah was to die, although the throne of David was promised Him for an everlasting possession (Isa. 9:6, 7). My supplement says that the Angel Gabriel promised Mary that her child, Jesus, would 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). If He *really died*, a resurrection was imperative for this promise to be fulfilled. Believest thou this?"

"If we can prove the truth of the sign, I will believe," answered Simon. "Where shall we begin?"

"Let us compare the events as related by Matthew, Mark, Luke, and John, as there seems to be a misunderstanding," said John. "Matthew, Mark, and Luke seem to teach that the Passover was eaten, Jesus betrayed that night, and crucified the next day, while John is positive that Jesus was slain *before* the Passover was eaten and about the time the lamb was killed. Let us compare their stories. Matthew 26:17 says: 'Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?' Mark 14:12 says: 'The first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?' Luke 22:7 reads: 'Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.' This language is so similar that it cannot be questioned that they all meant the same thing, which seems to be that they went to prepare the Passover *the first day of the feast of unleavened bread.*"

"But that nail will not fit," said Simon. "My Guide says (Lev. 23:5, 6): 'In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same

month is the feast of unleavened bread unto the Lord.' How could they prepare the *feast the day after it was eaten?*"

"Could they not have eaten it a day in advance or a day afterward? What difference would a day make?" asked John.

"The difference was life or death. The Lord said concerning the Passover (Num. 9:3, 13): 'In the fourteenth day of this month, at even, ye shall keep it *in his appointed season*: according to *all* the rites of it, and according to *all* the ceremonies thereof, shall ye keep it. . . . The man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be *cut off* from among his people: *because* he brought not the offering of the Lord *in his appointed season*, that man shall bear his sin.'"

"When did preparation for the Passover begin?" asked John.

"The first preparation was the taking of the lamb from the flock on the tenth day of the month. (Ex. 12:3)."

"Then is it not possible that the disciples referred to the first day of preparation rather than to the first literal day of the feast? That is the only reasonable explanation I could give, and that point must be explained whether one believes Jesus and His disciples did or did not eat the Passover," said John. "Matthew 26:19, 20 says, 'The disciples . . . made ready the passover. Now when the even was come, he sat down with the twelve.' Mark 14:15-18: 'He will shew you a large upper room furnished and prepared: there make ready for us. . . . And they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat.' Luke 22:13, 14: 'They made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him.' These references seem to teach that they ate the Passover that evening, although it does not positively say so."

"That nail does not fit very well," was the reply. "Exodus 12:11 says, 'Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste.' Sitting down does not seem to conform very well with that command. Proceed."

"Matthew 26:21-25: 'As they did eat,' Jesus said, 'He that dippeth his hand with me in the dish, the same shall betray me.' In verses 26-29: 'As they were eating,' the bread and wine were given and the promise made not

#### OUR SAVIOUR

By Mary Mae Nedrow

Our blessed Saviour, ever kind,  
Gave healing sight to the blind.

Oft with the lowly He would eat,  
Once He washed His disciples' feet.

He fed the multitude one day,  
Not one hungry went away.

He would heal the sick and pray,  
Performing miracles every day.

Not for glory or for fame,  
Only in God's precious Name.

Preached the gospel of salvation,  
Since proclaimed in every nation.

Kingdom truths He would declare,  
Warned of judgment to beware.

Betrayed—and then crucified—  
Christ our Lord and Saviour died.

Three days in a tomb He lay,  
Then angels rolled the stone away.

Our Lord arose! O happy morn!  
And of the dead He is first-born.

Some day we know, He will return,  
And for that Day our hearts now yearn.

O send Him soon! Dear God, we pray  
For that glad resurrection Day!

to drink henceforth 'until that day when I drink it new with you in my Father's kingdom.'

"Mark 14:18-25 says practically the same thing. Luke 22:15, 16: 'He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.' He then gave the bread and cup, and proved that Judas partook of it by saying, in verse 21, 'Behold, the hand of him that betrayeth me is with me on the table.' John 13:1-4: 'Now *before* the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended . . . he riseth from supper, and laid aside his garments; and took a towel, and girded himself.' The verses following tell of the washing of the disciples' feet as an example for them to follow, and then prophesied His betrayal by one of them. When asked which one would betray Him, He answered (v. 26): 'He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot. . . . He then having received the sop went immediately out: and it was night.' From there on to the end of chapter 17, Jesus gave instructions to the remaining disciples.

"Now let us study these quotations. Matthew, Mark, and Luke agree that it was while eating that the Lord gave the bread and wine, or cup. Luke makes it plain that Judas then went out and betrayed Him. John tells us nothing of the preparation, but fixes the time as 'before the passover' (John 13:1), and in verses 2 and 4 he calls the repast of which they had just partaken 'supper.' In verse 29 he says, 'Some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast.'"

Simon replied: "My Guide never designates the Passover as 'supper,' and it tells me (Lev. 23:5-7) that 'the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord . . . an holy convocation,' or sabbath day. All preparations for those days were made before sundown of the preceding day. If the 'supper' had been the Passover, they could not have made purchases afterward for the feast the next day. The Passover was to be eaten with unleavened bread and bitter herbs, not raw, nor sodden at all with water, but roast with fire. (Ex. 12:8, 9.) These directions were very explicit. Tell me, I pray thee, into what was the 'sop,' or morsel, dipped?"

"That I cannot do," said John.

"Then I do not believe it was the Passover they ate," said Simon.

"Very well. Let us look further. Matthew 26:30 and Mark 14:26 both say: 'And when they had sung an hymn,

they went out into the mount of Olives.' They then tell of His agony in the Garden, the betrayal, His capture by the multitude (Matt. 26:55; Mark 14:43), His trial before Caiaphas, where the scribes and elders were assembled (Matt. 26:57; Mark 14:53). Luke 22:39-65 tells practically the same story. John 18:1-27 tells it again with the information (v. 13) that He was taken to Annas first. Are there any nails to drive in these statements?"

"There is certainly a big spike to be driven there. We  
(Please turn to page 16)

## THE PASSION WEEK

(Continued from page 5)

thority to execute the death penalty, the Jews took Jesus to Pilate, the Roman governor, there accusing Him of high treason. After taking Jesus into the palace and questioning Him, Pilate brought him out and said, "I find in him no fault at all." Pilate then referred Him to Herod, because Jesus was from Galilee. After being questioned, Jesus was sent back to Pilate, who delivered Him to be crucified, although Pilate believed Him innocent, because Pilate feared the Jews would accuse him of being disloyal to Caesar.

### *The Crucifixion and Burial*

"They took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified him, and two other with him, on either side one, and Jesus in the midst . . . Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots."

Jesus truly was the Lamb of God, as John the Baptist had proclaimed Him to be when he saw Jesus coming toward him when he was baptizing "in Bethabara beyond Jordan." The Paschal lamb was to be without blemish. Peter tells us, "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

We read in Exodus 12:46 that not a bone of the Paschal lamb was to be broken. No bone in Jesus' body was broken, for when the soldiers "came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:33).

Joseph of Arimathea requested and received permission from Pilate to take away the body of Jesus. Tenderly, he and Nicodemus "wound it in linen clothes with the



## Guess Who!



Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)

spices" and laid it in the tomb. The chief priests and the Pharisees desired of Pilate that the tomb be sealed, and a watch set. Perhaps they were thinking of what Jesus had told them, how the sign of the prophet Jonah would be fulfilled in Himself. (Matt. 12:40.) Pilate said, "Ye have a watch: go your way, make it as sure as ye can" (27:65).

Thus we end our all too rapid review of what transpired during the Passion Week, and our thoughts turn to the resurrection of our blessed Lord, when He arose triumphant from the grave, and "became the firstfruits of them that slept."

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!

### CHRIST, THE RANSOM

(Continued from page 6)

Then "God sent forth his Son, made of a woman, made under the law" (Gal. 4:4), to redeem man. If Christ pre-existed in heaven and came to earth to pay the ransom, it would seem possible that immortal man may be capable of dying in the next life. But the ransom was made by a man (not a God) "made under the law." If He pre-existed, what law was He made under, and of what woman? Can one be older than his mother?

Christ had warned His disciples of His approaching death many times before He was crucified, but somehow they could not seem to realize just what He meant. Many had expected Him to rule over the Jews on an earthly throne during His stay on earth. After His resurrection, the world began to understand the situation better. The disciples realized their condition without their Leader, and hid themselves from the Jews. It was then that the world began to realize the price had been paid in full, and at last humanity could be assured of resurrection from the first death.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Harry Emerson Fosdick, D.D., pastor of the famous Riverside Church in New York City, has written more books than many of us will ever read, but few of them have approached the caliber of his *On Being a Real Person* (Harper & Brothers; \$2.50).

*On Being a Real Person* is really new (it was released on March 3, 1943), but its truths are as timeless as the Himalayas. There is practically nothing original in its eighty thousand words; yet every one of those words carries something of significance for those who would make the church a genuine power in the land.

Dr. Fosdick is a modernist of modernists; he has no genuine theology, for he teaches more the social gospel than any definite creed. This modernism has led to *On Being a Real Person*, for the book is not intended chiefly for the churchman; it is intended simply for anyone who wants to get along better with his fellow men. Because of this fact, *On Being a Real Person* is quite as valuable for the atheist around the corner as it is for you—except for the chapters in which Dr. Fosdick does deal with the effects of religion on personality.

It must be kept in mind that *On Being a Real Person* is not calculated to improve one's knowledge of the Bible; but if anyone can read it carefully and not improve his ability to work with others amicably, to teach others successfully, to lead others into agreeing with his policies and opinions, he is indeed one with little imagination. Dr. Fosdick has been for twenty years a personal consultant as well as a pastor; people have brought him their troubles, and he has helped to solve them. He approaches *On Being a Real Person* from this point of view, and he succeeds in laying down rules—rules which are not set out as one, two, three, and four, but which are rules, nonetheless—which cannot help but make it easier for the one who practices them to fulfill the spirit of the Golden Rule.

Religion is, in Dr. Fosdick's estimation, man's ultimate strength. How to use religion in developing an attractive personality plays an important role in his book. There are more quotations from philosophers than from prophets; but you will like the principles set forth in this book.

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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



*"Watch and pray, that ye enter not into temptation" (Matthew 26:41).*

Lesson: Matt. 26:36-46; John 18:10-12.

### Selected by Jesus

Peter and John were with Jesus when He was transfigured. Now we find that Jesus chose them to take another special part. They all neared the Garden of Gethsemane where Jesus wanted to pray. The Eleven were with Him. Judas had already left to do his evil work. That evening, earlier, they had partaken of the first Lord's Supper or Holy Communion. Jesus asked the disciples to wait for Him at a certain place. Then He called three to go a little farther with Him. Peter and John were two of those chosen. Then Jesus asked them to stay at a certain place and watch with Him.

Jesus went still farther, and there prayed. He did not want to die on the cross if there was any way other than this! But He prayed to His Father, "Thy will be done."

### Peter and John Slept

After Jesus prayed, He went to the three disciples who were supposed to be watching. They were asleep! Jesus said to Peter, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Then Jesus went again to pray. When He found them the second time still sleeping, He let them sleep on. He went to pray yet a third time.

When Jesus came the third time, He let them sleep on. They had failed to watch with Him one hour! Are we more loyal than they?

### The Hour of Betrayal

Judas had brought soldiers with him. Peter, trying to help Jesus, struck the high priest's servant's ear with his sword. Jesus healed the ear and told Peter to put up his sword. Jesus was willing and ready to be offered for our sins. He said to Peter, "The cup which my Father hath given me, shall I not drink it?"

The soldiers and other enemies must have feared Jesus, for they had a band of soldiers, a captain and other officers. Jesus went without resisting. Jesus had prayed. He was ready for the cross!

### Living the Way We Pray

"I knelt to pray when day was done,  
And prayed: 'O Lord, bless everyone;  
Lift from each saddened heart the pain,  
And let the sick be well again.'

"And then I woke another day  
And carelessly went on my way.  
The whole day long I did not try  
To wipe a tear from any eye;

"I did not try to share the load  
Of any brother on the road;  
I did not even go to see  
The sick man just next door to me.

"Yet once again, when day was done,  
I prayed: 'O Lord, bless everyone.'  
But as I prayed, into my ear  
There came a voice that whispered clear:

"'Pause Hypocrite, before you pray;  
Whom have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve Him here below.'

"And then I hid my face and cried,  
'Forgive me, God, for I have lied,  
Let me but live another day  
And I will live the way I pray.'

—*Author unknown.*

### Happy Birthday Wishes

Shirley Noske, Apr. 20, age 15, Cleveland, Ohio.  
Janice Mae Alsbury, Apr. 21, age 10, St. Francis, Kan.  
Yvonne Liestman, Apr. 21, age 15, St. Cloud, Minn.  
Marion Smith, Apr. 21, age 14, Cleveland, Ohio.  
Ronald Wendroth, Apr. 23, age 13, Eden Valley, Minn.  
Marilyn Noske, Apr. 23, age 7, Cleveland, Ohio.  
Kathrine Ann Robinson, Apr. 23, age 4, Hammond, La.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).



Evan Knodle, Editor  
420 N. London Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### Pennellwood Berean Society

\* \* \*

*By Mrs. Ada C. Simpson*

The Pennellwood Berean Society in Grand Rapids, Michigan, was organized in 1935 shortly after the organization of the Pennellwood Church. We have always had an adult church member for superintendent and have classes for all ages. Meetings are held each Thursday evening at 7:30 at the church.

Special effort is made to have music and the learning of Bible verses which appeal particularly to the younger members. Each child is encouraged to learn to pray in his class. Recently, we edited a chorus book containing our favorite choruses. They were printed with the hectograph and have covers of heavy blue paper.

We have always been keenly interested in missionary work and have had missionaries from Indo-China and Africa speak to us of their work. Among the pictures shown to us by them were some of the natives who do not know Christ contrasted with pictures of those who had been converted. This was living testimony of the power of God. We feel that the Lord has especially blessed us since we became missionary minded.

We do not exact regular dues from our members, but take a collection each week. At the present, we set aside the first collection each month for missionary and evangelistic work, the second for Oregon Bible College, the third for our local church building fund, and the fourth and fifth for the expenses of our society. It is our custom to send THE RESTITUTION HERALD to all new members of our local church.

The average attendance last year was thirty-five, which may seem small, but our attendance is high in fall and winter and sometimes very small in summer when vacations are in "full swing." Our largest class is a class of girls between nine and twelve years of age.

### Prayer

\* \* \*

*By Cecil U. Wilson*

"Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he

shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:23, 24).

That is why we pray—to better ourselves spiritually. To receive the blessings we seek through prayer, we must be willing to demonstrate our zeal for these blessings in love and good deeds. Sorrow for sinning is only one step toward reform, the greatest step being the test of our sincerity by actually reforming. Temptation bids us repeat the offense of sin, but woe is the reward for yielding to temptation. Thus it will always be, until we learn that there is no discount in the law of justice and that we must pay "the uttermost farthing." Prayer is not to be used as a confessional to cancel sin. Sin is forgiven only as it is destroyed by the Christ. If prayer makes man believe that sin is cancelled, and that man is made better by merely praying, then prayer is evil.

Audible prayer is impressive, it gives momentary solemnity and elevation to thought. But it does not produce any lasting benefit. The motives for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment. Consistent prayer is the desire to do right. Prayer means that we desire to walk, and will walk in the light. The world must grow to the spiritual understanding of prayer. A desire for holiness is necessary to gain holiness. We must be willing to sacrifice everything to gain holiness. Prayer cannot change truth, nor can prayer give an understanding of truth; but prayer and a fervent desire to know and do the will of God will bring one into truth.

The above article was written by an army man whose name and address are:

Corporal Cecil U. Wilson, 3924306  
Med. Det. 335 Engr. Regt. G.S.  
A.P.O. 3792 Care Postmaster  
New York, New York

We ask you to write a long letter to him.

### Apologies

Two weeks ago we reported Miss Azalia Winfrey of the Rockford Berean Society as teaching in the Harlem School when in reality she is at the Loves Park School. Well, they are near each other.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- April 11-25—Special meetings at the Brush Creek Church of God, near Tipp City, Ohio.  
 June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22 - July 30—Summer Bible Training School at Oregon, Ill.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 June 29 - July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 22-29—Eastern Nebraska Conference at Omaha.  
 Sept. 28- Oct. 3—Special meetings at Fonthill, Ont.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.  
 J. M. Morgan, KHBG (1240 kc.), Okmulgee, Okla., 2:45-3:15 p.m., each Sunday in April.

### THANK YOU

Several weeks ago an item was published in The Restitution Herald stating that it was our hope to begin a week-day broadcast of the gospel, starting with a local station with the ambition of being able to extend the scope through other stations until eventually the whole country could be reached. It was further mentioned that this is a very large undertaking in both work and money, and that at least twelve hundred dollars would have to be available for backing before such a venture could safely be started.

We now wish to extend hearty thanks and appreciation to those who have given encouragement to the project in different ways. Some have sent money, with which a Radio Fund has been started, and several have sent pledges stating that whenever we were ready to begin, a certain amount of money would be ready.

The interest shown has touched us deeply, and makes us realize that many of our people are really anxious for others to have an opportunity of hearing about our Father's wonderful plan of the ages. It is our sincere hope that this may be accomplished.

The plan which we have in mind is not to advertise a local church, nor the speaker's own name. In fact, at first it would be our desire to have neither the name of the local church nor of the speaker appear on the program, but present the message as a week-day Bible hour, so listeners might consider the message fairly without favor or prejudice.

With hearty thanks to all who have offered encouragement and a promise that the work shall be begun by early fall if the backing is sufficient, I remain faithfully yours,

F. E. Siple,  
 147 Nottingham, S.W.,  
 Grand Rapids, Mich.

### BUCKINGHAM CHAPEL CHURCH OF GOD

The first annual business meeting of the Buckingham Chapel Church of God, Arlington, Va., convened Sunday afternoon, March 28, 1943. After the morning worship, those present stayed for a basket dinner which was held at the church.

The business meeting was called to order at 2:30 p.m. by our pastor. There were thirty-three persons present. Reports concerning the various phases of the new work were read and accepted. A proposed constitution was presented to the church body for adoption. After making corrections and amendments, the constitution was adopted. We are happy to announce that we have twenty-six members at Buckingham Chapel.

The following officers were elected: pastor, John P. Mercer; elders, Charles Compton, William G. Hicks; deaconesses, Ella Boyer, Mary Bell; assistant deaconesses, Ruth Blankenbaker, M. Compton; deacon, William G. Hicks; assistant deacon, William F. Thut; secretary, Nina Hicks; treasurer, Elaine Andrews; trustees, William G. Hicks, William F. Thut, Charles Compton; Berean superintendent, Gladys Mercer; Sunday school superintendent, Nina Hicks; pianist, Gladys Mercer.

From the progress made, we can surely testify that the hand of the Lord is at work among us. We sincerely thank all the brethren who have remembered us in their prayers, and we ask that they continue to pray for the work here.

Nightly evangelistic meetings in connection with daily Bible school have been planned for the last three weeks in July. We hope to reach some of these busy people in Washington and vicinity with the vital truths of the Kingdom of God.

Nina Hicks, Secy.

### OREGON BIBLE COLLEGE NEWS

Bro. Terry Ferrell preached at the Burr Oak, Ind., Church of God, Sunday, April 4.

We were pleased to have as a visitor, Thursday, April 1, Bro. Alva Huffer of Michigantown, Ind. Alva has enrolled as a freshman for the next term.

How many of you know the kings of Israel and Judah? That is what we are now studying in our Hebrew history class.

Our classwork grades in psychology and English are kept on the blackboard. It is noticeable that even college students try to do better than their classmates.

Bro. Paul Williams preached for the writer, Sunday morning, April 4, while we enjoyed a visit with relatives and friends, and attended the quarterly conference at Ripley, Ill.

Francis Burnett, Reporter.

### HELP WANTED FOR "GUESS WHO!"

Last week's "Guess Who!" picture was that of Bro. A. S. Bradley (deceased), a faithful minister of the Church of God in Texas, but the Editor does not have at ready hand accurate information concerning his life and ministry. An authoritative brief of his life would be appreciated.

Also, we invite brief reports of the following persons who will shortly appear in "Guess Who!" section: Bro. and Sr. Peter Bitner, John L. Wince, D. M. Hudler, H. V. Reed, and S. A. Chaplin. Who knows and knows that he knows the accurate facts about these persons? Let him speak!

### OREGON BIBLE COLLEGE

Lozelle & Harold Burnett (F.B.)	\$25.00
Mr. & Mrs. Irvin L. Ferguson	5.00
A Sister (S.T.S.)	5.00
Edith White	2.00

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. James McLain is a patient in the Saint Francis Hospital, Macomb, Ill., when on Monday, April 12, she submitted to a spinal operation.

Sr. J. W. Grimsley, Little Sioux, Iowa, reports that her son Gail, now serving in the South Pacific, is safe and well.

"We have been enjoying a taste of winter here in the mountains with our children and grandchildren, the H. H. Moore family."—Mrs. E. C. Railsback, writing from Mineral, Calif.

Word from Bro. C. E. Randall, Fonthill, Ont., informs that his wife, Sr. Ruby Randall, and Bro. and Sr. Celaine Randall, South Bend, Ind., are "due to arrive any minute," i.e., at Fonthill.

"The church here in Omaha, Nebr., very much misses families recently moved away. . . . Sr. Dorothy Krogh Paulsen has gone to Blair, Bro. and Sr. Richard Appleby and son, and Bro. and Sr. Russell John and family moved to Aurora, Nebr."—Mrs. Emery Dixon, 708 N. 33rd St., Omaha, Nebr.

Sr. T. J. Ellis, now at 171 Hampshire Rd., Waterloo, Iowa, reports that she is gradually improving in health and wishes hereby to express appreciation to the many friends who communicated with her in her recent sickness.

Bro. C. A. Smead, who is working for a company in Midland, Mich., writes: "One hears so much cursing and swearing everywhere. When the voice of America ought to be calling on the name of God in prayer, so many are using it as a byword and as slang."

Bro. Winfred Taekett, author of "Christ, the Ransom," lives at Pleasant Plains, Ark. He plans to attend the Summer Training School at Oregon, Ill., June 22 - July 30.

"We have ordered new pews for the church and hope to have them installed by conference time."—Grover Gordon, 1804 N. 33rd St., Omaha, Nebr.

We Are: "If you are making notations of evangelistic meetings, you can put me down for four weeks with the Louisiana churches—June 29 - July 25."—F. E. Siple, 147 Nottingham St., S.W., Grand Rapids, Mich.

## ELDORADO, ILLINOIS

The Eldorado church finds itself in the usual pre-Easter rush combined with an unusual epidemic of sickness and sorrow. Bro. Ray Barlow recently suffered the loss of his father whose funeral services were held at Bruce Chapel, east of Carmi. Four weeks later, the family was again saddened by the death of his mother whose services were held at the same church.

Our church also extends its sympathy to the John Tyler family in the loss of their eleven-month-old daughter, Angeline Sue. Funeral services were held from the local church, March 18, with I. E. Miller of the First Baptist Church assisting the undersigned. The brothers and sisters of Angeline Sue are all regular attendants at our Sunday school and with their parents attend our church services.

We also extend sympathy to members of the Porter family who have been some of our most faithful friends, in the loss of husband and father, whose funeral services were held recently from our church, the pastor assisting Mr. Morris, a friend of the family.

To these and several others to whom death has come close in the recent months, we extend our sincere sympathy and the hope of the coming Christ.

Bro. Earl Davis was seriously injured in a recent mine accident and is confined to the local hospital, having suffered the loss of his right eye and other head injuries. At the present, we are pleased to report that he is improving.

Sr. Juanita Lloyd, at the time of this writing, has been taken to the Evansville hospital. Seriously ill, she is being examined to determine what treatment may be necessary. We

trust that we may have her with us again in the near future.

Earl Leithliter has been sent home from Muroc Air Flight Test Base to rest and repair the damages of an injury received in the course of his duties there. Inasmuch as the injuries are not as serious as at first considered, we can say that we are mighty pleased to have him home with us for a while.

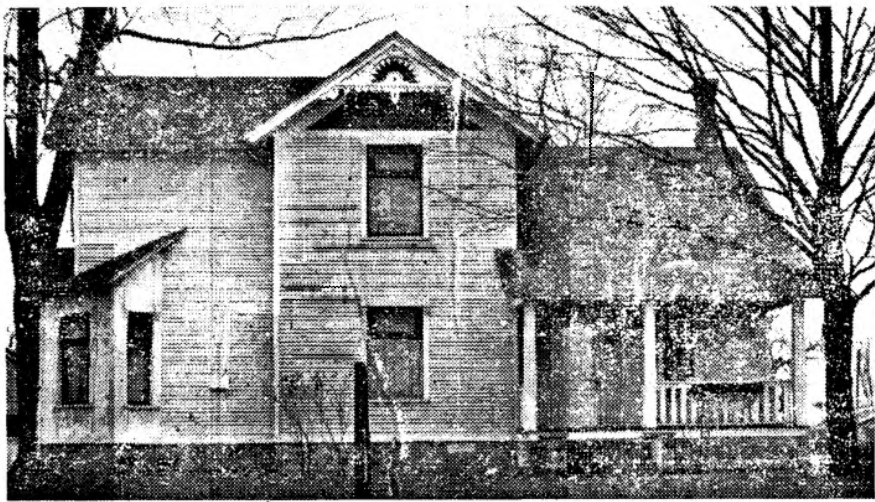
We have now completed our basement floor and are very pleased to be able to have Sunday school classes in the basement. The extra room has been very much needed. We recently added a high school class to our classes and now have an attendance campaign going which has more than doubled our attendance in the last three weeks, so we are making good use of our improvements.

The local church was host recently to the Union Association of Singers, when on Sunday afternoon all gathered for a period of hymn singing, quartettes, and so forth. We found it necessary to borrow all the chairs we could and fill our aisles, rostrum, and back of the church to capacity. Our lobby, front steps, and every available standing place was used, and then we found it necessary to turn people away. For one day, at least, we felt like Peter must have felt on the Day of Pentecost. We cordially invite them all back again for regular services.

We are pleased each week to hear of new friends who are beginning to tune in on our radio broadcasts. It is gratifying to hear that after twenty-five weeks we are still reaching new homes and making new friends. At the present time, it is planned to discontinue our broadcast the Saturday before Easter. Having started with a trial period of sixteen weeks and finding interest still increasing after twenty-six weeks with many new faces showing up in our services almost every Sunday, we feel that it has been very worthwhile. We especially thank our members for their splendid co-operation in getting their friends and neighbors, both here and at a distance, to listen in.

As a tribute to the whole-hearted co-operation of our friends and members we are sure that the year drawing to a close June 1 will mark the end of the greatest year of progress in the history of our local church. It will indeed stand as an example of what united effort and whole-hearted desire to serve God can do.

James M. Watkins, Pastor.



## PENNELLWOOD CHURCH OF GOD

28 Allen Road, S.E., Grand Rapids, Michigan

The accompanying picture shows the present meeting place of the Pennellwood Church of God. A neon cross with blue lettering (as pictured on page 7) is on the north side of the building toward the street. The cross can be seen for several blocks up Division Avenue, which is the main street through the city and only half a block east of the church. The building contains six Sunday school rooms besides the auditorium which seats about a hundred people. The double garage just a few steps away is heated and partitioned for three Sunday school rooms. The average Sunday school attendance for 1942 was ninety-one. We hope to have three figures in the average for 1943, but will have to work hard because only a few Sundays during the past winter has the attendance been above one hundred.

On February 7, we celebrated our eighth anniversary. Bro. F. L. Austin was our first pastor and was followed by Bro. R. M. Abbott. Bro. J. W. McLain's work with us was terminated early when he was called to full-time evangelistic work. Bro. Harvey Krogh, Jr., is our present pastor, having begun his work here last September 6. Under the leadership and instruction of these pastors, forty-eight persons have been inducted by baptism into the church family. Many of these, including several young persons, are taking active part in the church work as Sunday school and Berean teachers, leaders of the junior and advanced young people's leagues—one is president of the Missionary Society and one is church secretary.

Our schedule consists of Sunday school at 10:00 a.m., each Sunday, followed by a sermon at 11:00 a.m. The junior young people meet at 6:00 p.m., Sundays. The evening worship service begins at 7:30. On Tuesday evening, the advanced young people meet.

Thursday evening at 7:30, Berean classes for all ages are held at the church. (See report on Berean page.) The choir meets for practice at 8:45 each Thursday night and provides the anthem for the Sunday morning services. The Missionary Society meets the first Wednesday of each month. We are beginning a prayer service in the different homes on the second and fourth Wednesday nights of each month. On March 21, we reopened our class on fundamental teachings for those desiring to be baptized on Easter. This class will be held during the Sunday school hour for all who wish to attend.

Each Sunday, at the close of Sunday school, a four-page bulletin is handed to each one present. The front and back are printed with the pictures of the church and the sign. The inside pages are mimeographed each week and contain the announcements, news, and reports of our work. The purpose of the bulletin is to assist us in bringing God's Word to others by making them better acquainted with us and our work, and to encourage a closer fellowship with God and one another. We know it has helped the parents of some of the Sunday school boys and girls to become better acquainted with us.

We are praying and working that, when restrictions are removed, we may be able to build a place of worship that will be more adequate. We already have the building site, comfortable seats, a baby grand piano, a public address system, and a growing building fund which is now nearing the \$650.00 mark, an increase of over \$500.00 since last September. A beautiful, new, solid mahogany pulpit will be added in the near future.

To God we give the honor and glory.

Mrs. L. F. Slocum.

## THE RESTITUTION HERALD

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

## THE VACANT SIGNPOST

*(Continued from page 10)*

have already learned that the Passover must be kept according to *all* the rites and ceremonies (Num. 9:3). Exodus 12:22 says that, after the blood was placed on the lintel and sideposts, 'none of you shall go out of the door of his house until the morning.' Jesus and the disciples 'went out,' the priests and elders gathered together, and the multitude was out when Jesus was seized. According to the law, they were *all* subject to death if that was Passover night. Read some more."

"Matthew 27:1, 2: 'When the morning was come,' they delivered Him to Pontius Pilate. Mark 15:1: 'And straightway in the morning,' they delivered Him to Pilate. Luke 22:66; 23:1: 'And as soon as it was day' the whole multitude of them arose, and led Him unto Pilate. John 18:28: 'Then led they Jesus from Caiaphas unto the hall of judgment: and it was early, and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.'"

"Surely we need no further proof that the Passover had not been eaten," said Simon. "They were keeping themselves clean in order to eat the Passover, so it could not be past. We have already studied Numbers 9:13 as to the penalty for not keeping it at *its appointed season*. Is there any more direct evidence?"

"Yes. As the trial progressed, Pilate tried to release Jesus, but they cried that he was not Caesar's friend if he let Jesus go; so he gave final judgment. John 19:14 fixes the time. 'And it was the preparation of the passover, and about the sixth hour.' If John counted time as we do (see note on John 1:39, Emphatic Diaglott), it was about 6:00 a.m. Mark 15:25, 33, 34, using Jewish time, places the crucifixion at 9:00 a.m., and darkness from noon until His death at 3:00 p.m., thus fulfilling the type of the Passover lamb which was slain that evening, about the same time. John 19:31 tells us: 'The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.' That Sabbath was a 'high day' because it was the feast of unleavened bread.

"It is usually said that Jesus was crucified Friday, Nisan 15, but surely we have proved it to have been the 14th; but we have more evidence. Matthew 26:62-64: 'Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead.'

Why did they not accuse the disciples of stealing Him during the night the tomb was not sealed? Because it was Passover night and they knew that no one would be out. Surely, He was buried Thursday near sundown, was in the tomb Thursday night, Friday, Friday night, Saturday, Saturday night, and was raised 'the third day, according to the scriptures' (1 Cor. 15:4).

"The annual Sabbath was followed by the weekly Sabbath, but Matthew 28:1 says: '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.' They found He had risen. If it was 'in the end of the sabbath,' it was Saturday evening. How shall we answer that? The Diaglott translates it, 'Now after the sabbath,' and the phrase, 'as it began to dawn,' indicates morning. Mark 16:1, 2 says: 'And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.' John 20:1 says: 'The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre.' Luke 24:1 says: 'Now upon the first day of the week, very early in the morning, they came unto the sepulchre.'

"Reading on through Luke 24, we find the disciples did not believe Jesus was risen (v. 11). Two of them went 'that same day' (Sunday, v. 13) to Emmaus. Jesus joined them and asked what they were talking about. Cleopas answered (vv. 18-21): 'Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days? And He said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.'

"Here we have a definite key to the day of crucifixion. Cleopas stated, on Sunday, that it was the third day *since* the crucifixion. Saturday would be the second day *since*, Friday the first day *since*, and thus Thursday the day it occurred.

"Brother, art thou satisfied that the pointer has been returned to the vacant signpost, and that Jesus is the Christ, the Son of God, the King thou hast looked for so long?"

"I believe," said Simon, "and I am ready to serve Him the rest of my life."

"Then thou shalt be baptized into Christ. 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. 3:27-29). May God's blessing rest upon our efforts. Amen."

# THE RESTITUTION HERALD

VOLUME 32

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## The God We Worship

By Arlen Marsh

(A recent radio address over KFOX, Los Angeles.)

**P**ERCHED high in the Andean mountains, three miles above the sea, is the most ancient city in the two Americas—a city so ancient that all trace of its origins, its history, its people, has been lost: *Tiahuanaco*, whose very name means “City of the Dead.”

Who built its now-desecrated monuments? Who built its mighty pyramids, carved out of the solid rock of hills? Who built its great stone idols and its extraordinary temples? No one can say. So ancient that they make the Incas and the Aztecs seem modern by comparison, *Tiahuanaco*'s lost dead had a civilization of amazing brilliance when *Babylonia* was young. Where did they go? Why did they go? No one can say. For there is no other place in all the world with sculpture, monoliths, and temples like those of dead *Tiahuanaco*.

But there is One who knows. There is One whose knowledge and whose wisdom have no limits. There is One who can, if He but will, dissolve for us the secrets of *Easter Island*, that isolated citadel of religious architecture whose prehistoric past forms one of the great mysteries of the Pacific. There is One who can tell us in detail of life in *Indo-China*'s long-buried cities, who can tell us who drew crude pictures on the walls of caves in *France*, who can give us the answer to the riddle of *England*'s ancient *Stonehenge*, the ruined remnants of a temple which once was probably dedicated to the sun.

For God—and it is God, of course, of whom we speak—saw all these things. He watched their slow beginnings; He watched them burn with a brief glow of importance and prosperity; He watched them die.

It was with reason that *David* wrote his melody of God in the 147th Psalm: “Great is our Lord, and of great power: his understanding is infinite,” or, as the marginal translation of many editions of the *King James Version*

puts it: “His understanding is without number”—without limit.

What is the infinite? It is beyond all human understanding. Yet to conceive of a God whose powers are bound by any fetters whatsoever, whose thinking may or may not be correct, whose judgments may or may not be true and righteous altogether, is to return to the deities of ancient *Greece* and *Rome*. God must, wholly aside from the assurances we are given by the divinely inspired *David*, be considered infinite. No other sort of god would have the power to carry weight and influence among us; no other sort of god would be worthy of our worship. God must be thought of as all-wise, all-powerful, eternal, or we shall have no god at all.



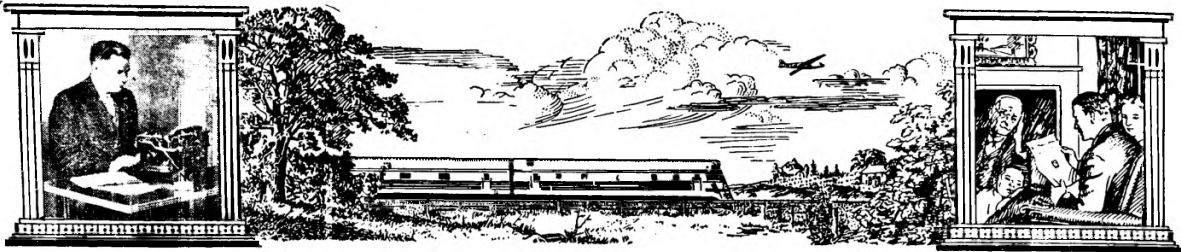
Arlen Marsh

Science measures distances in terms of such magnificence that, even now, scoffers occasionally arise to say the teachings of astronomy go beyond all bounds of reason. Yet what is space? Where does it end? How far does empty distance carry? It takes no instruments and higher mathematics to determine the immensity of the colossal void above us; normal, intelligent thinking gives us a picture of a horizon that can never be attained.

Before the erection of the giant telescope on *Palomar*, a billion stars and planets were estimated to have been brought within the aided human sight. With the huge lens on *Palomar*, still more billions can be seen. It takes a thousand years for light to reach us from the nearest star; yet light travels almost two hundred thousand miles a second!

Do these figures really seem beyond the bounds of reason? Are we to place limits on our God? Even the *Babylonians*, two thousand years before the birth of *Jesus Christ*, dared not do that with (Please turn to page 10)





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## Alva Huffer Wins Scholarship

Some two weeks ago, it was our pleasure to entertain Brother Alva Huffer, Michigantown, Indiana, in our home. He mentioned casually that he was privileged to compete for scholastic honors in his home county, but modestly suggested little hope of being the one to receive the prize.



Alva Huffer

A letter dated April 11, 1943, from one of Brother Huffer's friends, informs that our modest guest won the prize, a scholarship to assist him in attending the college of his choice. It is a county scholarship for the senior in the county who ranks highest on a special examination given by the county superintendent. The cash reward

is something; the honor is more; and the modesty of our young friend is *par excellence*. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee. . . . Take fast hold of instruction; let her not go: keep her; for she is thy life" (Prov. 4:7-13).

We think it not amiss to joy, too, in the word from our young friend that the college of his choice is Oregon Bible College, Oregon, Illinois. He plans to attend both the Summer Bible Training School (June 22 - July 30) and Oregon Bible College when it resumes its work next September 14.

## "We Will Hear It, and Do It"

When the Lord spoke to Israel, being heard "in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice," He not only "added no more" (Deut. 5:22), but the Israelites were glad that He "added no more." The mountain burned with fire, it dared not be touched, there was tempest, and "so terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. 12:21). The Israelites said: "If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the

voice of the living God speaking out of the midst of the fire, as we have, and lived?" (Deut. 5:26). Then the Israelites said to Moses, their mediator: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and *we will hear it, and do it*" (v. 27). Thus, the Israelites that day pledged to do the will of the Lord as it was revealed through their mediator.

Now, as Moses was God's mouthpiece to Israel, Jesus the Christ is the Word of God to Christians—"he is the mediator of the new testament" (Heb. 9:15).

These thoughts lead us to a scene in Cana of Galilee. At this marriage in Cana there was the usual feasting. Among the guests were Jesus and His disciples. Evidently, more of the invited friends actually became guests at the wedding than were anticipated, for during the feasting the wine supply became exhausted. This provided occasion for Jesus' first miracle: the changing of water to wine. The mother of Jesus, also present, having premonition that Jesus was about to perform a miracle, said to the servants standing nearby, "*Whatsoever he saith unto you, do it*" (John 2:5). Important as may be the thought that Jesus commanded the servants to fill certain waterpots with water, which waterpots promptly provided the choicest of wine, we are more interested in Mary's brief command to the servants: "*Whatsoever he saith . . . do it.*"

Well did Israel to heed the Word of the Lord through Moses, but a Greater than Moses is here! As God revealed His Word through Moses, God today reveals His Word through the Christ—the Mediator of the New Testament. Concerning the Word of the Lord as it was given through their mediator, the Israelites pledged, "We will hear it, and do it." Shall we who follow the Christ pledge less, do less? "Whatsoever he saith unto you, do it!"

Jesus invites sinners to cast their burdens upon Him, He commands men to repent and be baptized, to forgive "seventy times seven," to live and teach His gospel, to daily watch and pray for His second coming. When we hear and do all Jesus says to us, we shall draw choicest blessing from otherwise empty waterpots about us—the abundance of wine signifying His lifeblood is sufficient for all.



# Caught Up in the Clouds

By M. O. Williamson

*"The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thessalonians 4:16, 17).*

IN STUDYING God's Word, the Bible, it will help one better to understand it if he knows and follows the Bible rule of 2 Corinthians 13:1, saying: "In the mouth of two or three witnesses shall every word be established." The Bible informs about many subjects, and each writer presented truth in his particular way. Sometimes the writers used literal speech, or plain statements, which mean exactly what they say. At other times, the writers used symbols, parables, types, or figures, in which one thing was said and another thing meant. Through these different writers, God has hidden His plan of salvation "from the wise and prudent, and has revealed (it) unto babes" (Matt. 11:25). If, in studying the types, symbols, or parables, one interprets them as plain, literal statements, he gets into difficulty. The same is true when literal statements are interpreted symbolically or typically. One must remember that every word has been established by the mouth of two or three witnesses, and his interpretation of types, symbols, and parables must not contradict the literal statements. They must agree and be in harmony with the plain statements. All subjects have texts that may be interpreted literally. One must search for them, and then interpret symbols accordingly.

God has three witnesses. They all agree. These witnesses are His Word, the heavens, and nature. Let us examine what the heavens and nature witness about the saints' being caught up in the clouds, even as Paul said: "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."

David said in Psalm 19:1-3, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

In Ecclesiastes 1:1-7, we read that the sun, the wind, and the rivers give a Biblical speech in all the world, and their speech can be seen and heard by all people. "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (v. 7). All rivers run downward into the sea. These same waters must return from whence they came. How do they return, we ask? Nature tells they cannot run upgrade. The waters must return or there would be nothing left

alive. All things would perish of thirst. We know how fog accumulates in the earth and the sun draws it up into the clouds, later coming back to the earth in the form of rain to bless and refresh the earth.

Man made of the dust of the ground was sinless and remained so until he partook of the forbidden fruit. Then, like the waters of the river, he started on his downward journey to death, back to the dust from where he came. Ecclesiastes 3:20 tells, "All are of the dust, and all turn to dust again"—the sentence of death having passed upon all men. How, then, may man live again?

The Son of God, called "the Sun of righteousness" in Malachi 4:2, will "arise with healing in his wings" and put breath in him according to the same rule of the rivers returning to their places and coming again by the power of the sun of this universe. So the Sun of righteousness, declared to be the Son of God with power to raise the dead, said, "I will raise him (man) up at the last day" (John 6:40, 44). More, the resurrected saints will be caught up in the clouds when the Sun of Righteousness appears. "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:15-17).

As the rain blesses and refreshes the earth, so in the covenant with Abraham and his seed the promise was, "In thee shall all nations be blessed" (Gal. 3:8). As the returning rain refreshes the earth, the "caught up" saints will return to bless the nations. In Genesis 22:16, 18, we read: "By myself have I sworn, saith the Lord . . . in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Now, let us look at the vision or picture Jesus showed three disciples, according to Matthew 17. Jesus took Peter, James, and John "into an high mountain apart" from the other disciples to show them the coming Kingdom. There appeared Moses (a type of the dead in Christ) and Elias (a type of Christians who will be alive when Christ returns). This represented the (Please turn to page 11)

## Jesus Stills the Storm

By J. J. Eagleston

THE BIBLE stories of Jesus walking on the water and stilling the storm are almost as familiar as the Golden Rule, but very few Christians sufficiently study these events to see in them anything other than unusual phenomena. Speaking to her class in Sunday school, the teacher might say, "Jesus, God's Son, performed those miracles; He could do anything He wished"—meaning that Jesus was divine. Even the disciples thought a ghost was walking on the water, not understanding that Christ as a man was so blessed of God to command and conquer the elements. Then, we can imagine a schoolboy asking his teacher, "Didn't one of the men get out and walk on the water to Jesus? Was Peter a ghost? was he divine? How could anybody like us walk on water? The teacher acknowledged to Johnny that Peter, too, walked on the water, but she did not answer all the questions in his mind. She did not explain how the Lord could enable Peter to walk on the water. So, Johnny, listen as we tell you more about the Lord and how, by walking with Him, we shall be able to do the things He can do.

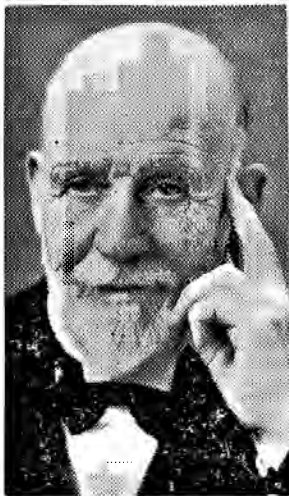
When Jesus walked the water and calmed the storm on Galilee, He was a human, and as human as any other man. He was also the Son of God the Almighty, Creator of heaven and earth. The Creator was His Father, and the Virgin Mary was His mother. So, this Man who was most human was the One, too, who received power from the Almighty, His Father, to do great works and to bless His people. Jesus was the One promised from the beginning of creation. In many different ways, the Old Testament prophets referred to Jesus. There is, we believe, a typical sense in which Deuteronomy 5:26-33 refers to the Christ. We read:

"Who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which

they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."

The people of Israel in the wilderness could scarcely believe their ears when they heard the voice of God coming out of the big fire. They begged the Prophet Moses to protect them, lest they be consumed, but promised Moses, their mediator, that if he would go near to learn the will of Jehovah, and if he then would tell them, they would "hear, and do it." Jehovah heard the people's promise, was pleased, and said, "O that there were such an heart in them, that they would fear me, and keep all my commandments always."

Now, we wish to impress this Old Testament example more firmly into the minds of all who claim through faith and obedience to be of those who have run and are running for the "prize of the high calling of God in Christ Jesus" (Phil. 3:14). Israel is our example. Paul said: "These things were our examples" (1 Cor. 10:6), and, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (v. 11). As Jehovah was very exacting to have a people worthy to be called by His name, trying and proving them by laws that when obeyed would result in blessing, and if willfully disobeyed would result in punishment, so the church today must heed the strait and narrow ways of Jehovah as they are given in Christ.



J. J. Eagleston

The demands are the same today. Those who see (or discern) the value of the prize, and brethren who will gain the crown of righteousness, are those who have been called, tried, misunderstood, slandered, imprisoned, hungry and thirsty, robbed, imperiled by false brethren, and all because they were sure of the position they had taken, and sure of the promise of having a part in Christ's Kingdom. The Lord's promises are so firmly entrenched in true Christians, that the things of this life are absolutely secondary to the everlasting things which they have been given (not sold) from the mighty inspired Word of God. We who are followers of Christ have received our strength and inspiration from eyewitnesses of the Lord, from men who were once called by their supposed superiors "unlearned and ignorant men" (Acts 4:13)—their critics branding them not of Beelzebub, but "that they had been with Jesus."

Peter walked on the water only by that power that came to him because he was with Jesus. Christians today, likewise, are enabled to walk the waves of sin and sorrow by being close to Christ, and faithfully heeding His voice. Jesus stills the storm, and there is a "great calm" in His presence.

Will those who "are alive and remain unto the coming of the Lord" (1 Thess. 4:15) be ready, willing, anxious to drop the things of this life when they hear the Archangel sound the trumpet call? or will they be so desperately concerned about the plans of worldly governments that they will have failed to prepare for the Government of the Lord? For my part, I believe none of the called, chosen, and faithful will be so involved in any work that he cannot promptly drop it when that eventful moment comes. I really believe that those "which are alive and remain unto the coming of the Lord" will be those who are careful in now choosing their work, having this in mind: "If my Lord calls me today or tonight, can I drop this work and say, Here am I, Lord; I heard Your call?"

Well, the storm is on! It is night. We have more reason to fear than if we thought a ghost was walking toward us. Shall we hear the Saviour's voice, "Be of good cheer; it is I; be not afraid"? Shall we not answer, "Lord, if it be thou, bid me come unto thee"?—not, this time, "on the water," but "Lord, if it be thou, bid me come unto thee by rising up into the air to meet You."

Brethren, are you now merely reading my words, or are you not prompted by the Holy Spirit to put on your real armor, waiting, fully equipped, for true Christian service in the front line where brave, true, holy, strong, and faithful brethren have fallen before you? See and heed the Apostle Paul's words in Ephesians 6:10-18 for the finale.

First consider your helmet: talk, live, preach, sing the gospel of salvation according to you. Have your loins girded (belted) with truth. Put on your breastplate, the

armor of righteousness—or knowledge by experience. Have your feet shod (prepared), ready for His service. Forget not to use the shield of faith, which means victory to overcome the world, able to stop the fiery darts of opposers, and, with the Sword of the Spirit handled well by reason of experience, faith will guard you. Faith will stop the enemy of the truth from harming you. With all this protection, be thoroughly acquainted with your mighty Leader, seeking Him for orders and help at all times—lest, seeing the waves, you begin to sink.

"Fierce and long the battle rages,

But our help is near;

Onward comes our great Commander,

Cheer, my comrades, cheer!

"Hold the fort, for I am coming!"

Jesus signals still;

Wave the answer back to heaven,

'By Thy grace we will.'

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## THE DEVIL'S LIE

By C. E. Randall

*"The serpent said unto the woman, Ye shall not surely die" (Genesis 3:4).*

THIS statement of the Serpent was contrary to the prohibition and warning which God had given Adam in the Garden: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

According to the words of Jesus, the Devil was a liar and the father of lies. (John 8:44.) Putting the subject in its proper light: the Devil told Mother Eve a lie; because of this lie, Eve was led astray from the truth as stated by God; disobedience resulted and sin was brought into the Garden. The Tempter told the lie, Eve got into trouble over it, but the Devil did not go scot-free for the part he played. He did not escape responsibility—neither will people of today who repeat this lie. A curse was pronounced upon the Tempter for telling this lie: "Because thou hast done this, thou art cursed above . . . every beast of the field" (Gen. 3:14). If telling this lie brought a curse upon the sponsor, will believing and teaching this lie ("Thou shalt not surely die") by people of our time be void of evil consequences in the day of judgment? According to the Revelation, "Whosoever loveth and maketh a lie" will be on the outside of the New Jerusalem. (Rev. 22:15, 16).

This first lie as told by the Devil was the primeval cause of all the misery and death that has since come on the human family. The bulk of orthodoxy today teaches the same lie. Christendom the world over is telling people, "There is no death, what seems so is but transition." From such teaching let us "come out" and be "separate."

# God's Creation of Man

By J. R. LeCrone

(A recent radio address over WLDS, Jacksonville, Illinois)

IT IS in the conviction that you, fellow American, whether in or out of uniform, are willing to listen and to consider that we are putting this program on the air. We suggest that you keep a pencil and paper handy, write down references used, and then emulate the citizens of Berea of whom the Apostle said: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). We invite you to test by the infallible Word of God every thought we set forth.

We should like now to lay a little of the groundwork for our study of the physical and the spiritual or mental nature of man as it is revealed in the Bible. The better we understand man's nature, the more quickly and easily will we understand God's dealings with men.

In Genesis 1:26-30, we read of the creation of man, God's final creative effort. "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And 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. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

From these verses, three important truths stand out concerning the nature and purpose of man: 1) God created man, 2) God created man to resemble his Creator in appearance, and 3) God created man with the express purpose in mind that the man and his wife should increase and multiply to the extent that their descendants should have dominion (that is to say, rule or authority) over all the rest of His creation. In this is given the *purpose* God had for creating man.

How God created the first humans to oversee His crea-

tion is described 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." This verse shows God combining the dust of the ground with the breath of life to produce a man who was a living soul. The manner in which God created the first woman is also described. Observing that in all the animal kingdom which He had created there was not a helper suitable for the man, God resolved to create for the man a wife. "The Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:21-24).

We are all more or less familiar with the story of what happened to the man and the woman after God placed them in the Garden of Eden. Though unthinking and vulgar persons have made it the subject of many a crude joke, this story is of first importance to every sincere student of the Bible who would understand the nature of man. At another time we hope to go into the story more in detail, both for its prophetic significance and to demonstrate how little human nature has changed from that time to this.

Let it suffice for now, however, to remind you that God placed Adam and Eve in the Garden, giving them free rein to do as they pleased with one exception. Of a certain tree which stood in the midst of the Garden they were not to eat—upon pain of death. They yielded to the temptings of the Serpent and ate of the fruit of the forbidden tree. As a result, God pronounced a curse upon them. Let us look for a moment at the words of the Creator to the man that He had created after that man had proved himself to be disobedient.

"Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of

the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

In closing, we should like to leave with you a question to study until next week when we shall present some im-

portant evidence for you to consider in connection with it. The question is this: If it required the breath of life in the nostrils of the man whom God created out of the dust of the ground to make the man a living soul, could what was left after the breath of life departed and man had lain down in death be called a dead soul?

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## Pre-existence of Christ

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By A. E. Griffiths

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*"I came down from heaven, not to do my will, but the will of him that sent me" (John 6:38).*

THE words of this text, "I came down from heaven," are ones that cause some people to believe in the pre-existence of Christ. It sounds very plausible on the face, but when research and reason are applied to this expression, it takes on a very different meaning.

Before understanding any particular text which has a doubtful meaning, it is always necessary to refer to the subject matter of the chapter in which it occurs. In this instance, we find Jesus was talking about the bread of life. In verse 31, those to whom He was speaking said, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Now none of our pre-existence friends would suggest that the bread, or manna, which God fed the Israelites in the desert was prepared and sent down from heaven literally. Why, then, conclude that Jesus was sent down from there? If He came down from heaven personally, so did the bread, because the same language is used in both cases.

We hear of cases of shipwreck where people were adrift in small boats, and prayed to God for help, and after being rescued by another ship, claim they got help from heaven. Did the ship that rescued them come down from heaven?

In John 1:6, we read: "There was a man sent from God, whose name was John." Does that mean that John was sent down from heaven? No, of course not. He was sent by God's will; he was the son of Elisabeth, and she was a cousin of Mary who gave birth to Jesus. Both these men were born of woman, "born under the law" (Gal. 4:4). God's intervention caused them to be born at a certain time and to appear publicly and contemporaneously. John was of the priestly tribe of Levi; Jesus was of the royal tribe of Judah. This harmonizes with all the Scripture. The Messiah was to come from Judah, not heaven, and John, who was to act in a priestly capacity by baptizing Jesus, naturally came from the priestly tribe of Levi. Could anything be more perfect and reasonable? This

text is very simple to understand when we realize that Jesus was speaking of His origin. In verse 27, He referred to Himself as the Son of man, identifying Himself with the human race, not the Son of God as of angelic origin. Paul said, "Verily he took not on him the nature of angels; but he took on him the seed of Abraham."

James said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17). Do our pre-existence friends claim that all the good things God provides come literally from heaven? Of course they do not! Why claim that Christ did? The same language is used in both cases. He came down from heaven as all other gifts do. God, who lives in heaven, provides us with all the things we need, so they originate in heaven, but Christ and all other gifts certainly do not come from there literally.

In John 8:44, Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do." If we believe Jesus pre-existed, we must also believe His audience in this case also pre-existed with the Devil. This reasoning brings only chaos.

To understand the text correctly, we must realize that the Bible speaks of two "I's"—the divine and the human. The manifestation of God to the world was in Jesus Christ. Let us read: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). This explains how Jesus came down from heaven—He was God's representative on earth. Mary conceived by the power or Spirit of God. Jesus, therefore, was of heavenly origin, and in that point of view, came down from heaven. It is very simple when we read calmly and with intelligence. Paul told us to compare spiritual things with spiritual. (1 Cor. 2:13.) Peter also stated, "No prophecy of the scripture is of any private interpretation" (2 Peter 1:20). We, therefore, must let the Bible answer our questions when we are in doubt.

# A Costly Meal

By Vivian Kirkpatrick

*"Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright" (Genesis 25:33, 34).*

AT ONE time or another in history many costly meals have been served. In Roman history, about the time of Rome's decline, may be found record of many such meals. To mention two: Lucullus once served a meal, the main dish of which was nightingale tongues, while the records show that Caligula, a Roman emperor, once paid two hundred thousand dollars for a single banquet.

The most fabulous price which has ever been paid, however, is that recorded in Genesis 25:29-34, a portion of which is found at the head of this article. Esau sold his birthright for a bowl of soup—red pottage made with lentiles. There is more in this story than would at first seem apparent. Esau, the elder of the two brothers, by right of being the first-born, had a double inheritance. He it was who should have been the one through whom the Abrahamic promises should have come. All families of the earth should have been blessed in and through him. It should have been him through whom the Messiah should have come. Through him should have come a Kingdom and a peace both unending.

The story of Esau is the story of human tragedy. Esau was a twin, approximately thirty-two years of age when the tragedy occurred. Esau was a hairy man (25:25, 27), having a good skin for hunting. He would seem to have been a reckless and perhaps merry young man; perhaps having for his motto the age-old: "Eat, drink, and be merry, for tomorrow we die." We might conclude from the brief Scriptural account of Esau that he was a good-natured, reckless individual, physically perfect.

Jacob, Esau's younger twin, was of a different type; whereas Esau was hairy, according to the words of Jacob, he was a "smooth" man (27:11). We can well agree with that, for time showed that he was altogether too smooth for his father and brother, and that tendency to "smoothness" or shrewd practice seems to have continued with him throughout life.

There was one fly, at least, in the ointment—"Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob" (25:28). That division can cause trouble in any family, and this one was no exception. It had early been revealed to Rebekah that "the elder shall serve the younger" (v. 23). Because the younger was the favorite of the mother, we might well conclude that the informa-

tion had been passed on to Jacob. At least his impatience to wait for the working of the will of God in transferring the inheritance from his brother to himself may have been the cause of his scheming to get the birthright before the time for its natural transference. Jacob was an impatient man who was not willing to wait for the will of God in the matter.

Could it be that knowing his brother, he was working out a premeditated scheme? At any rate, "Jacob sod pottage," and the opportunity came. Esau, following his desire, went hunting. As is usual, he was tired and hungry when he returned. We can suspect that, to make him more hungry, Jacob took the lid off the kettle, that the odor might play its part in the temptation.

We can well imagine Esau saying, "That soup looks and smells good. Give me some." But there was no gift forthcoming. Jacob was not that kind. He had worked and schemed long, and this was too good an opportunity to miss. So he replied, "I'll give you all you want to eat, but first sell me your birthright." There was no brotherly love present. Esau, showing how much value he placed on his birthright, replied that he was dying, and that if he died he would have no use for his birthright. Esau knew, Jacob knew, and we know that he was lying. No man dies from the results of lack of food on one day's hunting. Esau by his reply showed his contempt for his heritage, and for the salvation of man through his allowing his sensual satisfaction to take from him his birthright. Esau "despised his birthright."

Why, though, should we so severely condemn Esau for what he did? He is not the only one who has sold his birthright. The world is full of Esaus today.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1, 2). That is your birthright, that is my birthright—to be a son of God. "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

Sons of God! Heirs of God! Joint-heirs with Christ! What a birthright! But that is not all, because of the love and care of the Father, there is a possibility of heirship through Christ to "be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4), to "a far more exceeding and eternal weight of glory" (2 Cor. 4:17), for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Did you know that this was your birthright? All goes when you sell. What do you get in return?

There are many excuses used in our day for selling one's birthright. We will mention only a very few. The first, though perhaps not first in importance, is money. There are many ways in which one might sell his birthright for money—there is the gambler who has no thought as to who suffers, just so he gets his money at the expense of someone else. There is the man who does not pay his debts. Though indebtedness in itself is not a disgrace, it becomes so if there is indifference to that debt. There is the individual who feels he is not receiving the salary that he should and works only for what he feels he is getting paid—not giving for value received, or placing a false value on services. There is the individual who will rent property regardless of the type of individual or business which goes into that place.

There are individuals who sell their birthrights for popularity, for position, for power. We all have heard young people, desiring to do a certain thing, say, "But they all do it, why can't we?" And they go ahead and do it and reap destruction because they could not

"Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose true,  
Dare to make it known."

There is the story of the young church worker who was also a social aspirant who, when she went South for a vacation, left her religion in the North so she could do whatever everyone else was doing and so be a "good fellow," a social success.

There are individuals who, like Esau, sell their birthright for sensual satisfaction—to appease appetites of one kind or another. All are familiar with the story of Faust who sold himself to the Devil with the fancy name—Mephistopheles, and lived a life of sensual satisfaction for considerable time, but when the end approached, when Faust must give himself to the Devil, that was a different matter. He did his best, but the bargain that had been made was binding, and there was no redemption for him. Faust's soul, in the story, was carried away, but there is nothing unusual in that—it always is!

No matter what the price, once virtue and nobility are

suppressed, once truth is choked, once one sells his convictions, his manhood, his hope in Christ, though he receive everything in return—wealth, fame, power, popularity, pleasure—to what does it amount? These things will not get one into the Kingdom of God—that birthright was sold for the temporal things which once seemed so important. Lord Burleigh once put it this way:

"If at the cost of self-denial thou doest a noble thing  
The self-denial passes, but the good deed remains for  
thy comfort.

But,

If for the sake of a little pleasure thou doest an evil thing,  
The pleasure passes, but the evil remains thy torment."

It is so easy to become intoxicated with the things of the appetite and passion as to lose all sense of real value, to such an extent that one puts tinsel in place of gold. We become like Negro girls in Africa who would sell themselves to slavery for bright colored beads. We become like the lost leader of which Browning sings:

"Just for a handful of silver he left us;  
Just for a riband to stick on his coat."

Don't let your body get between your feet. Virtue, truth, nobility, honor, eternal life is your birthright. Let the world know that it is not for sale. It has been said that when the tragic Louis the Seventeenth was taken prisoner during the French Revolution, his captors tried to force him to defile himself in many ways—but with no success. His reply to their attempts was: "I will not do it; I dare not do it; I was born to be a king, and I will not defile myself." Can we say the same? Will Revelation 5:10 fit us, where we read, "And hast made us unto our God kings and priests: and we shall reign on the earth?"

Don't let your body trip you. So long as you do not stumble, you can keep your eyes lifted to the heavens and receive a guiding beacon, but once you let your body trip you and you stumble, you lower your eyes and lose your beacon.

Esau is mentioned in the Book of Hebrews as a warning to Christians—as a beacon light to warn us back from sensual pleasure, lest we barter away our precious inheritance and sell ourselves into the hands of Satan. This is the way the writer of the Hebrews (12:14-17) put it:

"Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright"

"We barter life for pottage; sell true bliss  
For wealth or power; for pleasure or renown.  
Thus, Esau-like, our Father's blessing miss,  
Then wash with fruitless tears our faded crown."

## THE GOD WE WORSHIP

*(Continued from front page)*

their god of wood and stone. They wrote of Marduk in the Seven Tablets of Creation:

“He formed the heavens for the great gods;  
He set in heaven the constellations which are their likenesses;  
He fixed the year; he appointed limits;  
He set up for the twelve months three stars apiece.”

How much more reason than the Babylonians have we, who believe in a sensate God of unlimited understanding, to agree with the singing king of Israel: “He telleth the number of the stars; he calleth them all by their names!” Here, alone, is near-infinity; here is an act which transcends all human intellect and achievement. God numbers *all* the stars; He calls them *all* by name. Even today, *men* have been able to name and to chart the courses of only six thousand of the stars and planets.

But God’s infinity—in order to be infinity—cannot end with the task of hanging the stars and planets in limitless space, with setting their courses, with applying to each of them a name. As David observes, “God . . . covereth the heaven with clouds . . . prepareth rain for the earth . . . maketh grass to grow upon the mountains.” Certainly, if God held the power to create the fabulous time clock of the universe, He must have the power to control it, even to the most minute detail. Jesus’ quieting of the wild waves of Galilee was nothing more than a dim depiction of the authority exercised by the Lord of all creation.

But more than this—far more! This God we worship is a God, as has been said, of understanding without limit, of wisdom without limit, of knowledge without limit. Think for a moment of what such infinity involves: for countless millenniums—indeed, for untold billions of years—the eternal God has known the exact thoughts, the every act, of all life in His creation. At any given instant, God, to whom things that are not seem as though they were, knows all that ever has been thought, all that ever will be thought, all that ever has occurred, all that ever will occur.

That, really, is infinity—the ability to comprehend and to use every material and mental power, every concept, every atom, at a single moment of time.

All this, of course, comes more nearly within our human comprehension if it is given concrete form. When we speak of an infinite God, we mean a God who, a million years ago, knew that on February 21, 1943, you would be listening to an invention called the radio, and that I would be here pouring words into a microphone. When we speak of an infinite God, we mean a God who, at this moment, can tell us what Pharaoh thought when he first

saw the Hebrew leader Moses, what your children think when they presumably are studying their lessons, what Hitler and the Japanese Emperor will think when, months or perhaps years hence, they learn of the annihilation of their armies and their dreams.

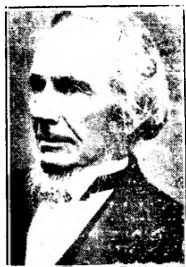
But infinity goes farther still. It passes on into the realm of compassion, of the emotional depths so beautifully expressed in the Beatitudes. We have the Biblical assurance that all have sinned, and come short of the glory of God; yet, despite our frequently deliberate rebellion against the laws of God, we have, too, the assurance of David that Jehovah “healeth the broken in heart, and bindeth up their wounds.” It is in this statement that the psychological necessity for our conviction that God is infinite exists; it is in this statement that we find the reason for that famous assertion by Robespierre, the bloody Frenchman of the Revolution: “If there were no God, it would behoove man to invent one.”

For what help would there be for us, materially or spiritually, to pray to a God who we felt had neither the power nor the interest to listen to our prayers? What point would be served in worshiping a God whose might was so centered on the impersonal business of controlling cosmic rays and gravitation that He had no time to give thought or assistance to the men He had created? Unless we believe our God does have power without limit, unless we feel our God can understand and can appreciate our petty personal problems as well as He can understand and appreciate the unimaginable reaches of far space, our genuflections to Him are merely empty gestures, meaningless and better left alone.

Hidden in the depths of a Brazilian jungle, so isolated that it has been nothing more than rumor even to the half-savage natives, stands a waterfall more than a mile high and wider than a half dozen Niagaras. It was not discovered until, in the middle 1930’s, an expedition of chemists from the United States ran across it in an effort to track down an old tale of a plateau quite as startling, quite as fabulous, as anything Sir Conan Doyle ever could have torn from his imagination. But God knew that plateau and that waterfall were there. God’s understanding is without number; it reaches beyond the ken of man, it permeates the universe, it measures the distances in interstellar space—and it measures, too, the inconceivably small spaces between neutrons and electrons.

This, then, is the God we worship—a God of infinite compassion, of infinite power, of infinite wisdom and knowledge and understanding, unchangeable; a God faithful, as no human or Lilliputian love could ever be, forever. No wonder Paul sent his inspiring benediction to the younger Timothy: “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.”





## Guess Who!

Watch next week's Herald for the answer.

The answer to last weeks' "Guess Who!" is on page 14.

### CAUGHT UP IN THE CLOUDS

(Continued from page 3)

first stage of Jesus' coming back to earth. Jesus will descend from heaven "with the voice of the archangel . . . and the dead in Christ shall rise first" and the righteous living will be changed, and both "caught up together . . . in the clouds," to meet Jesus. Jesus was "transfigured" or "changed" in the vision. This Transfiguration really showed Jesus after His resurrection from among the dead, and in reality changed to an immortal Being. As Jesus was changed to an immortal Being, so will those also be who are caught up with Him at the first stage of His second coming. Notice that a cloud covered or "overshadowed" them. (Matt. 17:5.) They "shall be caught up together with them in the clouds" (1 Thess. 4:17).

Now after this Transfiguration, Jesus and the disciples came down from the mountain. This is a type of the second stage of the second coming of Jesus. "Behold, he cometh with clouds" (Rev. 1:7). "Behold, the Lord cometh with ten thousands of his saints" (Jude 14). "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). In Acts 1:11, the angels said, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."

When Jesus came down from the Mount of Transfiguration, He came to the other disciples, thus giving a picture of the beginning of His reign. The other disciples and the multitudes there represented the Israelitish nation and the other nations. A man had brought his son to the disciples to be healed. They tried to do some healing and failed, as do those that are teaching divine healing today. (See Isa. 35:4, 5.) Jesus, to finish His picture, cured the child. All sickness and sorrows will be cured in the Kingdom.

We are told that "as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). What happened to those who were ready when the Flood came? They went into the ark before the Flood came. (Gen.

7:11-20.) Then the waters prevailed exceedingly upon the earth. All the hills and mountains were covered. The ark, with Noah and all his family, was carried *above* the destruction. On the earth, the like thing will happen when Jesus comes again. Daniel 12:1, 2 describes a "time of trouble," when the dead arise, and kingdoms are broken to pieces. When this happens, "the Lord shall go forth, and fight against those nations" (Zech. 14:3). Jesus, we understand, being the angel of Revelation 20:1, 2, shall bind Satan for one thousand years. Then Christ and His bride will have a work to do to teach the nations and rebuild the world after the great destruction. As Noah planted vineyards, Isaiah 65:21 says, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." O glorious days! how we long for them!

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." What a grand prayer to pray! In harmony with this prayer, we read: "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). It will require Jesus and his bride united to form this city. Jesus, speaking about His church, said: "Ye are the light of the world, a city that is set on an hill cannot be hid" (Matt. 5:14).

When Jesus comes for His bride, He will fulfill more than the fourth chapter of First Thessalonians. He will also cause to be fulfilled Zechariah 14:6, 7, saying: "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." One may ask, Why will it be light at evening? Jesus will have caught the light, the church, up to meet Him in the clouds, above the trouble on earth—and the church will be ever with Him. When Jesus comes to earth, the light will come back with Him. Then many people will say, "Let us go up to the mountain of the Lord . . . and he will teach us of his ways" (Isa. 2:3).

### THRICE BLESSED IS HE

"Thrice blessed is he that can divine  
Where real right must lie,  
And dares to take the side that seems  
Wrong to man's blind eye.  
For right is right, as God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

—Selected by Mrs. Walter Skinner.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"He is risen" (Mark 16:6).*

Lesson: John 20:1-17.

### The Resurrection

"At the close of the sabbath, as the first day of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb. But a great earthquake took place; an angel of the Lord came down from heaven, and went and rolled away the boulder and sat on it. His appearance was like lightning, and his raiment white as snow. For fear of him the sentries shook and became like dead men; but the angel addressed the women, saying, 'Have no fear; I know you are looking for the crucified Jesus. He is not here, he has risen, as he told you he would. See, here is the place where the Lord lay. Now make haste, go to his disciples, and tell them he has risen from the dead and that "he precedes you to Galilee; you shall see him there." That is my message for you.' Then they ran quickly from the tomb in fear and great joy, to announce the news to his disciples. And Jesus himself met them, saying, 'Hail!' They went up to him and caught hold of his feet and worshipped him; then Jesus said to them, 'Have no fear! Go and tell my brothers to leave for Galilee; they shall see me there.'" (Matt. 28:1-10, Moffatt.)

### Happy Easter Day

Bells are ringing, children singing,

Treetops gently sway.

April showers, pretty flowers

For glad Easter day.

Bells are ringing, children singing,

Springtime fresh and sweet.

Sing for gladness; smiles, not sadness,

Easter day to greet.

Bells are ringing, children singing,

Joyful Easter day.

Christ our Master, now our Saviour,

Christ is ris'n today!

### A Time of Gloom

The Sabbath was over. Jesus had been in the tomb for three days and three nights. Mary Magdalene came to the tomb of Jesus before it was light. The stone was rolled

away! She ran to tell Peter and John. She thought the body of Jesus had been taken away.

### A Time of Joy

Mary stood beside the tomb, weeping. As she stooped to look into the sepulcher, she saw two angels: "one at the head, and the other at the feet, where the body of Jesus had lain."

They said to Mary, "Woman, why weepest thou?"

Mary answered, "Because they have taken away my Lord, and I know not where they have laid him." As Mary finished speaking, she looked back and saw Jesus standing there. She did not recognize Him. Jesus said, "Woman, why weepest thou? whom seekest thou?" Mary answered, thinking He was the gardener.

Jesus spoke, "Mary."

"Rabboni!" she cried. (That meant "Master.")

### Words of Jesus

Jesus had told His disciples He would die and rise again in three days. They had not understood Him. They did not remember His words after He was crucified.

But His enemies remembered! They had the tomb sealed and a guard set that His body could not be stolen. The guards became as dead men when the Lord arose and the stone was rolled away. (Matt. 28:4.)

We know Jesus is alive, He met with His disciples, and many others saw Him. Some day we hope to see Him and be with Him.

### New Member

Dorothy Ruth Phillips, Hickory Ridge, Ark., is a new ECE Club member. Her name was sent in by Mrs. J. C. Waller. Dorothy just missed being in our birthday corner, as she was nine years of age, April 6, 1943.

### Happy Birthday Wishes

Morris Netts, Apr. 25, age 14, Springfield, Ohio.

Lota Lea Peterman, Apr. 27, age 14, Oregon, Ill.

Joyce M. Magedanz, Apr. 27, age 15, Lexington, Ky.

Gordon Paul, Apr. 30, age 16, Niagara Falls, N. Y.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

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Oregon, Illinois

### Bender of the Twig

\* \* \*

*Arlen Marsh, Los Angeles, Calif.*

True it may be that, as Alexander Pope observed,

"Tis education forms the common mind:

Just as the twig is bent the tree's inclined";

true it may be that sparing the rod automatically spoils the child and that training the child in the way he should go guarantees that he will never depart from it; true all this may be, and undoubtedly is, but still the work of the religious educator goes deeper.

Now a religious educator is nothing more than the one who teaches your own Berean or Sunday school class. A religious educator is nothing more than the one who writes articles or books on religious subjects, or who preaches sermons, or who plans Sunday school quarterlies or Berean lesson books. As a matter of fact, a religious educator may be anyone, for no better way of bending the twig and, consequently, the tree has ever been found than the power of personal example.

The religious educator's work goes deeper than the bending of a twig, however, deeper than judicious using of a rod, deeper than training others in the way they should go. It is a comparatively simple matter to teach morals; it is a comparatively simple matter to teach the cold doctrinal philosophy of religion; it is not so easy to imbibe the emotional basis of Christianity so deeply in the lives of others that the thinking and performance of those principles left us by the Christ are purely habit.

Yet this is the primary duty of the Sunday school or Berean teacher; it is the primary duty of the minister; it is the primary duty of the editor and the writer; it is the primary duty of every Berean or Sunday school committee member or officer. It is their task to build Christianity so thoroughly into the mentalities of those whom they instruct or contact that these neophytes regard the practice of the Golden Rule, not as a burden, but as a privilege and a joy.

Obviously, to accomplish such a task in the most effective way requires that the religious educator be what the Apostle Paul was—"all things to all men." Quite as obviously, it is impossible for the average human being to be so adaptable. Paul could speak to the philosophic,

highly educated Athenians, disciples of Socrates and Plato, and speak to them in their own language with quotations from their own poetry; Paul could argue before the Sanhedrin of Jerusalem with the brilliant logic of a top-flight lawyer; Paul could perform miracles of healing for the sick and crippled; Paul could associate with the "men of the earth" upon whom his fellow Pharisees looked with loathing, and he could make these "men of the earth" feel that he was one with them.

Such variegated personality, such depth of human understanding, such an educational background, are beyond the most of us. Indeed, they may be said to be beyond all of us, for it is probable that even Paul would not have spoken of himself as he did speak had he not been given constantly the benefits of divine inspiration, an inspiration denied us today.

But it is possible for the religious educator, the one who bends the twig, the one who shapes the common mind, the one who endeavors to convey the essence of Christianity to others, to plan his personality to a considerable extent, to identify his bad characteristics or his weak ones and to rectify them in so far as possible, simultaneously capitalizing on his good qualities. For he can hope to do little or nothing in the work of God—a work which chiefly relies on an appeal to the emotions—until he is himself emotionally appealing to those he serves and teaches.

### On Rationing

Shall we lose ourselves in the giant tide of self-savers who now have in mind only one thought: "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough"? (Prov. 28:19.) Or, shall we remember that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? (Matt. 4:4.) God is the One "who giveth food to all flesh" (Psalm 136:25). He gave us Jesus, who said, "I am the bread of life; he that cometh to me shall never hunger" (John 6:35). As worldly minded persons turn greater effort toward getting a share of material things, let us who follow Christ turn our efforts to qualifying for eternal life—"we brought nothing into this world, and . . . we can carry nothing out" (1 Tim. 6:7).

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

April 11-25—Special meetings at the Brush Creek Church of God, near Tipp City, Ohio.  
 June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22 - July 30—Summer Bible Training School at Oregon, Ill.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 June 29 - July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 22-29—Eastern Nebraska Conference at Omaha.  
 Sept. 28- Oct. 3—Special meetings at Fonthill, Ont.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Vivian Magaw	\$ 5.00
Mr. & Mrs. Charles Netts	5.00
Emma C. Railsback	3.00
Anonymous	3.00
P. E. Siple	1.00
Maurertown, Va., S. S.	13.83
A Sister	10.00
Mr. & Mrs. Vernon Carpenter	2.00
Mr. & Mrs. Harold Starbuck	25.00
A Friend	3.00
Verna McCorkle	7.00
Emma C. Railsback	5.00
Maybelle Hanson	5.00

## OREGON BIBLE COLLEGE

### Building Fund

Mrs. H. H. Kent	\$ 10.00
Norma Kirkpatrick	13.00
Brush Creek Church of God	600.00
Mrs. Emery Dixon	4.00
Mr. & Mrs. R. H. Hall	10.00
Mrs. Anna Cochran	5.00
Silas M. Claypool	5.00
Mr. & Mrs. S. T. Stantial	40.00
Mr. & Mrs. G. P. McMurtrie	15.00
Verna McCorkle	25.00
Mr. & Mrs. Ben Magedanz & Vivian	35.00
Hillisburg, Ind., S. S.	40.00
Maybelle Hanson	1.00
Arnold Capps	5.00
B. N. Berry	10.00
Mrs. Carl Gouger & Wendell	1.00
Mrs. T. J. Ellis	300.00
Mr. & Mrs. Vernon Plummer	5.00

## OREGON BIBLE COLLEGE

Lucy B. Groat (T. F.)	\$15.00
Mr. & Mrs. Wayne Wilson	5.00
Pennellwood Berean Society	10.00

## GOLDEN RULE HOME

Verna McCorkle	\$2.00
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Total \$11,851.08

## CHURCH OF GOD RADIO PROGRAMS

J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 J. M. Watkins, WEBQ (1240 kc.), Harrisburg, Ill., Saturday, 6:00-6:15 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.  
 J. M. Morgan, KHBG (1240 kc.), Okmulgee, Okla., 2:45-3:15 p.m., each Sunday in April.

## SPRINGFIELD, OHIO

The Maple Grove Church of God, Springfield, Ohio, held its quarterly business meeting at the church, April 7, 1943. Ways and means of entertaining the Ohio State Conference were discussed. Gas rationing and point rationing tend to make it more or less a problem this year. Plans for the two-weeks' vacation Bible school were completed. A letter of acceptance was read from Bro. Harvey Krogh, Jr., as a teacher for the school.

Our church was saddened by the death of the son of Bro. and Sr. Walter Poole at their home in Springfield. Stanley Poole was a World War I veteran, gassed at the battle of Argonne, and was never very strong since.

It was unanimously decided at the business meeting to start a fund dedicated to the building of a parsonage, and \$200.00 was set aside as a nucleus. By the time government restrictions are removed, making building possible, we hope to have enough to go ahead with our plans. There is enough room amid the beautiful old hard maple trees, and it will be a beautiful setting for a home. One of our older members recalls that the trees were set out in either 1873 or '74.

The Sunshine Class (young married people) was entertained recently at the home of Bro. and Sr. Paul Overholser.

Mrs. Amanda Hoar has come to Ohio to make her home temporarily with her daughter, the writer of this report.

Mrs. A. M. Jones.

## INDIA

James Mattison	\$ 1.00
A friend	20.00
Verna McCorkle	2.00
Kate Olmstead	6.00

## Gleanings From the Field

"The field is the world."—Jesus.

Change of address: Bro. Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Mich., has moved to 110 - 32 St., S.E.

"We have a new solid mahogany pulpit in our church. The Ladies Missionary Society, which took the responsibility of paying for it, reports that the work is done. . . . Patricia Ann was born April 3, 1943, to Mr. and Mrs. Ralph Bosch. Mrs. Bosch will be remembered as the former Winifred Reynolds of Blanchard."—Harvey U. Krogh, 110 - 32 St., S.E., Grand Rapids, Mich.

"We received on March 30, 1943, a letter from our son, Eugene Grant, in Australia in which he said, 'I have received three copies of The Restitution Herald now, and it is like a light in the dark, as I do not get to attend church very often. There are no churches of our faith here.'"—Arle J. Grant, 312 E. 3rd St., Alliance, Nebr.

A newspaper clipping from Sr. Otto E. Dick, Frankfort, Ind., tells about David Van Vactor and his recent composition, "Music for the Marines." Sr. Dick also mentioned that "Time" magazine presented an article about two years ago telling of the rise of David (Glenn) VanVactor in the musical world. He is the son of the late David E. VanVactor, one-time state evangelist of Indiana, and residing at Argus.

Notice to Berean and Sunday school workers—Bro. Arlen Marsh has written three articles on "Personality in Religious Teaching," starting this week on the Berean page.

Who can send us data concerning T. J. Whitie, an early worker in the Church of God?

Sr. Grace Skinner, Sauk Rapids, Minn., sincerely thanks the several writers who recently responded to her request for articles relative to the pre-existence of Christ.

"Southlawn (Grand Rapids, Mich.) is hoping to send a real delegation of young people to the Summer Bible Training School."—F. E. Siple, 147 Nottingham St., S.W., Grand Rapids, Mich.

"The Church of God should not be a mimic organization, but a pattern church. We should be an example. Oftentimes good-meaning people will say, 'Why don't we do this?' or, 'Why don't we do that? Other churches do.' It was a sad day for Israel when God gave her over to the desire of her heart to be like other nations. 'Nay: but we will have a king over us; that we also may be like all the nations,' so said Israel. (1 Sam. 8:19, 20.) The Church of God must not be a copyist!"—C. E. Randall, Fonthill, Ont.

Bro. and Sr. Evan Knodle have moved to 222 N. Miriam Ave., Rockford, Ill.

Bro. J. J. Eagleston, Rt. 2, Box 188, Salem, Ore., reports that when he and Bro. Alfred Anthon returned West from the mid-winter Ministerial Conference at Oregon, Ill., they much enjoyed meeting various congregations and isolated brethren in the great Northwest. Especially well attended were Bible study classes in Tacoma and Spanaway, Wash.

Last week's "Guess Who!" picture showed a group of young people who were residents at Golden Rule Home in its early years. Most of them were students in the Bible Training School. From left to right, they are: Melville W. Lyon, Paul C. Johnson, J. Arthur Johnson, Harry A. Sheets, E. Cedric Pope, Charles O. Fletcher, Mrs. E. Cedric Pope (nee Musselman), Mrs. Harold Starbuck (nee Lansbery), and Leland T. Hanson.

"We are hoping to be in our new church for Easter Sunday. There is considerable work to do yet, but we are certain we can get it all accomplished by that time."—C. R. Randall, Rt. 5, Box 470 A, South Bend, Ind.

## WAYSIDE NOTES

Feeling the need of a change of atmosphere, and having received a call from the Tulare-Visalia, Hanford (Calif.) groups of faithful ones, we left Los Angeles, March 20, for a brief visit with our children in Mineral. Aside from two detours in the San Joaquin Valley, owing to high water on route 99, the trip was delightful throughout, as the weather was beautiful, and we soon found ourselves singing, "The toils of the road will seem nothing, when we get to the end of the way."

There were twelve of us present on Sunday afternoon, when we met at the home of Sr. Lucy B. Groat to listen to God's Word and to observe the Lord's Supper. The importance of stressing the fundamental doctrines at all times and places was emphasized strongly and all agreed that many had lost sight of the Apostle Paul's emphatic instruction to Timothy to "preach the word!"

Questions had been prepared by the younger members of this group on miscellaneous subjects, and all took part in the discussions that followed. Bro. E. E. Groat, who has his hands and heart full, with three members of his family on the sick list, emphasized the words of the Saviour when the disciples were all forsaking Him: ye "shall leave me alone, and yet I am not alone, because the Father is with me."

The grandson of Sr. Jeffcott, Lowell Judd, expressed a desire to attend the Summer Bible Training School at Oregon (Ill.). We trust that the way may be made clear to gratify his desire, for we know that the financial part need be no obstacle. We rejoice with these dear ones, that they have a desire and are able to meet together each week for study and fellowship in these trying times.

On Tuesday night, we visited two dear friends in Stockton, the Misses Fay and Lois Logan. As the Railsback and Logan families had long been not only friends but church of God members in Indiana, it is indeed a pleasure to visit these two loyal friends and to discuss the promises of God with them and their friends, whom they always invite in to hear the Word.

In Mineral, the Moores could not have done more than was done to make us comfortable and happy. One very enjoyable experience was that of witnessing a heavy snowfall, when everything was soon covered with a mantle of pure white, and I thought of how God has provided a sin covering for us that we may stand before Him in pure white, if we continue under the provided covering, and then my mind reverted to Paul's words about Alexander the coppersmith. Was Paul justified in asking God to reward him according to his deeds? "That which a man soweth, that shall he also reap" was Paul's answer.

We were glad to find our daughter, Sr. Thelma Moore, superintending a small Sunday school which is held in the schoolhouse, and to respond to an invitation to declare the promises of God in a service following the school. We are sure that she will be blessed in this effort, and will also be a blessing to others. Only a few are eager to learn of God's precious promises, but it gives us much joy to be able to help them understand the Word. These few came to the house again on Tuesday evening when we continued to open the way of life to them. Some of those who were interested last year have moved away.

On April 1, we set out again, on our return trip, accompanied by our daughter as far as Chico. We visited briefly with Bro. W. B. Ward of near Red Bluff. He expressed himself as being loyal to truth and righteousness at all times.

Near Wheatland we spent a pleasant evening with Bro. George O. Renner. Surrounded by his three sons on the land which he purchased years ago and with the three daugh-

ters living not far away, he lives in his own home which he keeps clean and neat, a quiet and contented Christian life, meditating upon God's promises and keeping in touch with the brotherhood through The Restitution Herald.

Stopping again at Stockton, Hanford, and Tulare, we felt refreshed and spiritually stronger as we came nearer to Los Angeles after having taken a side trip to visit Sr. Esther Holmes and husband of Santa Paula, finding them happy and contented while their son Paul continues in the service of Uncle Sam. We are now home again feeling more like taking up the daily routine and doing our bit in the vineyard work.

Emma C. Railsback.

## OREGON BIBLE COLLEGE NEWS

The students' bill of fare was improved recently by the addition of some of the famous Ripley apple butter. Thanks very much, folks.

Some of the students and young people of the Oregon church presented a play, April 16, the proceeds of which went to the College Building Fund, so watch next week's Herald for news of the success of the play.

Bro. Richard Parish went to Indiana to attend the funeral of Bro. Ernest Logan, president of the Indiana Conference. Bro. Terry Ferrell again supplied for the Hillsburg congregation, and Kokomo was supplied by Bro. Emory Macy.

Easter vacation is fast approaching, and most of the students are expecting to go home for a week's rest. The present six-weeks' period will close on Good Friday, so there will be no worries about exams to trouble our minds during vacation.

One of our most interesting classes is "New Testament Interpretative Studies." At the present, we are discussing 1 Corinthians. Some of its mysteries are very difficult to understand, but the discussions and different thoughts that are presented are very interesting and helpful. Paul Williams, Reporter.

## MRS. MILA SCOTT

Mila Adell Morse, daughter of Jay D. and Eliza Morse, was born in Poultney, Vt., March 22, 1860, and died at her home in Holbrook, Nebr., March 11, 1943.

On December 31, 1878, she was united in marriage to George F. Scott. To this union four children were born. In the year 1884, Mr. and Mrs. Scott moved to their farm in Gosper County, Nebr. One by one, the children who came to gladden their home were called by death.

Having been bereaved of her own family, Mrs. Scott spent her life doing for others. When doctors were not to be had and means of transportation were slow she would go for miles to minister to the sick, the poor, or the broken-hearted.

She organized and for many years was superintendent of the rural Sunday school held in the schoolhouse in the neighborhood.

In the spring of 1906, Mr. and Mrs. Scott moved from their farm into Holbrook. It was here that they were immersed by Bro. O. J. Allard and united with the Church of God.

Her husband preceded her in death, December 20, 1934.

She was a true friend, a devout Christian, and a good business woman, possessed with a keen intellect which she retained while life lasted.

She is survived by one brother, John Jay Morse, of Saint Louis, Mo., two sisters, Mrs. Hattie Berner and Mrs. Carrie Clarkson, both of Holbrook, besides numerous other relatives and a host of friends.

Funeral services were conducted by the writer at the Church of God in Holbrook, and she was laid to rest to await the call of her Master.

Grover Gordon.

## ILLINOIS QUARTERLY CONFERENCE

The joint boards of the Illinois and General Conferences met at Ripley, Ill., April 3 and 4 to make plans for the coming Bible School and Conference. Some changes have been made in the routine of the daily program which we hope will prove beneficial. Further notices regarding this will be given later.

The Ripley brethren were marvelous hosts, as usual, and their new church basement added greatly to the convenience of caring for our needs at mealtime. The new basement was dedicated by Bro. J. R. LeCrone at the Sunday morning service, and it stands as a monument to faith and service. The church building is built on the site of an old pottery works, and because of the type of soil, and so forth, it had always been said that it would be impossible to dig a basement under the building. But the Ripley brethren believed that "with God all things are possible," so they started digging and not only dug the basement but did it in the sub-zero weather of winter. Furthermore, those experienced in that type of work stated that it was the easiest job of digging they had ever encountered. God is always willing and ready to help if we only have faith enough to "start digging."

Those of us who attended from a distance did not arrive in time to hear Bro. Gerald Cooper's sermon Friday night, and most of us had to leave before Bro. J. W. McLain's sermon on Sunday night, but the services we were permitted to attend were very interesting and inspiring. Bro. McLain conducted a Bible class and also a recreational period on Saturday afternoon. Bro. Sydney E. Magaw gave an excellent sermon Saturday night in which he "preached Christ" unto us from the Psalms. After this service, Bro. McLain showed pictures of his evangelistic trips. The attendance at Sunday school was seventy-six, and while that was about fifty short of the attendance for last year's quarterly conference, the offering was considerably more than last year. Bro. LeCrone gave the Sunday morning sermon which was followed by Communion Service, and this was followed by a very sumptuous dinner served in the church basement. Bro. Paul C. Johnson preached the afternoon sermon, and Bro. McLain spoke at the concluding service Sunday night.

We humbly pray that the services rendered and the plans laid at this meeting will be in accordance with our heavenly Father's will, and will bring honor and glory to His name.

Esta L. Starbuck, Ill. Conf. Secy.

## THE RESTITUTION HERALD

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

# — 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	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	B O O K S			
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Jesus Christ in the Old Testament, 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, B. 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 Goekler	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	
The Gospel Plan of Salvation, Emma C. Railsback	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 Im- mortality)	50	.20	
How Much Do You Believe on the Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Three (God's Kingdom)	50	.20	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book 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

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## The End of Man's Day

By E. O. Stewart

SOON after the Flood, God said unto Noah and his sons, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). In Genesis 1:26, God had said, "Let us make man in our image . . . and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." From these two passages, it is evident that God used the word "image" in the sense of authority or dominion. As God is the supreme Ruler with all authority and power in His own hands, so He granted unto His creature dominion, thus making man in His own image.

Before the Flood, God kept in His own hands the authority to take vengeance for wrongdoing. He placed a mark upon Cain, lest any seeing him should kill him, but after the Flood, God gave into man's hand the authority to govern his fellow man. This was the beginning of Man's Day. Paul, in writing to the church at Corinth, said, "With me it is a very small thing that I should be judged of you, or of man's judgment (of man's day)" (1 Cor. 4:3, marg.). In this thought, Paul acknowledged the present existence of Man's Day, but counted his judgment as very small when compared with the judgment of God. For this reason, he told the Corinthians to "judge nothing before the time, until the Lord come" (v. 5).

Just prior to the establishment of Christ's Kingdom on the earth, man will have reached the zenith of his power. It will be a one-man rule over all kindreds, tongues, and nations. He will have so thoroughly organized commerce, politics, and religion, that he will control all men, making it impossible for anyone to buy or sell unless he joins himself to that organization which will honor the Antichrist as the god of the universe. With such an organ-

ization completed, the nations will say, "Peace and safety" (1 Thess. 5:3). This will be the end of Man's Day, for the Son of Man will appear, and "shall destroy (him) with the brightness of his coming" (2 Thess. 2:8).

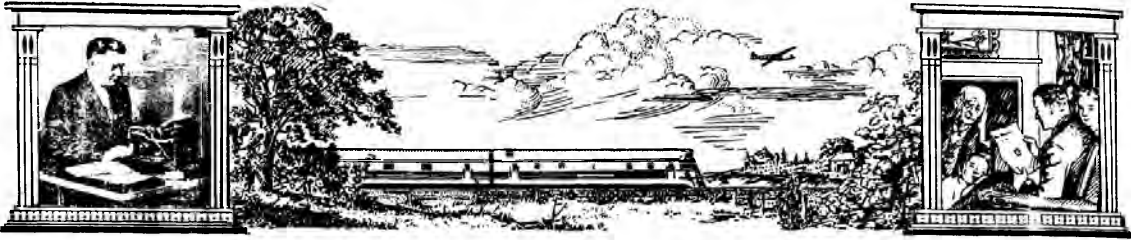
The united nations will win in this present world-wide conflict. If they did not win, there could be no place in the post-war world for the coming of the Antichrist. The intention of the united nations is freedom of religion for all people. This will give the Jews the right to establish their ancient form of worship, and to rebuild their Temple on Mount Zion. After that Temple shall have been completed, the Man of Sin will seat himself in that Temple and demand world-wide worship. The Antichrist, or Man of Sin, will have such complete control over all commerce that he will issue a decree that "no man might buy or sell, save he that



E. O. Stewart

(hath) the mark, or the name of the beast, or the number of his name" (Rev. 13:17). This decree will be obeyed by all except a few faithful ones — probably Jews — whose heads will be severed. Their blood will be poured out beneath the altar which will be in the Temple, which Temple the Jews will erect upon Mount Zion. (Rev. 6:9.)

Daniel saw this same world-wide ruler, as the angel said unto him, "I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (8:19). During the time of the indignation the faithful ones of this present economy will be safe within their chambers, until "the indignation be overpast" (Isa. 26:20). They are to be caught up to meet the Lord in the air before the day of wrath is instigated. (1 Thess. 4:16.) The faithful ones are ambassadors of peace, and must be withdrawn from the scene to be with Christ before God declares war on His enemies. Hence, they will be in a place of safety during the period of indignation, while God is bringing (Please turn to page 11)



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

## Timely Tip: Ration Cigarettes!

Judge Hulbert of the Detroit Juvenile Court has said: "We find it (the cigarette) one of the most baneful influences which we have to combat in this court." The percentage of crime increase in the United States during the past ten years (an 85% increase) has been accompanied during the same period by a 75% increase in cigarette consumption—leading not infrequently to that very end, *consumption!*

It is reported that the people of the United States spend \$3,000,000,000 yearly for tobacco, that is approximately \$8,000,000, daily. If this amount of money were used to buy bread, it would supply three loaves per day to every family in the United States. In other words, the equivalent of 80,000,000 loaves of bread are in the United States being cast into a huge and shameful bonfire. Well did Isaiah ask, "Wherefore do ye spend money for that which is not bread?"

The cigarettes smoked in one year, if laid end to end, would make a line 6,000,000 miles long; sufficiently long to cross the American continent 2,000 times. If laid end to end and side by side, the cigarettes annually smoked in this country would completely cover three two-lane highways from coast to coast. . . . Say what one will in defense of the "coffin nail," no smoker has yet dared to say that the Christ, if here, would use the weed.

## Preacher Under the Microscope

A preacher's life (and his wife's) is constantly under the microscope. Joyously, hopefully, the critic applies his quickest eye to the glass.

A preacher, like other humans, comes into this world through no choice of his own; and he goes out—in more ways than one—irrespective of his will. His journey from the cradle to the grave is marked by temptations, problems, and many contradictions. He frequently gets what he doesn't want, and wants what he doesn't get. When he was little, big girls kissed him; when he was grown up, little girls kissed him; but in the in-between age when he was really in tune for love, he received only the kind that are wrapped in brown paper.

If a preacher's sermons are long, he can't tell time, likes to hear his own voice, and is to blame for the scorched dinner; if his sermons are short, he is "dumb"—needs experience.

If a preacher is modest, refined, conservative, he needs really to be converted; if he whoops it up with a prophet's enthusiasm, he ought to wear a leather girdle and be put on a diet of grasshoppers.

If he is poor, he is a "bad" manager; if he is rich, he tickled the people's ears and salved their consciences.

If he needs credit, his security is questioned, he should take his problem to the Lord; if he is prosperous, ten sunny-weather friends would do him pretty favors.

If he has a hobby, he is not giving the Lord his all; if he gives himself wholly to the Lord's work, sympathizers (?) fear he is ruining his health and promptly arrange "relief."

If he generously contributes on the "collection" plate, it's because he knows it will return to his own jeans. If he contributes little, he's stingy and a poor example.

If he sheds a tear while preaching, he's unable to control his emotions; if he controls his emotions, he's not Christlike—for everybody can quote John 11:35!

If he shows a hint of affection, he's a softie and you'd better watch out for him. If he carefully watches his step, the cold-blooded thing must think he's walking a rail—and with his hands in his pockets!

If he dies young, he had a wonderful future; if he lives to be ninety years of age, "My, can't you see him slipping?"

If he has no children, he is too modern (like most of his congregation); if he has several children, "Well, it's not our fault, let him take care of them!"

Yes, parson, thou must watch thyself, for the Lord is thy Pattern and thou art constantly under the microscope; but critic, thou too art partly human, so rest thine eye from off that nozzle and slide thyself beneath the lens!

## Register Today for Summer School

Young people planning to attend the coming Summer Bible Training School (June 22 - July 30) should register now. Use coupon on page 15.



# The Hope of the Church

*By the gentleman shown in the picture*

*Reprinted from THE RESTITUTION HERALD of July 29, 1914*

**A** LEARNED, but not a wise man once said of Christ, "He came providentially at such a time, He came spiritually at another time, He came figuratively at yet another time." Such men would turn the blood of atonement into a figure, and the truth of God into a fable. We were unable to erase the heartache that came from the foregoing quotation, until we turned to a magnificent passage in Hebrews: "Once in the end of the world hath he (Christ) appeared to put away sin by the sacrifice of himself . . . and unto them that look for him shall he appear the second time without sin unto salvation" (9:26-28).

That Christ is yet to "appear the second time," and to appear as literally as when He came nineteen centuries ago, is the hope of the church.

How welcome is such a clear and authentic voice from heaven, even from the source of Authority. The dreamer may tell his dreams, surely, but, "What is the chaff to the wheat? saith the Lord" (Jer. 23:28). The Word of the Lord is "a fire" and "a hammer that breaketh the rock in pieces" (v. 29). "Once" in the confluence of the ages, or in the completion of the periods, Christ appeared to put away sin. Others of slender human force had tried to diminish the sum of that great burden and horror which is the shame, the anguish, and the ruin, but at last there came one divine Force—the Son of God—strong enough both to put away sin and to abolish death. They may linger yet a season, but the iron has stricken into them, the hammer will break them in pieces, and they will be thrust from the universe.

"Once" the Christ came, and in the mysterious manner of sacrifice and love purged away our sins. "Unto them that look for him shall he appear the second time" apart from sin and unto the great salvation. Concerning that salvation, a great Christian thinker once wrote, after he had long enjoyed the life divine in close communion with God: "Now is our salvation nearer than when we believed." The passage is exceedingly comprehensive, for though death and judgment are declared as solemn verities, the Lord delivers His people from the fear of both.

The Lord has taken away the sin which gave death a sting. In His first appearing He came as a sacrifice for the glory and salvation of the ransom. Hence, coming judgment has no terror to those who from mortality or death are to shine in incorruption.

There is a passage in the Letter of Paul to Titus which will repay a little consideration: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). When the ages or periods, which were not formless specters of an atheistic dream but missionaries from God, had delivered their messages and accomplished their work, there appeared the favor of God providing salvation for all men. "The day-spring from on high hath visited us,



"Guess Who!"—see next Herald

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 1:78, 79). The Saviour came, accomplished the work of atonement for sin, but must come again in the "glorious appearing" to establish the Kingdom of peace and righteousness.

One who was waiting for the consolation of Israel said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 1:29-32). Christ, as "a light to lighten the Gentiles," has come, but only at His second coming will He be recognized as "the glory of . . . Israel."

We learn from John 1 that the Logos had been through all former ages the light in darkness. Lights of nature, providence or supernaturalism, lights of reason, conscience, imagination or love, lights of sun, moon or star, lights of old tradition, stone table or human constitution, in all, there was no lamp burning in the heavens or on earth which the Logos

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# The Dawn of a New Day

By James M. Watkins

OF ALL the facts of the Word of God, all the facts of ancient and modern history, all the prophetic fulfillments that are promised, there is one thing that stands out of paramount importance, that is, that sooner or later in the history of the world there will dawn a new Day when slowly and surely the gentle mantle of the righteousness of God will begin to spread over the affairs of individuals and nations. Tonight may we take the few moments that we have to look upon those things of tomorrow and anticipate something of the many blessings that will be unfolded for us.

The beginning of this new Day in the affairs of the world will be found in the fulfilling of the promise of a coming Lord; a Lord of whom it was said that the heavens should receive Him only "until the times of restitution of all things" (that time when God will begin to restore and replenish the earth, as He created it to be inhabited at the beginning); a Lord whose feet shall touch the Mount of Olives across the valley from the city of Jerusalem, causing that mountain to be split asunder as a literal testimony of His arrival; a Lord who shall manifest Himself in the clouds of heaven with "power and great glory," whose sign will be seen from one end of the earth to the other. Here, then, is the beginning of God's new Day. Christ and the one hundred forty-four thousand, who will manifest themselves with Him as He appears upon the mountain, will begin the process of restoring and rebuilding the earth by the influence they will exert throughout the nations of the world. It will be the time the seventh angel of Revelation makes his announcement, 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."

It is my belief that the inheritance of the faithful is to be a worldly inheritance, and that they will be rewarded in the earth. In the Book of Proverbs, we read: "The righteous shall never be removed: but the wicked shall not inhabit the earth" (10:30). We notice the distinction that is made between the righteous and the wicked: the righteous shall never be removed, or taken away from the world, but the wicked shall have no place in it when it is renewed and made ready for eternal habitation.

In the 14th chapter of the Book of John, we read a verse that is commonly used to teach the thought that our

*This address, delivered by Brother James M. Watkins to the WEBQ radio audience, April 17, 1943, is here published under arrangements with the Radio and Evangelistic Committee of the Illinois State Conference for distribution to radio listeners.*

eternal home is to be a heavenly habitation: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (v. 2). Does this mean that the Lord Jesus is away preparing a place to which we are

all to be taken? It would appear not, for preceding this verse (in the last of the 13th chapter) you will find these words: "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." Here is the direct qualifying statement of Jesus that the apostles would not be privileged to come to Him during His heavenly stay. He continued in verse 3 of chapter 14 with these words: "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." At no place in this passage did Jesus promise to take the individual to a heavenly abode, but to the contrary, He testified to the fact that He will return to earth and that the individuals who are faithful will be with Him wherever He shall continue to be.

Where will Christ be throughout eternity? In Revelation 5:9, 10, we read: "They (faithful ones) 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." In Revelation 11:15 are these words: "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 are many such verses to which we might call your attention, yet many will say that Jesus did say that in His Father's house there were many mansions. This is very true, but again we ask a question, Is an individual's house a place where someone else dwells, or is it the place where the individual will dwell? Our Father's house is the place where the Father will dwell. What is the Father's house? Is it not the glorified church of which you and I may one day be a part—when our Lord returns and glorifies our bodies with His likeness? If you would care to read again in the Book of Revelation (3:11, 12), you will find these words: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my

God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which *cometh down* out of heaven from my God: and I will write upon him my new name."

What, according to the foregoing scripture, is to constitute the temple or the dwelling place of God? It will be the individuals upon whom is written the name of God and the city of God. This will be the Father's house composed of many individual mansions, or glorified individual bodies making up the temple of God. Where is this dwelling place—this Father's house—to be? Revelation 21:3 answers: "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."

The eternal habitation of Christ, of you and me, yes, of God Himself, will be upon the earth when it is prepared and made ready. It is then that the city of God's habitation will rest among men. Again, some will say, What about the streets of gold to which our attention has been pointed so often in the past? Revelation 21 does describe the splendor of that city, and it tells us in verse 21: "The twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." This is the city to which our attention has so often been called as the heavenly abode of the faithful people. We feel justified in asking another very simple question: Is this scene a picture of heaven, or is it a picture of earth? Obviously, we have no right to assume that it is a picture of a heavenly habitation unless it is so justified by Scripture. In the first instance, we notice that the city under discussion is New Jerusalem, the place of God's habitation among men. If it is to be among men, it can have no place save a worldly setting. The entire scripture dealing with the nature of this city is a testimony of its earthly setting. At the beginning of the chapter, we are told: "I John saw the holy city, new Jerusalem, *coming down* from God out of heaven, prepared as a bride adorned for her husband." If John saw it coming to earth, all later things written concerning the city were scenes upon earth. In verse 24, after he described the city, he made this statement: "The *nations* of them which are saved shall walk in the light of it: and the *kings of the earth* do bring their glory and honour into it."

Now, "nations" can imply only a worldly surrounding, and those nations were seen as being composed of saved

individuals. If this thought is not enough, we could well notice that it will be "the kings of the earth" who bring their honor to it.

So we could go on and on with these scriptures which are testimony within themselves that man's eternal habitation is to be found in a purified and renewed earth. We notice as John began to witness this city, he first prefaced his remarks with the statement, "I saw a new heaven and a new earth"—implying that the thousand-year reign of Christ through which the world is to be renewed and restored will be over at the time John sees the fulfillment of the vision of God beginning His dwelling with man. Thus, we cannot forego to emphasize the wonderful blessings to be found in this earthly communion between God and the saved individuals.

We read in Revelation 21:4: "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." In these few words are found the ultimate of God's desires for the world, an ultimate toward which all history is pointing. One of these days our Lord will come and will then begin to overcome, one by one, the things that have created death, sorrow, crying, and pain. During the scope of His thousand-year reign, he will, one by one, eliminate the factors that create these things. Paul tells us in 1 Corinthians 15 that the last, and perhaps the greatest, of the enemies of man to be destroyed will be death. Can we estimate the effects over the world as our Lord begins to take, little by little, His great power unto Himself?

You grandfathers and grandmothers, have you paused to consider that the failing health of age is equally as much a part of the curse of Adam's transgression as was death? God said: "Dying thou shalt die," so, although Adam did not die for many years, the aging which began to point forward to his death began immediately as he was driven from the Garden. When the curse is removed and the enemies of man are one by one restrained, such things will give way to the influence of Christ.

You, who are sick or suffering tonight, dare you forget that our Lord has said, "There shall be no more pain"? Dare you forget that the work of our Lord and His glorified church as He ministers among men for the thousand-year period will be to lay a restraining hand upon the diseases and the afflictions that today cause you agony and misery? An example of Kingdom blessings is to be found in the ministry of the

(Please turn to page 11)



James M. Watkins

# “This Mortal Must Put on Immortality”

By J. R. LeCrone

(A recent radio address over WLDS, Jacksonville, Illinois)

LAST week we considered the creation of the first ancestors of man—the man and woman, Adam and Eve. After reading the words of 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”), we gave you the following question to study during the week: “If it required the breath of life in the nostrils of the man whom God had created out of the dust of the ground to make the man a living soul, could what was left after the breath of life had departed and man had lain down in death be called a dead soul?” We promised this week to present you with some important evidence on the subject, and we shall. For the moment, however, we shall confine ourselves to the consideration of the evidence and leave the conclusions until later.

Stated as a formula, God’s method of creating the first man might sound like this—the dust of the ground, plus the breath of life equals a living soul. The proof would go like this—a living soul, minus the breath of life equals the dust of the ground. Indeed, God Himself proves the formula in the manner in which He pronounced the death sentence upon Adam after the latter’s disobedience. Genesis 3:19 records the sentence, reading: “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.”

The presence of breath is still a more or less standard test for the presence of life within the body. When people had been in an accident or were so ill that there was reason to doubt that the spark of life still remained in the body, it was a common practice to hold a mirror close to the mouth and nostrils of the person about whom the doubt existed. If the mirror clouded, however slightly, it indicated that the person was still breathing—he was still a living soul. If, however, the mirror remained bright, it was because the breath of life was no longer present. The person was then considered dead.

Compare this conception of what took place at death with that of the inspired Psalmist. In Psalm 146:3, 4, David offered this advice, together with information explaining his reason for the advice, saying: “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.” The Psalmist assured that at the same time the breath of life goes forth

and the body begins to return to dust, his thoughts also perish—he is no longer conscious.

From Adam and Eve, we inherit bodies of dust, dependent upon the breath of life for existence as living souls. We also inherit their dominion over a cursed earth and their condemnation to death.

Had God left the picture there, we should indeed have been the most miserable creatures, with no hope beyond the present sin-cursed life. At the same time He was pronouncing sentence upon the man and woman and the serpent that had beguiled them into sinning, God held forth the promise of redemption. Speaking to the serpent, the Creator 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, through His miraculous begetting, is the Son of God and at the same time the promised Seed of the woman, He is called the “last Adam.” Paul explained the matter to the Corinthian brethren by saying, “It is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit” (1 Cor. 15:45). Here we have a clear distinction between the “soul life” of Adam and the “spirit life” of Jesus.

It is interesting and instructive to note that this distinction is maintained throughout the Scriptures. Of the “soul,” God said in Ezekiel 18:4: “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.” In that highly picturesque description of old age and its effects given to us in Ecclesiastes 12:1-7, God described death by saying, “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (v. 7). Putting these verses together, three important facts emerge: 1) the soul is subject to death, 2) the body returns to the earth as it was, and 3) the spirit returns to God who gave it.

The thoughtful and reflective mind will immediately begin to question as to whether or not there is any connection between the spirit of man and the breath of life which God breathed into the nostrils of the first man to make him a living soul. Such thinking will lead him very close to the heart of the matter. The fact is that the same original Hebrew word translated into our English word “spirit” is also translated as “breath” and “wind.” In the

thirty-seventh chapter of Ezekiel, we find the same word translated as "spirit," "breath," and "wind" all in the first nine verses. In verse 1, we read: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones." In verse 5, we read this: "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live." The word "breath" here is the same Hebrew word as the word "spirit" in the first verse. In verse 9 of this same chapter of Ezekiel, the following appears: "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live." Here the word "wind" comes from the same Hebrew word translated "spirit" in verse 1 and "breath" in verse 5. The one root idea running through all the uses of the word is that of an invisible force, like the wind. One never sees the wind, yet there are a hundred different ways to tell when the wind is blowing. Neither does one see the spirit of God, yet there are many observable phenomenon which assure that God's spirit is at work. So long as man continues to breathe, his spirit is in him. In case there should be any students of Hebrew among our listeners who wish to check this study, the Hebrew word for "spirit" is *ruach*.

This relationship is even more clearly discerned in the New Testament where the English "spirit" is the translation of the Greek word *pneuma*—the same root from which we get our words "pneumatic," applied to anything filled with air, or "pneumonia," a disease of the respiratory system.

The word "spirit" may be defined as that force which comes from God, visible only through its manifestations. The spirit returns to God who gave it. Assurance is given in John 10:28 that God has the power to destroy both soul and body. Jesus advised His apostles to "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Time does not permit a detailed study of this verse, but we should like to point out that soul and body are spoken of as being in hell together. When the soul goes to hell, the body is not left behind. We hope to take up a study of the Bible "hell" some time in the near future.

Where the first Adam yielded to sin and brought death to all mankind, the last Adam (Jesus) resisted the temptation and was thus able to take our sins upon His righteous self that we might be released from the condemnation of death passed upon Adam. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man

in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

Beginning with verse 42 of 1 Corinthians 15, Paul explained that this present natural body will not become spiritual until after it is resurrected, how that at present it is a "living soul," but then it shall become a "quicken- ing spirit." "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" (vv. 42-45). The word "natural" in verse 44 is translated from the adjective form of the word that is translated "soul" in verse 45. Thus, literally translated, verse 44 would read, "It is sown a soul body; it is raised a spirit body."

The matter reaches its climax in verses 51-54: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

## SELFISHNESS

*Dr. Sheldon says that selfishness—*

1. Is the best known sin of the world, and it does not improve on acquaintance.
2. It never answered a doubt or dried a tear.
3. It is the source of wars, cruelty, injustice, greed, and lust.
4. It fills jails, asylums, poorhouses, and cemeteries.
5. It sins against the unborn and condemns them to lifelong pain and poverty.
6. It crucified the Son of God once and would do it again.
7. It makes the love of money of more importance than the love of one's mother, and the following of passion of more importance than faith in a Redeemer.
8. It wrecks family affection and piles up problems for the church.
9. It has no pity and shows no mercy, cursing most the very souls that make the most of it.
10. There is only one cure for selfishness, and that is service, in the name of a universal brotherhood and an eternal Saviourhood.—*Selected.*

# The Scripture Searcher's Assistant

By Maurice Joblin

**I**N THAT memorable prayer of our Lord Jesus for His disciples (John 17:14-17), He said, "I have given them thy word. . . Sanctify them through thy truth: thy word is truth." This is testimony from the highest authority; but it is not a new revelation. Ages before this, the Psalmist had practically said the same thing: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (Psalm 19:7-11). Also in Psalm 119:142, we read: "Thy righteousness is an everlasting righteousness, and thy law is the truth." Verse 151 adds: "Thou art near, O Lord; and all thy commandments are truth." So the broad answer to Pilate's question in John 18:38 is, and always has been, God's Word is truth.

The object in publishing this booklet is to assist honest searchers after truth. The compiler hopes to mass testimony on the truth in a way that will produce decisive results. Random readings may produce devout feelings, but they are not calculated to make us wise unto salvation. Hence every earnest soul who receives this booklet is invited to examine one subject at a time, and not abandon it until thoroughly convinced that he or she has the mind of the Spirit on the subject in hand.

One clearly defined and well-established truth will help the student to arrive at other truths, because truth harmonizes, and every ray of divine light received tends to bring one into unison with the divine mind.

Having learned that God's Word is the truth, it becomes a question of great moment to know what He has said concerning man and man's origin, nature, capabilities, and destiny. Absolutely, there is no other source of information on these subjects. We can know only what God has been pleased to reveal. So, if we come to the Scriptures at all, it should be to ascertain what He says in order to know what to believe.

God having sent His Word to man, it must be for man's benefit and, if for man's benefit, it must be adapted to him. We would expect it to supply information concerning himself that would indicate his necessities, and enable him to appreciate any provision made for him. I say we would naturally expect to find this kind of information, and we do find it. The good

God does not allow us to plod half through the Book in ignorance of ourselves; He gives it in the opening pages that we may be able to appropriate all the promises as we come to them. Now,

## What Was the Origin of Man?

God said He formed Man of the dust of the ground. (See Gen. 2:7.) He was speaking of the first man and, as God's Word is the truth, there was no man before man was formed of the dust. The material existed before, but not the man.

## What Caused Man to Live?

God said He "breathed into his nostrils the breath of life; and man became a living soul." God's Word being the truth, breath caused man to live and manifest the signs of life, such as thought, action, and so forth. If we have faith in God, His account of man's formation will satisfy us; but if we have been spoiled "through philosophy and vain deceit, after the traditions of men, after the elements of the world, and not after Christ" (Col. 2:8), God's account of man's formation will not please us at all. We shall want better material than any mentioned there. I refer to this that the reader may know what is the matter if such ideas should want to assert themselves. Let us have faith in God!

## Was Man Intended to Live Forever?

No! Not unconditionally! God said He placed man in a Garden and threatened him with death—deprivation of life—if he partook of a certain tree. (See Gen. 2:16, 17.) If he ate he should die; if he did not eat he would live. And if he lived and did not die, he would live forever. Plainly, then, ever-living was contingent upon obedience, and was not a part of man's natural outfit.

The Word of the Lord, then, affirms that the Serpent promised man that he should not surely die if he ate of the forbidden tree, but be as gods to know good and evil. (See Gen. 3:4.) Then the Word declares that man believed the Serpent and disbelieved God. This caused man to expect an ever-living nature from eating what God had prohibited. The consequence of believing this lie was,

## Man Was Sentenced to Death.

(See Gen. 3:19.) To insure the execution of the sentence—to prevent him becoming immortal in sin—he was driven out of the Garden that he should not partake of the tree of life. (See Gen. 3:22-24.) The meaning of the word "death" in the threat may be learned from the sentence: "Dust thou art, and unto dust shalt thou return." This literally un-makes the man that was formed of dust. In order to prove that man lives after he is un-made and returned to dust, it becomes necessary to prove that he lived before he was

formed, because there is no proof in the Scriptures that man is alive and dead at the same time.

The reader will please bear in mind that God's Word is truth and, therefore, we have a truthful account of man's origin—not merely the origin of his body as a residence for the man proper. If what was formed of dust was not the man, pray, what was man? Did God ever describe him or tell where he came from if this is not he? If something else is the real man, is it not astounding that God makes no reference to the being for whom he made a house, and to whom He sent His Word, and for whom He has provided a great salvation?

The reader must bear in mind that God has revealed to us the true cause of life in man. That

God has revealed the true condition on which man could have retained that life,

The true reason why man was deprived of life, and

The true result of the loss of that life; viz., a return to the dust from which man was taken.

These truths are the foundation of all revealed truth. Not only does everything in the Book of God agree with these statements; everything grows out of the condition of things here described. All God's promises and propositions, and invitations, and warnings are addressed to just such men as God described the first man to have been—dust. We see for ourselves that man goes back to dust as God said man should; and all His overtures are made with the view of raising man from the dust and, after all, bestowing upon man life divine if he accepts the new and living way.

Having glanced at God's description of the man formed of dust, the reader is requested to examine the subjects presented in outline, and see if God's purposes therein revealed are addressed to responsible creatures, organized from dust, or to intangible, immaterial, immortal tenants, that are capable of separate conscious existence. The first subject introduced is the

## Coming of Christ.

Testimony from Matthew—"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (16:27, 28). "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" (19:28; see also 23:39; 24:3, 27, 29, 30, 31, 37, 39, 42, 48-51; 25:6, 10, 13, 19, 31; 26:64).

Mark—"Whosoever therefore shall be ashamed of me and of my words in this adul-

terous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of the Father, with the holy angels" (8:38; see also 13:26, 27, 35, 36, 37; 14:61, 62).

Luke—"Ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately" (12:36, 37, 38, 39, 40, 42, 45, 46; 13:35; 17:24, 30; 18:8; 19:12, 13, 15; 21:27, 36; 22:69).

John—"If I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (14:3, 28; 16:22, and many allusions).

Acts—"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" (1:7, 9, 11; 3:19; 10:42; 17:31; 20:18, 32; 23:6; 26:6, 7).

Romans—"There shall come out of Sion the Deliverer, and shall turn ungodliness from Jacob" (11:17-26).

1 Corinthians—"Waiting for the coming of our Lord Jesus Christ" (1:2-8; 4:5; 11:26; 15:22-24, 28, 51, 52).

2 Corinthians—Allusions in 1:4; 4:17; 5:10; 11:2.

Galatians—Allusions in 3:29; 5:5.

Ephesians—Allusions in 1:10, 14, 18; 2:7; 4:30; 5:27; 6:18.

Philippians—"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" (3:20; 1:6, 10; 2:16; 4:5).

Colossians—"When Christ who is our life shall appear, then shall ye also appear with him in glory" (3:4; and allusions in 1:5; 3:24).

1 Thessalonians—"Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven" (1:9).

"For 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?" (2:19).

"The Lord stablish your heart unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (3:13).

"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" (4:13-18).

"I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ" (5:23; allusions in 1:3; 2:12; 5:9).

2 Thessalonians—"When he shall come to be glorified in his saints, and to be admired in all them that believe" (1:6-11).

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2:1-8).

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (3:5; and allusions in 2:14-16).

1 Timothy—"Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (6:14).

2 Timothy—"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" (4:8; and allusions in 1:12; 2:1, 2; 4:18).

Titus—"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (2:13).

Hebrews—"Unto them that look for him shall he appear the second time without sin unto salvation" (9:28).

"For yet a little while and he that shall come will come and will not tarry" (10:37; besides many allusions).

James—"Be patient therefore, brethren, unto the coming of the Lord" (5:7, 8, 9).

1 Peter—"Hope to the end for the grace to be brought unto you at the revelation of Jesus Christ" (1:7, 13; 4:13).

"When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (5:4).

2 Peter—"For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ" (1:16; 3:10, 11, 14).

1 John—"Now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (2:28).

"We know that, when he shall appear, we shall be like him; for we shall see him as he is" (3:2).

Jude—"Behold, the Lord cometh with ten thousands of his saints, to execute judgment" (14-16).

Revelation—"Behold, he cometh with clouds" (1:7).

"Hold fast till I come" (2:25).

"Behold, I come quickly" (3:11).

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (22:7).

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (22:12).

"He who testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus" (22:20).

Reader, there can be no doubt about the coming of Christ to earth again. You may judge the importance of this announcement from the fact that it is stated in various ways more than a hundred times in the New Testament, and finds a place in almost every Book.

I am wondering, dear reader, if you have discovered why such prominence is given to this doctrine in the Oracles of God? If not, I would solemnly affirm that it is the hope of every true believer—that nothing God has ever promised to bestow upon the faithful will ever be realized till Christ returns, for His closing message to us is, "Behold, I come quickly; and my reward is with me" (Rev. 22:12). By keeping this truth in mind, you will be able to understand

### The Object of His Coming.

#### 1. As regards the true church—

He shall appear for the salvation of those who look for Him. (See Heb. 9:28.) If He fails to come, they fail of salvation. He appears unto salvation only to those who look for Him.

He shall come to raise the dead saints out of their graves, and change those who are living. (See 1 Thess. 4:15-18, also Phil. 3:20, 21; 1 John 3:2.)

He shall come to receive them to Himself (see John 14:3), which is conclusive proof that up to the time of His coming He has not received them.

He is coming to reward them according to their works. (See Matt. 16:27; 1 Cor. 4:15; 2 Cor. 5:10). Plain evidence that they were not rewarded at death.

He is coming to be glorified in His saints, and admired of all who believe. (See 2 Thess. 1:10.) Positive proof that He is not now glorified in them, and will not be until He comes; the reason being that they are dead—they are not alive in heaven or in any other place, as will presently appear. When they live again, they will sing unto Him who has washed them in His blood and made them unto God kings and priests and will reign with Him on the earth. (See Rev. 5:9, 10.) Yes, when they live with Him in glory He will be glorified in them and admired of them, as their songs intimate.

#### 2. As regards His enemies—

He comes to execute judgment. (Jude 14-16.)

He comes to destroy Antichrist. (See 2 Thess. 2:8; Rev. 19:20.)

To reign with His saints over Israel and the world. (See Luke 1:32, 33; Rev. 2:26, 27; 5:10; Micah 4:8; Psalm 72:8-19.)

#### 3. As regards the world at large—

To abolish idolatry. (See Isa. 2:17-22; 31:7.)

To subdue the nations. (See Psalm 2:8-11; Zech. 14:9.)

To rule the people righteously, and govern the nations upon earth, and to cause the earth to yield her increase. (See Psalm 67:4-7.)

To fill the earth with God's glory. (Num. 14:21.)

To cause God's will to be done in earth as it is in heaven. (Matt. 6:10.)

It is now proper for us to inquire as to the practical use the Scripture makes of the doctrine of the Lord's second coming.

It sets it before us as the hope of the church. (Titus 2:13.)

Christ bids us watch for the event. (Mark 13:37.)

He bids us watch for it daily, because we know not the moment when it may happen. (Matt. 24:42.)

It presents to us a motive to confess the name of Christ. (Luke 9:26.)

As a corrective to premature judgment of others, and to indifference to false judgments of others (1 Cor. 4:3-5).

As an encouragement to labor for the sal-

vation of others. (1 Thess. 2:19, 20.)

As a motive to heavenly mindedness. (Phil. 3:20.)

As a motive to moderation. (Phil. 4:5.)

As a comfort under bereavement. (1 Thess. 4:18.)

As a comfort under persecution. (2 Tim. 1:12; 4:5-8.)

As a motive to faithfulness in God's service. (1 Tim. 6:14; 2 Tim. 4:1, 2, 8; 1 Peter 5:4.)

As a motive to sober, righteous, and godly living. (Titus 2:12; 1:5, 7.)

As a motive to perseverance. (Ileb. 10:37.)

As a motive to patience. (James 5:7, 8.)

As a motive to holy conversation and godliness. (2 Peter 3:10, 11.)

As a motive to diligence. (1 Peter 3:14.)

As a reason for abiding in Christ. (1 John 2:28.)

As a motive to purity. (1 John 3:2, 3.)

As a motive to hold fast that we have in Christ. (Rev. 2:25; 3:11.)

As a motive to separation from the world. (Rev. 16:15.)

Reader, is going to Christ ever used in the Scripture as a motive to any good work? If not, why not, if true?

The theology of the day teaches that there is no death for the real man; that only the body dies, and man goes at once to his reward in heaven, or to punishment in hell. Hence, the advocates of this system see no use in Christ coming to earth again, and seldom

make reference to His coming, and when they do, cannot tell why He is coming.

In their opinion, there being nothing in the ground but the irresponsible tenement, they see no need of a resurrection.

As they suppose all are rewarded or punished at death, they see no need of a judgment, although they admit it to be a truth.

Believing souls to be alive and conscious in heaven or hell after the death of the body, they ignore the Scripture which says the future life of the Christian is hid with Christ in God, and will not be imparted to him till He (Christ, his life) appears. (See Col. 3:3, 4.) But the important question for us is: What says the Word concerning man in death?

(To be continued)

## THE HOPE OF THE CHURCH

(Continued from page 3)

(i.e., the Word of God) had not kindled and fed with its divine fire, but the darkness apprehended it not. So, the Logos or Word of God took human form or shape and appeared to man with a richer and warmer revelation. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Surely the light and life, even the eternal life, was manifested in the Christ that men might get into communion with God the Father, and into communion with His divine and honorable Son.

It is just at this point—in recognizing Christ as the light and life of the world—that human records begin to glow with divine significance, that we get a true philosophy of history, and form a mental conception of a living, distinguished, and gracious plan in the past, and realize the glorious promise of the future. Between the two adventures—the appearing in grace and the appearing in glory—we are taught or put under training that we may "live soberly, righteously, and godly" while "looking for that blessed hope."

"Soberly" marks the dignity of men who escape from the frivolous pursuit of trifles and unrealities to live with high purpose and resolute endeavor. "Righteously" determines the justice and equity which must mark all our transactions—with "the Jews . . . the Gentiles . . . the church of God" (1 Cor. 10:32). "Godly" signifies such a flooding of the human with the divine that one becomes distinguished by the love which distinguishes God. He who is godly ceases to look on nature and humanity with the narrow vision or the half-blinded vision of the flesh but with the large eyes of God.

"Once" Christ appeared in grace to bring us home to the sin-pardoning and life-giving God—to open our eyes and turn us from darkness to light and to give us an inheritance among the sanctified. A "second time" Christ

will appear with the salvation of power that we may shine out in incorruptibility and hear the triumphal music of the Kingdom. Thus, the church as a peculiar and disciplined people will find the power, glory, and blessedness for which they have been aspiring and working under divine influences and under the leading of the Holy Spirit through God's Word.

Many things in Christianity can be and have been vulgarized, but immortality cannot be vulgarized. Immortality to be given the saints when Christ comes is the reality of comely proportion, of grandeur, of supreme desire. That man, with his regal intellect, his mysterious conscience, and his almost divine force of will, should inherit the same corruption as the brutes would surely be a miserable ending. Such a goal has a lameness about it which revolts, and a horror which no language may declare.

The philosophers who, in rejection of Christianity lose all hope or prospect of continuance or resurrection, have for some time been trying to make the horror presentable. They miserably fail. They can promise only a grand funeral and draperies of gold and purple as curtains round the couch of everlasting darkness. What glory is it to the dead, who can neither see nor hear, that roses should blow and nightingales sing over their graves? or that the southern wind linger over sepulchers after rifling spice on the way? We might as well have the gloom of midnight and eclipse and the north wind howling and roaring forever, and all elemental forces of wreck and ruin making grim play with the bones and dust of the dead!

It is life and day to know that our citizenship is in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body (the body of our humiliation), that it may be fashioned like unto his glorious body" by the energy of His all-subduing power. The divine life which belongs to the church of God is wisely veiled for a season, "hid with Christ in





## Guess Who!

Watch next week's Herald for the answer.

The answer to last weeks' "Guess Who!"  
is on page 14.

God," but "when Christ, who is our life, shall appear, then shall (we) also appear with him in glory" (Col. 3:4).

The Spirit in the Word and the espoused bride say, "Come." Their combined voices call the Lord back from the seat of His priesthood to the throne of His royal power. Surely, too, the nations of the world in their inarticulate fashion call as loudly as martyrs under the altar or as the church in the wilderness. The nations are getting either into convulsion or into ghastly fear "for looking after those things which are coming on the earth" (Luke 21:26).

He, the God-man, who once in Palestine spoke peace to wind and wave, is the only One who can control the wilder storm which agitates a deeper sea. He, the returning Christ, is the only One who can bring the vessel of humanity to the shores of eternal rest. Then, they that have done evil will come forth to judgment, or trial, under the rule of the Bridegroom and the overcoming bride. (John 5:28, 29; Rev. 20:5, 6; 3:21; 1 Cor. 6:1-4.)

The second coming of Christ is the hope of the church. Are you, friend, in the race for the prize of the high calling of God in Christ Jesus?

Signed—"Uncle John," but "Guess Who!"

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### 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."

## THE END OF MAN'S DAY

(Continued from front page)

Man's Day to an end.

During the last end of the indignation, a "king of fierce countenance, and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power" (Dan. 8:23, 24). The Dragon will give him his seat, power, and great authority. This fierce king "shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." These "holy people" will probably be the Jews who refuse his mark. "Through his policy also he shall cause craft (skilled workers) to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes (the Lord Jesus Christ); but he shall be broken without hand" (v. 25). This will be the same personage who seats himself in the Temple, and who is to be destroyed by the brightness of Christ's coming. (2 Thess. 2:8.)

Thus, God will bring Man's Day to an end, and will usher in the age of real peace. God hasten the Day!

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## THE DAWN OF A NEW DAY

(Continued from page 5)

early church as it went about its labors among men.

You, who are unable to enjoy life because of bodily imperfections of blindness or lameness or any of the things that detract from life, your lives will be touched by the presence of our Lord and His workers, and you will again be made whole, that there will be no distress in your minds or in your lives.

You, who tonight are concerned with the problem of death, remember the promise that in the ministry of the new Day the powers of God will be manipulated to the end of its eventual destruction that it, too, may no longer cloud your lives or darken your homes.

You, who tonight can no longer restrain yourself but have found it necessary to weep, remember that tears will have no place in God's tomorrow. Perhaps, you mother, have just told your son goodbye. Perhaps you, a sweet-heart, are feeling very much alone by the passing of "the only one who matters" from the field of your vision. Whatever the cause may be, remember that God has provided for its correction in the future, for He has said that there will be no more tears—these things are the things of the coming Day when our Lord shall rule and reign.

So, we continue to hope that we read aright the signs of His soon coming, for they tell us of the wonderful hope that it may bring to every life as God begins to show us these things coming to pass. With the picture of these things in your minds, can you not also say with us: "Even so, Lord Jesus, come," and—will you be ready?

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).*

Lesson: John 21:15-24.

### The Good Shepherd

The Shepherd is kind to the "sheep" who have gone astray. He hears them when they call upon Him: "O Shepherd of Israel . . . come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved" (Psalm 80:1-3).

The "lambs" trust Him fully: "They brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. . . . And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:13-16).

### Peter's Love for Christ

Peter and some of the other disciples had been fishing. They had fished all night, but had no fish.

In the morning, Jesus stood upon the lake shore. He told the disciples to cast their net upon the other side of the ship; this they did. The net was filled with fish!

John, "that disciple whom Jesus loved," said to Peter, "It is the Lord." Peter promptly jumped into the sea, as the boat was going too slow a speed for him.

Jesus had a fire built with fish and bread upon it. This was the third time they had seen Jesus since He arose from the dead.

After they had eaten, Jesus talked with Peter. He asked Peter if Peter loved Him "more than these." Peter had not waited to come in with the other disciples in the ship, but had jumped out and come ahead. Also, before Jesus had been crucified, Peter had declared: "Though all men shall be offended because of thee, yet will I never be offended." Jesus told Peter he would deny Him. Peter said: "Though I should die with thee, yet will I not deny thee." All the other disciples said the same thing. (Matt. 26:33-35.)

While some think Jesus meant if Peter loved Him more than he loved his fish, I think this is not the correct answer. One interested more in the fish, or his business, than in the Lord, would have helped land the boat with

the precious net load of fish, not forgotten them, as Peter did.

Peter was not bragging any more. Three times Peter said that he loved Jesus. While the word is the same in our language, in the original each time Peter declared his love he used a stronger word. We know there are degrees of love. We love friends. We love our families. We love God.

### A Prophecy of Jesus

"Truly, truly I tell you, you put on your own girdle and went wherever you chose, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go' (he said this to indicate the kind of death by which Peter would glorify God); then he added, 'Follow me'" (John 21:18, 19, Moffatt).

### Following Christ

Peter was told to feed Jesus' sheep and lambs. Christ wanted Peter to preach and teach.

In the closing verses, it is clearly shown that Jesus wanted Peter to take care of his own words and actions.

We are told to "study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thess. 4:11, 12).

Peter wanted to know what "this man" was to do for Jesus. Jesus answered, in part, "What is that to thee? follow thou me."

### Happy Birthday Wishes

Dick Messersmith, May 2, age 12, Moorefield, Nebr.

Jerry Bryson, May 2, age 5, Macomb, Ill.

Cyrus Circle, May 4, age 12, Springfield, Ohio.

Marion Wilde, May 5, age 10, Eden Valley, Minn.

Marion Otto, May 5, age 11, Paynesville, Minn.

George Anthon, May 7, age 13, Hammond, La.

Joyce Bennett, May 7, age 13, Eden Valley, Minn.

Delores Macy, May 7, age 5, West Milton, Ohio.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### The Common Mind

\* \* \*

*Arlen Marsh, Los Angeles, Calif.*

"Tis education forms the common mind:  
Just as the twig is bent the tree's inclined."

—Alexander Pope.

There is nothing more vital in the work of any religious educator than a practice of the basic principles of psychology. If this practice be founded on nothing more than the tenets of such books as Carnegie's *How to Win Friends and Influence People* or Fosdick's just-published *On Being a Real Person*, it still is essential if the teacher of Christianity is to enjoy any considerable amount of success.

Actually, of course, "the basic principles of psychology" is merely a phrase for "the Golden Rule." There is no essential difference between the two. To exercise oneself in winning friends and influencing people is, of necessity, to put into practical use the whole idea behind Jesus' words in Matthew 7:12, for Pope's "common mind"—the public, or general, mind—can in no wise be influenced on any other basis. Men may be driven by coercion to do that which they do not want to do, but to change their thinking is another matter altogether.

The religious educator must have a thorough understanding of all this. He must realize that one method will succeed with one group, but that an entirely different method must be used with another group. He cannot hope to be all things to all men, as Paul; he must, therefore, come to recognize his limitations and, if he cannot eventually circumvent or overcome them, to confine his activities to those fields only in which he can do well. The one who teaches adults rarely is competent with children; many excellent public speakers shiver in horror at the thought of meeting their audiences as individuals; those who work with the underprivileged in the slums seldom can appeal strongly to the more literate and wealthier classes. Each educator should seek to identify his most effective purlieus, should make an effort to hold himself within the bounds of his abilities and backgrounds.

Such practical surgery, such elimination of unsuccessful fields of operation, is wholly in accord with the Biblical remarks regarding the place and purpose of each

limb or organ in the human body and, correspondingly, regarding the place and purpose of each type of worker in the church. Everyone has his own task to perform; it is both inefficient and unwise for him to try to muddle through in some effort that is not within his personal ability. Sometimes, particularly in smaller churches, it is necessary that one person do more than his qualifications normally would justify; but when such a situation does arise, the individual himself usually is uncomfortable and continually conscious of his failings, and the group with which he works is not outstandingly benefited, if benefited at all. It is a circumstance to be avoided whenever possible.

For example, it is catastrophe indeed for one without sympathy for young people to attempt to teach or to operate a Berean group. It is catastrophe for one without understanding for children to try to teach a Sunday school class of the subadolescent ages. If the teacher or leader finds himself in the unenviable position of having to teach those or to work with those with whom he is not in accord mentally, emotionally, or educationally, it is his duty immediately to begin a course of self-analysis and self-change. Mutation—change—is quite as important for the religious educator as it is for the business man, who must be prepared to shift his policies with the shifting public whims and with the flowing sands of government. He who deals with the common mind, no matter from what standpoint or for what purpose, must constantly keep in view the question: "How can this group with which I labor best be reached? What appeal will be the most effective?" Trial and error will be required to determine the solution to this problem; but, regardless of any difficulties, the solution ultimately must be found. If advertising men will devote months, even years, of research to discover the best means of selling soap, how much more important for religious educators to devote themselves to learning the best means of selling eternal life!

### Still No Answer

We have asked for Berean society news. To date we have received nothing with the exception of Grand Rapids. Come on, Berean presidents, and you who elected your presidents, let us see a little action and activity.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22-July 30—Summer Bible Training School at Oregon, Ill.  
 June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 21-29—Iowa Conference at Waterloo.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.

### CALENDAR OF EVANGELISM

- May 25-30—Special meetings and re-dedication at Eldorado.  
 June 29-July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 Sept. 28-Oct. 3—Special meetings at Fonthill, Ont.

### BAPTISM AT RIPLEY

The Ripley (Ill.) Church of God is glad to report that Harold Lee Lewis requested baptism into the name of Jesus at the morning service, April 11. Immediately after the service the baptism took place in Lamoine River—known locally as Crooked Creek.

Harold Lee is the son of Bro. and Sr. Thomas Lewis of this congregation. He has long been a member of the Ripley Sunday school. Since he is soon to be inducted into the armed forces of the United States, he was presented, at the evening service, with a Bible as a token of the love and prayers of the Ripley congregation that will go with him. It is our belief that his Bible will prove to be a constant comfort, inspiration, and guide to him as it has been to so many other Christians, young and old.

We feel sure that Bro. Harold Lee will enjoy receiving letters from readers of The Restitution Herald. As soon as we know his new address we will report it. In the meantime, letters addressed in care of his parents, Bro. and Sr. Thomas Lewis, Mount Sterling, Ill., will be forwarded to him. This young brother is eighteen years of age.

Daily Vacation Bible School. Plans are under way for a daily vacation Bible school to be conducted at the Ripley church May 31-June 5, to conclude with Children's Day at the church Sunday, June 6.

J. R. LeCrone.

### NATIONAL BIBLE INSTITUTION

Bergen Church (Minn.)	\$15.00
Mrs. W. E. Stewart	5.00
Albert City, Iowa	3.00
Friends	23.00
Mrs. Alta McCormack	4.00

### SAINT LOUIS, MISSOURI

The Church of God at Saint Louis has held special business meetings recently, and we believe that we should report the results. Here are the names of the five members elected to the Board of Stewards: president, Dale Cooper; vice president, Mrs. Howard Brewington; secretary, Miss Helen Graham; treasurer, Mrs. Clifford Crandell; fifth member, Claud Graham. Miss Ada Graham is the Sunday school superintendent, also the teacher of the beginners' class. Mrs. Roy Graham teaches the young people's class, while Roy Graham teaches the adult class. Mrs. Clarence Jennings is the church pianist with Dale Cooper as singing leader, assisted by Miss Catherine Rowland. Bro. Roy G. Graham was engaged as full-time pastor for one year. The church now feels that it can afford a full-time pastor.

Here is some of the best news of all—we now have a building fund, and we hope that not too far in the future, the Lord willing, we will be able to buy a church building of our own. Sr. Roy Graham, 6912 Marquette Ave., was elected as building fund solicitor.

We now hold church services in a hall at Boyle and Olive Streets, known as the Morris School of Expression. Sunday school is held at 10:00 every Sunday morning, followed by preaching at 11:00 o'clock. A hearty invitation is extended to anyone who happens to be in Saint Louis. You are more than welcome to stop and worship with us.

Bro. G. E. Marsh stopped on his way home from Ministerial Conference and preached a series of his typically good sermons for us.

The attendance was very good. We are always glad when we can get Bro. Marsh.

On April 8 and 9, we were fortunate to have Bro. T. A. Drinkard with us. He preached two good sermons on "The Gospel." We are also glad when we can get Bro. Drinkard to speak for us.

Helen Graham, Secy.

### HILLISBURG, INDIANA

Sunday, March 28, Bro. Terry Ferrell conducted church services at the Hillisburg Church of God. Attendance was good, the most persons being in attendance since Bro. Ferrell has been coming. The Sunday school attendance has been good.

The Ladies' Aid held its regular monthly meeting April 1 at the home of Mrs. Homer Snyder. It was a hen party. (A hen was sold and the proceeds were donated to the Aid.) A fund is being raised to put a basement under the church building. We have a start, and maybe in time we will accomplish our aim. Sr. Alma Orr gave an interesting discussion on present-day events in Bible prophecy.

Two contests were conducted and prizes were won by Mrs. Edith Huffer and Delilah Huffer. Those present were: Mrs. Audra Maish, Mrs. Blanch Dick and son Richard, Mrs. Alma Orr, Mrs. Lydia Barnett, Mrs. Mary Mohler, Mrs. Bess Plummer, Mrs. Olean Huffer and son Norman, Mrs. Edith Huffer, Mrs. Mabel Lewis, Mrs. Tressie Snyder and son Ronnie, Delilah and Lota Huffer.

Lota Huffer.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. L. E. Conner, now at their farm at Macy, Ind., are in normal health—Bro. Conner reporting that his foot ailment is gradually leaving him. He has accepted the invitation to be the main speaker at the graduation exercises of Oregon Bible College, June 11. Until further notice their address will be Macy, Ind., instead of Oregon, Ill.

Bro. Alfred Anthon, Corvallis, Ore., is working among the brethren at Wenatchee, Wash., where he will continue until the time of the Northwest Conference at Felida, Wash., June 24-27.

Bro. Russell Currens, Burr Oak, Ind., reports that he and others of Burr Oak journeyed to the North Salem Church to hear Bro. Richard Parish preach, April 18. He reports, "He surely is doing good work; he preached a lengthy sermon on 'Science and the Bible,' and it was very interesting."

Bro. Donald Berry and his bride of three days, the former Ardith Peterson, Lester Prairie, Minn., were guests at the Editor's home, April 18, as they were en route to Camp Gordon Johnston, Fla., where Mr. Berry is now stationed in Uncle Sam's army.

Change of address: John Denchfield, 2734 Euing Ave. N., Robbinsdale, Minn.

Sr. J. Arthur Johnson is recovering from a major operation. Mail may be addressed to her at Lake View, Iowa, Rt. 2.

Answer to Last Week's "Guess Who!" Bro. Steadman Arthur Chaplin was shown in last week's "Guess Who!" section. He was born in Windsor County, N. Y., June 2, 1809, and died at his home in Plymouth, Ind., March 23, 1891, burial being made at Pierceton, Ind. Though having limited educational advantages, he was considered one of the most learned and scholarly men in his county, and as a minister of the Church of God, he was known as one of its most studious and profound Bible scholars. Living for a time in Tennessee, he there married Sarah McQuigg. He moved to Indiana in 1842, being at about that time ordained a Baptist minister. In about 1845, however, he accepted the doctrines of the Second Coming and Conditional Immortality, and shortly thereafter organized a Church of God. In about 1872, he moved to Plymouth, Ind., where for thirteen years he was editor of The Restitution. In 1874, he was married to Sarah Logan who was a very faithful companion, especially in the last days of his life when he suffered with malignant cancer of the foot. He was an excellent writer, a faithful minister, a "grand, good man."

**STANHOPE, IOWA**

We were happy to have such a good attendance for our regular meetings Sunday, April 11, at the home of Mr. and Mrs. Arnold Sealine. Attending from a distance were: Messrs. and Mesdames H. S. Hunt of Clarksville, W. H. Allard of Cedar Falls, C. W. Howe of Waterloo, Lee Fish of Colo, Ora Fish and Jerry of Webster City, Roy Torry and Richard and Mrs. Belle Fish of Nevada. Bro. C. W. Howe preached the forenoon sermon, and Bro. J. W. Williams held the afternoon and evening services, also a very interesting Bible class Saturday evening.

Well-filled baskets proved to be very enjoyable at the noon hour. The A. M. Jones family was missed, as Bro. Jones was usually present at the conference board meetings.

The Iowa Conference board made some plans for the annual Conference to be held at Waterloo, August 21-29, the Lord willing. It was interesting to note that the fund is growing for the building of a dormitory on the camp grounds. It is near the \$500.00 mark. Restrictions are such that it cannot be built this year, but if anyone wishes to contribute to this fund, the contribution will be gladly received by the treasurer, C. W. Howe, 1036 Newton St., Waterloo, Iowa.

How do ration books fit in at Conference? You might bring them.

Esther Jenkins, Cor. Secy.

**OREGON BIBLE COLLEGE**

Mrs. L. C. Kirkpatrick \$2.00  
 \_\_\_\_\_  
**INDIA**  
 James Mattison \$ 1.75  
 Friends 25.00  
 Tempe, Ariz., Church 3.90

Bro. C. E. Lapp, Tempe, Ariz., reports a gradual increase in attendance and interest in Sunday school. Keep up the good work, Clarence!

**BAPTISM**

On March 14, 1943, we had the pleasure of assisting William (Billy) Russell Cooper into Christ through baptism. Billy Russell is the great-grandson and namesake of the late W. A. (Uncle Billy) Cooper who was one of the co-founders of the Blush Church of God near Fredericktown, Mo. The baptismal service was held near Saint Louis in the Meramac River. Our prayer for him is that he may continue faithful until Jesus comes, and win the priceless gift of eternal life.

Roy G. Graham.

**SUMMER SCHOOL**

at

**OREGON, ILLINOIS**

June 22 - July 30



T. A. DRINKARD



J. R. LeCRONE

The sixth annual Summer Bible Training School will convene, the Lord willing, at Oregon, Illinois, June 22-July 30, 1943. Brother T. A. Drinkard, Handley, Texas, and Brother J. R. LeCrone, Ripley, Illinois, will be the instructors. Both men are absolutely sound in Bible interpretation, both men are experienced in preaching and teaching the Word, both men are fathers and interested in helping youth better to prepare for Christian service.

There will be four or five classes, daily, five days a week, throughout the six-weeks' Summer School. The courses of study will be devoted primarily to the Bible, with one or two courses being offered in secular subjects closely related to Christian work. The classes will convene in the Church of God at Oregon, Illinois.

Sister J. R. LeCrone (wife of Brother LeCrone above mentioned) will be matron and cook of the Summer School. She hopes to have a big family of young men and young women soon under her care.

The cost per student for board, room, and tuition will be \$35.00 for the six-weeks' period, to which there will be added a small cost per student for one or two textbooks.

Young people, here again is opportunity for you. The Church of God needs you, calls you! Reply on the coupon below:

**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 22 to July 30, at Oregon, Illinois.

Recommended by .....

My name is .....

My address is .....

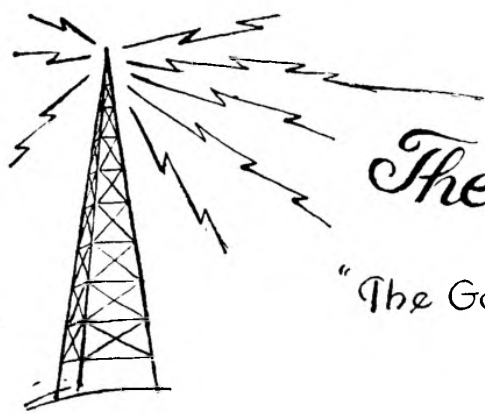
**EVANGELISM**

Mrs. Mary Laning	\$10.00
John Garard	20.00
Mount Olive Church	10.00
Keith Rector	2.00
Cedarville, Mo., S. S.	6.50
Gospel Gleaners Class, Brush Creek	3.00
Mrs. Will E. Lawrence	5.00
Mrs. H. H. Kent	2.00
Delta, Ohio, Bereans	28.25
Hope Chapel	2.02
Anna Cochran	3.00
Mr. & Mrs. George Jones	5.00
Clint Scott	5.00
A Sister	5.00
Claude Davis	3.00
Gerald L. Cooper	3.50
Lucy B. Groat	10.00
Oregon, Ill., S. S.	5.76
Mt. Olive Church, Ark.	3.55
Golden Rule Family (Cleveland)	5.00
Wayne and Georgia Thompson	17.70
Mr. & Mrs. Leo Behrends	3.00
A Friend	20.00
Verna McCorkle	10.00
Hillisburg, Ind., S. S.	3.20
Maybelle Hanson	5.00
Mr. & Mrs. Wayne Wilson	5.00
Ethel Upton	1.00
Mr. & Mrs. Andrew Story	5.00
Mrs. C. P. Morgan	5.00
Carl Bunch	1.00
Mrs. Lela Drake	1.00
Friends	100.00
A Sister from Omaha	5.00

The students of Oregon Bible College are grateful to Bro. J. Don Swartz, 1384 E. 40 St., Cleveland, Ohio, for a generous-sized can of real maple syrup.

**MINISTERS' FUND**

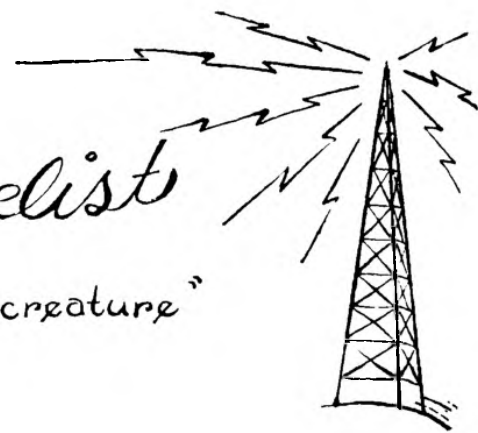
Tempe, Ariz., S. S.	\$ 1.18
Hope Chapel, South Bend, Ind.	1.31
Niagara Falls, N. Y., S. S.	10.47
Oregon, Ill., S. S.	2.00
A Friend	10.00
Verna McCorkle	2.00
Hillisburg, Ind., S. S.	1.85
Mr. & Mrs. Andrew Story	5.00
<b>Total</b>	<b>\$1,822.33</b>



# The Illinois Evangelist

"The Gospel to...  ...every creature"

James M. Watkins, Editor



## The State Work

By Leland T. Hanson, State President

The evangelistic committee, under the leadership of Brother J. M. Watkins, has carried on since the last annual meeting a rather full program, and it is to be commended for it. We have observed that some of the goals set a few years ago are gradually being reached. Six of our churches in the State have preaching every Sunday, and at least half of these are carrying on full-time church programs. We should not stop here, but rather keep striving until a full-time church program is carried on in every community where we find a church building and a group of believers.

The radio work is in its infancy so far as the brethren in Illinois are concerned. I have heard good reports from individuals over the State. By Conference time we should have some definite data from Brothers LeCrone and Watkins as to how the radio effort should be continued.

Beginning next year, the Conference should

be ready to establish some new points of work, in the State. We should organize at least one new group of believers annually if we intend to progress in gospel work. Is it not possible to locate one new place in the State each year and establish a mission church under the guidance of the evangelistic committee? I believe it is! Do you agree?

The work of the national Board of Evangelism is expanding, and it would be only too glad to assist in Illinois, but it is up to us to provide the fields in which the work can be done. Brother J. W. McLain has already done good work in Macomb. This can be duplicated in other places, if consecrated workers work with the Lord.

The annual Spring Dollar Day notices are out. If each member in the State responds with one dollar, our treasurer, Miss Elizabeth Ford, will be able to meet all bills promptly and close the conference year with a balance. Let us all respond!

year, the general spirit of the gathering was one of trust and optimism. Informal reports indicated that the work among the various churches of the State is advancing and that prospects for the future look bright.

The local rationing board allowed the Ripley congregation the extra "points" needed to provide for the physical needs of the gathering, and the table in the basement was, as usual, groaning under the weight of more food than could possibly be eaten by a gathering of the number of people present in the time permitted by the conference.

We hope that all our friends who made the journey to Ripley this year will be with us again next year, together with a great many who were unable to make it this year. We can assure them that they will always find a most hospitable welcome among the Ripley brethren and that they will gain much spiritual good from fellowship made possible by such gatherings.

## Quarterly Conference

\* \* \*

By J. R. LeCrone

The Illinois Quarterly Conference opened at Ripley, Friday, April 2, at 8:00 p.m., with a sermon by Brother Gerald Cooper on the subject, "Why I Believe in God." The service was exceptionally well attended for an opening service and Brother Cooper demonstrated his readiness to enter active service for the Lord once more.

Saturday morning a Bible class was led by Brother Cooper, who presented some thought-provoking material on the life of Peter.

In the afternoon, Brother J. W. McLain led a class in the consideration of some of the prophecies of the Book of Daniel. This class was both interesting and instructive.

This afternoon class was followed by a period which was called "Song Play and Bible Fun" which was also led by Brother McLain. This period consisted of hymns, choruses, two numbers by an impromptu quartette chosen from the congregation, and some Bible games. Everyone appeared to enjoy the period a great deal.

Brother Sydney E. Magaw brought the message from God's Word Saturday evening, presenting many little-known prophecies of the coming Messiah from the Book of Psalms.

Attendance at Sunday school numbered

seventy-five persons as compared with one hundred nineteen a year ago. The difference, we feel sure, can be largely accounted for by the difficult conditions of travel brought about by tire and gasoline rationing.

The Sunday morning sermon was in dedication of the newly completed basement of the Ripley church, and was preached by Brother J. R. LeCrone.

Brother Paul C. Johnson brought a message in the afternoon which concerned itself with the manner in which doctrinal error and sin creep into our churches and private lives. Brother Johnson gave us much to think about.

The Sunday evening sermon was preached by Brother J. W. McLain on the subject, "Not Enough." The message dealt with Jesus' conversation with Nicodemus as recorded in the third chapter of John. To many of us, the restoration of the chapter to its setting, showing the relationship between the utterances of that chapter (including John 3:16) and Nicodemus' spiritual condition and needs proved both interesting and instructive.

The conference was brought to a close with a showing of some slides from the evangelistic field presented by Brother McLain, together with a few words of explanation concerning the work being done in evangelism, and plans for the future.

Though attendance fell below that of last

## Self-Collecting

"Of all the plans, methods, devices, schemes, and proposals for financing the work of the church, the tithe is the only one which always and everywhere collects itself!

"This is a pretty tall statement, but its reasonableness can be easily shown. There are three proofs, at least.

"The tither either keeps his tithe in a separate purse or a box or keeps an account of his income, and of his offerings. Otherwise he couldn't possibly tithe.

"A large proportion of non-tithers keep no detailed, concrete account of their 'giving.' They keep one in their feelings, usually; but that record operates like a deranged taximeter: it registers at least twice for every revolution of the wheels. Few non-tithers realize how little they give.

"The tither never looks at his accumulating tithe and thinks it too large. If he did, that moment he would cease to be a tither. . . .

"The tither never thinks of the tithe as his own, and therefore he pays it out promptly in behalf of its owner.

"The non-tither thinks of all his money as his own, until the moment of parting from it. So he is inclined to delay the separation as long as possible, and postpone it to the day of his death if he can.

"The tithe . . . collects itself."—Selected.

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, MAY 4, 1943

NUMBER 31

## Mother

*By F. L. Austin*

IT IS pleasing to note the growing tendency to give Mother a higher place in the affairs of the race than seemingly was allotted to her in days gone by. In many countries and in different periods in history, woman has by man been assigned an inferior position in the affairs of the race. That this was not true in the mind of God is revealed again and again in Scripture and it is indeed edifying to note the tendency among many people to return Mother to her proper place.

The first use of the word in the Bible was with reference to Eve—"Adam called his wife's name Eve; because she was the mother of all living" (Gen. 3:20). The Companion Bible defines the Hebrew word for Eve as meaning "life; life-spring." The real definition is given in the latter clause, which is explanatory of the word. The word "all" in this verse carries the meaning "all who should live after her," according to the Companion Bible.

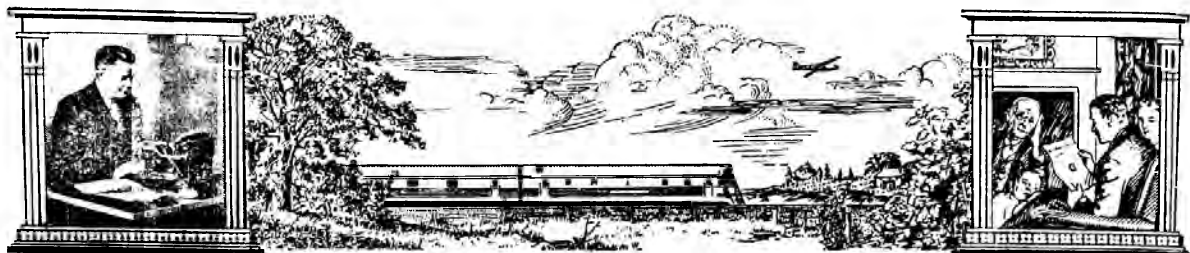
It was by the instrumentality of Mother that God filled the earth itself with life, that is, with living humans, this upon the natural plane.

But this same truth is the more emphasized when we realize that while God passed by man in the creation of Christ the second Adam, yet He called woman to His aid in this creation. All the glories of the age to come, all the fullness of the new heavens and new earth would be unattainable were it not for that devotion and sacrifice and loyalty to God which is made by Mother. It will be possible for great multitudes that will in the future praise and glorify God to do so first because of those sacrifices and devotions of Mother who has given and first trained life unto its people.

It is wholly improper for feeble minds to point out one or another portion of God's creation to be better or best; but it is wholly proper that all thinking people should give just honor and credit to each and every one. Upon May the ninth may we all unite, not in exalting Mother above others, but in ascribing to her recognition of that honor and nobility and greatness in which God in His mighty Word of revelation has placed her.

—Adapted from THE RESTITUTION HERALD of May 7, 1929.





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

## Mother in the Shadow

It is generally conceded that man is more prone to sins of drunkenness, cursing, lewdness, than is woman. It is seldom considered, however, than man is equally as guilty in the vice of forgetting his mother as he is guilty in the baser sins. The necessity of making a living in a highly organized and competitive world is reckoned as an excuse—and one's mother in her charity may so allow—yet man knows within his heart that he ought not so to excuse himself. Can one be so busy providing his living that he may rightfully forget the one who in pain gave him life? Can one become so engrossed in meeting the competition of the world, that he may rightfully forget the one who fed and clothed him when he had neither power nor knowledge to sustain his life? Ah shameful man who forgets his mother!—none the less guilty is he than thief or drunkard!

Herein, though, Mother shows one of her highest traits: though her boy forgets her, she forgets him not a moment, she is nearer than he knows. Mother is ever in the shadow—waiting opportunity to speak a word of needed counsel, to place a hand of blessing upon her disheartened or wounded son, perchance to receive some slight word of appreciation if her boy should momentarily come to his senses.

One of the seldom-noticed virtues of Jesus was that He did *not* forget His mother. Competition became rejection. Worldly organization in the garb of religion nailed Him to the cross—and His mother was there in the shadow!

“When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!” (John 19:26). Some few students have suggested that Jesus was calling His mother's attention to Himself. By reason of the fact, however, that a moment later Jesus said to that disciple, “Behold thy mother!” one may be reasonably sure Jesus was unselfishly considering only His mother and that disciple whom He loved: asking His mother to find in the beloved disciple a son most nearly like Himself, and asking the disciple, probably youngest of the Twelve, to find in Mary his

wisest and most spiritual counselor and friend. Thus, in His last moments, Jesus in the depth of sorrow and pain, being as it were defeated by the competitive world, had time and consideration for His mother.

Because the Scripture says, “From that hour that disciple took her unto his own home” (v. 27), many have judged Jesus charged that disciple with the duty of providing a home for Mary. We believe this view not only to be in error; it hides more important truth! Please notice that the word “home” is in italics, signifying it was supplied by translators. Elsewhere that similar Greek phraseology is used, no such supplied word occurs. For instances: “He came *unto his own*, and his own received him not” (John 1:11), and, “Ye shall be scattered, every man *to his own*” (John 16:32). Now, by reason of this evidence, one feels justified in reading John 19:27 as: “From that hour that disciple took her (Mary) unto his own”—that is, he lovingly considered Mary as *his own* mother.

Of far more importance, and of far more virtue was it on the part of Christ to cement a mother-son relationship between His beloved disciple and His beloved mother, than merely to have imposed a responsibility upon either to provide care or shelter for the other. Jesus knew the heart throbs that would come to His mother after His death and after His ascension. Jesus knew that this disciple, probably most like Himself, who also had been near Him when Jairus' daughter was raised, near Him on the Mount of Transfiguration, and nearest in the Garden of Gethsemane, would be the best possible comfort and encouragement to His mother in His own absence.

Son, may it not be that in Christ's absence you may best show your appreciation of Him by being not only as nearly like Him as possible, but in that manner of life also to “Behold thy mother.” She needs not a house in Jerusalem; she needs you! More, every woman who does the will of God merits your kindest, your purest, your most sincere thought and devotion, for in Matthew 12:50, Jesus said: “Whosoever shall do the will of my Father . . . in heaven, the same is my . . . mother.” Son, “Behold thy mother!” She is near—but probably in the shadow.



# The Origin of Sin

By R. H. Judd

(Reprinted from THE RESTITUTION HERALD of May 5, 1925)

THE subject of "The Origin of Sin" is truly a serious one, and it behooves us to consider it thoughtfully, prayerfully, and Scripturally. To me personally, and I feel sure that very many of our readers will agree with me, I cannot but think that those who can boldly lay the charge of the origin of sin upon God Himself, even going so far as to say that "it is here in agreement with God's plan," and that it is actually a part of "the wisdom of God," and that "the final result justifies the means," never had, or if they had they have lost, a true appreciation of God and His character.

How often in His Word does God lay claim to the unique title of "The Holy One of Israel"! How, I ask, can a Holy God say, through His prophets, "Be ye holy, for I am holy," and yet be guilty of doing evil that good may come? Brothers and sisters in Christ, I am grieved to the heart that our paper, THE RESTITUTION HERALD, can even allow such statements on its printed page. (In full agreement with Brother Judd that God was *not* the Author of sin, the present Editor vouches that *all* editors of THE RESTITUTION HERALD have deplored the few times any thought to the contrary so unfortunately may have appeared.) Truly, these are days when it would seem possible to "deceive the very elect."

Have those who teach this awful doctrine never read how God "hateth all the workers of iniquity"? To affirm that sin itself in the wisdom of God sets in operation the very forces which lead to a knowledge of good and evil and an appreciation of God and His love is surely, to the writer, most unscriptural. If sin can do so much, surely it is a blessing, and if sin will bring to us "an appreciation of God and His love," the more we have of it the better. No, friends, God hates sin, and everywhere throughout His Word He condemns it, and threatens the doer of it with death. I make no apology for strong language in this case. Paul used it, my Saviour used it, God Himself used it when occasion required. Take one specific instance: God says, "A froward tongue do I hate," and again, "The mouth of them that speak lies shall be stopped." Yet how often is a lie supposed to justify the end! Can He who said, "Woe to them that call evil good and good evil, that put darkness for light and light for darkness," Himself be guilty of the very evil He condemns in others and punishes with death? Can He who said, "My thoughts are not your thoughts, neither are

your ways my ways . . . for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," rightfully lay claim to our praise and our worship if He Himself planned evil that good might come? Is that the God we are told to uphold to people of the world, and tell them to love God with all their heart and with all their mind and with all their soul? No, friend. God *hates* sin, and He has pronounced from Genesis to Revelation a curse against it. It is a common saying, I know, to state that good is more appreciated after a knowledge of evil, but if anyone will stop to *think*, he will see that the idea is false. The glory of a living rose is made no better by placing a dead one alongside it, and if the dead rose is diseased it will give disease to the living one also.

The subject is a wide one and we might fill pages showing from God's Word the awfulness of sin in God's sight, for there is no lack of testimony on that point. But someone with an inquiring mind will ask, "What is sin?" The question is a reasonable one, and while in our present finite state we may not be able to comprehend *all* that God's Word teaches on any of the great themes of the Bible, yet there is much that is plain. We are thereby left without excuse. According to John the Beloved, "Sin is the transgression of the law," and again he says, "All *un*-righteousness is sin." A more modern writer says, "Sin is good under wrong conditions." There is substantial agreement in all these definitions. For instance, soil in its right place is right and good for the special purpose *for which it was designed*. If it gets on the carpet, it is out of place and we call it dirt. He who made the soil is not the sinner, but he who puts it in the wrong place or uses it for the wrong purpose.

God created man, and gave him powers which if kept in the channels *for which they were designed* invariably resulted in blessing, but the moment that purpose is departed from he loses proportionately in blessing, and that loss can *never* be regained. To suggest that a pure-minded man or woman can the better appreciate purity after contact with vice, is the very reverse of the truth. Such a man or woman can *no longer* say, "My strength is as the strength of ten, because my heart is pure."

Friends, get your Bibles and study the countless passages where the great *fact* of God's *holiness* and righteousness is made known to us. (Please turn to page 11)

# Adam and Eve and You

By J. R. LeCrone

(A radio address over WLDS, Jacksonville, Illinois)

TODAY, we shall continue our study of the first man and woman. We are pursuing this study in the belief that we, their descendants, have inherited our physical and mental characteristics from them. Last week, we considered the elements that God combined to make of the man a living soul. Today, we shall concentrate upon that invisible, yet easily recognizable, part of every man which, for want of a better designation, we call disposition, or character.

We believe that just as surely as we inherit the physical makeup of the first man and woman, we also inherit their psychological characteristics. By this we mean that our thought processes, our lines of reasoning, at least with respect to moral issues, are identical with theirs. The enlightened men and women of today still fall for the same old hoax that deceived Adam and Eve.

There is a particularly vicious philosophy abroad in the world today to the effect that, to know life, it is necessary to explore every bypath of sin. "Wine, woman, and song"; intoxication, fornication, and ribaldry—these things, the youth of the world is being told, represent life as it is lived to its richest and fullest. This philosophy looks upon the Christian virtues of sobriety, constancy, and purity as stagnation and slow death, while obedience to God, hope in the future, and charity toward others is regarded as outright suicide, insofar as ever really getting to know life is concerned.

Though many who embrace this philosophy believe that it is ultra modern, it is the same old argument which deceived Adam and Eve in the Garden of Eden. Though the ideas may be couched in sophisticated, scientific phraseology or expressed in the latest slang, the line of reasoning is always the same. The same old saws mouthed by the Serpent for the benefit of Eve still sound logical to a large part of the population of the world. If one takes the trouble to look behind the words of the Serpent with a view to discovering the meaning, expressed and implied, of his arguments, one will find them very modern and familiar indeed.

In Genesis 3:1, we are told how the Serpent succeeded in gaining the interest of the woman and focusing her attention upon that which was forbidden. "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?"

Now, there is nothing more challenging to the average human than to be told that he is not his own master—that he is not free to do exactly as he pleases. People often go to ridiculous lengths to prove their independence.

Though the woman may not have thought much about it before, one can well imagine her embarrassment at being thus forced to confess that there was one thing which she was not free to do. The next verse gives her reply. "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." The purpose of the Serpent's question (v. 1) had been accomplished. The woman had started thinking about that forbidden tree.

Having caused the woman to begin to brood over the fact that there was one tree, the fruit of which was forbidden to her, the Serpent was ready for the next step in his little plan for enticing her to sin—that of causing her to doubt the truth of God's warning that eating of the forbidden fruit would result in her death. "The serpent said unto the woman, Ye shall not surely die" (v. 4). By these words the Tempter gave the woman that which she desired, an excuse for doubting God's Word. How, she may well have asked herself, was she to know what was right when God told her one thing and the Serpent told her the opposite? "How," the doubters of the year 1943 A.D. often ask, "are we to know what to believe when Christian ministers tell us that God will punish our disobedience with death, and the learned professors of our universities assure us that God is only a myth, the creation of superstitious minds?"

Having successfully advanced his plan thus far, the Tempter was ready for the final step—assuring the woman that disobeying God would actually prove of benefit to her. This he did by telling her that God was selfishly keeping the knowledge of evil for Himself, and that her experimenting with it would make her as wise as God Himself: "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" (v. 5). Does this sound so ancient? "Aw, come on, get wise, don't be a wet blanket, you won't die!" How often have these words been used to encourage you to do something against which God's Word warns?

By this time the woman was so anxious to demonstrate her independence and so eaten up with curiosity regarding the taste of the forbidden fruit and its effects, that she felt she must surely die if she *did not* eat of it. "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"

(v. 6). After having listened to the voice of temptation until yielding to the lust of the flesh seems the only logical thing to do, one never sins alone. Someone else always must enter into the sin. The results of disobeying God have not changed from that day to this. Many who think their arguments in favor of following the path of disobedience to God today are ultra modern should realize such arguments are as old as sin itself. (*Turn to page 10*)

## Gathering Fragments of Church History

(Primarily concerning Evangelist James M. Fyfe and the Church of God at Cedarville, Missouri.)

By Emily Fyfe

**I**N the year 1860, two Wisconsin schoolteachers, Emily Jane Cook and James M. Fyfe, joined hands in the holy bond of wedlock. Starting a new home, they decided to study the Bible and to learn more of God. They at first attended a nearby church, being accompanied by a brother of Mrs. Fyfe, Steven Cook. He, too, was a schoolteacher. These three, being well educated, then decided it better to study their Bibles at home. They "drifted" from one church to another, for it seemed most difficult to find a people who held to all the truths they found written in the Holy Book. At last, the "drifting" ended, for they came in contact with a people in Wisconsin who believed that the same Jesus the angels saw go away will "so come in

like manner." There seems to be no authentic record of either the year of baptism, or the person who baptized these three people who had studied to show themselves approved unto God. Among their new-found brethren were: Daniel Howard, T. E. Adams, and T. G. Newman.

After a few years, James Fyfe, with his wife, left Gibbsville, Wisconsin, and went to Colo, Iowa, in Story County. There they came in contact with many who held the "like precious faith."

In the autumn of 1867, a band of these believers came south and settled in Dade County, Missouri. In the year 1868, an early church was organized, being no doubt the first Church of God in the State. S. C. Oliver and James M. Fyfe were elders. Among the other members were: Joshua Bailey, Tom Bailey, Fid Plummer, Perry Finn, John Davis, Joe Furry, and a Mr. Herrin, and their

families. The church was organized at a place then called Limestone.

Early in the 'Seventies, most of the brethren left Dade County. Brother S. C. Oliver and others settled near Attica, Kansas, while the Baileys went east and lived near Fredericktown, Missouri.

James M. Fyfe moved a little farther north in the same county and settled near Cedarville (where he reared his family), ever studying God's Word and teaching or preaching it to all who would listen. On one occasion, he attended the Kansas conference, visited with old friends at Attica, and one son, Reuben, was baptized there.

About the year 1905, Brother W. H. Wilson came to this section of the country. He held a series of meetings in the community church, and baptized Ollie Fyfe, Zona Fyfe, Daniel Fyfe, and David Fyfe. He visited here a number of times, always proclaiming the gospel of the Kingdom of God.

After Brother Wilson's visit, many years rolled by. The next minister to come to Cedarville was Brother J. H. Anderson—in August, 1934. He baptized five new members on his first visit here. Five others were baptized by Brother Anderson near Fredericktown, Missouri.

In the year 1935, Brother Anderson returned two times, once in June, and again in the fall. The crowds were large and interest good. Brothers O. J. Parker and J. C. Wilson attended the first meeting. Isolated members from Springfield, Missouri, had the pleasure of hearing those wonderful sermons both times.

Brothers Roy Graham and Willard Waggoner were the next ministers to make brief visits here.

In 1941, Brother T. A. Drinkard was called to this field, and after a series of meetings, baptized two.

(Please turn to page 10)



James M. Fyfe

# Precious Promises

By Sadie Skeels

THE Apostle Peter, telling about the blessings through Christ, used the expression "precious promises," saying: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." For what more glorious promises could we ask or hope?

Again we read, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (Heb. 6: 17-19). These oath-bound promises were made to Abraham, Isaac, and Jacob.

Paul wrote concerning the promises to Abraham and his seed: "Remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision, by that which is called the Circumcision in the flesh made by hands, that at that time ye were without Christ" (Eph. 2:11, 12). Reading further, the Apostle said: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery,

which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:1-10).

Showing Christ to be the Way through which Gentiles can qualify for the *precious promises*, 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: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh" (Eph. 2:12-17). "The Holy Ghost this signifying, that the way into the holiest of all was not yet manifest, while as the first was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . . How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:8-15).

As Jesus' crucifixion drew near, He said: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. . . . Then came there a voice from heaven, saying, I have both glorified it, and

will glorify it again." John saw in the rejection of Jesus the fulfillment of Isaiah's prophecy. "Though he (Christ) had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled . . . 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" (John 12:27, 28, 37-40).

When Jesus was being crucified, that men might receive the *precious promise* of life, He said, "Father, forgive them (His enemies); for they know not what they do" (Luke 23:34). "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:7,8). We are told that without the shedding of blood there is no remission of sins. (Heb. 9:22-28.) Israel's rejection of Christ, sinful as it was, resulted in atonement for sin. Israel stumbled, but Paul said: "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles" (Rom. 11:11). To His chosen, Christ said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth" (John 15:15). "God hath not cast away his people which he foreknew" (Rom. 1:2). "What saith the answer of God unto him?"—that is, unto Elias who once thought all Israel was lost. The answer of God unto

him was: "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal" (v. 4) and, Paul explained, "also there is a remnant according to the election of grace" (v. 5). "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear.) . . . Blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved" (vv. 25, 26).

Some fear to lay strong hold on the promise in 11:26 because of the warning note: "They are not all Israel, which are of Israel" (9:6). Paul surely did not intend to include they who are not Israel in his statement of Romans 11:26, saying: "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." "Thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them (Israel and Judah) all the good that I have promised them" (Jer. 32:42). "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah" (33:14).

Let all who love the Lord and His Word continue steadfastly to build their faith and their lives on the precious promises of God, thus best preparing for the return of Christ and service in His Kingdom.

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## Spending Billions

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By R. O. Turner

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**B**ILLIONS of dollars—that is the cost of maintaining our freedom as a nation of the earth. Billions of dollars—that is what the liberty-loving peoples of our country are striving to raise to continue the war. When a call is made for more funds, we, as a nation, gladly respond to the call, that freedom of speech, freedom of press, and freedom from fear may be ours to enjoy. That is a duty men gladly perform for their families, their friends, and their nation. When the sacrifices of billions of dollars and millions of lives have been made, at best they will be only temporary and of short duration.

In the excitement, I fear that we who are followers of Christ are overlooking a duty that to my mind is of greater importance: that is the spreading of the good news of the gospel of the Kingdom, teaching people that this life and the pleasures of it are but for the moment,

that life eternal through the ages to come is of paramount importance, and that we as followers of Christ are responsible and shall be held to account if we fail to carry these truths to our fellow men.

During the months of April and May, Brother J. M. Morgan of Kellyville, Oklahoma, is sending out this message over Radio station KHBG, Okmulgee, Oklahoma, from 2:45 to 3:15 p.m., each Sunday. Funds to carry this message during the months of April and May have been provided. This same time is obtainable through the month of June, if sufficient funds may be obtained. Brethren, will you help? The time is short, the need is great. Let's keep Brother Morgan "on the air" through June, at least. Send as much assistance as you are able to Elder J. M. Morgan, Kellyville, Oklahoma, or to the writer at Boynton, Oklahoma. I will acknowledge receipts to me.

# The Scripture Searcher's Assistant

## Second Installment

By Maurice Joblin

**WE** NOW proceed to answer the question which is so important to us: What says the Word concerning

### Man in Death?

It says that he knows "not any thing," and that his love, hatred, and envy perish. (Eecl. 9:5, 6.)

He goes to the grave, where there is no work, device, knowledge, or wisdom. (V. 10.)

He praises not the Lord. (Psalm 115:17.)

His thoughts perish when his breath leaves him. (Psalm 146:4.)

Of man and beast it says they die alike—have one breath—and go to one place—all are of the dust, and all turn to dust again. (Eecl. 3:19, 20.)

It says the grave cannot praise God—death cannot celebrate Him, and he who goes into the pit (grave) cannot hope for God's truth—and that it is the living—those who do not go into the grave—that praise God. (Isa. 38:18, 19.)

It says, "For in death there is no remembrance of thee, in the grave who shall give thee thanks?" (Psalm 6:5). Would the Spirit speak thus of man's inability to thank God while in the grave if he were not there?

It says, "Man lieth down and riseth not till the heavens be no more; they shall not awake nor be raised out of their sleep." Query: Could they be asleep in the grave, and live in heaven or hell or purgatory at the same time? (Job 14:10.)

It says of man in death that his "sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21).

It says of Job that he would "sleep in the dust" (7:21), and wait in the grave till his change come. (14:13; 17:13.)

It also says in Daniel 12:2, that men (not merely their tenements) sleep in the dust.

It says Moses died and was buried. (Josh. 1:2, and Deut. 34:5, 6.)

It shows that men go to the land of forgetfulness. (Psalm 88:10-12.)

It says David was still dead and buried a thousand years after he died (Acts 2:29), and had not ascended into the heavens (v. 34).

Although this is not a title of the testimony that might be produced to show that man is not dead and alive at one time, it is sufficient to settle the fact that man is a unit—that he is just what God at the beginning described him to be—a responsible creature formed of dust, and that he lives by breathing.

This naturally brings us to the question of the Patriarch, "If a man die, will he live again?" The answer to this is, Yes; there is

to be (so we read in Acts 24:15) a

### Resurrection of the Just and of the Unjust.

"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 19:26, 27). Thus Job answered his own question.

"Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). This demonstrates the Resurrection—furnishes a sample of the harvest to follow—shows, too, that the sleep of the first fruits was similar to that of the after fruits.

"I am the resurrection, and the life" (John 11:25).

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

"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, 44, 54). Observe, he who believes and has everlasting life, is he who is raised up at the last day, hence the necessity of the resurrection—there is no everlasting life without it.

"Being grieved that they taught the people, and preached through Jesus the resurrection from the dead" (Acts 4:2, 33).

"He seemeth to be a setter forth of strange gods: because he preached to them Jesus, and the resurrection" (Acts 17:18).

"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).

"If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13, 14).

"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" (vv. 21, 22).

"So also is the resurrection of the dead . . . It is sown a natural body; it is raised a spiritual body" (vv. 42, 44).

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed" (vv. 51, 52).

"Yea doubtless, and I count all things but

loss for the excellency of the knowledge of Christ Jesus . . . for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:8-11).

### Remarks

With the hope of arousing the interest of the reader so that he may dwell upon these texts long enough to become imbued with their spirit, I offer a few suggestions. In 1 Corinthians 15:13, 14, it will be seen that the resurrection of the dead depended upon the resurrection of Christ. Now, in order for Him to be raised from the dead, He must have died and been buried, and the proof of this is furnished in Romans 14:9, where we read that He "both died, and rose, and revived, that he might be Lord both of the dead and living."

One who believes that Christ really died, can readily believe that He rose and revived. But a person who believes that only the tenement that Christ lived in died, cannot believe that Christ rose and revived. Only that which died and was buried could rise and revive.

Seriously, then, if Christ Himself did not die, who is our Saviour? This is a question of such awful importance that no one can afford to evade it! If what is called the irresponsible body made of a woman for the real Christ to dwell in, be the Saviour, on the popular hypothesis of the real person being the tenant of the body, there was no more virtue in Christ's body than in that of the woman it was made from, or of that of Judas Iscariot, because neither could distinguish right from wrong; neither virtue nor vice could be attributed to it. If, then, that which was devoid of moral qualities was an acceptable sacrifice for sin, the body of any other person would have answered the purpose!

But, dear reader, would the great God set aside the laws of nature, and by the overshadowing power of His Spirit, cause a virgin to conceive and bring forth a house for the Saviour of the world to live in for a while?

God helping me, I will show that the child Jesus was made in all things like unto his brethren (see Heb. 2:7). It was not His house, and those of His brethren, that were alike—He was made like them. And if you wish to refresh your memory as to how they were made, you must go back to God's descrip-

tion of the first man—they are all alike. He was formed of dust and for disobedience was sentenced back to dust; as a sinner was not allowed to live forever by eating of the tree of life. Well, we discover by Hebrews 2:9 that Jesus was made like him—inferior to angels so that He could suffer death. And the 16th verse tells us distinctly that “he took not on him the nature of angels, but took on him the seed of Abraham.”

Another passage I would invite your attention to is Luke 2:40, 52, for there we read that “the child (Jesus) grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him . . . Jesus increased in wisdom and stature, and in favour with God and man.” As the excellent traits of His character were manifested, He was esteemed by God and man. Nothing could be plainer than that His mental and moral qualities developed with His stature, and His favor with God increased with His wisdom and obedience, hence we read that as the result of His obedience unto death, even the death of the cross, God has highly exalted Him and given Him a name above every name. (See Phil. 2:8.)

It is evident, then, that the Christ who died for our sins was prepared for the sacrifice of Himself—not the sacrifice of a mere tenement—by trial; was tempted and tried in all points like as we are, yet without sin, and it was this sinlessness that made His blood precious for cleansing purposes.

Reader, did you ever think of the fact that if we are redeemed, it must be by that which is the life of the flesh of Christ, not by something that pre-existed. Yes, redeemed by the precious blood of Christ—the very thing that cannot inherit the Kingdom of God. This blood was precious because He offered Himself without spot to God. If His trial was not a farce, He could have sinned, but did not. Bless His holy name, He stood the trial—He knew no sin.

If you wish to see the idea of the dual nature of the Man Christ Jesus stamped out by the Spirit, turn to Hebrews 2:18: “In that he himself hath suffered being tempted.” So that was He who was tempted, He who was obedient unto death, He who died for our sins, He who was buried, He who was raised from the dead!

Again, reader, do you think that God’s glorified Son could have been mistaken as to His own identity, when He whispered back to John, “I am he that liveth, and was dead; and, behold, I am alive for evermore?” (Rev. 1:18). Do you believe Him? Would He speak of His house and forget all about Himself? Would He make His tenement of clay the subject of a special dispatch from heaven? The testimony is before you that Christ died but lives again—lives forevermore. You, too, are mortal; in all probability you will soon die, and if you live again, it must be by a resurrection from the dead, through Him who declares Himself to be the Resurrection and the Life.

Thus far, we have seen that God formed an

intelligent, religious, accountable man of dust, caused him to live by breathing, sentenced him back to dust for disobedience, and that in the death state all the faculties of the mind are dormant—that he knows nothing. Besides this, we have discovered that another life, beyond this, is offered us by a resurrection from the dead; and Christ is coming to earth to bestow that life. Presuming on the belief of this testimony, it is important to know where such life will be enjoyed; and therefore under the head of the

#### Kingdom of God

and several sub-heads let us give attention to that subject.

The earth was made, then man was made of the earth, and given dominion over it, thus showing that it was made for him. We are told in Isaiah 45:18 that it was made to be inhabited, and God never intimated that man was to be fruitful and multiply and thus people worlds on high, but to replenish the earth. We next observe that man’s habitation of the earth was made dependent upon obedience. He was threatened with deprivation of life if disobedient. He was deprived of life, and he went back to his original element—dust. In mercy, a future life that should be everlasting was offered him if the inestimable boon be believed in and a character fit to live always be developed. Nothing was said to intimate that when man should live again, he would be removed to other spheres; hence he could not have expected it. He had no right to expect it unless God had promised it. How would man know anything of other worlds unless God told him? Even if he knew of them, he would not know they were desirable for him; and if they were, how would he get there? The heathen notion of the immortality of the soul did not exist, and it is beyond the range of probability to think that man expected to live other than on the earth God made for him and gave to him.

In Numbers 14:21, the Lord swore to Moses, saying, “But as truly as I live, all the earth shall be filled with the glory of the Lord.” Is this the first intimation of His purpose? No. Some five hundred years before this, He promised Abraham and his seed the land of Canaan for an everlasting possession, and that in him and his seed “shall all the families of the earth be blessed.” (See Gen. 12:3; 18:18; 22:18.) From this it is seen that the oath to Moses was only a renewal of the covenant to Abraham in other words.

In Exodus 19:5, 6, God’s message to the descendants of Abraham was as follows: “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 . . . and ye shall be unto me a kingdom of priests, and an holy nation.” From that time, Israel was God’s Kingdom on earth. At length, the people grew dissatisfied, and wanted a man as king. The petition was made to Samuel the Judge and, being displeased, he prayed unto the Lord, and the Lord said, “Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee

(Samuel) but they have rejected me, that I should not reign over them.”

Saul was appointed as the king of God’s Kingdom; and when the Philistines came against him and challenged him to settle their differences by single combat, and put forth Goliath as their representative, Saul could find no match for him. At last David, the young son of Jesse, arriving with provisions for his soldier brothers, inquired what reward would be given for killing the Philistine who was defying “the armies of the living God” (1 Sam. 17:26, 36).

Saul was set aside and David placed upon the throne; but still the throne and Kingdom were the Lord’s. In 2 Samuel 7:12-16, we find that God promised David that a Son of his should possess the throne and Kingdom forever—it being the Kingdom of God still.

When old and about to abdicate, David told the high officers of the government that of all his sons, the Lord had chosen Solomon “to sit upon the throne of the kingdom of the Lord over Israel” (1 Chron. 28:5).

In the coronation prayer, David said, “Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty”—everything pertaining to the Kingdom belonged to Him. His prayer continues: “For all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all” (1 Chron. 29:11).

At verse 23, we read: “Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.”

In 2 Chronicles 9:8, we read this language from the queen of Sheba which shows that surrounding nations regarded the Kingdom of Israel as the Kingdom of God: “Blessed be the Lord thy God, which delighteth in thee to set thee on his throne to be king for the Lord thy God.”

In 2 Chronicles 13:5, we read: “Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever?”

In verse 8, it says: “Now ye think to withstand the kingdom of the Lord in the hand of the sons of David.”

In Psalm 89:34-37, Jehovah reiterates the covenant made with David, saying: “My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.”

In Psalm 132:11, we read: “The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.”

Verse 12 follows with a conditional promise, thus, “If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.”

Next week more of the Kingdom promises are to be considered.

## ADAM AND EVE AND YOU

*(Continued from page 5)*

The pleasure that Adam and Eve derived from eating the forbidden fruit was soon dispelled by the frightening realization that their experiment with sin had not brought happiness, but only a distressing feeling of shame and remorse. They set about to try to hide their shameful condition. "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (v. 7). Even today, the sinner likes to hide his sinful state as much as possible.

Adam and Eve could not dispel their sense of guilt. The loving fellowship that they had known with God before their disobedience failed to give them confidence now. They feared to meet their Maker. "They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (v. 8). The modern Adam and Eve, whom we may call John and Mary, try to accomplish the same result by staying away from church. It did not work then, and it will not work now. "The Lord God called unto Adam, and said unto him, Where art thou?"

Adam then felt called upon to explain to the Lord his absence. He said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (v. 10). Though God may not have known what had happened, which of course He did, this would have been easy for the Lord to figure out. Whenever a person refuses to meet with the Lord and tries to hide from Him, it is because that person is conscious of unforgiven sins. God said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

The next three verses reveal a delightful little session of what is known today as "passing the buck." The man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Does that sound so ancient? "It wasn't my fault, the woman you gave me is to blame, for she tempted me." There is even a little suggestion that Adam thought God partly responsible for giving him the woman in the first place. But the woman wasn't going to let Adam place the responsibility for the sin upon her! "The Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

The Serpent had no one to whom he could "pass the buck," so he apparently preserved a dignified silence. "The Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy

seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

It would be pleasant for unrepentant sinners to think that because Adam and Eve had such good alibis, such convincing reasons why they were not to blame for their wilful disobedience, they escaped condemnation. Not so! "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Then turning to the man, God pronounced judgment upon him also. "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."

Thus, at the very first did God demonstrate that He would hold each individual responsible for his own sins. The inspired Apostle Paul assures us in Romans 6:23 that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." How men may escape the condemnation of death, brought upon them by sin, is revealed in Acts 2:38, where Peter told the Jews how they might escape the condemnation rightly theirs for having a part in the crucifixion of Jesus. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There is no other way, and God will hold each individual responsible.

## FRAGMENTS OF CHURCH HISTORY

*(Continued from page 5)*

Early in May, 1942, the National Evangelist came to this field for the first time. Brother and Sister James McLain and children came with the gospel trailer. A three-weeks' series of meetings was conducted in the community church. They came back in the late autumn, and Brother McLain gave another two-weeks' series of meetings. The sermons were very interesting and Bibles were used in the study. The community gave the McLains a warm welcome and he arranged to come back in midwinter. The February visit was really the first of his monthly appointments here. Now, plans are being considered about making two small rooms ready for the Evangelist and his family, so it will be unnecessary to bring the trailer the three hundred miles. May God bless us in our efforts to serve Him.





## Guess Who!

Watch next week's Herald for the answer.

The answer to last week's "Guess Who!" is on page 14.

## THE ORIGIN OF SIN

(Continued from page 3)

But for man to affirm that God Almighty actually "planned" sin that good might come, is surely to deny God's righteousness and to make Him the Arch-Sinner. Impossible! Nor would anyone intentionally so charge God. God punishes the man with death who does this very thing with precisely the same motive. How wholly impossible, then, for Him to practice that which He condemned in principle as well as in fact!

### ERNEST STEDMAN LOGAN

The home, the church, and the community were all saddened by the great loss suffered when Ernest Stedman Logan of near Lakeville, Ind., was stricken by death in the early morning of Sunday, April 11, 1943. A kind and ever-active servant of Christ in church and home, as well as in community and business life, Bro. Logan was loved and honored by saint and sinner wherever known.

For years he had been tender and upkeep man of the beacon lights along the airway lines from Toledo to Chicago and different branches thereof, which duties he continued until two weeks before his death.

It was on December 28, 1879, that Ernest was born to Gideon and Martha Logan. But when later his father married the true widow of Melvin Stilson, Mrs. Eva Stilson, true motherly love and watchfulness followed Ernest e'en to the grave.

On November 26, 1902, Ernest S. Logan was united in marriage with Miss Genora Bachtel. Together they established a home gracious and pleasant to all comers.

The deceased is survived by his much-grieved widow and their five children: Foster of Lakeville; Don of South Bend; Eva of Detroit, Mich.; Carl of Lakeville; and Aleta, now Mrs. Richard Ort, of South Bend; and by four grandchildren; by his mother, Mrs. Eva Logan; by one sister, Mrs. Lottie Pickerl; by one uncle, Marshall Logan; and by nephews, nieces, cousins, and others.

The wealth of floral tribute and the capacity funeral attendance bore testimony of the friendly, wholesome life he had lived with community neighbors.

For years, Bro. Logan had laid aside each week an amount equivalent to the estimated average amount spent by each cigarette smoker. This amount, in addition to his tithes and offerings, he contributed from time to time for Christian uplift. Upwards of \$50.00 a year was thus kept from injurious use and devoted to the service of Christ.

North Salem Church, of which he was a member, as also Hope Chapel where he often attended and aided, and the Indiana Conference of the Church of God, of which he was president: all grieve his death.

Funeral services were held in the nearby commodious Christian Church of Lakeville. Interment was made in the well-kept South Lawn Cemetery of South Bend.

How gladsome it is that this family of bereaved ones "sorrow not as those who have no hope"! For, believing that Christ who is "the resurrection and the life" will soon come "unto salvation" to those who died in faith, grief is balm by the expectant joy of life for evermore for their loved one. F. L. Austin.

### LYDIA ELTON MILLER

Lydia Elton, daughter of Thomas and Jane Elton, was born in Allenton, England, December 27, 1851. When five years of age she came with her parents to the United States, locating on a farm not far from Cleveland, Ohio. In 1862, the family moved to a tract of wild land near Delta, Ohio. Here they endured all the hardships of pioneer life. None know what those hardships are except those who have passed through them. Within two years after locating in this home in the woods, the mother died, leaving a family of five children, the oldest fifteen years of age.

On August 13, 1874, Lydia was united in marriage to Oliver L. Miller. To this union two children were born, Coral, who preceded her parents in death, and Mrs. Ollie Deck of Delta. Eight years ago her husband died, since which time she has made her home with her daughter, who has given her love and devoted care and attention that the remaining years of her life might be pleasant.

Sr. Miller had a pleasant, sunny disposition and could see the good in everyone and the beauties of nature. Her many acts of kindness endeared her to the children who liked to call her "Good Aunt Lydia."

She possessed natural talent as an artist, and from childhood she was drawing or painting pictures of flowers and scenes of nature. These she enjoyed giving to her friends. She had been an invalid for several years, was confined to her home most of the time, and it was her painting and artistic work which occupied most of her time and attention.

She died at the home of her daughter, Mrs. Ollie Deck, in Delta, Wednesday night, April 14, having passed the age of ninety-one years.

She is survived by her devoted daughter, three grandchildren, four great-grandchildren, an aged sister, Mrs. Elizabeth Reighard, who is ninety-five years of age, and many other relatives and friends.

Funeral services were conducted by the undersigned on April 17, 1943, and Sr. Miller was laid to rest near the Raker Church where she had worshiped so long, and where the writer came to know her when as a boy he started in the ministry almost thirty years ago. We thank God for her wonderful example of Christian womanhood, and pray that we may all meet her when Jesus comes.

F. E. Siple.

### MINISTERS' FUND

Mrs. Vernie Cunningham	\$2.00
Blanchard, Mich., S. S.	2.39
Tempe, Ariz., S. S.	1.12
Total	\$1,827.84

### MRS. MARVIN HERREN

The afternoon of April 8, 1943, Mrs. Marvin Herren, better known as Mrs. Emma Fugate, quietly fell asleep in death at her home in Republic, Mo., being in her eighty-first year. She was born in Worth County, Mo., the third daughter of Andrew J. and Sarah C. Walker. Surviving are the husband, Marvin Herren; two sisters, Mrs. John Lawrence of Raymore, and Mrs. Ed. Lasley of Belton; and three brothers: William H. Walker, Alberta, Canada; Benjamin L. Walker, Pueblo, Colo.; and Thomas J. Walker, Columbia, Mo.

Sr. Herren was baptized more than fifty years ago by Bro. Almus Adams in Saint Paul, Nebr., and she became stronger in the faith as the years went by. She wrote two tracts: "The Nature of Man," and "What God Has Promised His Children." This shows a strong interest in truth.

Like some of the aged women about whom Paul wrote to Titus, saying: "In good deportment; sacred persons, good instructors" (Titus 2:3, Emphatic Diaglott), Sr. Herren was inclined to good works. The uppermost thought of her mind was to work for God, showing His righteousness in her daily life, and directing others to His truth.

After a last look, relatives and friends journeyed about five miles to Raymore Cemetery where we laid her in the grave there to await the resurrection trumpet when she will stand again clothed in her robe of righteousness.

The writer endeavored to speak words of comfort to the bereaved from texts of Scripture found in the Old and New Testaments.

John F. Green.

### MRS. WILLIAM EYCHANER

Nellie Ashmore was born October 23, 1862, at Byron, Ill. She was united in marriage to William Eychaner, Chana, Ill., November 4, 1881, to which happy union was born one daughter, Mrs. Hugh Welch, Chana. Sr. Eychaner was baptized about eighteen years ago by Bro. F. L. Austin. She was a faithful member of the Church of God at Oregon, Ill., until death, though unable the last three or four years of her life to attend church services.

Death came April 19, 1943, being hastened somewhat by a series of accidents during the past three years in which she suffered broken limbs. She is survived by her daughter and son-in-law, Mr. and Mrs. Hugh Welch, Chana, Ill., and a sister, Mrs. Frank Burdick, Grand Junction, Iowa. Words of hope and comfort were spoken by the writer, April 21, after which she was laid away as a precious jewel to await her place in the diadem of the coming King of Glory.

Sydney E. Magaw, Pastor.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"They spake the word of God with boldness" (Acts 4:31).*

Lesson: Acts 2:37-41; 3:1-8; 4:13, 18-21. Golden Text: Acts 4:13.

### "As Ye Would"

"If I should see  
A brother languishing in sore distress,  
And I would turn and leave him comfortless,  
When I might be  
A messenger of hope and happiness—  
How could I ask to have what I denied  
In my own hour of bitterness supplied?"

"If I might share  
A brother's load along the dusty way,  
And I should turn and walk alone that day—  
How could I dare,  
When in the evening watch I knelt to pray,  
To ask for help to bear my pain and loss,  
If I had heeded not my brother's cross?"

"If I might sing  
A little song to cheer a fainting heart,  
And I should seal my lips and sit apart,  
When I might bring  
A bit of sunshine for life's ache and smart—  
How could I hope to have my grief relieved,  
If I kept silent when my brother grieved?"

"And so I know  
That day is lost wherein I fail to lend  
A helping hand to some wayfaring friend;  
But if I show,  
A burden lightened by the cheer I sent,  
Then do I hold the golden hours well spent,  
And lay me down in sweet content."—*Selected.*

### Peter's Message

The unbelieving Jews listened to Peter. They were surprised at these men, Peter and John. But these Jews were touched in their hearts by the apostles' sincere story. Had they helped crucify the Christ? They believed! They cried to Peter and the other apostles, "Men and brethren, what shall we do?"

Peter answered, "Repent!"  
That alone is not enough. After sorrow for sin and a

complete "about-face" in deeds and actions comes baptism. 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). What is this gift—this gift through the holy power of God? "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

### Better Than Gold

The Jews observed three hours of prayer at the Temple daily: morning, noon, and night. The ninth hour—three o'clock in the afternoon—was their evening prayer time.

Peter and John went to the Temple. A lame man sat begging. Peter told him to look at them. Peter said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). The beggar leaped, walked, and praised God. How much better than gold was the gift!

The governing council heard of their teachings. They found nothing for which to punish Peter and John, but ordered them to stop preaching and teaching "in the name of Jesus Christ." Peter and John were brave. They were faithful. They said they chose to serve God rather than man.

### New Members

Barbara Claussen of Oregon, Illinois, sends her name and her sisters', Betty and Donna Lee, to join our ECE Club. We are glad to welcome them!

### Happy Birthday Wishes

Harold Hamilton, May 9, age 7, Cold Spring, Minn.  
Peggy Pearson, May 9, age 16, Troy, Ohio.  
Dallas Denchfield, May 9, age 3, Robbinsdale, Minn.  
Dorris Denchfield, May 9, age 3, Robbinsdale, Minn.  
LaVern Halcomb, May 9, age 14, Fountain, Colo.  
Virginia Coulter, May 11, age 15, Eden Valley, Minn.  
Henry Alton, May 11, age 15, Macomb, Ill.  
Milford Love, May 11, age 3, Cleveland, Ohio.  
Virgil Johnson, May 12, age 9, Nemaha, Iowa.  
Philip Yows, May 12, age 10, Purlmela, Texas.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### The Tree's Inclined

\* \* \*

By Arlen Marsh

"Tis education forms the common mind;  
Just as the twig is bent the tree's inclined."

—Alexander Pope.

Precisely how, once he has analyzed his strengths and weaknesses, can the religious educator—the one who teaches you and me—increase those strengths and overcome those weaknesses? How can he reach the acme of efficiency, so that his work will produce the most bending of the most twigs, the most inclination of the tree, or common mind, with the least effort?

Until these questions have been answered, the religious educator has no more than begun his work. He may recognize his abilities and his lacks; he may know that he can teach young people successfully, but that he bores adults; he may know that he can talk persuasively to a single individual, but that stage fright sets him apart from the category of group teachers; he may come to know nearly everything about his mental and emotional ego, but until he knows how to capitalize on that ego, he is as sounding brass and tinkling cymbals.

First, of course, he must appreciate that people are attracted chiefly by discussions of themselves and of their problems. Paul, in perhaps his greatest recorded sermon, quoted not a single word of Bible to the Athenian Greeks; instead, he introduced his remarks with quotations from the literature which they knew and already enjoyed—the heathen poets. Before the legalistic Sanhedrin, split between Pharisees and Sadducees, he hurled at the court the question which had for generations kept it in an uproar—the question of whether man may or may not be resurrected from the dead. To Felix and Agrippa, he spoke of their erudition and the glory of their reign. To the Roman centurion who was about to have him beaten, he spoke of his own citizenship in the Eternal City. To the Jews, he mentioned their history and their religious rites. Paul was, definitely, all things to all men; he made no effort to give them Christianity by a sort of forceful feeding, but rather led them to his views by talking of them and of their problems. It was the principle which

prompted Jesus to speak in figures, figures which were familiar to all His listeners whether they were capable of fully understanding them or not.

So the religious educator should subordinate himself—but he should learn to do much more. He should exercise rigid control over his temper; he should, literally and at all times, do unto others what he would have others do unto him; he should keep constantly in mind and practice the famous statement of James that "faith without works is dead." He should cultivate tolerance for the foibles and idiosyncracies of others, but he should temper that tolerance with an unshakable will to teach and to live only what his own studying has taught him to be right. He should expect no appreciation, for he will receive practically none; and he must realize that by far the greater part of his labors, no matter how ably conducted, will pass without apparent results. Jesus Himself has been called "the greatest failure of all time," for at His crucifixion He was left with not a single working follower.

It is assumed, of course, that any religious educator will have the intelligence to know that he cannot succeed if he is lazy. He should not teach, he should not assume an active role in church leadership of any kind, until he knows more than a little of what the Bible has to say; once he has become a teacher or a leader, he must continually see to the increasing of his knowledge, and must cultivate his wisdom in so far as he is able. These last two factors are particularly important for those who work with young people: children are uncritical of depth of factual knowledge; adults overlook some deficiencies or are so concerned with displaying their own knowledge that they prefer to talk themselves to having a teacher show his erudition; but young people will desert the leader and, generally, his church, if he has not both thorough knowledge and an attractive personality.

Finally, the religious educator must remember that Christianity affects individuals, not groups, and that religious education, consequently, is far more dependent on twig-bending for influencing the common mind than is any other form of education. He must not expect mass conversions; he can hope for no more than one here, one there, and that these, like the ripples started by a stone cast into a quiet pool, will spread endlessly through others.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22-July 30—Summer Bible Training School at Oregon, Ill.  
 June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 15-22—Western Nebraska Conference at Hollbrook.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

### CHURCH OF GOD RADIO PROGRAMS

- J. R. LeCrone, WLDS (1180 kc.), Jacksonville, Ill., Monday, 2:45-3:00 p.m.  
 G. E. Marsh, KFOX (1280 kc.), Los Angeles, Calif., Sunday, 6:15 p.m.  
 J. M. Morgan, KHIBG (1240 kc.), Okmulgee, Okla., 2:45-3:15 p.m., Sundays in May.

### CALENDAR OF EVANGELISM

- May 25-30—Special meetings and re-dedication at Eldorado.  
 June 29-July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.  
 Sept. 28-Oct. 3—Special meetings at Fonthill, Ont.

### ATTENTION, MINISTERS

Posters suitable for use on your bulletin boards, or elsewhere, advertising the evangelistic work being done by Bro. J. W. McLain, will be mailed to you within the next several days. Give the National Evangelistic effort a boost by properly displaying these posters—and speak a good word for a noble cause!

### PENNELWOOD CHURCH NEWS

On Easter Sunday afternoon, the following took upon themselves the name of Jesus and were baptized in a stream about three miles southwest of the Pennellwood church: Miss Dolores Bultman, 3531 Birchwood Ave. SW; Miss Betty Jane Cole, 129 Oxford Rd. SW; Miss Shirley Cunningham, 126 Allen Rd. SW; Miss Geraldine Foote and Miss Jacqueline Foote, 56 Cherryvale SW; Miss Joyce Slocum, 433 Thomas St. SE; Mrs. Cora Munshaw, 740 Laraway Rd. SE; all of Grand Rapids, Mich., and Charles Simpson, 15 Locke Ave. SE, Grandville, Mich. May the Lord bless them in their new relation with Him and may they ever remain steadfast and true to Him.

We are sorry to report the death of Patricia Ann who was born to Mr. and Mrs. Ralph Bosch April 3. Though she was not strong, all had hope that she would gain strength enough to be brought home from the hospital. We pray that God will comfort them in this time of sorrow. Harvey Krogh, Jr., Pastor.

## Gleanings From the Field

"The field is the world."—Jesus.

See page 11 for other items which would ordinarily appear on these pages. Keep the news items coming!

"According to our plans, a vacation Bible school will be conducted here at Fonthill (Ont.), the first two weeks of July."—C. E. Randall, pastor of the Fonthill Church. Bro. Randall also reports the baptism of Shirley Moore, a Sunday school teacher at Niagara Falls, N. Y., and that there will be at least one member of the Niagara Falls congregation in attendance at the Summer Bible Training School, Oregon, Ill.

We are sorry to report the death of Thomas J. Palmer, Grundy Center, Iowa, father of Bro. Harry Palmer, caretaker at Golden Rule Home. Bro. Palmer's father was born at New Point, Ind., April 11, 1857, and died April 20, 1943, only three months following the death of his wife.

Bro. J. M. Morgan, Kellyville, Okla., Rt. 1, reports having received sufficient money to pay for his Sunday broadcasts throughout April and May, though the request was merely for the month of April. Also, he informs that he shall gladly continue this radio work, if our brethren will continue to support it financially. Please read "Spending Billions"—page 7.

Phylis Lynn Snyder was born April 21, 1943, to Mr. and Mrs. Fred Snyder, Kokomo, Ind. Mrs. Snyder will be remembered by many of the church people as Sr. Helen Harvey.

Bro. Cecil U. Wilson, recent contributor to The Herald columns, may be addressed at 39243062, Med. Det., 335 Engr. Regt. (G.S.), A.P.O. 3992 Care Postmaster, New York, N. Y.—this a correction to the address recently given on a Berean page.

"Surely the blessed Lord is at hand. I hope our brethren will not be drawn into the spiritual cataclysm that will follow the shooting and firing now raging in the world."—J. Eagleston, Box 188, Rt. 2, Salem, Ore.

**New arrivals at Brush Creek (Ohio):** Wanda Mae, April 19, to Bro. and Sr. Ralph Kleppinger, Brookville; a son (not yet named), April 22, to Bro. and Sr. Kenneth Brewer, Troy.

Bro. and Sr. H. Scott Smith and their daughter Lila Beth, London, Ark., plan soon to visit at the C. Alan McLain home, Dixon, Ill., and at the Vivian Kirkpatrick home, Oregon, Ill.

Sr. J. W. McLain, recently a patient in a Macomb, Ill., hospital, may now be addressed at 213 S. College St., Macomb, in care of Mr. Leo Wilson. She wishes hereby to thank those who sent get-well messages while she was in the hospital.

"Sr. Esther Holmes is seriously ill with a ruptured heart artery. We ask your prayers for her recovery."—Mrs. Marian R. Richards, 3973 Sixth Ave., Los Angeles, Calif.

"Bro. Marshall Logan of North Salem (Ind.) Church of God died Sunday night, April 25, following an illness of only some forty hours. All who have attended services at North Salem Church since it was built have met this fine man of eighty-six years."—F. L. Austin, 1705 S. Leer St., South Bend, Ind.

Bro. and Sr. C. E. Randall are enjoying the comforts of the recently purchased and newly decorated parsonage at Fonthill, Ont.

**Answer to last week's "Guess Who!"** The picture shown on page 11 in last week's issue was that of Bro. Fred Knodle (deceased), long-time member and elder of the Church of God at Oregon, Ill. Many who came to General Conference will remember Bro. Knodle as the proprietor of the Oregon Steam Laundry. The gentleman who wrote the article on page 3 was "Uncle" John Foore. His wife, "Aunt" Mahala appeared in the picture with him. He was a faithful preacher of the Church of God, his ministry dating back into the 'Seventies.

"With the interior of the church freshly painted, the draperies dry cleaned, the floor varnished, and some of the classrooms freshly 'done over,' our house for meeting together and meeting with God really breathes an atmosphere of spring."—F. E. Siple, 147 Nottingham St. SW., Grand Rapids, Mich.

"There will be special meetings at the Buckingham Chapel Church of God of Arlington, Va., July 18-30. Bro. C. E. Randall will be our speaker."—John P. Mercer, 3530-18 St., NE, Washington, D. C.

"We need your wonderful paper in these terrible times, and enjoy reading the good sermons and news every week. May God bless your work in every way."—Freeman Fike, Box 1092, Phoenix, Ariz.

Bro. Winfred Tackett, Pleasant Plains, Ark., reports excellent interest in his community and hopes soon to enlist some outside help for concerted evangelistic effort.

"In reading certain resolutions recently made to rescue the Jews from Europe, I notice that the seventh one is that England should be persuaded to open the doors of Palestine for further Jewish immigration. Would the number seven mean anything here? and if England does do this, will it be a sign that Gentile times are then fulfilled?"—Mrs. Orval Lynd, LaGrange, Ill.

"Evangelism has a wonderful work to do, and you have my prayers that it may continue to prosper till the end of time—which I think is not very far away."—John Garard, 714 S. Broadway, Dayton, Ohio.

**CLEVELAND, OHIO**

We are happy to report the names of five young people who were baptized and received into membership at Golden Rule Church, Easter Sunday. They are Fred and Gloria Schuld, brother and sister, 9623 McCracken Blvd., Joan Love and Sally Robinson, both of 4001 Fulton Court, and Kenneth Davison, 311 Founder's Hall, Heidelberg College, Tiffin, Ohio.

All of these are from families in which one of the parents is a member of the church. Sally and Joan are in their early teens, the others in later teens, They have been regular in attendance at church. We rejoice with them in their new faith and pray that they may be faithful unto death.

We have hope that some of the other young people will take the same step a little later.

Easter was a very joyous occasion. By an interesting coincidence we had the same number present in both Sunday school and church, 147.

M. W. Lyon, Pastor.

**ALLIANCE, NEBRASKA**

The Church of God at Alliance, Nebr., held a series of meetings, April 10-17. Bro. E. E. Giesler of Moorefield, Nebr., was the speaker. We have no regular pastor. Bro. Giesler comes twice a year for these meetings. These were much enjoyed by all. He talked about the Birth of Israel, the seventy weeks of Daniel, and many interesting things. These truths are so dear to us, as they seem to mark the time for our Lord to come. We must watch more closely than ever before. We have Sunday school each Sunday, and all are most welcome to come.

Mrs. Morris Zeller, Secy.

**SIMPSON - SMITH**

At four o'clock Saturday afternoon, April 24, Miss Jeanne Simpson, daughter of Mr. and Mrs. Harold Simpson of Grandville, Mich., and E. Richard Smith, son of Mr. Earl R. Smith of Dayton, Ohio, were united in marriage at the home of the bride's parents. It was the privilege of the writer to conduct the single ring ceremony as the bridal party stood before the candelabras and beautiful baskets of forsythia and snapdragons.

Miss Frances Munshaw sang "I Love You Truly" and "Because," accompanied by her sister Merriam at the piano. The wedding march was played by the bride's brother Charles.

The bride wore a wedding gown of white moire and finger tip veil, and carried a bouquet of white calla lilies, sweet peas, and snapdragons. She was accompanied by Miss Joyce Rens who wore a gown of blue taffeta and carried red roses and sweet peas.

Terry Ferrell, a senior in Oregon Bible College, served as best man. The groom was graduated from Oregon Bible College about a year ago, and since last September has been serving as pastor of the Blanchard Church of God.

After the service, a reception was held for the couple. We pray God's richest blessing to rest upon these two young people who are uniting their efforts in the service of the Master. We of the Pennellwood church do not regret losing a member to the pastor of a sister church. The newlyweds will soon make their home at Blanchard, Mich.

Harvey Krogh, Jr.

**EVANGELISM**

W. A. Reid	\$ 5.00
Mr. & Mrs. E. A. Drake	20.00
Mrs. H. H. Andrews	5.00
Blanchard, Mich., S. S.	2.00
Maurertown, Va., S. S.	11.24
Mrs. Ada M. Eldridge	2.00
Catharine Davis	1.00
Mrs. Ray McCann	5.00

**OREGON, ILLINOIS**

Among out-of-town attendants at the Easter morning services were: Bro. and Sr. Harry A. Sheets, 820 Douglas Ave., Aurora, Ill.; Bro. and Sr. Charles Lindsay, 933 S. Carroll Ave., Freeport, Ill., and their granddaughter, Miss Longenecker; Bro. Paul Hatch, Harvey, Ill.; Bro. Edward Lindsay and wife, 1018 Stafford Ave., Rockford, Ill.; besides the several out-of-town members regularly in attendance.

The Oregon church has kindly invited the Summer Bible Training School to use its building and facilities. Thank you, Oregon.

Sr. Edith White, an employce of the National Bible Institution, and Richard A. Fridley, Chanute Field, Rantoul, Ill., will be married in the Oregon church at 3:30 p.m., Wednesday, May 5.

Sydney E. Magaw, Pastor.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. E. A. Drake	\$10.00
Maurertown, Va., S. S.	12.00
Mrs. W. E. Willhite	6.00



T. A. DRINKARD



J. R. LeCRONE

**SUMMER SCHOOL**

at

**OREGON, ILLINOIS**

June 22 - July 30

The sixth annual Summer Bible Training School will convene, the Lord willing, at Oregon, Illinois, June 22-July 30, 1943. Brother T. A. Drinkard, Handley, Texas, and Brother J. R. LeCrone, Ripley, Illinois, will be the instructors. Both men are absolutely sound in Bible interpretation, both men are experienced in preaching and teaching the Word, both men are fathers and interested in helping youth better to prepare for Christian service.

There will be four or five classes, daily, five days a week, throughout the six-weeks' Summer School. The courses of study will be devoted primarily to the Bible, with one or two courses being offered in secular subjects closely related to Christian work. The classes will convene in the Church of God at Oregon, Illinois.

Sister J. R. LeCrone (wife of Brother LeCrone above mentioned) will be matron and cook of the Summer School. She hopes to have a big family of young men and young women soon under her care.

The cost per student for board, room, and tuition will be \$35.00 for the six-weeks' period, to which there will be added a small cost per student for one or two textbooks.

Young people, here again is opportunity for you. The Church of God needs you, calls you! Reply on the coupon below:

**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 22 to July 30, at Oregon, Illinois.

Recommended by .....

My name is .....

My address is .....



# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, MAY, 11, 1943

NUMBER 32

## Today and Yesterday

By Margaret Budrow

EVER since this latest war began, people have been grumbling about the high cost of living, inability to obtain goods desired, taxes, and everything else they can think of which to grumble. True—there is much the matter with the world, as there always has been—but is it quite so bad for those who complain as they think? Do people who are really persecuted have time to fuss? Of course we are paying more for living than ever before! Things we want are harder to get and sometimes not available at all. There have been many changes in our easy, luxury-loving way of life. All things really necessary to our well-being, however, are readily obtained. Also, we are still permitted to support and attend churches, and we do not expect that that privilege will be taken from us.

Under the old Hebrew law, people were commanded to give one tenth of their all to God. Jacob, in his vow after his dream, said, "This stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:22). Also, after idolatry was destroyed in the time of Hezekiah, that leader commanded the people to give to the Lord, as we read: "He commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly" (2 Chronicles 31:4, 5).

The Patriarch Abraham gave "one tenth of the spoils" to Melchisedec, the high priest of his time. We read, also, concerning the Hebrews' system of tithing that "they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law" (Hebrews 7:5).

So far as we know, those early worshippers of God made no objection to the rites and sacrifices which were a part

of their lives. They accepted the fact that, if God gave to them and was to remain their God, they must give to Him and be faithful to Him. How many people today would profess Christianity if they had to accept and take part in the involved procedures of the early Israelitish ceremonies?

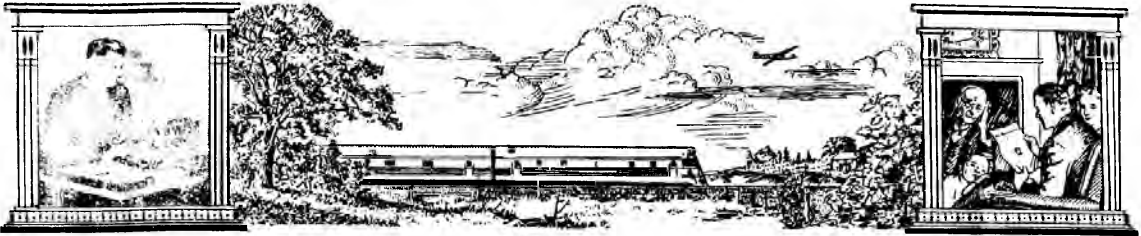
It seems that people of our day have advantages over their forefathers in every way. Our High Priest is the greatest of any, everyone can afford to buy a copy of God's Word, our churches are much more comfortable than early tabernacles, and we have many labor-saving devices which should enable us to spend more time in the Lord's work.

Some say, though, that it is much harder to be Christians today—that there are too many worldly distractions—that sin is worse today. Sin is like the sermon on which the preacher put new "dresses" at different times he used it—the same old story with a few added frills. Now sin wears newer, more *decollete* dresses every time we see it. Sin is not really more attractive than it used to be; people just want an excuse to be attracted to it.

After all, "Every man shall receive his own reward according to his own labour" (1 Corinthians 3:8). We reap what we sow. Religion is not rationed. We can have just as much of it as we want. The privilege of giving to the Lord and His work has not been taken from us. Instead of thinking too much about shortages, inconveniences due to the war, and next year's tires, God's people should remember that "it is more blessed to give than to receive" (Acts 20:35), and remember, too, that we should be "followers of God . . . and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God" (Ephesians 5:1, 2).

Were not Joseph and Mary on their way to be taxed when Jesus was born? We should "render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21). That is our privilege.





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 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

## Changes in Subscription Policy

By reason of paper shortage and war rationing, THE RESTITUTION HERALD and associated printing must reduce paper consumption at least ten percent. In all probability, THE RESTITUTION HERALD will be compelled to reduce its size to a twelve-page weekly during a portion of the year. Before reducing the size of THE HERALD, however, we are using four other means of saving paper. They are:

(1) *All subscriptions will be discontinued immediately upon expiration.* The last three copies on any given subscription will have within them notices of expiration and calls to renew. Much as we hope *your renewal* will be received, your paper will be discontinued promptly if renewal is not received.

(2) *No more free subscriptions!* During the last several years, THE RESTITUTION HERALD has been mailed without charge to a goodly number of readers, including all ministers of the Church of God who requested the paper. This has been done in kindly gesture to those who, like THE RESTITUTION HERALD, are giving their very best to build the church. It so chanced, however, that names gradually were placed on the "free list," irrespective of whether or not these persons were active in the ministry or co-operating in THE HERALD work. To avoid offense toward any, the management of THE RESTITUTION HERALD believes it wisest and best, hereafter, to send THE HERALD only to paid subscribers. This ruling will take effect June 1, 1943, thus giving sufficient time for all now on the "free list" to remit (\$2.00 per year). Please . . . thank you!

(3) *Discontinuance of special introductory offer.* For several years, THE RESTITUTION HERALD has been offered to new readers at a special price of \$1.00 for a nine-months' subscription, or \$1.50 for a year's subscription. This offer is also being withdrawn, the ruling to become effective June 1, 1943.

(4) *Limited tract publication.* During the past several years, many tracts have been published and republished. We shall continue to do as much of this work as is reasonably possible, but, again to save paper, it becomes necessary temporarily to reduce this type of work. May the Day dawn for unlimited service.

## Time to Enroll for Summer School

Christian young men and young women, especially of high school age, should be interested in the back-page advertisement on this paper. June 22 is drawing near; it is time to enroll for the Summer Bible Training School. . . . See page 16 for details.

## A Way to Co-operate

Sunday school superintendents and church secretaries can 'lend a helping hand' to Oregon Bible College by sending names and addresses of young people this spring being graduated from high schools. Send your lists to Mr. Vivian Kirkpatrick, Registrar, Oregon Bible College, Oregon, Illinois.

We are interested not only in prospective ministers, but in all our young men and young women who seriously wish better to understand the Bible and better to qualify for the present demands and the present challenge of Christian life and service. Who today cries: "Here am I; send me"? Report his name and address!

## Are You Meditating General Conference?

The General Conference will this year convene at Oregon, Illinois, August 3-15. Those days are whirling toward us at the speed of about one thousand miles per hour (earth's speed of rotation). It is not too early to be "talking over" the prospect of attending the Conference: yes, yes, you can find excuses! Jesus, though, sought opportunities and dodged no responsibilities!

## The "Scripture Searcher's Assistant"

The "Scripture Searcher's Assistant," by Maurice Joblin, now being published in THE HERALD, will soon appear as a re-published tract. It is a well-written treatise of the Faith we hold so dear, and will prove helpful in scattering the precious seed of God's Word. You may order now, addressing the National Bible Institution, Oregon, Illinois. Prices are: per copy—8 cents; per dozen—90 cents; per hundred—\$6.50. How many?



# The Prize of the High Calling

By J. J. Eagleston

*"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Paul.*

TO A YOUNG or inexperienced Christian, the prize mentioned by the Apostle Paul, even the prize of eternal life and immortality, might or might not be very interesting. When, however, an athlete is seeking for high honors, he *knows* that he must practice constantly, daily, taking advantage of every opportunity to practice, that when the contest finally comes, he will know what he can do. Also, the athlete will know what he *must* do to win the prize.

As an athlete running for a prize, the Apostle Paul faithfully labored that he might win the prize from the Lord, saying: "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2:16). It is rather common these days to see a picture of a very brave one being decorated with some mark of distinction, the decoration being given by a superior officer for gallant service rendered by the hero. This could not be classified as a prize in the sense the Apostle spoke of running for the prize of the high calling of God. The Apostle Paul knew that for which he was aiming, and he put forth every effort to obtain it—but what was it?

Was Paul informed about the prize before he could obtain it? Was it like a silver cup in a glass case as we have often seen, waiting to be given for championship in a certain race? No! but he did receive from his Sponsor the assurance that, no matter what obstacle might come against him in this great race, he would eventually win. He must, of course, continue running, and make no complaint, having divine assurance: "My grace is sufficient for thee" (2 Cor. 12:9), and, "I (the Lord Jesus Christ) will shew him how great things he must suffer for my name's sake" (Acts 9:16). Such words came to the young prophet who was surprised to learn that he, a young man full of the zeal of the Pharisees and bent on demolishing this new sect which had sprung up, should be made an apostle of Jesus Christ to go unto the Gentiles (or nations).

But High Heaven makes no mistakes in its representatives. This young man, Saul, was the Master's choice. When, in this age, we see a young man who has the zeal and spirit, desire and purpose as had Saul after his name was changed to Paul, our hearts rejoice. Why? Because Paul never turned back; he never ceased pressing "toward

the mark for the prize of the high calling of God in Christ Jesus." Paul was as true and faithful to the vision shown him as were any of the twelve apostles who for three and one half years walked and talked with Jesus. Nevertheless, this young man must have experience.

Said Paul: "We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength inasmuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (2 Cor. 1:8-10). Now, are *we* who claim to be running as did Paul for the prize of immortality, ready, willing, and able to bear the next ordeal? Are we ready to suffer as we know Paul suffered, even to die for the eventual prize? (Read 2 Corinthians 5:1-19, then from verse 20 into the sixth chapter to verse 10.) Having read in 2 Corinthians 5 and 6, can you not see how the one-time young and zealous Paul, having now become middle-aged, experienced, tested, and trusted servant of his Master Jesus Christ, can tell you and me how to run for the prize of the high (upward) calling of God in Christ Jesus?

Though in this article we did not quote at length from 2 Corinthians 5 and 6, we urge all who read this article to read this portion of Scripture very slowly, and aloud, for your own ears to hear. All this faith, suffering, and patience are in my mind—and seemingly were also in Paul's mind—the necessary qualities to fit men to gain the prize and reward mentioned in Philippians 3.

Brother Paul would not be dismayed. His goal was set. He must be challenged by adversaries, though, thus forcing him to take a stand, because, as he came nearer the end of his race, he would need more strength and patience and fortitude to finish the race—which strength could come only by opposition. As he neared the end of the race, he saw other runners "dropping out," because they were too weak to finish, or their hearts failed them as to appreciating the value of the prize.

Now, if the race is still open, and if there are some still on the course, what manner of persons can we expect them to be? If they have come this far with the Apostle Paul, are they not also

*(Please turn to page 11)*

# Death, the Penalty; Life, the Promise

By J. R. LeCrone

*(A radio address over WLDS, Jacksonville, Illinois)*

THE past two or three weeks we have based our lessons upon the creation of the first man and woman and their experiences. This we have done in the belief that to understand them and God's dealings with them is better to understand all men and their relationship to God. Today we should like to go back to that narrative for one more thought before we leave it.

When God commanded the first man and woman not to eat of the fruit of the forbidden tree, He warned them that the punishment that He would inflict upon them for disobedience would be death. "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" (Gen. 3:2, 3).

When Adam and Eve disobeyed and ate of the forbidden fruit, the judgment that God passed upon them was that they should die. To Adam 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).

After God drove Adam and Eve from the Garden of Eden, He barred the way so they could not return. He did it for the express purpose of separating them from the tree of life, that He might be sure that they would die. "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). This, God expressly stated, He found necessary to do to remove any possibility that there should ever be any such thing as an immortal sinner. So long as the fallen pair continued to eat of the tree of life, they would continue to live. Therefore, God removed them from it. At the time they were removed from this tree, the processes of disease and decay which eventually bring death to every man began to work on Adam and Eve. From that time forward, their eventual death was certain.

Thus, from the very beginning, death was pointed out as a punishment upon mankind—the penalty for sin. In

every instance, the Scriptures regard death as an enemy to be avoided at all costs until the last possible moment. The death of a loved one is invariably the occasion for much grief and sorrow.

The Apostle Paul explained the matter to the brethren at Rome by saying, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Would God reward sin with something beautiful or desirable?

James gives this very pertinent warning: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren" (James 1:13-16). Death, says James, is God's judgment upon the human race for having disobeyed His command in yielding to the lust of the flesh.

Though God inflicted death upon mankind as a result of man's sin, it was not for the purpose of taking vengeance upon men; rather it was to prevent man from living for eternity in the pain and suffering brought about by his disobedience. Death is kind in the same sense that an anesthetic is kind. The person who is dead is released from all suffering, neither does he know any pleasure. He is unconscious.

God frequently compared death to sleep. With the exception of Jesus and those whom He resurrected, no man has ever experienced death and returned to life to tell about it. Sleep, however, is something that comes within the experience of all.

In Psalm 13:3, David prayed: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." In chapter six of the same Book, we read David's expression of his conviction concerning his mental condition while thus sleeping. In verses 4 and 5, he said, "Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?"

The Wise Man of the Bible makes this thought-provoking statement in Ecclesiastes 9:4-6: "To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die:

but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Solomon believed that so long as a man remained in the death state, his emotions and thoughts, along with all activities, ceased. In verse 10, this advice is offered: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Before one accepts the conclusion that we are trying to say that there is no future life, let us hasten to explain that we believe most sincerely in a life after death. Our point is this: Only when death itself is overcome and forced to give up its victims will there be life after death. The Bible knows nothing of life *in* death.

God, through His Prophet Isaiah, prophesied concerning the works of Jesus. He said, concerning the Master, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isa. 25:8). Jesus was born for the express purpose of conquering death for the sake of those who would believe and obey Him.

"If in this life only," says Paul in 1 Corinthians 15:19, "we have hope in Christ, we are of all men most miserable." To this we will all agree, for there is no escaping the fact that both saints and sinners die. That we can see with our own eyes.

Pointing forward to another life in which we may have hope in Christ, Paul adds in the next verse: "Now is Christ risen from the dead, and become the firstfruits of them that slept." Jesus was the first ever to awaken from the sleep of death into the new life. A few had been resurrected previous to this time, but only to a prolonging of the old life and eventually returning to the grave.

Also, in verses 21 and 22, we read, "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." Just as Adam's sin brought the condemnation of death upon mankind, the obedience of Jesus brought to men a hope of resurrection from the dead.

Lest any should be confused, however, concerning the time of the resurrection of the dead, Paul hastened to add, "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). The resurrection of the dead is invariably closely connected with the promised return of Christ to the earth.

Verses 24 and 26 lead us to the ultimate consummation of Jesus' victory over death. "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." Jesus conquered death when, by His sinless life, He defeated the cause of death and, taking our sins upon Himself, bore them to the grave. However, not until all who sleep in the grave come forth and the judgments of God have been completed, will death be destroyed.

After Jesus had healed the lame man, the people marveled at the power of One who could say to a man who had been lame from birth, "Take up thy bed and walk," and be obeyed. Jesus assured them that He had greater power than that—that God had placed it in His power even to raise the dead. In John 5:25, He said to the people, "Verily, verily, I say unto you, 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." This statement was fulfilled when Jesus restored life to the rich man's daughter, to Lazarus, and others. But the Jews, having not yet seen these miracles performed, thought Jesus spoke blasphemy. Instead of retracting His words, Jesus assured them that the things they should witness at that time were only a small sample of the things to take place when the time had been fulfilled. In contrast to the resurrections that Jesus told them they should witness at that time, the Master said (John 5:28, 29): "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."

Paul was eager that all should understand their only hope of reward lay in the resurrection of the dead. In 1 Thessalonians 4:13-18, we read of instructions to the brethren at Thessalonica: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say . . . by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The Serpent said to Eve, "Thou shalt not surely die," and it is not altogether uncommon for bereaved ones at funeral occasions to find comfort in the assurance of others that the deceased is not dead, but God's Word says to comfort one another with the promise of the resurrection. The Serpent lied, but God's Word is true and faithful. Where will you look for your comfort and hope?

# The Unjust Steward

By H. F. C. Hill

*"By the deeds of the law there shall no flesh be justified in his (God's) sight: for by the law is the knowledge of sin" (Romans 3:20).*

IT HAS long been my desire to have a thorough study of the Parable of the Unjust Steward published. As a child of God, I feel it my duty to write about this Parable, that it may be widely spread among the readers of this paper to help and encourage them in their walk, and so to feed the flock of God. "Freely ye have received, freely give" (Matt. 10:8). I hope this article will create a more ardent desire for hidden treasure, that our knowledge may bring to us understanding. I realize the condition of the church today: there are many weak and sickly, and many should be partakers of strong meat but are yet babes in Christ. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Hungry ones and thirsty ones, "come ye to the waters." (Ezek. 47:1-12; John 4:13, 14; Isa. 12:3; 55:1; Rev. 22:1.) God will not fail to reward a receptive heart, a fervent spirit, and earnest desire for truth.

In the Parable of the Unjust Steward, Jesus directed His thoughts in parabolic form to His disciples to disclose to them His position as the Son of God and to reveal the work which had to be accomplished by Him as written in the Psalms, in the law of Moses, and in the prophets. The Parable, composed of twelve verses, furnishes the child of God "work" to labor in his Father's vineyard, but "except a man be born again" he cannot see these dark sayings, because "there is no light in him." "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23.) What do these twelve verses and their context mean?

Jesus was talking with His disciples as on other occasions, teaching them of His *new* doctrine. He had already told them that all who came before Him were "thieves and robbers" (John 10:8). Said He, "I am come that they might have life, and that they might have it more abundantly" (10:10). Luke 16:16, part of the context of the Parable, says, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." All parables have a key, and without the key one knows not the parable. Jesus said, "Seek, and ye shall find"; the Psalmist said, "Quicken thou me according to thy word," "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:25, 18). What things?

After Jesus had spoken to His disciples the Parable of

the Sower (Matt. 13:1-8), He said unto them, "Who hath ears to hear let him hear" (v. 9). "When he was alone, they . . . asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but *unto them that are without* all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. And he said unto them, Know ye not this parable? and how then will ye know *all* parables?" (Mark 4:10-13). "Many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:17).

Quoting Matthew 13:51, 52, we read: "Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

Now, in the Parable of the Unjust Steward we have before us a parable dealing with things "new and old." Let us first consider, however, this word "without"—"unto them that are without." We take it for granted that they (the disciples) were *within*. Within what? Does not this give us a present aspect of the Kingdom of God toward which everyone is pressing? If this is so, a little prayer, a little meditation, a little "work" might be very profitable. "Ye need not that any man teach you" (1 John 2:27).

Having found the key, namely, that by prayer and study we shall find treasures both "new and old," we shall proceed to open the door of this difficult Parable. The unjust steward is revealed to us as Israel and the law in all her Mosaic attire. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This was the end of the law, that is, in the parabolic sense of the word. The law was holy, just, and good, as the Apostle says (Rom. 7:12), and it was our schoolmaster to lead us to Christ (Gal. 3:24), but it could not give life. The law was imperfect only in that sense, but as soon as the perfect Man appeared—He who should fulfill every jot and tittle of the law (Matt. 5:17, 18), the steward was no longer wanted. The deeper significance of all the

Lord's parables is centered on His finished work and the Kingdom of God. The old is passing out, the new is entering in. Before our conversion, we all were servants of the mammon of unrighteousness, bowing down, as it were, to the image of gold, but when we were delivered from the law (first husband) that "being dead wherein we were held" (Rom. 7:6), we are now "married to another" (v. 4)—even to Christ.

The first and the last verses concerning the Parable, that is, Luke 16:1, 18, are beautifully arranged by the Lord's wisdom. Jehovah is represented in both. In the first verse, Jehovah is the rich man dismissing the law of Moses by the new covenant entering under better conditions which were to follow immediately; hence the quick action in verse 6. The last verse that directly applies to the Parable (v. 18) reveals to us Israel being put away for her adultery—"the axe is laid unto the root of the trees" (Matt. 3:10). In Isaiah 54:5, 6, Israel is identified as God's wife. In chapter 7 of Romans, too, we notice similar language wherein the Apostle Paul compared the law to a woman which hath a husband, and is bound by the law to her husband as long as he lives. Undoubtedly, Paul was acquainted and familiar with all the Lord's parables. Those three years alone in Arabia gained him much source of information concerning the Kingdom of God, and for this he conferred not with flesh and blood, but from the "everlasting habitations" (Luke 16:9). Jehovah has never taken unto Himself any other nation than Israel, though in the Kingdom of God there will be both Jew and Gentile, both under grace. "Whosoever will, let him take the water of life freely" (Rev. 22:17).

Continuing now more specifically with the Parable, the steward said within himself, "What shall I do? for my lord taketh away from me my stewardship: I cannot dig ('I have not strength to dig,' Em. Diag.);" (Luke 16:3). Therefore, we all understand that the steward represented the law, for the law, likewise, was weak. (Rom. 8:3.) "To beg I am ashamed." The law would not permit begging, because it (the law) was all of works. "I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lord's debtors (cp. Gal. 5:3) unto him, and said unto the first, How much owest thou unto my lord? And he

said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore . . . for the children of *this world* are in *their* generation wiser than the children of light" (Luke 16:4-8).

In this eighth verse, we must understand that "this world" and "their generation" refer to Israel's time, *two* thousand years of Israelitish history possibly represented in the parable by the *two* chosen debtors. Of course, the two debtors represented all the debtors, and the reduction of their bills gives us a wondrous thought, for he (the steward) had administered favor (grace), and not as the law would demand. (Deut. 19:21.) Therefore, the Lord commended him, because he had done wisely.

We also get by the act of reducing the two bills (multiplying  $50 \times 80 = 4,000$ ) the approximate time of the Lord's arrival, that is, about four thousand years from the beginning, when man's sins and indebtedness began. Jesus, the Light of the World, came at a time corresponding with the creation story (the sun and other lights being created the fourth day), and by the coming of Christ, the true Debt Reducer, we are now brought into favor and fellowship with God. We who are Christ's adopt the "new" principle of love in the place of the "old" principle of law. We cannot serve the two.

(V. 13.) Jesus was a friend to everyone, entering into sinners' (debtors') houses, always leaving a word of forgiveness, sympathy, or encouragement to those who would hear Him. "This man receiveth sinners and eateth with them." So said the Pharisees who derided Him! They did not want Jesus' help or love. They did not need their debts reduced! They were righteous in their own eyes, and Jesus informed them: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (v. 15).

Now, in verse 9 our thoughts are directed to the mammon of unrighteousness. Notice here the *instruction* of the Lord, "Make to yourselves friends of the mammon of unrighteousness." This parabolic language we must understand: it does not include *all* unrighteous mammon, (*Please turn to page 11*)

#### THE UNJUST STEWARD

Jesus said to His disciples: "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

"Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:1-12.)

# The Scripture Searcher's Assistant

## Third Installment

By Maurice Joblin

**F**URTHER consideration is now given to the texts which pertain to the Kingdom of God.

In Psalm 132:11, we read: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."

Verse 12 follows with a conditional promise, thus, "If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."

Observe, the oath and promise of the 11th verse refers to one particular Seed of David who would forever sit on his throne, so that He must be immortal. But till He comes, successive sons of David should occupy His throne providing they kept God's covenant and testimony. And the lawful inference is, that if they did not keep the covenant and testimony, there would be a break, or suspension of David's dynasty.

This is exactly what took place. There is no throne or kingdom of David now. What has become of it? By reference to Ezekiel 21:25-27 we can learn. The Prophet was sent to the last king on David's throne with this message, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low (Babylon), and abase him that is high (the king of Israel). I will overturn, overturn, overturn, it (the throne or dynasty of David): and it shall be no more, until he come whose right it is; and I will give it him."

Here a Kingdom belonging to God is suspended, not forever, but up to a point of time plainly indicated—"till he come whose right it is." It is God who owned the Kingdom who says He will give the throne of David to someone having the right to it; He has promised it to someone and will fulfill His promise. No matter who is placed on the throne of David, it will be God's Kingdom as it was before the overturning.

By reference to Daniel 2:44, it will be seen that the God of heaven will "set up a kingdom which shall never be destroyed," and hence everlasting, and "shall not be left to other people," hence those who take possession of it will have ever-living natures—immortal; "it shall break in pieces and consume all (the) kingdoms, and it shall stand for ever."

The fact stated in Psalm 72:11, that "all nations shall serve" David's greater Son, proves that Daniel is speaking of the re-

stored Kingdom of Israel—there cannot be two universal and everlasting empires in one world.

Now, who is the rightful heir of David's throne? The answer is found in Luke 1:30-33: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

We have certainly found Him of whom Moses and the prophets did write. The Spirit has identified the heir to David's throne for us.

I now appeal to reason and common sense to know, if we were to find Jesus preaching the coming of God's Kingdom, would He mean the Kingdom that Daniel said God would set up, that will break up all other kingdoms, that will occupy the whole territory itself, that will stand forever, which should be given to the Son of Man when He shall come in the clouds of heaven? (Dan. 7:13, 14) the Kingdom in which the saints are to share the power, and which is to be under the whole heaven? I say, would not the kingdom that He is to receive be the Kingdom He would say was coming? If He meant a Kingdom that had never been predicted, would He not have described it? But He did not explain what kingdom; He took it for granted they knew from the prophets, therefore, the answer, for many reasons, must be, YES. There cannot be two ways about it, and so the reader is left to himself to read about the Kingdom in the New Testament, after requesting him to note that the Kingdom of God, Kingdom of heaven, Kingdom of Israel and of David, and the Kingdom of God's dear Son, are merely different designations for the same Kingdom. Please read Matt. 4:23; 13:38, 43; 24:14; 25:34; 26:29; Mark 1:14, 15; Luke 12:32; 19:12-15; 22:29; Acts 1:3-6; 1 Cor. 15:24; James 2:5; 2 Peter 1:11; Matt. 6:33; 21:43; Acts 8:12; 19:8; Mark 15:43; Luke 4:43; 8:1; 9:2, 11; 13:28, 29; 14:15; 22:16-18; John 3:3-5; Acts 14:22; 1 Cor. 6:9; 15:50; 2 Thess. 1:5; Matt. 5:3; 8:11; 16:28; Luke 1:33; 1 Thess. 2:12; 2 Tim. 4:1; Matt. 6:10; Rev. 11:15. These and a vast number of other scriptures relate only to the Kingdom of God promised ages ago to set up on earth.

Having shown that the Kingdom of God in the past was the Kingdom of Israel; and the restoration of that Kingdom having been as-

ured, we would naturally expect to find that the

### Restoration of the Israelites

to their own land, would take place. This is just what we find recorded of them. See Isa. 11:11, 12; Jer. 31:10, 27, 28; Psalm 107:3; Zech. 8:7, 23; Ezek. 36: 22-24; 3:7, 21, 22; Jer. 32:42; 33:14; Isa. 54:7, 8; 9:6, 7; Micah 4:7; Rom. 11:1, 2, 12, 25, 26; Mal. 3:12; Matt. 19:28, 29; Luke 22:28-30, and scores of other passages.

After the discoveries made thus far, we would expect to find that

### Jerusalem Is to Be Again the Capital of God's Kingdom,

and this is precisely what we do find.

Micah 4:7 says, "The Lord shall reign over them in mount Zion."

Jeremiah 3:17 says, "They shall call Jerusalem the throne of the Lord."

Isaiah 24:23 says, "The Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Isaiah 60:14 says, "They shall call thee, The city of the Lord," and Jesus confirmed this in Matthew 5:34.

Ezekiel 48:35 says, "The name of the city . . . shall be, The Lord is there."

Having seen the wonderful prominence given to the subject of the Kingdom of Israel, or of God in the Scriptures, let us inquire,

### What Is the Gospel?

The word "gospel" means "a good message." It comes from God to man, and is therefore styled the "gospel of God." To advance a step further, I inquire, What is the good message about? Is it good news that Jesus has died to save immortal souls from eternal torment and take them to heaven at death? No; nothing like that appears in all the Book of God. That is a man-made gospel. To learn what the gospel is, turn to Matthew 24:14, reading: "This gospel of the kingdom shall be preached in all the world for a witness."

In Mark 1:14, Jesus is shown to have preached this gospel of the Kingdom.

In Luke 8:1, we learn that He went through every village and city preaching the same glad tidings of the Kingdom of God.

In Luke 9:1, 2, we find that He sent His disciples out to deliver the same message.

We see by Luke 10:1-9, that the seventy were sent out on the same errand.

In Acts 8:12, we find Philip preached the "things concerning the kingdom of God and the name of Jesus Christ."

In Acts 19:8, we are told that Paul disputed in the synagogue on the Kingdom of God for three months.

In Acts 20:25, Paul said: "Now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."

In Acts 28:23, 30, 31, we find that Paul spent two whole years in Rome preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ.

In Matthew 13:19, Jesus called it the "word of the kingdom."

In Galatians 3:8, we learn that the foundation promise of this Kingdom was made to Abraham, and was gospel to Abraham; but there was no heaven in it. The territory of the Kingdom of God was promised to him and his Seed, the Christ (see Gal. 3:16), and he walked through the length and breadth of it, and it was the land he was after to receive for an inheritance. (See Heb. 11:8.)

This leads to the inquiry,

#### Is It Essential to Believe the Gospel of the Kingdom?

Yes; emphatically yes! If you inquire why, the answer is found in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Seriously, I ask the reader if the gospel of the Kingdom has not dropped out of the gospels of this day? If so, why?

The Kingdom of God now being the subject matter of God's good message, What is

#### The Hope of the Gospel?

Is it the hope of heaven? No; for the very good reason that the gospel does not promise it. The hope of the gospel is the hope of what the gospel offers. Hope is the expectation of what is desired. If eternal life in the Kingdom of God seems desirable, it is an evidence of faith in the offer, and hence the expectation of realizing it is cherished. If faith be strong enough to induce obedience to the conditions imposed, it begets a good hope, the hope of the gospel.

We are distinctly told in Ephesians 4:4, that there is but **one hope**. The reason is obvious; it embraces everything God has promised. He has made only one set of promises, there can be only **one hope**.

In Hebrews 6:18, we discover that this **one hope** has been "set before us." Our preceding section, "What Is the Gospel?" exhibits what is set forth for our faith to lay hold of and what to **hope for**.

In Acts 26:6, the Paul who said there is but **one hope**, said he was judged "for the hope of the promise made of God" to the Hebrew fathers, for which the twelve tribes hoped.

He styled it "the hope of Israel" in Acts 28:20; which was the coming of the Messiah and restoration of David's Kingdom under Jesus.

He called it the "hope and resurrection of the dead" in 23:6, because the life to inherit the promises could be obtained in that way only.

He called it the "blessed hope" and the "glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

In Titus 3:7, he called it the "hope of eternal life," because that is absolutely essential to inherit the Kingdom and its glory.

So, after all, there is but **one hope**, and that, the **hope of the promised Kingdom**.

Paul showed in Ephesians 2:12, that one ignorant of the covenants of promise is without hope, and "without God in the world." Attention is now called to

#### The Time of Reward.

It is when Jesus comes. (Rev. 22:12.)

When the dead are judged. (11:18.)

"At the resurrection of the just" (Luke 14:14.)

When He who is our life shall appear. (Col. 3:4.)

At the appearing and Kingdom of Christ. (2 Tim. 4:1.)

When the Nobleman returns. (Luke 19:12-15.)

When the Chief Shepherd shall appear. (1 Peter 5:4.)

At the coming of the Lord. (James 5:7, 8.)

When Christ appears. (1 John 3:2, 3.)

When the Righteous Judge shall come. (2 Tim. 4:8.)

At the first resurrection. (Rev. 20:4-6.)

When the Son of Man comes in His glory. (Matt. 25:34.)

When the Lord shall come from heaven. (Phil. 3:20, 21.)

At the resurrection from among the dead. (Phil. 3:10, 11; John 5:28, 29; 1 Thess. 4:14-18; 3:13; 2 Thess. 2:1.)

When Christ appears the second time. (Heb. 9:28; 10:35-37.)

When Christ's glory is revealed. (1 Peter 4:13.)

When the last trump shall sound. (1 Cor. 15:51-57.)

From these and a host of other scriptures, it is evident that nothing could be further from the truth than is the idea of reward at death. But what is the truth respecting the

#### The Place of Reward?

Independent of the testimony adduced in connection with the Kingdom of God and the resurrection from the dead, Jesus, in Matthew 5:5, said it is the earth.

The overcomers say they will reign on earth. (Rev. 5:9, 10.)

Proverbs 11:31 says, "The righteous shall be recompensed in the earth."

Psalm 37:9 says they that wait upon the Lord shall inherit the earth.

Verse 11 says the "meek shall inherit the earth."

Verse 22 says, "Such as be blessed of him (the Lord) shall inherit the earth."

Verse 29 says, "The righteous shall inherit the land, and dwell therein for ever." Could they be in two places forever?

Verse 34 says, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." Exalt is to lift up; we may be laid low, but His dead men shall live again.

Psalm 115:16 says that the earth has been given to the children of men. Previous references show it shall be given for their everlasting home.

Proverbs 10:30 says, "The righteous shall never be removed: but the wicked shall not inhabit the earth."

Proverbs 8:21 says that those who love the Lord shall inherit substance.

Daniel 7:27 says the Kingdom and dominion "under the whole heaven," shall be given to the saints.

Matthew 25:34 shows when the saints shall inherit the Kingdom under the whole heaven.

Galatians 3:9 shows the saints will be blessed "with faithful Abraham."

Hebrews 11:8 shows that Abraham will inherit the land he lived in as a stranger, and walked the length and breadth of.

Isaiah 45:18 shows that the earth was made for this purpose.

Acts 2:34 proves that one thousand years after his death, David had not ascended to heaven.

John 3:13 proves that no man had at that time ascended to heaven.

John 13:33 shows that even the disciples of our Lord could not go to heaven.

Now we inquire, What do the Scriptures say of the

#### Doom of the Wicked?

We saw at the outset that the penalty of the law was death, and that death meant a return to dust. That law has neither been repealed nor amended; and if man is to be punished it must be under that law, because no other has been published. Eternal torment has no place in that law.

Mankind is divided into three classes: the just, the unjust, and those who perish without law (Rom. 2:12), being those who do not know the law, and merely die a natural death; that is, die because they are mortal; and are mortal because their parents were. The unjust, or the wicked, are those who sinned knowingly and deliberately rejected the offer of another life through faith and obedience and are raised to condemnation (John 5:28, 29), and die the second death (Rev. 20:6, 14)—this is a judicial death, an execution. But to the testimony:

They die—Ezek. 18:4; Rom. 6:16, 23; 7:5; James 1:15; 5:20.

They shall be consumed—Psalm 37:20; 49:14; 59:13; 104:35; Isa. 1:28; Heb. 12:29.

They shall be devoured—Psalm 11:6; 21:9; Luke 17:29, 30; Heb. 10:27; Rev. 20:9.

They shall be destroyed—Psalm 37:38; 92:7; 145:20; Prov. 13:14; Matt. 7:14; Acts 3:24; Rom. 9:22; Phil. 3:19; Psalm 52:5; 1 Thess. 5:3; 2 Thess. 1:9; 1 Tim. 6:9; 2 Peter 3:16; Rev. 11:18.

They shall be burned up root and branch—Mal. 4:1; Matt. 3:12; 13:30, 40.

Sodom and Gomorrah are given as a pattern of the destruction of the wicked (Jude 6, 7.)

Here someone may exclaim, "You don't believe in

Everlasting Punishment, then!" O, yes; indeed we do! Everlasting life is to ever live—never die; and an everlasting death is to be forever dead and nevermore to live. (To be concluded.)

# The Day of Indignation

By E. O. Stewart

*"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" (Isaiah 26:20, 21).*

THIS passage of Isaiah 26:20, 21, unmistakably points to a time when the faithful ones will be called to enter a place of safety until after the period of *indignation* shall have passed.

What more fitting New Testament passage can one find which seemingly refers to the same period of time, than the passage of 1 Thessalonians 4:16?—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 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."

In 1 Thessalonians 1:9, 10, we read that the Thessalonians "turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

These passages seem clearly to teach that the church will be caught up into a place of safety during the period of indignation and wrath. As this seems to be Scriptural, then may one ask, What will be taking place on the earth during the time that the faithful ones are thus caught away? This question was answered by the angel in his conversation with Daniel, when he said, "I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (Dan. 8:19). The angel mentioned the Medo-Persian kingdom, followed by the Grecian kingdom which was divided into four kingdoms. Then the angel seems to have passed over a long period of time, then said, "In the latter time of their kingdom, when the transgressors are come to the full (the very thing which provokes God's indignation), a king of fierce countenance, and understanding dark sentences, shall stand up . . . he shall also stand up against the Prince of princes (the Lord Jesus Christ); but he shall be broken without hand" (vv. 23, 25).

This proves that the king of fierce countenance will be upon the scene during the last end of the indignation, that he will stand up against Christ, and be broken without hand. This, we believe, identifies the king of fierce countenance as the Man of Sin (of whom Paul wrote) who shall seat himself in the Temple of God and is to be

destroyed by the brightness of Christ's coming. (2 Thess. 2:3-8.)

When Christ comes for the church, He will not contact the king of fierce countenance, for this king will not arrive upon the scene until the last end of the indignation, which will not begin until after the faithful ones have entered their chambers. In this place of safety they will remain until the *indignation* be overpast. The king of fierce countenance will be destroyed at the revelation of Christ with His saints, and not at the rapture when He catches them away.

"Immediately after the tribulation of those days shall the sun be darkened . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect (Israel) from the four winds" (Matt. 24:29-31).

Let us not confuse the elect of Israel—whom the angels will gather together after the tribulation—with the church which will meet Christ in the air before the day of indignation and wrath. The period of indignation, mentioned by Christ as great tribulation such as was not since the world began, is mentioned by Daniel (12:1, 2) as "a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people (Daniel's people) shall be delivered, every one that shall be written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting (*aionian*) life."

Those who will awake to *aionian* life at the time of trouble cannot be the body of Christ which will have been caught up to meet Him before that time shall have begun. Let us be careful to distinguish between things that differ, and not confuse them. The saints who will be caught up to meet Christ before the day of indignation begins cannot be the saints who will be killed by the beast, for the beast will not come into power until the last end of the indignation, during which time the body of Christ already will be safely within its chambers.

Then, who will be those who awake to *aionian* life at the time of trouble? Turning to Revelation 20:4-6, we read, "I saw thrones, and they sat upon them, and judgment was given unto them." Who can these be except the



## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

twelve apostles, to whom Jesus promised the right to sit on thrones judging the twelve tribes of Israel? Then John continued, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The beast who will demand that everyone receive his mark will not arise until after the church shall have been caught up to meet Christ. Therefore, those whom John saw, who shall refuse the mark and will be killed, must be raised from the dead to reign with Christ a thousand years. They are to be put to death under the reign of the beast, which will not come upon the scene until after the church shall have been caught up. So, the first resurrection must have two parts: one part at the rapture, and the other part at the revelation of Christ. In the last part, Daniel and his people shall awake, the twelve apostles shall take their places as judges, while the angels gather the elect nation from the four winds, over which the Twelve will become judges. Thus, the Kingdom of Israel will be established under its proper officials, with Jesus as its King.

### UNCONSCIOUS

"The winds, the stars, and the skies, though wrought  
By the heavenly King, yet know it not;  
And man who gropes in the twilight dim  
Knows not the love that encircles him.  
Though in heart, on bosom and eyelids press  
Lips of an infinite tenderness,  
He turns away, through the night to roam  
Nor heeds the fire in his hearth and home."

## THE UNJUST STEWARD

(Continued from page 7)

because that would include becoming like the Pharisees whom the Lord accused of being "whited sepulchres." Rather, make friends with the world only as Jesus did. The Lord also said, "Ye are my friends if ye do whatsoever I command you," so they which received the disciples into "everlasting habitations" (Kingdom of God) were they who accepted the glad tidings after the law had failed. The Apostle Paul is the chief witness to this stupendous revelation. He calls it now (Eph. 2:22) a "habitation of God through the Spirit." (Cp. Psalm 93:2; 97:2.) "If therefore ye have not been faithful in the unrighteous mammon (present forgiving service in the debt-doomed world), who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Said Jesus, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

### A Christian's Motto

*I Will:*

Do all the good I can,  
To all the people I can,  
In all the ways I can,  
For as long as I can.

—Selected by Richard Parish.

## THE PRIZE OF THE HIGH CALLING

(Continued from page 3)

experienced? If one answers, "Surely," we reply, "All right, there is still another list of obstacles to be considered, and some of them are more severe than those mentioned in the previous list." We refer to the trials of the Apostle as mentioned in 2 Corinthians 11:23-32. Please read there about Paul's being stoned, whipped, beaten with rods, and of many other persecutions.

I wonder how we should feel after receiving "forty stripes save one," and then again and again—five times—making a total of nearly two hundred lashes, and all because Paul preached to the people about the resurrection and the hope of eternal life in Christ whom the Jews condemned and crucified! Can we reach the goal? or do we weaken and compromise? If we have really had our eyes opened to spiritual values, as did Paul, we shall still have the spirit of our Master inspiring us to "press on" for His favor, smile, and reward—when we have crossed the line, figuratively speaking. This is a correct way to check the runner when the last round is made and the winner decided.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).*

Lesson: Acts 8:14-25

### Meet a Friend

Today we have a guest! It is not very often we have "company" on our page. I am sure you will like my good friend (Mrs.) Minnie Drake, Cashmere, Washington. She writes:

"Dear boys and girls,

"At Sister Madge Savage's request, may I visit you through her page? No doubt, most of you like to go for a walk sometimes—so let us walk along "by faith" with the two disciples on their way to Emmaus. How sad they were as they tried to reason out the things that had just come to pass. (Of course, this happened long ago, but we can read all about it in Luke 24.) As they walked along, Jesus Himself drew near and asked them what they were talking about and why so sad! They didn't know Him, for their eyes were 'holden.' They thought He must be a stranger in those parts—not to know about the things that had just happened—so they told Him all about it and their great hope that this Jesus that was crucified had been 'he which should have redeemed Israel.' They felt their hope was lost—but no! The women who had been to the sepulcher early had seen a vision of angels who said He was alive! Could it be possible?

"Then Jesus said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets,' He showed them in all the Scriptures 'the things concerning himself.' How their hearts must have burned within them as He opened to them the Scriptures! Let us, too, see for ourselves the things He showed them. By following the center references in our Bibles, we can turn back to Moses and the prophets and the Psalms to read for ourselves (or get someone to help us) the same things Jesus showed the two on the way to Emmaus."

### The Word at Samaria

Philip preached at Samaria. He was not one of the twelve apostles. He was one of the seven chosen to help the twelve (Acts 6:3-5).

All but the apostles had fled from Jerusalem for fear they would be killed, as had Stephen. That is how Philip came to Samaria. He took the Word along. He preached it. He healed the sick. The city was very happy. (Acts 8:7, 8.)

Then the apostles at Jerusalem heard of his good work. They sent Peter and John to help Philip.

In those first days after Christ had left this earth to sit at His Father's right hand, the Word needed proof. So, to confirm what they taught, the apostles gave the Holy Spirit by the laying on of their hands. This they did in Samaria. Philip had not this power. Though he had the power to heal, he could not pass it to others. That is why it failed to continue to our day.

We need no more confirming of God's Word today. We live by faith, not by sight. The Lord our God is still all-powerful. But today He is calling out a people for His name. He is looking for faith in people. He still answers prayer, and in that way many people are healed today. But those who claim to be baptized with the Holy Spirit today do not claim the power those early apostles had: that of raising the dead to life. God still can work miracles if it is His will.

We today have God's written Word. What more do we need for faith? We are entirely surrounded with the many faithful witnesses of old. (Heb. 11.) Faith comes by hearing and studying God's Word! Hear it! Read it! Believe it!

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6).

### Happy Birthday Wishes

Mary Alice Mercurio, age 8, May 9, Leavenworth, Kans.  
Robert Bartlett, age 16, May 17, Cleveland, Ohio.  
Sylvia Reed, age 14, May 17, Oregon, Ill.  
Alexander MacDonald, age 10, May 17, Lander, Wyo.  
Jayne Mahoney, age 9, May 17, El Paso, Tex.  
Teresa Gatewood, age 12, May 17, Springfield, Ohio.  
Shirley Hutchinson, age 15, May 18, Hammond, La.  
Mary Pritchard, age 10, May 18, Macomb, Ill.  
George Parks, age 16, May 22, Macomb, Ill.



Eran Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### Congratulations, Blood River!

The Blood River Berean Class has completed the series of lessons in Berean Searchlight Number 1. The examination was given by Brother Harry Goekler. Five members of the class received grades of 95 or better. They are: Mrs. Claiborne Lee, Route 1, Hammond, Mrs. Clarence Barnum, Route 1, Box S-21, Hammond, Elsie Barnum, Route 1, Box S-21, Hammond, Thelma and Mary Richardson, Route 1, Box 116, Hammond, Louisiana. Notice that they all live on Route 1, that most of these names are familiar to many of you HERALD readers, and all of them are known by Berean workers. These people are active in Berean and church work all of the time. Their greatest difficulty is in trying to find enough time to do three or four people's shares of the work apiece. May their future efforts be richly blessed.

### Newcomers From Indiana

From Lorraine Gaspar we learn that the Light Bearer's Berean Society of the Hillisburg Church of God, Hillisburg, Ind., has asked to be entered upon the records of the National Berean Society, that they may enjoy the privileges and burdens enjoyed by all other societies. This society came into official existence January 1, 1943. It meets each Sunday, each meeting lasting forty-five minutes to one hour. The study period of the meeting is composed of memory work, story-telling, round-table discussions, and lessons. The lessons are taken from Berean books, tracts, and material approved by the Society. Alva Huffer teaches two thirds of the time, and students take turns in teaching the remaining periods.

Socials are held at the homes of members on the average of about once a month. Five socials have been held, usually consisting of devotional periods, games, and the like. Since the church has services only twice a month, the society frequently holds services, including sermonettes, plays, and special numbers. Three fourths of the members enrolled are able to play some musical instrument. Some of the projects that have been started by the society and some yet being planned are: a church library, a playground, an orchestra, and a series of good-will visits to other societies close by. The officers now serving are: Alva Huffer, president; John Benge, Route 4, Frankfort,

vice president; William Dick, Route 3, Frankfort, secretary-treasurer.

Read this, folks: Alva reports that they are willing to write articles for the Berean page and to make any reports we might like! When one first reads this bit of news, he may easily think that the Hillisburg group is a little backward in its knowledge of current events. You see, these days it seems that it is impossible to start a new Berean society anywhere. There isn't any time. Many people think it unwise to plan any ambitious program because it might not be finished. Then they would say, "Look at all the time we have *wasted!* And who ever heard of a progressive society offering to write articles for our Berean page?"

If this is being backward, we hope that every society in the country will follow the example set by the Hillisburg group and turn the clock "way back." This is the first "all-boy" set of officers we have heard of for some time, and apparently they *want* to do some real work. Why don't some of the rest of you fellows stop letting the girls in your community do all the work and get in there and raise a little dust yourselves? A little ambition followed by hard work can bring good results anywhere. After all, God made everything on all this earth, and He is just as desirous of having people saved in one section of the country as in another. But He has given you some responsibility. Take it!

### More Penny-a-Monthers

The teachers and pupils of the intermediate Berean class at Ripley, Illinois, have sent in their pennies so they may be enrolled in the Penny-a-Month Club. They are: Helen Maxine Lewis, Betty Catherine Roberts, Helen Rosalie Burnett, Reva Colleen Hetrick; and Herman Dale Lewis.

### Oregon Goes to Work Again

The Oregon Berean society took charge of the church services Sunday evening, April 18, with Edwin Graham as leader. Robert Hardesty spoke about the "Mystery of the Gentile Dispensation." Ernest Barnum and Lois Carpenter presented an organ-piano prelude, and Ernest sang a solo, "Trust in the Lord." Society members sang in the choir and served as ushers.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 14-20—Michigan Bible School and Conference at Southlawn Park Church, Grand Rapids.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22 - July 30—Summer Bible Training School at Oregon, Ill.  
 June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

### CHURCH OF GOD RADIO PROGRAMS

J. M. Morgan, KHBG (1240 kc.), Okmulgee, Okla., 2:45-3:15 p.m., Sundays in May.

### CALENDAR OF EVANGELISM

- May 25-30—Special meetings and re-dedication at Eldorado.  
 June 29 - July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.  
 Sept. 28 - Oct. 3—Special meetings at Fonthill, Ont.

### NATIONAL EVANGELISM

- May 9-16—Special meetings at Lake View, Iowa (Pleasant Prairie church).  
 May 23 - June 8—Special meetings at Lester Prairie, Minn. (Bergen church).  
 June 9-13—Minnesota Conference, Eden Valley, Minn.  
 June 14 - July 11—Special meetings at Hector, Minn.  
 July 12-25—Special meetings at Mora, Minn.

### BUSINESS MEETING AT RIPLEY

On Sunday, May 16, the annual business meeting for the hiring of a pastor for the coming conference year will be held at the Ripley, Ill., church. The usual services will take place in the forenoon. A basket dinner will be served in the church basement at noon, followed by a business session at 2:30 p.m.

All members who can possibly come are urged to be present to share in planning the work of the church for the coming year. We all have a duty to the Lord. Please come and assist us.  
 Laurence Howell, Secy.

### ATTENTION, MINISTERS

Posters suitable for use on your bulletin boards, or elsewhere, advertising the evangelistic work being done by Bro. J. W. McLain, will be mailed to you within the next several days. Give the National Evangelistic effort a boost by properly displaying these posters—and speak a good word for a noble cause!

### NIAGARA FALLS, NEW YORK

The Bereans of the Blessed Hope Church of God at Niagara Falls, N. Y., began the study of "The Berean Searchlight" on March 10, 1943. Before that time the pastor would discuss a topic or chapter of Scripture that was very instructive, but now each member in turn (including the pastor) has charge of the weekly lesson which is studied Wednesday night at eight o'clock.

The program is varied by music and song. In answer to roll call, a Bible verse is recited. Sometimes the meaning of the verse is requested. Another week, a favorite chapter or verse is named. Then again, instead of roll call, a short prayer service is held.

Once a month, following the lesson, we have a social session. Games are given to increase knowledge of the Bible—especially incidents in Bible history. Refreshments are served and the monthly dues are collected. A special effort is made to keep each meeting interesting with something different on each program.

Linford Moore and Edward Goit, who are enrolled at the Oregon Bible College, have been at home for Easter vacation, and the Bereans were able to secure their services as leaders of the class. Celaine Randall also gave an inspiring talk when he was here visiting his parents.

The Bereans at Niagara Falls salute our fellow Bereans. May we all attain to that blessed hope and that crown of righteousness when our Master shall appear.

Grace Lent, Secy.

### EDEN VALLEY, MINNESOTA

A week of pre-Easter meetings was held at the Eden Valley Church of God. The preaching was done by the pastor, Bro. Walter Wiggins.

The subject of buying a Solovox was presented to the house one evening. The people responded with generous offerings, so we purchased a Solovox. It adds much to our services, as it has a tone comparable to a pipe organ's.

One evening after services there was a reception for Bro. Elton Ruhn, who was enjoying a furlough. We are sorry so many of our young men are having to leave for army service, but we pray God will watch over them and protect them while they are away.

Attendance at our Sunday school exceeds that of a year ago. We have the largest adult class this church has ever had. Morning and evening services are also well attended, as is also our Friday evening Bible study.

With the help of some of the other men, Bro. Wiggins has dug a full basement under the parsonage. He is now cementing it. Also, he has bought and installed a new furnace. The Ladies' Aid is paying for the cementing, but the rest has been donated by Bro. and Sr. Wiggins. We hope we may be able to repay them in some way for their goodness to us.

We are now looking forward to the June conference. We pray that it may benefit all who attend.  
 Mabel Hoskins, Secy.

### GOLDEN RULE HOME

Mrs. A. J. Jaeger \$3.16

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Alva Huffer, Michigantown, Ind., has come to Oregon, Ill., where, shortly, he will become a student in the Summer Bible Training School and, later, a student in the Oregon Bible College.

**Students and Rationing:** All students coming to the Summer Bible Training School (June 22 - July 30, 1943) must bring their Ration Books Nos. 1 and 2 and any other similar books that may then be in use.

**Answer to last week's "Guess Who!" picture:** It was Bro. D. M. Hudler (deceased), a faithful minister in our denominational history. We shall be pleased to publish a life sketch if someone having data will prepare the copy.

"Brothers Edward Goit and Linford Moore have been used in pulpit work while they were home, and both did very well. They gave evidence of excellent progress in their work. The folks were well pleased with their talks."—C. E. Randall, Fonthill, Ont.

"We look forward anxiously each week for The Herald. As we see articles written by those we have met, we are made to feel all the better acquainted with them."—Mrs. William Shephard, 3219 Charlesgate, S.W., Grand Rapids, Mich.

**Remember:** Bro. J. M. Morgan, Kellyville, Okla., has opportunity to continue his present radio work, provided he receives continued financial support.

"Born to Mr. and Mrs. C. A. Patrick on Easter Sunday (April 25) at Terre Haute, Ind., was a little daughter, Rebecca Ann. The mother's address is Terre Haute, Ind., care H. P. Shirley, Box 305. The father's whereabouts at present is unknown, but his address is Cecil A. Patrick, Ms. 1-c U.S.N.R., care Commanding Officer, Navy 241, Fleet Postmaster, New York, N. Y."—James A. Patrick, Ashland, Ohio.

Your Editor went to Winona Lake, Ind., Monday, May 10, to attend a convention of the National Service Board for Religious Objectors, there chiefly to hear Lewis B. Hershey, Director Selective Service System.

**Correction:** Bro. Stedman Arthur Chaplin, recently featured in "Guess Who!" section, died in the year of 1892, instead of 1891 as previously reported.

"The voice of Inspiration is a 'still small voice,' and one must be in a listening attitude to hear it. One's consciousness of God is his protection. Let's trust Him ever!"—May Moore, Bartley, Nebr.

**A REQUEST**

I wonder if there is anyone who has a large Bible in his possession which he would like to give for our East Oregon Chapel. Since our dedication service is to be the afternoon of May 23, a Bible—if sent at once—would reach here in time.

We wish to thank all of you who have helped financially and spiritually to build this house for the Lord. For you who held up our hands when they were heavy—as Aaron and Hur held up the hands of Moses at Rephidim—we give thanks to God. Let us remember that "God is no respecter of persons" and even the poorest of the poor can come to the throne of grace. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

Our little chapel's foundation is laid upon the solid Rock, even the Lord Jesus, and upon the faith of Abraham. May it ever stand out as a beacon to point the way of life, as God's Kingdom looms in sight!

Mary Mae Nedrow, Oregon, Ill.

**OREGON BIBLE COLLEGE NEWS**

Vacation is over and all the students returned to school Tuesday morning. Six students and the matron remained in Oregon during the vacation. This week was the beginning of the last six-weeks' period of this semester, and the students all hope to complete their studies before summer vacation.

Several students served churches Easter Sunday: Richard Parish went to North Salem, Ind., Harold Doan to Hickory Grove, Iowa, and Terry Ferrell to Hillisburg, Ind. The other regular appointments were: Francis Burnett at Rockford, Ill., and Robert Hardesty at the East Side Chapel, Oregon, Ill. The special appointments for preaching, May 2, were Linford Moore at Niagara Falls, and Robert Hardesty at Burr Oak, Ind.

We failed to report the success of the play given by the young people. All were well pleased with the results, both the play and the profits which amounted to about forty-five dollars, after all debts were paid. This was applied to the College Building Fund.

Hazel Burk, Reporter.

**RENSSELAER, INDIANA**

Sunday, May 2, 1943, we had the pleasure of attending services at Rensselaer, Ind., and hearing two sermons from a staunch member of the Abrahamic Faith, Bro. Weldon McCoy of Piedmont, S. C. His sermons were most inspiringly delivered, and we felt as Peter did in Mark 9:5 and Luke 9:33, "It is good for us to be here." Other churches of the State represented were Hedrick and Plymouth, and they all expressed a desire to have Bro. McCoy with us as often as possible.

Bro. McCoy is a lifelong friend of the family and was taught the Word of God, baptized, and ordained into the ministry by our late father, Elder J. H. Anderson.

At the close of the afternoon message, we persuaded Bro. McCoy to return to South Bend with us to spend the night with Parau and Fannie Anderson, where we all met and had some very interesting and informal discussions about the Bible until the wee, small hours of the night. We did not like to see Bro. McCoy return so soon to Carolina, but he was eager to get back to see his new grandson, who was born May 1, 1943. Come again, Bro. McCoy. Mellie Anderson.

**INDIA**

Tempe, Ariz., Church \$4.27  
James Mattison 1.50

**ELDORADO, ILLINOIS**

Members of the Restitution Church of God, Eldorado, Ill., stayed for a business meeting after services Sunday evening, April 25. They agreed unanimously to hire Bro. James M. Watkins for another year. We feel that we are fortunate, indeed, to have him with us and are sure that we will have another successful year. Bro. and Sr. Watkins have made many new friends both for themselves and for our church through their outside interests. Recently, Bro. Watkins was guest speaker at the local Parent-Teacher Association; also, he took part in the graduation exercises at one of our schools. We feel that the radio broadcasts have helped much in putting our little church "on the map," as it were.

Sr. Juanita Lloyd is at home after a three-weeks' stay in a hospital. She is recuperating from a major operation. Bro. Earl Davis is recovering from serious head injuries received several weeks ago while working in a coal mine. We will be very happy to have these two back in our services.

Earl Leithliter, who has been home from his work in California, journeyed on to Buffalo, N. Y., where he was married April 16 to Miss Margery Bennett of that city. After June 15, Mrs. Leithliter will join him in California where they will make their home in Lancaster. We wish them happiness in their new life together.

April 24, Bro. Watkins presented the last of his radio broadcasts for the present. These talks have been worth-while in that we frequently see new people coming to our services.

Bro. and Sr. Luther Wiggins have moved to Evansville, Ind., where Luther is employed. We are sorry to lose them, but wish them well in their new home.

Most of our report seems to be pleasant news. Not the least pleasant is our special meetings and rededication which will begin Tuesday evening, May 25, continuing through Sunday, May 30, with Bro. F. E. Siple speaking at all services. On Sunday, May 30, we plan to have the rededication services for our new basement and possibly have both morning and afternoon services. We are happy to have Bro. Siple with us and a good attendance is expected.

Our basement expenses have been completely paid. Recently, we purchased twelve pews from another church. The basement makes a more suitable place for our younger classes to meet.

Easter Sunday our church was beautifully decorated in keeping with the season. We were favored with a very good sermon and two vocal solos. Sunday evening we sang old favorites and Bro. Watkins explained the message contained in each song in an effort to help us appreciate the full meaning of worship in song. This service proved to be very interesting, and everyone joined in the singing. Virginia Davenport, Reporter.

**EVANGELISM**

Emma C. Railsback \$10.00  
Mrs. C. N. Adams & mother 20.00  
Mrs. E. F. Myers 5.00  
Mac Magnus 1.00  
Arkansas City, Kans. 20.00  
Delta, Ohio 78.54  
A Sister 5.00  
Chas. E. Anderson 5.50

**MINISTERS' FUND**

Rockford, Ill., S. S. \$ 14.78  
Clyde Swihart 1.00  
Lawrenceville, Ohio, S. S. 21.00  
Dixon, Ill., S. S. 7.50  
Total \$1,872.12

**OREGON BIBLE COLLEGE**

**Building Fund**

Fine Arts Club (Oregon, Ill.) \$ 46.00  
Grace Schier 5.00  
Oregon, Ill., S. S. 10.00  
Tempe, Ariz., Church 100.00  
Mr. & Mrs. Fred Tavenier 10.00  
Parent-Teachers Class, Southlawn Park, Grand Rapids, Mich. 100.00  
Mrs. E. R. Burk & Hazel 20.00  
Frank & Wayne Lanings 100.00  
W. A. Reid 10.00  
Gerald L. Cooper 25.00  
Roy Adamson 1.00  
Robert Mattison 2.00  
Mrs. Marian R. Richards 100.00  
Mr. & Mrs. R. H. Hall 10.00  
H. J. Stadden 20.00  
Burr Oak, Ind., Church of God \$135.00  
Brush Creek, Ohio, Church of God 200.00  
Harold Hardesty 5.00  
A Sister 10.00  
Total \$12,760.08

**OREGON BIBLE COLLEGE**

A Family \$ 2.00  
Mr. & Mrs. E. A. Drake 20.00  
Mrs. Ada M. Eldridge 3.00  
A Sister (S.T.S.) 7.50

**WHITE - FRIDLEY**

A pretty wedding was solemnized at 3:30 p.m., Wednesday, May 5, 1943, when in the Church of God, Oregon, Ill., Miss Edith White, Oregon, became the wife of Pvt. Richard Fridley, Stillman Valley, Ill. The bride, daughter of Rep. and Mrs. James M. White, Oregon, was given in marriage by her father. Beautifully dressed in white, the bride was attended by her sister Laura Belle. The groom was attended by his brother Eugene. Mr. Ernest Barnum sang, being accompanied by Miss Lois Carpenter, and Miss Carpenter played the wedding march.

Following the ceremony, relatives and friends met at the home of the bride's parents for a reception in honor of the newlyweds, whereafter the new Mr. and Mrs. Fridley went to Rantoul, Ill., the groom being there stationed in the United States Army.

May these young people, under God's blessing, long enjoy life together and together build a Christian home. Sydney E. Magaw.

**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.

# The Summer Bible Training School

## Enroll Today

Oregon, Illinois

--

June 22 — July 30



*Last summer's School! — Thirty students is our goal for 1943!*

*Enrollment Coupon* for the 1943 Summer School

Oregon, Illinois

This is to assure you that I plan to attend the Summer Bible Training School to be conducted June 22 to July 30, at Oregon, Illinois, for which course I am to pay \$35.00.

Recommended by .....

My name is .....

My address is .....



**T. A. DRINKARD**  
(Bible Teacher)



**J. R. LeCRONE**  
(Instructor & Dean)

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, MAY 18, 1943

NUMBER 33

## The Word of Reconciliation

By T. A. Drinkard

CONCERNING "the word of reconciliation," the Apostle Paul wrote: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:18, 19).

As the purpose of "all scripture . . . given by inspiration of God" (2 Timothy 3:16) is for the teaching of doctrine, reproof, correction, and instruction in righteousness, it surely became urgently necessary for Paul to present this question of reconciliation in his message to the Church of God which Christ bought with His own precious blood. (Acts 20:28.) We understand that Paul herein presented, as the Spirit of God directed him, certain fundamental principles upon which the entire structure of truth is built. It is not for men to question God's work, making excuses for not liking it in fear that somebody may be left on the outside of the City, for if any fail to enter therein it will not be God's fault. God holds man responsible for his sins, and, judging by past experience, God will punish him for the same. It is only when man becomes dissatisfied with the teaching of God's Word and tries to add his speculative theories, that trouble comes.

Let us note the division of these two verses: 1) God "hath reconciled us to himself by Jesus Christ;" 2) "hath given to us the ministry of reconciliation"; 3) "God was in Christ, reconciling the world unto himself"; 4) "not imputing their trespasses unto them"; and 5) "hath committed unto us the word of reconciliation." How was, and is, God reconciling the world unto Himself? Is this reconciliation of the world conditional? Will it be limited or universal in scope?

It is clearly shown that the reconciliation of the world

is a work carried on by the Father through Christ. Being reconciled to God by Jesus Christ depends upon man's acceptance of His will. This rule of action through the years positively proves beyond all question that this work is conditional. To teach and affirm otherwise is but to court trouble; it will strike at the foundation principles upon which the faith, doctrine, and practice of the Church of God is resting.

No man can come to Jesus Christ except God draws him by His power, and that power is His gospel. (John 6:44; Romans 1:16.) Some will accept God's provision for them and others will not accept, as shown in the divine Word of God. By John 3:16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," we see

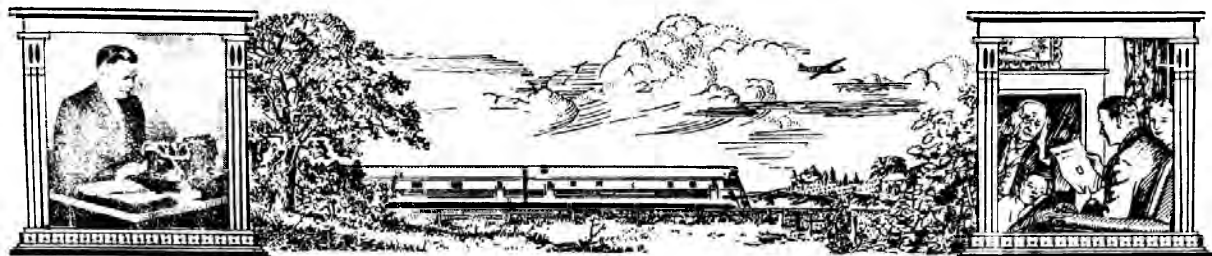
that the world can be reconciled to God through Christ, if all the world will believe; therefore reconciliation is conditional—based upon man's obedience. We note these related truths: 1) Men and women are reconciled to God by accepting Christ; 2) One cannot accept Christ unless he embraces the law of the Spirit (Romans 8:2); 3) To accept Christ and become new creatures in Him is equal to being reconciled to God; 4) Therefore, reconciliation is conditional.

One can accept or reject God's provision of divine mercy. Unconditional reconciliation would undermine the foundation of truth; therefore it is not taught in the Word of God. To affirm that reconciliation is unconditional would be to hold God responsible for all the corruption that is in the world. Jesus Christ was the greatest militant fighter of sin that ever graced the footstool of God; He called and sent His church into the world to carry on the work He placed in its hands. If this fact were not true, there would be no reasonable excuse for the existence of the Church of God, (*Please turn to page 9*)



T. A. Drinkard





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

## Prospective Students for Summer School

The time has fully come for those planning to attend the Summer School at Oregon, Illinois, to register by signing the Enrollment Coupon as appears on page 16. At this writing, we have the names of eleven young men and young women who are planning to attend the Summer School. They are:

Blanchard, Jo Anne, Oregon, Illinois,  
 Bowen, Bonnie, Maxwell, Iowa,  
 Doan, Miles, Grand Rapids, Michigan,  
 Fish, Kathryn, Colo, Iowa,  
 Hill, Ruth, Niagara Falls, New York,  
 Huffer, Alva, Michigantown, Indiana,  
 Leighty, Forest, South Bend, Indiana,  
 Magaw, Iola, Oregon, Illinois,  
 Moore, Winifred, Green Mountain, Iowa,  
 Pearson, Charles T., West Milton, Ohio.  
 Tackett, Winfred, Pleasant Plains, Arkansas.

We hope to hear from at least one additional student, daily, during the next two weeks. "All things are possible with God." By the time Summer School begins (June 22), we hope to have not less than thirty students enrolled, and "the more, the merrier."

## Brother T. A. Drinkard's Bible Courses

Prospective students for the coming Summer Bible Training School (June 22 - July 30, 1943, Oregon, Illinois) will be pleased to learn that Brother T. A. Drinkard announces his Bible courses as follows:

(1) *Messianic Prophecy*. This will be a course considering God's revelation of Jesus Christ according to Old Testament prophecy.

(2) *The First and Second Comings of Jesus Christ—Their Need and Importance*. In this course the student will learn God's purposes in sending the Messiah as Sin-bearer and in His sending Him a second time "without sin" as King. The student will thus study comparisons and contrasts of the comings. Emphasis will be placed upon the second coming of Christ as being of vast importance to the church, to Israel, and to the world.

Youth of the Church of God not yet acquainted with

Brother Drinkard may accept the front page of this *HERALD* as an informal introduction to him. He is staunch for the "faith which was once delivered unto the saints." Next week, he will present a special message to youth. In the meantime, we trust several reading this message will sign the Enrollment Coupon on page 16, and mail it immediately to The Summer Bible Training School, Oregon, Illinois.

## Upward Toward the Goal

The Building Fund for Oregon Bible College continues to grow. Thirty thousand dollars is the goal. That we might reach that goal within a reasonable period the thought has been expressed that we should have, if possible, fifteen thousand dollars by the time of next General Conference (August 3-15). At this writing, receipts have reached \$13,075.00—an amount well upward toward the goal. Let's keep moving.

## Crooked Rivers and Men

A sage has said, "The path of least resistance makes rivers and men crooked." In many ways, rivers are typical of men: some are short and some are long, some are full of life and zest and some are sluggish, some serve and some threaten, some are neat, calm, beautiful, others are foul. Following the path of least resistance, rivers and men are *always* made crooked, which, in itself, would be not so significant or sad, but duty demands more of man. What, though the rivers turn hither and yon, aimlessly, effortlessly, crookedly seeking their lowest possible levels? They are irresponsible, they have no conscience, no need to repent for waywardness. Indeed, it would seem that Wisdom has made the rivers crooked as an object lesson to man, that he in his wisdom might not follow the path of least resistance, that he might not seek his lowest possible level, but that he might see, hear, understand, and press straight onward and upward to the top of Pisgah and the presence of God. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. 4:25-27). Repent, O crooked man!



# Conditional Immortality

(In Two Parts—Part One)

By George G. Robinson (India)

THE traditional belief in unconditional immortality is seriously affecting the acceptance of the gospel message by thinking and reasoning men; and belief in unconditional immortality is the foundation of such heresies as spiritism, necromancy, and so forth, which are so prevalent in the world today. It is in conformity with the criticism of some Christian teachers that "Christ and him crucified" should be preached today, but when it is observed that prejudice and contradiction of the gospel is the outcome of false teaching, we are prepared to suffer persecution to the extent of excommunication, which some of our brethren are actually suffering in order to help in the removal of the cause of prejudice and liberate the gospel from the fetters of that false teaching.

The tendency in these last days to rely on the human intellect as a "court of final appeal" is a mark of the anti-Christianity growing rife in the world. Readers are therefore asked to most prayerfully seek the guidance of the Holy Spirit and to confess the truth as it is revealed to them. It is clear that it is very different for those who are liable to suffer loss of position or salary; and they have our full sympathy.

The doctrine of "conditional immortality" bears relation to several subjects such as: 1) spirit, soul, 2) resurrection, 3) death and life. I shall consider each of these in turn.

*Spirit, Soul.* If, as we believe, the Bible teaches clearly that man is not a "spirit being," but a body made alive by the Spirit of life, all is understandable and entirely logical. He is not a "spirit" in the sense implied in the common use of that word. Capable of being spiritualized in his entire nature, he is yet "of earth." Earth is man's proper sphere and this is surely the meaning of the tremendously important doctrine of the resurrection, which is an absurdity on the idea of man being a spirit. Whether or not we may be able to visit other worlds in our resurrection bodies, which are to be like that of our Lord, it is clear that man's proper sphere will be this world. As the Psalmist said by revelation, "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men" (Psalm 115:16).

Because the word "spirit" is used in connection with Genesis 2:7 (the Greek word *pneuma* equals "spirit" "breath," "wind"), some people imagine that it is the man become a "spirit"; using the word in an altogether

different sense. Life is called "spirit" because it is invisible, and for no other reason. Alcohol is also called "spirit" because it is volatile, becoming an invisible gas. Neither use of the word has any concern with its use for beings of other worlds except as they are invisible.

What the connection between life and the Spirit of God may be we do not know, but it is not at all impossible that it is a very close one. The Holy Spirit, so-called because it is viewless and invisible, "brooded" over the world at its creation, and this must imply the Holy Spirit's active agency in creation. But while we agree that life may involve far more than is commonly supposed, life is not man himself or a being from another world made to dwell in man temporarily, but a gift from God which is forfeited at death. When the Lord Jesus died, He said, "Father, into thy hands I commend my spirit," but it was not Himself that He surrendered—it was His life. He Himself remained to be placed in the tomb. It is this gift of life that is restored at the resurrection.

The verse (Gen. 2:7) goes on to say, "Man became a living soul." In Genesis 1:21, 24, and a number of other places, the very same expression is used of the beasts. If, therefore, in saying that man is a "living soul" it is meant that he is a "spirit-being," we must predicate the same also of the whole animal creation. But are the beasts spirits? Most people would promptly deny that they were. Then there is nothing in the use of that term about man to indicate that he is one. The words infer no more than that the inbreathing of life made the hitherto senseless body into a living creature, with all the wondrous capabilities of his being, but these are inherent in his body and are brought out by the indwelling of life. We see, then, that there is nothing in Genesis 2:7 to give the smallest support to the pagan doctrine that man is a spirit-being incarnated in a body as in a house. Some have sought for the proof that man is a spirit-being, or may become one, in the act of regeneration. If that were so, then it would follow that only regenerate persons would be "spirits," and not the unregenerate.

To sum up, tradition says: "Man is essentially a spirit-being, condemned to occupy a material body as a house, or tent, for the probationary period of this life and then to be released by death, and, immediately, apart from resurrection and judgment, glorified in the very presence of God, and yet can also be in (Please turn to page 9)

# Jesus' Rewards—When and Where?

By J. R. LeCrone

(A radio address over WLDS, Jacksonville, Illinois)

IN THIS article we shall consider rewards that Jesus promised faithful believers, and the time and place such rewards are to be given.

As the time drew near for His crucifixion, the Master began to prepare the hearts and minds of His apostles for the separation that He knew must come. He was desirous that their faith should not be shaken by the death of their Master. Having eaten the last supper with them and having instituted the Communion Service, Jesus said to His apostles, "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).

Now to the apostles, who had grown accustomed to accompanying Jesus wherever He went, this was a strange and frightening prophecy. Accordingly, Peter, the usual spokesman for the group, undertook to find out where Jesus was going and why they were not to be permitted to go with Him. Verses 36-38 of this same 13th chapter of John record the conversation that ensued between Peter and Jesus:

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

"Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

"Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

Then, touched by the hurt bewilderment which must have been apparent upon the countenances of His beloved apostles, Jesus set about to comfort them. This He did by speaking to them of the future they should enjoy together, after the period of separation should be ended. Listen to the words of promise with which He brought them cheer:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John 14:1-4).

But Thomas, unable yet to grasp the meaning of Jesus' words "saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto

him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (vv. 5, 6). What a simple explanation! "I am going to the Father, Thomas. You, too, may come into the presence of the Father at a later time, but you must come by Me."

There is one thing about this passage of Scripture which has puzzled many. We use the word "house" to describe the dwelling place of the average family, while the term "mansion" is reserved for the many-roomed, luxurious homes of the very rich. The question immediately arises in the mind of the thinker as to how many mansions can be crowded into one house!

The answer is both simple and understandable. The term "house" is not used to describe a building made of wood or stone, but is used rather in the sense of "household" or "family." The word "mansions" is translated from the same Greek word as the word "abode" in verse 23. It means simply the place where one dwells or abides. Jesus was simply assuring the apostles that in His Father's household there were very many positions to be filled. "Don't be worried nor discouraged because you can't go with Me," Jesus said in effect, "I'm going to make ready a position in the household of God for you. Our separation will not be permanent, for I am going to come back again and receive you unto Myself, and we shall never be separated again."

From that time forward, the apostles understood that the fulfillment of the promise Jesus had made them with regard to their place in the family of God depended upon His returning to receive them. Indeed, when our Lord ascended into the heavens, God sent an angel to the apostles to remind them of the promise that the Son of God should return to earth. Acts 1:9-11 gives us the record:

"When he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

That Jesus taught, and the apostles believed that the reward of the righteous, the punishment of the wicked, and the establishment of the Kingdom of God, all depend

upon the return of Jesus to the earth is evident from a multitude of scriptures. In fact, God had revealed this truth through His prophets centuries before Jesus was born of the Virgin Mary.

The Prophet Daniel told: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (7:13, 14). In verse 27, Daniel gave the consummation of the entire matter, saying: "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." Please note that the location of this kingdom and dominion is given as *under* the whole heaven.

Jesus consistently taught, both by parable and by simple statement, that all judgment and rewards either for righteousness or evil, hinge upon His return and the establishment of His throne upon the earth. The familiar Parable of the Servants, who each received a certain number of pounds to administer during the absence of their master is plainly stated to have been given for the express purpose of clearing up any misapprehensions in the minds of the people as to when and where the Kingdom of God should be established. At the same time, it suggests a basis for judgment. Luke tells us: "As they heard these things, he (Jesus) added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear" (19:11). Any doubt as to the purpose of the Parable is thus dissolved. It was for the purpose of disabusing the minds of the people of the idea that the Kingdom of God was to be established at that time.

Though the Parable does not establish the date of the appearing of the Kingdom, it clearly sets forth the sequence of events connected with its establishment. Listen to the opening verse of the Parable. "He said therefore, A certain nobleman went into a far county to receive for himself a kingdom, and to return." Jesus did not say the Kingdom was *in* a far county, but that the nobleman had to *go* to the far county to receive the Kingdom, after which He would *return*. There is no contradiction or confusion in this when one remembers Judea was at that time a province of the Roman Empire. It was easy for the people to understand that though Herod was their king and ruled over Judea, it had been necessary for him to go to Rome to receive his appointment to the position from Caesar. Jesus wanted them to understand that before He could establish the Kingdom of God upon the

earth, He must first ascend to His Father in heaven where He would receive His Kingship from the Creator Himself, but that the Kingdom was to be upon earth.

Verse 15 assures us that the judgment of Christ's subjects will take place after His return: "It came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

Lack of adequate time forbids us now to examine in detail the judgments following the return of the nobleman. Sufficient now is it to note that the profitable servants were rewarded with positions of leadership, the unprofitable servant lost even that which he had, and that the following judgment was pronounced upon those who would not acknowledge him as king: "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27).

Other parables contain substantially the same message.

In Luke 21, Jesus mentioned certain events that will immediately precede His return to earth. In verses 26 and 27, He mentioned: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Our Master followed this prophecy with a word of encouragement to His believers: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The apostles constantly held forth the promised return of the Master as a source of comfort and hope to oppressed or discouraged believers. A good example is 2 Thessalonians 1:7-12: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired of all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness . . . that the name of our Lord Jesus Christ may be glorified in you."

We close with the Master's blessed words of comfort and hope to His sorrowing disciples: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

# God's Molehill and God's Kingdom

By E. H. Goit

**D**URING their lifetime all inhabitants of the earth have their molehills. These may be their mounds of trouble or their plans for success formulated on a cherished hope.

Many times we have heard the expression, "Don't make a mountain out of a molehill." In other words, don't try to make something out of nothing. Mortal man can make only trouble for himself. With man's puny efforts he cannot create something from nothing, but "with God all things are possible." "Jesus looking upon them (the disciples) saith, With men it is impossible, but not with God: for with God all things are possible" (Mark 10:27).

"In the beginning God created the heaven and the earth." He made creatures to inhabit the earth, and crowned His work with man. He formed man from the dust of the ground. "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).

Here God had a *heap of dirt* that would be fashioned into His *mountain*.

When tracing the genealogy chart of Adam, one finds that Adam was the eighteenth great-grandfather of Abraham, the chosen one of God for his righteousness. Through his faith he had a promise imputed to him, a promise for his righteousness. "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).

What was this promise that God gave unto Abraham? This question comes into all our minds. Let us read the Word of God regarding this matter: "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, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:5-8).

This promise to Abraham was also given to his seed. The blessing was given to Abraham's son, Isaac. *His* seed was also to be multiplied. "The Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee,

and multiply thy seed for my servant Abraham's sake" (26:24).

Isaac had two sons, Jacob and Esau. The blessing was to be vested in Jacob. His name, "Jacob," meaning *trickster*, was changed to "Israel" as a result of his winning a wrestling bout with a man of God. This man said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (32:28).

In Jacob's vision, he beheld a ladder which was set on the earth and the top reached up into the heavens. Upon it, the angels of God were ascending and descending. Above this ladder, the Lord was standing, and He said to Jacob that He would bless him and that his seed would be as the dust of the earth in multitude.

*From Israel to Christ* many centuries of time elapsed. Many patriarchs had died in the faith. They had not received the promises from God, but they had seen these promises "afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Through Christ, the blessing of Abraham was offered to the Gentiles that we might receive the promise of the Spirit through faith. (Gal. 3:29.) This means that some of the Gentiles must be Abraham's descendants, not in a physical sense, but in a spiritual sense.

This inheritance is to be shared alike by all and must be founded on the principle of grace. It must be established on the ground of faith, and not in the keeping of the law, if the promise is to be fulfilled. We are not to serve the law. "It was added because of transgressions, till the seed (the Christ) should come to whom the promise was made" (Gal. 3:19). "The scripture hath concluded that all are under sin, that the promise by faith of Jesus Christ might be given to them that believe" (v. 22).

## *Requirements for Entrance*

Who shall be the citizens in this Kingdom? Will they be the proud and haughty men with earthly riches? or meek men with an abundance of the Spirit? "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Here we also have the location for the Kingdom. The Kingdom is to be located on Mother *Earth*. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey

him" (Dan. 7:27). This Kingdom will be an everlasting Kingdom.

To obtain this promise, one has to fulfill certain requirements. Christ set forth the requirements for man to fulfill if he is to be an inhabitant of this Kingdom. Shall the man who puts his hand to the plow, and then looks back, enter? Is he fit for this Kingdom? Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

In interpreting a verse in the Bible, one must take into consideration the time, the location, and the harmony of that verse with the rest of the Bible. Here Jesus was speaking of a plow in Palestine. The plow of Bible Palestine was but a crooked stick. When one was plowing with this plow and turned around to look back, the plow ceased to plow in a straight line. The plowman failed to do his task. The stick plowed everywhere but in the furrow in which it was intended to plow. So, man who

takes up the work of God and then looks back to the things of the world is treading elsewhere than in the furrow which leads to an entrance in the Kingdom of God.

Man must be born of water and of the Spirit before he can enter the Kingdom of God. "Jesus answered and said unto him (Nicodemus), Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:1-5.) A correlative text is found in Romans 6:4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Baptism symbolizes death, burial, and resurrection: death to the old body of sin, burial in water, from thence to be resurrected to walk in newness of life. Therefore, baptism is a most essential element for entrance into this Kingdom.

At the conclusion of baptism, (*Please turn to page 10*)

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## Getting Acquainted With the Bible

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*By Cecil U. Wilson*

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**I**N GETTING acquainted with the Bible, one must remember that the Bible is a book to be read not too hurriedly, nor is it to be understood only by listening to what critics and interpreters may tell about it. One may expect many misconceptions about its message, and he must personally apply himself to it, reading carefully and thoughtfully to understand its message.

The Bible was written by divine inspiration. Though it was fifteen hundred years in the making, and written by many minds, it tells a unified story from Genesis to Revelation. It tells not only of events of many centuries ago, but it prophesies of events to come. In all its message, the Bible tells of a people whose history is traced down through the centuries—even Israel. (Isa. 41:8.)

One of Israel's greatest leaders was Abram. God made a covenant with Abram and, through him, with his descendants. (Gen. 15.) This covenant is considered by many scholars to be the greatest legal document ever written. It was a covenant ordained of God to operate forever. In it (God changed Abram's name to Abraham) Abraham was told that his seed were to be without number, that they would prosper greatly so long as they obeyed the laws of their God-given constitution, and that they would suffer severely when they did not obey. For instance, after the death of Joseph, Israel disobeyed the law and was put under Egyptian bondage as punishment,

but when God thought His people were sufficiently punished, He sent Moses to lead them out of Egypt.

As one gets better acquainted with his Bible, particularly as he traces the history of Abraham's descendants, he learns that Abraham's people were long united as a twelve-tribed kingdom—until after the death of King Solomon. (1 Kings 12.) Shortly after the death of Solomon, they separated into two kingdoms, soon became very idolatrous, and again broke God's laws. God then caused the northern ten tribes of Israel to be taken into captivity by the Assyrians (2 Kings 17), and later, the two tribes of Judah were taken into captivity by the Babylonians. After seventy years of captivity, a part of the people from Judah returned to their homeland, but the ten northern tribes seem to have vanished from the earth. Where did they go?

God said Israel would change her name and become lost for a long time. (Hosea 1, 2.) Are we who are the followers of Christ today a part of lost Israel? If so, are we again being punished for again disobeying God's laws? If so, whom will God send to deliver us from our present and increasing troubles? Will it not be Jesus? I hope so, for without the Christ, man is hopelessly lost. May the Christ come quickly and reign in glory and peace forever. He who reads his Bible, who becomes thoroughly acquainted with his Bible, knows that the coming of the Lord draws near.

# The Scripture Searcher's Assistant

## Fourth Installment

By Maurice Joblin

**T**HE closing part of last week's installment dealt with the Bible teachings concerning the doom of the wicked and everlasting punishment. Further thought is offered concerning everlasting punishment.

To be everlastingly deprived of life, is an everlasting punishment. Death is the wages of sin, it is not torment.

With all these plain declarations before us, no question could have arisen respecting the destiny of the wicked, had it not been assumed that they were immortal. But the reader may see that Jesus settled that matter in John 3:36 by saying they "shall not see life."

We have seen that all men, irrespective of character, are unconscious in death. We have seen, too, that the righteous are not rewarded until raised from the dead for that purpose at the second coming of Christ. Now a few positive declarations respecting the

### Time of Punishment

will be in order. If, after all the testimony concerning man in death, it could be shown that the wicked were in conscious suffering after death, we would know that the Bible was not God's Book at all, for it would contradict itself. It is in harmony in regard to the time of punishment, as the following scriptures will show:

In 2 Peter 2:9, it is stated that the unjust are reserved "unto the day of judgment to be punished." Is this true? If so, it explains why there is to be a resurrection of that class as stated in Acts 24:15.

Job 21:30 says, "The wicked (are) reserved to the day of destruction"; a very significant name for the day of judgment in the light of our previous findings. The judgment is destruction, and hence it is called the day of destruction.

The last clause of this verse says, "They shall be brought forth to the day of wrath"—still another name for the day of judgment, and agrees precisely with John 5:28, 29, where Jesus said they shall hear His voice and come forth out of their graves to a resurrection of condemnation. If already condemned to hell torments, how could Jesus' words be true?

2 Thessalonians 1:8-10 says that when Christ comes, those "who know not God, and that obey not the gospel" will be punished with an everlasting destruction from the presence of the Lord.

2 Peter 3:7 also speaks of the day of judgment and perdition of ungodly men.

Malachi 4:1 says the day cometh when "all the proud, and all that do wickedly" shall be burned up—no exceptions here.

These scriptures clearly teach that the

wicked are reserved to a day when all meet their doom together, and therefore the popular belief of a present hell is a mere figment of the imagination. There is no use for such place, the Bible being true.

Now the question is asked if we believe in Heaven.

Most assuredly we do! We believe the truth about it, and that is, that "the heaven, even the heavens are the Lord's" (Psalm 115:16), and that He has never offered or promised it to the children of men, but the earth hath He given them.

That it is Jehovah's throne. (Isa. 66:1; Matt. 5:34.)

That no man has ever ascended there, except the man Christ Jesus. (John 3:13.)

That it is the place where Jesus now is, and where He will remain till the times of restitution, when He will come to earth again. (Acts 3:20, 21.)

What is the truth concerning Hell?

The original word for hell in the Old Testament is *sheol*, and in general is properly rendered hell, if intended to mean the same as the old Saxon word "hell," the covered receptacle of the dead, where the good and bad repose together in a state of unconsciousness; but very improperly and shamefully if intended as a symbol of the traditional hell as the place of conscious torment for the wicked only.

Dr. George Campbell, the learned Presbyterian commentator, says: "As to the word 'hades,' in my judgment it ought never to be rendered 'hell,' at least in the sense wherein that word is now generally understood. In the Old Testament the corresponding word is 'sheol,' which signifies the state of the dead in general, without regard to the goodness or badness of the persons."

Dr. Campbell clearly shows that there would have been no such popular doctrine of hell but for the improper use of this word.

Dr. Kitto says, "Hades means literally that which is in darkness." A careful examination will lead to the conclusion that no sanction to an intermediate state is afforded by the passages where "hades" occurs, but they denote the grave, both of the righteous and wicked.

Dr. Adam Clark, commenting on Matthew 11:23, says, "Perhaps not meaning here the place of torment, but rather a state of desolation. The original word 'hades' 'a,' not, and 'ideir,' to see, the invisible receptacle of the dead, answering to 'sheol' in Hebrew. The word 'hell' conveys now, an improper meaning of the original word, because 'hell' is used only to signify the place of the damned. But

as the original word comes from the Anglo-Saxon 'helan,' to cover or hide, the tiling or slating of a house is called 'heling' in some parts of England, and the covers of a book by the same name."

These notes, together with the fact that the Revised Version has introduced the original word "hades" rather than render it "hell," should induce faith in the Scriptures which teach that a day of destruction awaits the wicked.

In Mark 9:43, Isaiah 66:24, and Matthew 10:28, the word rendered "hell" is from "gehenna," which Parkhurst's lexicon says is a corruption of two words, "gai," a valley, and "hinnom," the owner of it. It was near Jerusalem, where the idolatrous Jews burned their children alive to Moloch. In this valley, Sennacherib's army was destroyed. (2 Kings 19:35.) Here, too, judgment came upon the Assyrians (Isa. 30:31; 38:24, 25), and when the Lord shall be revealed from heaven the Valley of Hinnom will again become the scene of his judgments (Matt. 25:32-41; Zech. 12:2, 4; Joel 2:1, 2). So that not only the manner of, but the place where the destruction of the wicked is to take place, is revealed.

From all this, it is evident that for ages a wrong motive to repentance has been set before men, namely, the fear of hell torments; and this leads us to refer to the

### Motive Power of the Gospel,

which is

Love.

Paul said in 2 Corinthians 5:14, that the love of Christ had constrained him and his brethren; and 1 John 3:1 and John 3:16, 17 exhibit the love of the Father in the gift of the Son. (See also John 15:13; Rom. 8:28, 35; Gal. 5:6; 2 Thess. 2:10; 1 John 4:7-9, 16; Gal. 5:13; Eph. 2:4; 5:2; 1 John 4:10, 11, 19; Rom. 5:8; 1 Cor. 2:9.)

But what is the truth concerning the Immortality of the Soul?

The truth is that it is false. It is not once mentioned in the Bible, and hence is not a Bible doctrine. Immortality means not mortal, not subject to death. This attribute, un-derived, is only possessed by God (see 1 Tim. 6:15, 16), who is, therefore, called the King Eternal in verse 7. But Christ has brought it to light through the gospel for us. (See 2 Tim. 1:10.) If we ever attain to it, we shall put it on at the resurrection. (See 1 Cor. 15:53, 54.) If we would then put it on, we must now seek for it by a patient continuance in well doing. (Rom. 2:7.) The word occurs nowhere else in the Scriptures. In no instance is it mentioned as a present possession of man.

**By What Means Is Man Converted?**

"Convert" means "to change"; all changes are conversions, but the change of which we now speak is a change of mind, not of matter. Mind may be converted from holiness to sin, as well as from sin to holiness—the latter is now under consideration. It is not an arbitrary thing—motives give character to action; conduct not under the influence of motive can neither be pronounced holy nor unholy, without a gross perversion of terms. Inducements to change are offered man in the Word of truth; and hence we read in James 1:18, "Of his own will begat he us with the word of truth," and is in harmony with Romans 1:16, where it says the gospel is "the power of God unto salvation," and with Psalm 19:7, where it says the "law of the Lord is perfect, converting the soul," and with 2 Timothy 3:15, where it says the "scriptures . . . are able to make thee wise unto salvation," which proves that the power to induce man to change is in the motives the gospel exhibits—there is nothing supernatural about this; if it were supernatural, man would not be commanded to repent. (See also Psalm

119:9, 11, 16, 130; John 5:39; 15:3; 17:17; Acts 17:11; Eph. 5:26.) The motive for man to change is found in 2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be made partakers of the divine nature."

**What Are the Conditions of Salvation?**

1. Faith in the gospel. (Rom. 1:16; Mark 16:15, 16.)
2. Repentance toward God. (Acts 20:21; Luke 24:47; Acts 2:38.)
3. Baptism into the name of the Father, Son, and Spirit for the remission of past sin (Acts 2:38; Matt. 28:19), and thus legally put on Christ (Gal. 3:27).
4. Live a godly life, by observing all things whatsoever Christ has commanded (Matt. 28:19), or, in other words, live godly in Christ Jesus (Titus 2:12; 2 Tim. 3:12).
5. Wait for God's Son from heaven (1 Thess. 1:10).

**What Is the Truth Concerning God?**

That there is but one God (not two, or three) out of whom are all things—that He dwells in heaven in unapproachable light. (See 1 Cor. 8:6.) "There is one God, and one

mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). (See also Deut. 6:4; Mark 12:29; Eph. 4:6; Isa. 45:5; 1 Tim. 6:16; 1 Kings 8:30, 34, 39; Matt. 6:9; Psalm 123:1.)

**The Spirit of God**

The Spirit of God is not a personal God distinct from the Father, but the instrumental power of the Father, radiant from His presence, filling universal space. (See Gen. 1:2; Psalm 139:2-12; Job 33:4; 26:13; Psalm 104:30; Judges 14:6; Num. 27:18; Neh. 9:30.)

**One Lord Jesus**

Jesus is not "very God," co-equal and co-eternal with the Father, but was constituted Son of God by preternatural begetting through the power of the Holy Spirit and afterward taken possession of by the Father, through the unmeasured effusion of the Holy Spirit upon Him at His baptism in the Jordan, and thus became a manifestation of God through flesh. (See Luke 1:35; Matt. 1:20; 19:17; Isa. 9:6; Acts 2:22; Matt. 3:16; John 3:34; 5:30; Mark 15:34.)

THE END.

**THE WORD OF RECONCILIATION**

(Continued from front page)

which through the years has opposed everything that looked like sin, or was remotely related to it. I believe that neither the Church of God nor its ministers should depart from that divine rule of faith and practice. It has been shown by experience that any unfaithfulness on the part of those who would serve God will bring unprofitable results. God's ministers are to uphold and defend His Word and plan; not publicly profess to do so, yet "privily . . . bring in damnable heresies" (2 Peter 2:1) in opposition to God's work.

Ministers should feed the Church of God the food that God has provided for that purpose. They should safeguard the interests and welfare thereof, and, when error begins to creep in, warn the brotherhood, instead of condoning and overlooking it. The old paths are more safe and reliable. When Jesus Christ began to call His church, He planned to give that church certain rules by which to be governed, and I am confident that if He had considered as truth some of the modern delusions that confront us today, He would have advocated their acceptance. Paul prayed that men and women should be "reconciled to God" (2 Cor. 5:20), and that reconciliation will become a realized fact as the result of accepting the "word of reconciliation" (v. 19).

May God strengthen His true followers to defend His gospel and its promises. (Matt. 7:21.)

**CONDITIONAL IMMORTALITY**

(Continued from page 3)

some degree in touch with this earth and able to influence those left behind." The Bible, on the other hand, says: "Man is essentially a body to which the spirit, or breath, has been imparted, and that in consequence he has become, he is, a living soul or creature, and that this man, having forfeited his life through sin, suffers death in body and soul; that from this death he will be restored to life by resurrection. He will be judged for reward if among the just at the coming of Christ, or for punishment if among the unjust at the end of the Millennial reign." A sinful man, if he were a spirit, could *never die or be destroyed*. The Bible repeatedly reiterates the fact that the "wages of sin is death," and that the possession of eternal life is *conditioned* by faith in the full atonement of our blessed Lord and Saviour.

It must surely be manifest to any unprejudiced mind that these two positions are mutually opposed and contradictory. Both cannot be true at the same time. So, if Plato and the traditional views based on his philosophy are right, the Bible and the Lord and the apostles who support its teaching are necessarily in serious error. Surely no one can say or think for a moment that this is not a vital matter. Therefore, we are constrained by the Holy Spirit to "contend for the faith which was once delivered unto the saints," but lost when the carnal became worldly and paganzed.

(To be continued)

## WATCH AND PRAY

As the years grow more troubled and threatening,  
 And as evil is raging unchecked,  
 And as hearts of men tremble and fail them,  
 As the world's hopeful projects are wrecked:

More than ever the church must be prayerful,  
 And abide in Christ Jesus the Lord,  
 All depending on Him for salvation  
 And a life that is true to His Word:

While the Lord, to His own watchful servants,  
 Who praise Him while others are dumb,  
 Makes clearer the signs of His coming,  
 To fill them with hope, " 'til he come."  
 —Selected.

---

 SOUR PICKLES

(How to be perfectly miserable)

Think about yourself; talk about yourself; use "I" as often as possible. Mirror yourself continually in the opinion of others. Listen greedily to what people say about you. Expect to be appreciated.

Be suspicious; be jealous and envious; be sensitive to slights; never forgive a criticism. Trust no one but self.

Insist on consideration and respect. Demand agreement with your own views on everything. Sulk if people are not grateful to you for favors shown them—never forget a service you may have rendered.

Be on the look-out for a good time for yourself. Shirk your duties if you can; do as little as possible for others; love yourself supremely—be selfish.

This recipe is guaranteed to be infallible. (2 Tim. 3:2.)  
 —Messiah's Advocate.

---

 COURAGE

Press on! Though mists obscure  
 The steep and rugged way,  
 And dark'ning doubt besets—  
 Soon dawns the brighter day.

Keep on! Though hours be long,  
 And days deep-fraught with woe,  
 Let patience do her perfect work,  
 And vanquish every foe.

Hope on! Though all seems lost,  
 And threat'ning storms beat high,  
 Have faith! Be still and know  
 That God is ever nigh.

Fight on! Though fear assails,  
 And panic grips the heart,  
 The battle you will surely win  
 If you play well your part.

—Grenville Kleiser.

## GOD'S MOLEHILL AND GOD'S KINGDOM

(Continued from page 7)

the struggle is just beginning. Those of the faith are destined to be separate, a peculiar people, called out from the world to the high mark or high calling—which is following in the footsteps of Jesus. It is their duty to instruct others and preach the Word to all who will hear. They are to let their lights shine before men, and not to hide them under a bushel. This light of faith is to be an ever-burning lamp which will illuminate day by day.

## Kingdom Blessings

Those of the church who are accepted by Christ and caught up in the air to be with Him forevermore will receive many blessings. Among these promised blessings, is one of great interest to all at this present time. Many nations are now at war. When Christ comes to take and establish His Kingdom, there will be no more war. Jesus "shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). There will not only be a ceasing of all wars, but "neither shall they learn war any more." They will not have implements of war. They will have these implements beaten into tools for farming, tools that can be used to grow food for all.

None will go hungry. "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:4). Every man will have his own vine and his own fig tree, and *he will not be afraid. There will be universal peace.*

Of the increase of this government and peace there will be no end, as 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" (Isa. 9:7). There will be righteousness abounding throughout the earth.

Even the nature of animals will be changed. There will be peace between man and animal. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den" (Isa. 11:6-8).

Those who are privileged to be citizens of this Kingdom will receive that gift of all gifts—immortality. God will render to every man according to his deeds, as we read:



## Guess Who!



Watch Next week's Herald for the answer.

(The answer to last week's "Guess Who" is on page 14)

"Who 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). "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).

In Jerusalem, the capital city of God's Kingdom, there will be no need for a stone Temple, because the Lord God Almighty and the Lamb will be the Temple of it. This will be the crowning glory of all glories—to dwell with God Almighty! "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

From that mound of dust with which God formed man, nations have arisen. The promises were given to fathers of old, foremost to the great patriarch, Abraham. When he was as good as dead, there sprang forth seed which will be "so many as the stars of the sky in multitude, and the sand which is by the sea shore innumerable" (Heb. 11:12). It is this seed and the spiritual seed of Christ which will be welded together, seed with seed, mound upon mound, to compose that great mountain which will be the Kingdom of God.

May we have faith even when we are tempted, sawn asunder, destitute, afflicted, and tormented. Only thus can we obtain a good report through faith, and obtain this blessed inheritance, not by our own merits, but by and through Jesus Christ.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

A good many books have been written in recent years on the subject of anti-Semitism, or hatred of the Jews. But not so many have been of the quality of thought and workmanship that is possessed by Maurice Samuel's *The Great Hatred* (Alfred A. Knopf, New York; \$2.00).

The author insists that, although anti-Semitism is often confused with sentiment of anti-Christianity, "anti-Semitism is *not* anti-Christianity. It is the expression of the movement to put an end to the Christian episode in human history." In brief, Mr. Samuel—himself obviously a Jew—believes that the spirit of anti-Semitism is not merely opposed to Christianity, but wants definitely to obliterate all traces of Christianity for all time.

While one may argue with this premise, Mr. Samuel does produce an excellent argument to support his view. Jesus was a Jew; Jesus' teachings were essentially Jewish; the Jews themselves are the personification of one of the cardinal doctrines of the Christian church. To oppose the Jews, therefore, is necessarily to combat Christianity; to hate the Jews is to hate Christianity. So runs the Samuel plea. "While all other forms of hatred are lapses from Christian practice, anti-Semitism is the conspiratorial, implacable campaign against Christ the Jew."

Most readers will be particularly interested in Mr. Samuel's history of the infamous Protocols of Zion, which have led to more lying and libellous utterances by presumably Christian editors than any other single item of recent religious history. It may be noted in this connection that the outbreak of anti-Semitism stirred by the Protocols (which were born in a fictitious story produced by a Frenchman in the 1800's) has finally led to the prosecution of certain editors of "religious," "prophetic" journals as pro-Nazi and as traitors to the government of the United States.

Mr. Samuel does his best to be objective throughout his book—that is, to take no brief either for or against the Jews, but simply to study the causes for and the effects of anti-Semitism. He omits, however, mention of the fact that God once promised such hatred to the Jews as a reward for their sins!

• • • •

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



*"At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).*

Lesson: Prov. 20:1; 23:29-35; Matt. 24:45-51.

### Wine — A Mocker

A mocker is one who "laughs at" something or someone who "deceives."

Proverbs tells that fools "make a mock at sin" (14:9). "Sin" is doing wrong. We certainly would be foolish to laugh at sin!

The evil people who crucified Jesus mocked Him. They put a crown of thorns upon His head. They laughed at Jesus because He said He was born to be a King.

There are to be mockers in the last times who will walk after their own lusts. (Jude 18.)

When Paul preached of the resurrection of the dead, some mocked him. (Acts 17:32.)

There is a warning to those who mock: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Our lesson today tells of wine, the deceiver.

We use the Bible for important facts. It tells about Jesus, the Kingdom on earth, faith, prayer, and many other things. Let us go to our Bibles to study about wine.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). We who trust and believe the Word find it easy to understand that wine and strong drink are things to avoid. These poisons have caused much grief and sorrow. Pain and crying are sure to follow those who drink. Who among us would seek pain and sorrow?

### Our Companions

Here is some advice from the Bible about the company one should choose:

Christians are to "be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10).

"But now I have written unto you not to keep company, if any man that is called a brother be a . . . drunkard . . . with such an one no not to eat" (1 Cor. 5:11).

"Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father" (Prov. 28:7).

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:20).

### The Potter and Clay

Did you ever make clay marbles, or a bowl, out of clay? Perhaps you had to make it over several times before you let it set to dry. What if it cracked while baking or drying? Could it be remolded then? No. If the hardened clay was broken up, it crumbled. It had to be thrown out, destroyed.

"Now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isa. 64:8). (See Jer. 18:4; Rom. 9:21.)

Let us connect what we have learned. Wines and other strong drinks are mockers. They deceive one who drinks into having false thoughts—rob him of right judgment and actions. One who wishes to be a follower of Christ should not drink; he should not eat or be in the company of a drunkard. One is apt to become like the ones he chooses for companions.

One is as clay in God's hands. If one studies and obeys God's Word, one will be molded correctly. One must be formed into the right kind of vessel if he wants to be saved and used. Vessels that are unfit for use are destroyed.

May the prayer of each boy and girl be:

"Thou, the potter; I, the clay:  
Cast me not away from Thee.  
Thou, the potter; I, the clay:  
Mold me for eternity!"

### ECE Club

Who will join our club? Send me a card with name, age, and address. Get your name in the "Happy Birthday Wishes" corner!

### Happy Birthday Wishes

Elsie Barnum, age 13, May 25, Hammond, La.  
Margaret Capps, age 15, May 26, Shady Springs, W. Va.  
Hilda Richardson, age 6, May 26, Hammond, La.  
Rosa Mae Philips, age 5, May 28, Hammond, La.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

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John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### The Light Bearers Berean

\* \* \*

*By Alva Huffer, President*

The Light Bearers Berean Society has an active membership of ten with three others in the armed services. The average age of the members is fourteen years of age. Meetings are held each Sunday between 10:00 and 11:00 a.m. The class has a leader who teaches the class two thirds of the time, with members and visitors teaching the remainder of the period. Lessons are taken from Berean books and are used with original outlines of the leader.

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One of the more important projects of the society is a library which contains over thirty-five books on religion, Jewish history, and so forth. Too, the library contains a number of periodicals. Pocket cards and index files have been purchased for the library. William Dick is the librarian; there is a junior librarian chosen for each month.

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### From the Southlawn Bulletin

Early each week, we look forward to receiving a copy of the Grand Rapids, Southlawn Park Church of God bulletin, for each one contains many items of interest, even though we have never visited the church. The Easter issue told of a new type of service flag which now carries one star in honor of Harold Doan who is in the Lord's service, studying at Oregon Bible College. We quote: "Proper credit has been given on our military service flag for those who serve their country in this time of war, and now we are glad to have a flag on which to place stars for those who go to serve their Lord not for the 'duration,' but for life, in the noblest cause of all."

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God is controlling His universe to a definite plan. He has revealed parts of this plan to man in His great Book, the Bible. He intends that man shall have access to this Book. It is done. God has planned the course of man's destiny for the past, present, and future. It shall be done.

God rules this universe. If one would be at peace with the Father, he must submit to God's will. If one would escape bumping his head against a stone wall of opposition, he must learn God's plans and form his life according to these plans. Live close to God. The blessings are richer there.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 14-20—Michigan Bible School and Conference at Southlawn Park Church, Grand Rapids.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22-July 30—Summer Bible Training School at Oregon, Ill.  
 June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

### CHURCH OF GOD RADIO PROGRAMS

J. M. Morgan, KHBG (1240 kc.), Okmulgee, Okla., 2:45-3:15 p.m., Sundays in May.

### CALENDAR OF EVANGELISM

- May 25-30—Special meetings and re-dedication at Eldorado.  
 June 29-July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.  
 Sept. 28-Oct. 3—Special meetings at Fonthill, Ont.

### NATIONAL EVANGELISM

- May 23-June 8—Special Meetings at Lester Prairie, Minn.  
 June 9-12—Minnesota Conference, Eden Valley.  
 June 14-July 11—Special meetings at Hector, Minn.  
 July 12-25—Special meetings at Mora, Minn.

### FONTHILL, ONTARIO

The vacation Bible school to be conducted by the Fonthill Sunday school will start Monday morning, July 5, and continue for two weeks. The importance of this work cannot be overestimated. In his Easter bulletin, Bro. C. E. Lapp in writing about their summer Bible school draws attention to the fact that children spend more time in day school in one week than they spend in the Sunday school the whole year. No wonder the children of the nation are becoming godless, and are growing up without church interest! How tragic that Christian parents should give more concern to the secular education of their children than they do to the Biblical instruction, and yet in nearly every instance this is actually the condition that prevails!

It was written for the instruction of Church of God members as well as for followers of other groups: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The salvation of our children should be of foremost importance, yes, it should precede our concern for their health. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." C. E. Randall.

### RIPLEY, ILLINOIS

A daily vacation Bible school will be conducted at the Church of God in Ripley, Ill., during the week beginning May 31 and ending June 5. The classes will convene each afternoon between two and four o'clock.

Children and young people from the youngest through high school age are invited to attend. Every effort will be made to insure that their time will be pleasantly and profitably spent.

Frankly, we hope to be able through the medium of the daily vacation Bible school to reach children of the community who do not at present attend any Sunday school, and persuade them to become members of our school.

Parents will be welcome visitors at any of the classes anytime they choose to come.

Sr. LeCrone, who is acting as superintendent of the school, supplied us with the following list of classes and names of the teachers and the subjects to be studied (pupils being classified according to their public school grading):

Beginners, Sr. Marjorie Burnett, "Bible Rimes"; grades 1 and 2, Sr. Lucille Lewis, "Bible Boys and Girls"; grades 3 to 5, Sr. Helen Kee, "Stories Jesus Told"; grades 6 and 7, Sr. Mildred Laning, "Jesus, Our Friend"; grades 8-12, J. R. LeCrone, "The Bible Is True."

Your children need the influence of the church. At a time when all the standards of the world appear to be changing, God's Word stands constant and true. J. R. LeCrone.

### THANK YOU

Less than a week ago I made a request for a Bible for our East Oregon Chapel. Today the mother of Bro. Glenn Birkey, of the local Oregon church, presented us with a lovely Bible in excellent condition. "In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

Mary Mae Nedrow.

### MACOMB, ILLINOIS

The Macomb church held its annual business meeting at the Leo Wilson home, 213 S. College St., following the regular potluck supper. The officers elected were: elders, Leo Wilson, Richard Mercer; deacon, Virgil VeNard; deaconesses, Mary Wilson, Gladys Potts; church secretary, Mary VeNard; assistant, Gladys Potts; treasurer, Mae Mercer; pianist, Hildreth Worley; trustee for three years, Walter Fisk (the other trustees are Leo Wilson and Richard Mercer); Sunday school superintendent, Gladys Potts; assistant, Richard Mercer; and Sunday school secretary-treasurer, Virgil VeNard.

Our Sunday school is growing, and we are planning to have a vacation Bible school in June. Emma L. Carruthers, Reporter.

### MINISTERS' FUND

Oregon, Ill., S. S.	\$ 3.30
Total	\$1,875.42

## Gleanings From the Field

"The field is the world."—Jesus.

The East Oregon Chapel is now ready for service, and will be dedicated by Bro. Robert Hardesty, Sunday afternoon, May 23, at 2:30.

Last week's "Guess Who!" picture presented Bro. and Sr. Bitner, early Church of God workers (about 1875) near Severence, Kan.

"I am thankful that Oregon Bible College is in the minds of our people. May the Lord bless every effort put forth to this cause."—Mrs. Esther H. Sprinkle, Box 702, Cheyenne, Wyo.

"We surely enjoy the articles in The Restitution Herald, and were glad to read that Bro. 'Jerry' Cooper is so much improved and able to return to the ministry."—Leo Behrends, Albany, Ore.

"I wish to thank all those who sent me get-well cards and letters. Their thoughtfulness is deeply appreciated."—Wm. G. Ford, Dixon, Ill.

Sr. Ellen Williams, one of our Louisiana writers, is a patient in Diebert Memorial Hospital, Room 398, New Orleans, La. A word of cheer is sweet to hear.

"Our prayers are for the good work of evangelism; may it continue to grow."—Mr. and Mrs. Arthur White, Bennington, Nebr.

"Bro. and Sr. J. W. McLain, two of their children, and Bro. Gerald Cooper arrived at Pleasant Prairie (Iowa) yesterday (May 9) to begin a week's series of meetings. . . Mrs. Johnson (Ruchie to most of you) is still at the hospital in Fort Dodge. She seems to be improving, but somewhat slowly."—J. Arthur Johnson, Lake View, Iowa. . . Sr. Johnson may be addressed: Lutheran Hospital, Fort Dodge, Iowa.

Wayne Larry was born May 1, 1943, to Mr. and Mrs. Wayne Albright, Oregon, Ill. The mother will be known to more of our readers as Johanna Meier, her maiden name.

"Oregon (Ill.) friends will be interested to hear that Mrs. William McGraw is improving following an operation, and plans to come home from the hospital this week (dated May 12)."—Emma L. Carruthers, Macomb, Ill.

We are sorry to report that Bro. James M. Watkins, Eldorado, Ill., recently suffered a nervous break, and is temporarily resting in bed. We trust he will soon be well.

**Students and Rationing:** All students coming to the Summer Bible Training School (June 22-July 30, 1943) must bring their Ration Books Nos. 1 and 2 and any other similar books that may then be in use.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

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# The Summer Bible Training School

## Enroll Today

Oregon, Illinois

--

June 22—July 30



*Last summer's School! — Thirty students is our goal for 1943!*

*Enrollment Coupon* for the 1943 Summer School

Oregon, Illinois

This is to assure you that I plan to attend the Summer Bible Training School to be conducted June 22 to July 30, at Oregon, Illinois, for which course I am to pay \$35.00.

Recommended by .....

My name is .....

My address is .....



**T. A. DRINKARD**  
(Bible Teacher)



**J. R. LeCRONE**  
(Instructor & Dean)

## LOS ANGELES NOTES

Sr. Eva L. Stearns, after a brief period of being up and around, has had a serious relapse. This is a great disappointment to her many friends.

Sr. Esther Holmes of Santa Paula was suddenly stricken about April 15 with a ruptured blood vessel in the heart. Her condition is serious and we are praying for her recovery. Sr. Marian Richards spent her Easter vacation with Sr. Holmes.

Pastor G. E. Marsh preached his concluding radio sermon, April 25, for lack of funds to continue, and, to quote his own words, "Little of an encouraging nature has come" of it.

Bro. J. W. Allender is slowly improving in the San Bernardino hospital. He is hoping to be transferred to a rest home. We are planning a trip to see him soon.

Bro. Railsback has been failing in health for some time.

Quite a number of the most familiar faces were missing from the Easter services at the church, but the annual visitors were present.

The writer is resuming her Bible class work in Compton.

We are temporarily in possession of a Christian Hymnal published by The Restitution in Plymouth, Ind., in 1887, and edited by our late Bro. James W. Wilson. It contains hymns composed by John L. Wince, H. V. Reed, S. A. Chaplin, James W. Wilson, S. Roxana Wince, and Mrs. I. G. Roberts. Each song contains a fundamental gospel truth. What is being done to preserve these literary gems of our late devoted brothers and sisters for the church? Something certainly should be done.

Emma C. Railsback

## DELTA, OHIO

On Sunday morning, April 25, Bro. James W. McLain began a week's series of meetings at the Raker Church south of Delta, Ohio. Illness, gas rationing, and war industry work took its toll of church attendance. Those present surely received the spiritual uplift that is so sorely needed in these trying times. Bro. McLain presented wonderful and inspiring Bible truths each night. Three afternoons he held Bible studies which proved to be profound and priceless values. Our only regrets were that the time slipped away all too quickly and that so few took advantage of this golden opportunity of hearing Bro. McLain. But the latter is indicative of Bible prophecy and the nearness of our Master's return.

Sunday evening, May 2, Bro. McLain delivered his final sermon, "Restitution." What a pillar of strength to leave with us! Although no requests for baptism were made, we feel assured only the best of seed was sown. May it take root in fertile ground. May God richly bless this humble servant for his most earnest efforts in the spreading of the gospel. We pray the same on all His other servants who are likewise endeavoring. One hears so much that people are turning back to God. What a pity it is only a quarter turn, prompted by fear. If only it would be a full turn prompted by hearts full of love.

Srs. Ira Crouse and Grace Reighard, and Bro. Frank Dielman have been on the seriously ill list with flu, but all are much improved at this writing.

Thursday night, April 22, Sr. Lydia Miller fell into the peaceful slumber of death. All who knew Sr. Miller will recall that she had been confined to a wheel chair for years. A relapse following an attack of flu claimed her long life of ninety-one years. Many of her hours were spent painting the scenes and objects of nature which she so dearly loved. Only death stilled her skillful hands. Sr. Miller owed much of her happy and comfortable life to the devotion and tender care constantly showered on her by her faithful daugh-

## THIRTY STUDENTS WANTED

The Board of Religious Education, in planning for the coming Summer Bible Training School, hopes to enroll at least thirty young men and women. Year by year, interest has been deepening in the Summer School, and we wish to maintain it as a permanent part of our national work. This year, however, there will be fewer young men available than heretofore, many young women may be lured away from the School by reason of good wages, and increasing food prices and food rationing will add their problems. Appeal is made, therefore, to all zealous youth of the church to seriously consider attending the coming Summer School. Let us hear from at least thirty young men and young women. There must be progress in the Lord's work, and youth must help.

Brother T. A. Drinkard, Handley, Texas, and Brother J. R. LeCrone, Ripley, Illinois, will be the instructors. Sister J. R. LeCrone will be the cook and matron. At least four classes, daily, will be conducted. Recreation will be provided. Acquaintances will be made with others of "like precious faith" who come from various parts of the nation and Canada to this School—acquaintances that will be cherished throughout life.

The dates? June 22 - July 30, 1943. The place? Oregon, Illinois. The cost? \$35.00 (plus textbook costs).

Sydney E. Magaw, Chairman,  
Board of Religious Education.

ter, Sr. Ollie Deck. We shall miss our pioneer sister of the faith, as shall the only surviving member of her family, Sr. Elizabeth Reighard. But we cannot sorrow too deeply, for we know that if we continue faithful, we will meet in that Perfect Day wherein there will never be partings. Bro. Frank Siple conducted the final rites, speaking words of comfort and strength in a most convincing manner. His message shall long resound in the ears of his audience.

Amy Dunbar Frye, Secy. Delta Bereans.

## HERALD RECEIPTS

Mrs. C. L. Greene (for others); Wm. Fey; Harold Burnett; Evangelism (for others); Gospel Gleaners Class (for others); Mrs. Will E. Lawrence; Mrs. Alvin Ratering; Mrs. A. J. Chaplin; Elza Robbins (self & another); Alfred Hetrick; Mrs. Ed. Tomlin; Maybelle Hanson (for another); Emma C. Railsback (for others); Elnora Waldo; Floyd Swihart; Frank C. Dielman; Ella C. Boyer (self & another); J. W. Currens; Mrs. Russell Shellhaas; Lewis Lindsay (for another); Mrs. Lottie Sealine; Mrs. John Eckroy; J. S. Thorp; C. R. Barlow; Albert Fyfe; Mrs. Pauline Mahoney; Mrs. Stephen Walker; Leona Lathrop; Cora Pace (for another); J. W. Brewer; Mrs. J. E. Waller (for others); Claude Davis (self & others); D. Parsons.

Emma C. Railsback (for another); Glen L. Starbuck; Alice Plantner; Golden Rule Family (for another); Mrs. Thomas Stabler; A Friend (for others); Mrs. Wm. Becklund; Leo Behrends; Mrs. D. W. Brown (for another); Verna McCorkle; Mrs. Nora Mallory; Melvin Richardson; Arnold Capps; Mandes Reed; Mrs. E. M. Richardson (for others); Mrs. H. Jackson (for others).

Evangelism (for others); Ethel Upton (for another); Alta King; Elmo Gaspar; Mrs. H. K. Elton (for another); Mrs. R. C. Juden

(self & others); Freeman Fike (self & others); Mrs. W. H. Allard; Mrs. Joe Shelly (for others); Harold Smith; C. R. Stearns; Mrs. Alta McCormack (for another); Friends (for others); Koszta Church (for another); Anna Mae Bollin; Roy Graham (for another); Bernice C. Tinlin; Mrs. Wm. Shephard; Walter Croxton; Carnation Apiaries.

## MARSHALL LOGAN

The death of Marshall Logan, the last survivor of seven sons and one daughter born to Charles and Sarah Logan, occurred at the Plymouth, Ind., hospital, April 25, 1943, following a sickness of some forty hours. This old soldier of the cross was born April 1, 1857, being the seventh child of his parents.

On November 2, 1880, he was married to Mary Kanard, who preceded her husband in death, May 6, 1935. To them were born five daughters and one son: Neteth, now Mrs. Welch of Lapaz; Maude, now Mrs. Leroy Austin, near the home place; Alta, the widow of Mrs. Lindholm, out from St. Louis, Mo.; Earl of Bourbon; Hazel, in the old home near North Salem Church, five miles north of Plymouth; and Orpha, now Mrs. Sabatino of Dayton, Ohio. To five of these children have been born sixteen, and to them in turn have been born fourteen: all told, thirty-six descendants born to Bro. and Sr. Marshall Logan—and the first and second deaths, respectively, were those of Sr. Mary Logan and her husband Marshall. All descendants survive.

Funeral services were conducted in the Plymouth church and burial was made in the Plymouth Oak Hill Cemetery.

Thus has expired the last of a group of eight children, all of whom, together with their parents, were zealous workers for God and His only begotten Son. All were non-tobacco, non-alcoholic attendants upon Him; and all lived to grand age. One only sister-in-law survives, Sr. Eva Logan of South Bend, widow of Gideon.

As the mercies of God have been bestowed upon the deceased, and those of the families of his generation, so may they be continued to the three descendant generations unto preparedness for a great family re-gathering in the presence of the Saviour—all in resurrection grandeur.  
F. L. Austin.

## OREGON BIBLE COLLEGE

Mrs. Russel Parks \$5.00

## THE RESTITUTION HERALD

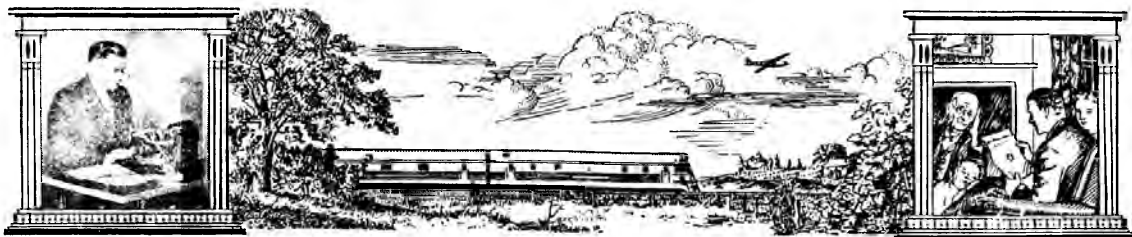
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked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





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

## East Oregon Chapel Dedicated

Sunday afternoon, May 23, 1943, the East Oregon Chapel, Oregon, Illinois, was dedicated by Brother Robert O. Hardesty. It will hereafter serve as the home of one of our most promising Sunday schools, which, if God so wills, should eventually develop into a self-sustaining church work. This new work is, we believe, the most missionary-spirited of any similar work being done by the Church of God.

It so happened that in the late summer of 1937 (about August 1), Sister Floyd Nedrow, member of the Church of God at Oregon, Illinois, had placed her Bible on a counter in a filling station directly east of Oregon, across the Rock River—her son "Bill" being the station operator. A boy, entering the filling station to buy a candy bar, saw the Bible, leafed through it, and said something like this: "Hm, what kind of a book is this? I never saw anything like this before."—and there, in God's mysterious yet simple way, began the East Oregon work.

Sister Nedrow explained to the lad that the book was a Bible, that it told about God and about Jesus, God's Son. One story, in particular, Sister Nedrow recalls having told the boy: the story of Andrew first finding Christ, then bringing his brother Simon Peter. True to form, this boy had a message for *his* brother; then there came a sister, then others, and still others, until in a few days the "filling" station was "filled" with boys and girls who were hungry to hear more about Jesus and other Bible characters. The "classes" were not of the usual hour duration (or should we not say twenty-minutes' duration?), but would last for two or three hours in the morning, and, after twenty minutes for lunch, would resume for another session of two or three hours. Soon the children were learning little gospel songs, Bible memory verses, and all the while scattering the precious seed to others in the hitherto unchurched community. Sister Nedrow had thus unwittingly become a missionary—preaching not (like her pastor) on Sundays only, but *twice daily!*

This type of work continued gaining momentum at the filling station until public school began in the fall, whereupon it became necessary to reduce the work to gather-

ings on Saturdays and Sundays. Brother A. L. Corbaley (now deceased), while attending General Conference, learned about this new work, visited it, and preached in the filling station, much to the enjoyment of the boys and girls. He and several other visiting ministers addressed the children at various times. Brothers Lyle Rankin and John Eagleston, especially, showed much interest in this new work. The work was continued into 1938, but then discontinued by reason of change in management of the filling station—faithful and co-operative "Bill" Nedrow taking employment elsewhere.

Meantime, keeping in close touch with her young learners, Sister Nedrow resumed teaching, June 15, 1941, meeting with her class out-of-doors until cold weather, then accepting invitation to use the nearby Pleasant Hill School. Brother Delos Andrew and Sister Ruth Gesin, members of the Oregon Church of God, then offered their help as teachers. Later, in the winter, Richard Smith, Hazel Burk, and Glenn Miller, students of Oregon Bible College, also enlisted in the teaching staff and continued until the end of their school term in June.

On the present staff are: Robert Hardesty (superintendent), Delos Andrew, Ruth Gesin, Mrs. Harold Hardesty, Grace Schier, Mrs. Walter Averill, Mrs. Robert Hardesty, and Miss Eva Averill who serves as secretary. Though not at present in charge of a class, Sister Nedrow continues as general overseer and leader of the school—now having an enrollment of well over a hundred boys and girls, dedication day attendance being eighty-three. May the interest constantly deepen.

As to the new building, word of appreciation is due to Mr. and Mrs. Gene Myers who gave the land, to the many who contributed toward the expense, to the painters who did so neat a work, and to all others who in various ways helped as unto the Lord. The new chapel, filled to capacity at the dedicatory services (about one hundred fifty being present), is now God's building. May it long serve and effectually serve as a place of true devotion, a place where many will learn the true gospel, accept it, and prepare for the coming of the Lord. (See the picture on page 15.)



# THE RESTITUTION HERALD

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## The Mark of the Beast

By Florence E. Pease

*"He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and 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" (Revelation 13:16, 17).*

THE present World War is causing world-wide rationing of foods and other essentials to life. Is there not, however, a far weightier significance—a prophetic significance—attached to rationing? Necessary as rationing may be, are not the peoples of the world unconsciously falling into the web eventually to be completed by the Antichrist, the "beast" of Revelation 13? According to Revelation 13:16, 17, that day will come when it will be impossible to buy or sell unless one receives the mark of the Beast—the mark of some ungodly and world power. Today, by reason of the necessary rationing, the public mind is being trained, unconsciously, to receive such ultimate control. Practically all farm products, businesses, and industries are being controlled by the nations' governments—a mark, a number, or other insignia being placed both on commodities and on men.

Living in the "last days" before Christ's return, we who believe in the Christ's promise to return must not fail to see the signs of His coming. We must not be found "napping," we must not be deceived, we must not be caught in a snare—though "as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:35). We who belong to Christ shall be tempted and tried many ways in these last days, but always there will be a way of escape. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

Foreseeing the coming of Antichrist, do we fear we shall go hungry, perhaps starve? King David said: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). Come what may, "perfect love casteth out fear."

Is our love perfect toward God? (1 John 4:18.) According to 2 Corinthians 6, the Apostle Paul suffered many things that he might eventually win eternal life. He had little or no fear, and patiently endured. Jesus said, "He that shall endure to the end, the same shall be saved" (Mark 13:13).

May all true Christians fear the wrath of God, rather than the wrath of any human power. Let us bear in mind the angel's message: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God . . . and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:9-12).

The mark of the coming Beast power is to be received in the forehead or in one's hand. The "forehead" is a symbol of character or public profession. (Jer. 3:3; Ezek. 9:4; Rev. 7:3; 13:16.) "Hand" is a Scriptural symbol of action, labor, and strength. (Isa. 10:13; 48:13; Dan. 8:25; Rev. 20:1.) In preview of the submission and devotion to be shown the Man of Sin, men are seen today laboring like slaves, laboring not for a place in the coming Kingdom of God, but laboring almost solely in worldly enterprise and for material gain. Are we not living in the days immediately preceding fulfillment of Revelation 18? The Babylonian world is still trafficking in "oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men" (18:13).

Dear members of the Church of God, mighty Babylon will soon fall, but our glory will shine forever when the Kingdom of God takes Babylon's place on this earth. Let us heed God's message: "Come (Please turn to page 11)

# Some Remarks on Isaiah 45:7 and 2 Corinthians 5:21

By R. H. Judd

*Having been asked by some friends to reprint my article on "The Origin of Sin" (see page 3, May 4, 1943, RESTITUTION HERALD) written many years ago, and to add some comments on the above mentioned passages of Scripture, it is hoped that the following may be found helpful.*

AS THE requests are made due to present-day re-statements of the doctrine that God is Himself the Originator of sin, it will, perhaps, be well to give some examples of the statements made by various sponsors of such teaching. Some of these have been in the writer's possession many years, others are quite recent and will be familiar to our readers.

We quote first from the writings of a universalist who says:

"Satan did exactly what God planned he should do. It is only by acknowledging that He created Satan to sin that we can possibly clear Him from the stain. The only Scriptural, the only rational, the only true solution (of the problem of evil) lies in the acceptance of God's grand dictum that *all is out of Him, and through Him, and for Him.*" (Italics his.)

Another writer says:

"A lie has a lawful place in creation; it is a necessity. Christ and the Devil are both alike, for not a path on earth is trod that does not lead the soul to God. No matter how bad the path may be, whether it be the path of a liar or murderer, it is the path of divine ordination and divine destiny."

Another statement in a widely advertised and recently published book, and republished by a May, 1943, magazine is so blasphemous that we refrain from quoting. It also identifies Christ with the Devil!

The next quotation will be familiar to our readers as having been published in various recent magazines, and though, perhaps, more warily stated, will be found on examination to carry precisely the same exegesis that God had predestined Satan to fall; and that the end justifies the means.

The claim is made that the Devil was formerly "the mightiest and most exalted supernatural being God ever created, *and this for the purpose* of showing how great would be his fall." (Italics mine.)

Presuming for the moment that "orthodox" belief is correct, that Jesus the Christ was the first and chief creation of God, then we have here (unwittingly it may be) the same identification of Christ with the Devil. The statement, however, that God had predestined (planned, purposed) both Satan and his fall, though more subtle, is as clear and as definite as in the others.

A writer of still more recent date declares:

"Man, though pronounced by Scripture to be good and 'very good' was nevertheless created with sin."

This is stated in the face of the Bible declaration that "*God made man upright, but they sought out many inventions.*"

Now to our texts:

Isaiah 45:7 reads in the Revised Version: "I form the light, and create darkness; I make peace, and create evil; I am Jehovah that doeth all these things." The first striking point about this passage is that it is put in the form of two couplets, and closer examination reveals that both of them are intended to be expressive of contrasting ideas. In the first of these, light is contrasted with darkness—each is regarded as the direct opposite of the other. Looking still more closely into the first phrase, some very interesting thoughts arise in connection with it. The word "form" is from the Hebrew word *yatsar*, meaning to form, fashion, frame. Evidently these are the generally accepted meanings of the word, and none of us questions that God does form the light, for light, as we know it, may be split up and deprived of some of its constituents. Young's Concordance gives us another meaning to the word, which, if we correctly understand it, adds yet to the interest. It tells us that besides the meanings already quoted, it carries the sense of "constitute." In former articles on "The Bible and Science," we stated it as our belief that light must have always preceded darkness, for "God is light" and Himself *dwells* in light. (1 John 1:5; 1 Tim. 6:16.) The thought is difficult to comprehend, but we should find it still more difficult to conceive of God dwelling (living in) darkness. Thus, if we may correctly render the phrase "I *constitute* the light" as well as "I form the light," then we have here wonderful corroboration of the facts stated in Genesis that light is the fundamental requisite of creation and of life. God nowhere says that He creates light. Of light, as we know it, God says, "Let light be, and there was light." This thought is further strengthened by consideration of its contrasting phrase, "I *create* the darkness." The word translated "create" is *bara*, and create, according to Prof. A. McCaul of King's College, London, is exclusively a di-

## Our Father's Protecting Care

By C. Alan McLain

WHAT is often called "luck" is the heavenly Father's protecting care. If one escapes a terrible catastrophe "with the skin of (his) teeth" (Job 19:20), he says, "Wasn't I lucky?" We as Christians do not give God due credit in any sense of the word. We should give "tribute to whom tribute is due." Give God the glory due His name. Our Father in heaven has promised to protect and care for His children. He has not lied, nor can He lie, for in Him is all truth. The truth is the light of men, and they who have the truth walk in the light. Remember, God will always keep His part of every agreement. If we draw nigh unto Him, He will draw nigh unto us. If we withdraw from God, we withdraw from His protecting care. If those people in Egypt under the cover of blood during the time of the ten plagues would have come out, the first-born in the home would have been stricken with death—because the people had come out from under God's protecting care. The theory, "Once in grace, always in grace" is a false teaching. Bomb shelters during an air raid are good for protection so long as one is in them, but the moment he is out of them he is out of their protection.

Faith and obedience in Christ are essential to have God's protecting care, for to have Christ is to have the Father. As the parent protects his children, so the Father protects His. Our Father protected Noah and his family from the Deluge and cared for them. Was not Elijah fed by the ravens which the Father had sent? Daniel was spared from the mouths of lions. He who today belongs to Christ, and is under the protection of Christ's blood, daily abides in God's love and under His care.

Abraham was willing to leave his own country and go where God commanded, because he was confident that God would take care of him. Moses, not fearing the wrath of Pharaoh, for he knew that God was by his side, led the children of Israel from Egypt to the Promised Land. Israel trusted in God for food, water, and protection. God provided them with water when they were thirsty; He provided food when they were hungry; He provided shelter from the storm; He provided protection from their enemies; He gave them a land in which to dwell; He poured upon them many spiritual blessings; He multiplied them as the sand of the sea; He made their land to bring forth much fruitage. Surely, no one can doubt that God was with Israel.

Did not the lad David receive God's protection from the giant Goliath who sought to slay him? Moreover, while

David was playing upon the harp, trying to soothe Saul's angry and jealous soul, Saul threw his javelin at David, trying to kill him. The javelin stuck in the wall and quivered as if it were angry because it missed its mark. Was not this evidence enough that our Father's protecting hand was over David? Many times Saul sought the young man's life, but each time he failed because God was with this young man. David was confident that God would protect him, and He did.

David was sure of the Lord's protection, for he said, "I know that the Lord will maintain the cause of the afflicted, and the right of the poor" (Psalm 140:12). He said, "The steps of a good man are ordered of the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. . . . The Lord loveth judgment, and forsaketh not his saints. . . . 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 37:23-25, 28, 39, 40). "The Lord preserveth all them that love him" (145:20). "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence" (91:1-3).

Was it simply coincidence or luck that Daniel's friends, Shadrach, Meshach, and Abednego, came out of the fiery furnace that was heated seven times more than usual, and that they were delivered without the smell of fire or smoke upon their clothing? It was the protecting arm of God! Was it only by chance that there was a strong wind which pushed the waters of the Red Sea aside when the children of Israel were hemmed in by Pharaoh's mighty army? or that a pillar of fire held the army back from the people? The answer is simple. God was protecting His people.

Jesus never doubted His heavenly Father's protection and care. Jesus said on one occasion, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone because the Father is with me" (John 16:32). Jesus had greater confidence in our Father than did Job, who said, "Though he slay" (Please turn to page 10)

## I'm Glad I'm Growing Old

---

When quite young I used to listen to the stories old folks told,  
 And then oftentimes I wondered how I'd feel when I was old.  
 Old folks always seem so gloomy, and so careworn, and so sad,  
 While the young folks all were happy, merry, jubilant, and glad.

I thought old folks all were cranky, and I really could not see  
 Why they did not run and scamper, jump and whoop and yell like me.  
 Then I'd sit and dream and ponder on the thrilling stories told,  
 And my heart was filled with terror at the thought of growing old.

But the snows of many winters have since then passed o'er my head,  
 And my locks have sought their colors, and my youthful hopes are dead.  
 Childhood's hopes and childhood's longing, youth's ambition's fairest dream—  
 All are passed and gone forever, buried 'neath life's surging stream.

I have passed life's golden springtime, and the summer days are on,  
 Soon the autumn winds will whistle, and the years will soon be gone.  
 Soon the winter clouds will gather, and the chilling winds blow cold,  
 But to me there's now no sadness in the thought of growing old.

I have met with disappointments all along life's rugged way,  
 And have had my share of trouble as I journeyed day by day.  
 I have seen love's flowers wither till my eyes with tears were wet,  
 And my heart was torn with anguish when hope's brightest stars had set.

I have seen those dearest to me enter death's cold dreamless sleep,  
 Leaving me in gloom and sadness, leaving me alone to weep.

I have seen my fond hopes blighted, I have seen bright prospects fail,  
 I have seen my earthly treasure swept like chaff before a gale.

Then why should I long to linger in a world so dark and cold?  
 And why should my heart feel sadness at the thought of growing old?  
 Then speed onward time, speed onward, I would never stay your flight,  
 And may every bitter struggle make me braver for the fight.

Soon life's struggle will be over, fast it's coming to a close,  
 Soon the days will be ended, then will come the night's repose.  
 Then beyond death's peaceful slumber, in the resurrection day,  
 All the saved will meet their Saviour, and will dwell with Him for aye.

And if I am true and faithful, I shall know as I am known,  
 And be in the blessed number when our Lord shall claim His own.  
 Then by faith I see the city coming down from God on high,  
 As a bride to meet her husband, I can see it drawing nigh.

It descends in all its beauty, and its splendor I behold,  
 I can see its walls of jasper, and its streets of crystal gold.  
 I can see life's river flowing through its midst so clear and bright,  
 Where the tree of life is blooming in that land of pure delight.

There no death can ever enter, there no pain can ever come,  
 And no sorrow, tears, or weeping in that bright eternal home.  
 There will be no clouds or darkness, in that land there is no night,  
 There is one eternal springtime, there the sun is always bright.

vine prerogative—God alone can create. He further says: "Though according to its etymology the word does not necessarily mean to create something out of nothing, it does signify the production of something *new*—something that did not exist before." That being the case, when God said, "I *create* darkness," it is equivalent to declaring that darkness was something *new*, and therefore the very antithesis of light which had never been non-existent. So John said: "God is light, and in him is no darkness at all" (1 John 1:5).

Certainly, as we scan the passages of Scripture where darkness is mentioned, we instinctively gain the impression that darkness is not nature's normal condition, but is brought about by some intervening object between ourselves and the light which extends universally elsewhere.

The next couplet is, "I make peace and create evil." It will be noticed that the same contrasting condition is the basic thought here. There is, however, this slight difference, that the word "make" is used instead of "form," but "create" is used in both instances. Light, as we know it, can be formed, resulting from that which already exists; and peace that is "made" is the natural and normal consequence—outcome—of right conditions already existing. But the "evil" here spoken of, like the darkness in the former couplet, is *created* and is therefore, by the same analysis, something *new*, being the *opposite* of a previous condition of peace. That our reference Bibles, which differ in their compilation of references, should with common consent connect this passage with Amos 3:6 is reasonable ground for thinking that in the estimation of all it satisfactorily answered the question as to what actually was the "evil" referred to in Isaiah 45:7. That it was not original evil, as has been so generally taught, is evidenced by the Revised Version rendering of Amos 3:6, which reads—"shall evil *befall* a city." Thus understood it is clearly evil in the sense of calamity, and few will dispute that the whole tenor of the verse indicates *war*—the natural and recognized antithesis of peace. The very expression of fear mentioned in the verse tends to confirm this. That the evil brought about is *punishment* for sin, is clearly the thought expressed in Lamentations 3:38, 39, where definite distinction is made between evil and sin. Further reading of this passage will sustain the thought.

When God, in Genesis 1:31, pronounced everything that He had made—including man—as "very good," it passes our understanding how any mortal man could say, "Nevertheless he was created with sin." According to common understanding, Satan and evil pre-existed man; but had God when creating man "*created* evil," as is contended by the writer of the last example given earlier in this article, then evil in the form of Satan could not have existed beforehand, because if evil was "*created*" in man, *that* would be the first occasion of its appearance. Thus, the doctrine of a fallen angel as a pre-existent Devil re-

ceives a fatal blow from the very ones who seek to sustain both these doctrines. Surely under such circumstances we shall not be considered amiss if we call the reader's attention to Isaiah 5:20, 21, and ask that they be read carefully.

Truth can always be carried to its logical conclusion without in any way deducting from its logical sense or possibility. Error, on the other hand, cannot, for its self-contradiction soon becomes manifest. Thus, if Satan did exactly what God planned, he obeyed. Consequently, Satan did not sin, but God who created him "*for the purpose*" of the drama which he should enact, even to his fall, becomes the Originator of the lie, the murder and the slander that Satan was *predestined* to perform. This language may seem strong, but is not mine only, having been taken from a writer in the *Berean Quarterly* of many years ago. And when men dare to take cover in Romans 11:36 to maintain that even *sin* must be included in the "all things" which are of God, no language can be too strong to testify against its awfulness. Paul may well warn against handling the Word of God deceitfully (2 Cor. 4:2), for those taking this line of reasoning, whether willfully or not, have omitted to recall that the "*all things*" which are "*of God*" must of necessity exclude those things which are "*not of God.*" Scripture says:

"He that committeth sin is *of* the devil" (1 John 3:8).

"Whosoever doeth not righteousness is *not of God*" (v. 10).

"He that is *of* God heareth God's words; ye therefore hear them not, because ye are *not of God*" (John 8:47).

Now let us look somewhat closely at 2 Corinthians 5:21, concerning which explanation is also desired. There are so many scriptures which help to make this verse understandable that it is difficult to select one above another. Let the earnest student who really wants an explanation turn up the following: Gal. 3:13; 1 Peter 3:18; 2:24; 1 John 3:5; Heb. 9:26, 28; Rom. 4:25; 5:6, 8. We believe that there are few indeed among us who will fail to reach the underlying thought that is common to them all. The Revised Version of the verse we are considering brings all these so neatly into harmony that the best way to study them, as it is any Bible verse, is to study the verse itself together with the context. The Revised rendering: "Him who knew no sin he made to be sin *on our behalf*; that we might become the righteousness of God in him." Without going into the subject of Hebrew words which carry more than one meaning, sometimes they being opposites, such as lend and borrow, we may here state that the word translated "sin" is also correctly translated "sin-offering." It is so translated by the Emphatic Diaglott in 2 Corinthians 5:21. This quite simply and satisfactorily answers the supposed difficulty. Other passages where the same difficulty occurs, and which want of space forbids us to quote (Please turn to page 11)

# The Last Commission

By Alta King

BEFORE the resurrected Jesus ascended into the presence of His Father, He appointed to the apostles the work they were to carry on until He should return. This appointment has come to be regarded by believers as the "Last Commission." It is variously recorded by Matthew, Mark, and Luke, but the statements of all three center around the idea of teaching and baptizing. Through Matthew, Jesus says: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Through Mark, He says: "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 (condemned)." Luke says: "Then 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. And ye are witnesses of these things." (Matt. 28:18-20; Mark 16:15, 16; Luke 24:45-48.)

Matthew's and Mark's statements are general as concerns what was to be taught. Matthew's "all things" covers a broad field and means little except as one considers Jesus' specific teachings. Mark's "the gospel" does not say what the gospel is. Luke's statement is specific and definite. It states the contents of the gospel that Mark mentions and identifies that which is basic among the "all things" that Matthew mentions. The good news that the apostles were commissioned to preach in all the world and to all nations is "*repentance and remission of sins in the name of Jesus.*"

It is Luke's statement of the Last Commission that we wish to consider, with emphasis on two truths which are basic in the revelation of Jesus' work as Saviour. Emphasis on these truths is for the sake of brevity and clarity. It does not discount other truths covered by the Commission.

The first truth is that repentance and remission of sins

*Indeed, as Lincoln had adequate authority to declare and enact freedom of the slaves, Jesus has adequate authority and power to declare and enact freedom of sinners. Let it be considered, though, that some slaves never accepted the Emancipation Proclamation, but continued thereafter as slaves and died as slaves. "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). Finally impenitent sinners "shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).—Editor.*

stands. These two truths—that the gospel is proclaimed in the name of Jesus and that repentance (as well as forgiveness) is preached in the name of Jesus—are basic in the revelation of Jesus' work as Saviour. The part they play in man's freedom are *preached*, or, as the Emphatic Diaglott Version says, *proclaimed* in the name of Jesus. The second truth is that repentance is in the name of Jesus. Repentance, as well as forgiveness, has its source in the power for which the name of Jesus

from sin is illustrated in a small way by *Lincoln's Emancipation Proclamation*.

A proclamation is a declaration of a fact 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 used the sovereign power for which his name stood and made them free in fact. His access to and use of the sovereign power of the United States enabled him to declare that which was not as though it were and then to make it to be. His proclamation was a declaration of a fact to be accomplished. He declared the slaves free and then made them free by breaking the power that was holding them in bondage.

Through the apostles, the resurrected Jesus proclaims repentance and remission of sins to all nations. He makes the proclamation in His name. His name has back of it all power in heaven and in earth. In the confidence born of access to and use of this power, He declares that which is not as though it were. His proclamation of repentance and remission of sins to all nations is a declaration of a fact to be accomplished through His access to and use of all power in heaven and in earth.

A proclamation backed by power sufficient to make it fact was necessary to free the slaves. A mere call to freedom would have fallen flat, for the effectiveness of such a call would have depended on power among and within the slaves themselves, and they were destitute of the necessary power. The source of the power to accomplish their freedom had to be outside themselves. A proclamation of freedom backed by the power necessary to make it fact was essential for yet another reason than the helplessness

No, I will not long to linger in this world of sin and  
 woe,  
 But with joyful hopes look onward to the time for me  
 to go.  
 And I meet life's disappointments, and its heartaches and  
 its pain,  
 I have one sweet consolation, that they'll not be met  
 again.

Then as I observe the passing of each fastly fleeting  
 year,  
 I am thrilled with hope and gladness, and my heart is  
 filled with cheer.  
 Soon I'll rest in peaceful slumber, and one day in bliss  
 untold,  
 I will wake to meet my Saviour. Oh, I'm glad I'm  
 growing old!

—Brady Martin; selected by Elizabeth Reighard.

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## Conditional Immortality

### In Two Parts—Part Two

By George G. Robinson (India)

CONTINUING from last week our study of "Conditional Immortality," we quote at length from S. Minton, M.A.:

"Scripture is silent on man's necessary immortality. It is trumpet-tongued on the other side. From beginning to end it positively labors to impress upon you that he is not immortal, indestructible, but a dying, perishing creature, who, if he desires to inherit eternal life, must accept it as a free gift of God in Christ, and seek for it by patient continuance in well-doing. The alternatives of life and death, immortality and destruction, are incessantly put before us in every shape and form. Dogmatic assertions, warnings, promises, arguments, illustrations, and necessary inferences, are massed together in such a way that it might have been thought to be impossible for any human being to misunderstand them. The very object of Christ's death is again and again declared to be 'that whosoever believeth in him should not *perish*, but have everlasting life,' yet Scripture, we are told, presupposes that man is absolutely *imperishable*, and must spend an everlasting life of some kind, whether he believes or not. It teaches that 'whosoever doeth the will of God abideth for ever,' but presupposes (according to the Canon) that every one of us must abide forever 'either in weal or woe.' It teaches that 'if a man eat of this bread he shall live for ever,' but presupposes that every man must live forever, *whether he eat of it or not*—presupposes the unutterably solemn fact that each one of us must live on forever and ever. It teaches that 'the wages of sin is death,' but presupposes that man's spirit (the real man) is essentially deathless, and that his body, having been raised from the first temporary death, can incur no second death, but 'must live eternally in weal or woe.' It teaches that the end of impenitent sinners is 'destruction,' even 'everlasting destruction,' that 'like natural brute beasts, made to be taken and destroyed,' they will 'utterly perish in their own corrup-

tion,' that they will be 'cast forth as a branch and be withered . . . cast into the fire and burned'—'lose themselves'—all of which statements presuppose—what?—why? *something that would render it absolutely impossible for any one of these things ever to occur!* In fact, Scripture is tortured by this philosophy into meaning the very reverse of what it says."

Now, what can we imagine is the cause of all this? How has it come about that such a false system of philosophy has practically taken unanimous possession of the whole church, and that a veil of intense prejudice has been apparently thrown over the minds of even the most earnest of men for many centuries? The first answer to these questions is to call attention to the fact that the great adversary, the Devil, has been doing his utmost with unqualified success to obstruct God's work in the world and to discredit His Word. Our Lord warned us that this would be so. We Protestants believe that in the Dark Ages gospel light was almost extinguished and that the church was thoroughly permeated by the devices of Satan. Then followed the Reformation, but every heresy or root of evil was cast out.

Some advocates have actually advanced that the traditional views cannot be wrong because the majority of professing Christians maintain them. Surely this is a vital reason for a careful scrutiny of the whole question, since through experience it is a recognized axiom that truth is more often found on the side of minorities. Many sects exist on this very understanding. They came out from the majority because they thought that the majority was in error. To argue that the Holy Spirit could not have misled so many good and clever men speaks strongly in favor of the majorities and equally as much against these minorities is no plea. (Please turn to page 10)

### THE TYPOGRAPHICAL ERROR

"The typographical error is a slippery thing and sly,  
You can hunt till you are dizzy, but it somehow will  
get by.

Till the forms are off the presses it is strange how still  
it keeps;

It shrinks down into a corner and it never stirs or peeps,  
That typographical error, too small for human eyes,  
Till the ink is on the paper, when it grows to mountain  
size.

The boss he stares with horror, then he grabs his hair  
and groans,

The copy-reader drops his head upon his hands and  
moans—

The remainder of the issue may be clean as clean can be,  
But that typographical error is the only thing you see."

—Knoxville (Iowa) Express.

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### HE BEGS NO MORE

"I gave a beggar from my little store

Of well-earned gold;

He spent the shining ore

And came again and yet again,

Still cold and hungry as before.

I gave a thought and through that thought of mine

He found himself—the man supreme, divine.

Fed, clothed, and crowned with blessings manifold,

He begs no more."

—Selected by Mrs. George Loudenslager.

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### CONDITIONAL IMMORTALITY

(Continued from page 7)

Popularity is no test of the truth. Multitudes are no criterion of the truth.

How, then, does the matter stand? Have we any grounds to connect it with Satan? We have in the fact of his great lie promulgated in the Garden. When God told man that if he disobeyed His commands the sin would be penalized by the deprivation of life, Satan appeared in order to contradict God and to throw doubt on His Word. Satan's words were: "Dying, you shall not die. Death will not mean the end of life. You shall be as God Himself—immortal, deathless, imperishable." This is surely the first declaration of the doctrine of the "immortality of the soul." It supports, also, the doctrines of Hindu transmigration, Buddhist karma, and heathenism, generally. Spiritism and several popular heresies would be impossible without it. The Roman worship of Mary and the saints has its root here.

Most powerful human exponent of this false belief was, perhaps, the Greek philosopher Plato (B.C. 429-348). In his treatise known as the "Phaedon," he pronounced his

ideas of the existence of separable souls; that they are either as eternal as God Himself, or have been put forth by His substance, and are of the same nature as Himself. His philosophy was current among schools long before the time of Christ. Our Lord must have been acquainted with it, as it was doubtless common talk among the thinkers in Palestine. But He deliberately taught the very opposite during His ministry, as also did Paul who was surrounded by men holding Platonic ideas. Our Lord and Paul very clearly showed what they thought of this system of error. Yet there are Christian teachers who say they prefer to accept Plato as a teacher to Christ or Paul on this matter!

Traditionists see clearly enough that if the "spirit" or "soul" cannot die, then there is no such thing as death in any real sense, and that *it follows as a necessary consequence that the death of Christ was no real death at all.* If that is not a vital matter, we do not know what is. It would seem as if man will do anything else rather than face these consequences fairly and honestly. It is this opposition of Satan that alone can account for the persecution that at once arises against anyone who dares to seek to harmonize Scripture, and teach its true interpretation in this matter of man and his destiny. Why, we ask, should we find that men, who hold higher critical views of Scripture, are readily welcomed as preachers and teachers, while men who hold the absolute inspiration of the Bible, and who find "Conditional Immortality" in its pages, are shut out and classed with immoral unbelievers? It was the man born blind whose eyes the Lord opened who was cast out of the synagogue by the "orthodox" Pharisees of that day, and the very same thing is being done today by their modern representatives.

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### OUR FATHER'S PROTECTING CARE

(Continued from page 3)

me, yet will I trust in him" (Job 13:15). At another time, Jesus said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (John 11:41, 42). When the tempest was about to dash the frail little fishing boat to pieces, Jesus was calm, knowing His Father would not let Him perish. Jesus said, "Peace, be still . . . and there was a great calm" (Mark 4:39). Our Father was with Jesus at all times, giving Him power to do God's will.

Our Father protects us from starvation. "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? 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



of the slaves. There was more at stake in the conflict than the freedom of the slaves. If the slaves remained, the integrity and the unity of the nation would have to go. Lincoln knew that he could not leave these two great issues, the freedom of the blacks and the integrity and unity of the nation, intimately interdependent, to a pleading call to slaves. He must declare and he must fulfill.

Even more does man's freedom from sin depend upon a proclamation backed by power sufficient to make it fact. As the black man was destitute of power to free himself, so the natural man is destitute of power to free himself from his bondage to sin. He must get his freedom through power that has its source outside himself, and the power must be sovereign over sin, its source, and its results. The resurrected Jesus only has such power. There is but one name given under heaven whereby man must be saved—the name of the resurrected Jesus. Jesus must proclaim man's freedom and Jesus must fulfill the proclamation.

Man must be thus freed not only because he himself is destitute of the power necessary to accomplish his freedom, but also because his freedom is intimately interwoven with the glory and honor of Him who is the Creator and God of man. God's glory and honor are made manifest through the beauty and harmony and eternity of His work of which man free from sin is the highest. To make His Father's glory and honor thus manifest, Jesus must proclaim man's freedom and He must fulfill the proclamation.

So essential is this proclamation and its fulfillment to man's freedom and to God's glory and honor, that God made provision for it before the foundation of the world. He provided that Jesus should suffer and rise from the dead the third day possessing all power in heaven and in earth and that repentance and remission of sins should be preached in His name among all nations. He provided for more than a call to slaves to repent, or for an invitation to slaves to accept remission of sins. He provided for a fact to be accomplished. He provided for the breaking of man's bondage to sin through repentance and remission of sins *in the name of Jesus*. The words—*in the name of Jesus*—are the surety of the fulfillment of the proclamation. They are the surety of man's freedom from sin through repentance and remission, and they are the surety of the manifestation of the fullness of God's glory. Were Jesus merely calling and inviting, man would be as hopeless in his serfdom as the blacks would have been in theirs had Lincoln merely called them to freedom. But Jesus preaches repentance and remission of sins in His name and in His name He accomplishes what He preaches.

The second fact under consideration—that repentance as well as remission is in the name of Jesus, is as essential

to man's freedom from sin as is the fact that this freedom is proclaimed by a power that fulfills.

Repentance is the change of man's thinking and desire away from self and self's will (the source of all sin) to God and His will. This change is the first step in the process of man's salvation, and, therefore, it must be under and through the only name given under heaven whereby man must be saved. It is the goodness of God which leads man to that repentance which makes the first break in his bondage to sin. Jesus proclaims to all nations this leading in His name. It is the first half of the good news that the apostles are preaching to the world in His name. Without this first half, the second half would mean nothing, for repentance is the necessary prerequisite to remission, and man has no power within himself which will turn himself from himself. Only Jesus, the supreme and full revelation of God's goodness, can accomplish this turn. He not only can but He will, for He has announced repentance in His name, and the fulfillment of the announcement is assured by all power in heaven and in earth held by hands of love.

The proclamation of repentance and remission of sins in the name of Jesus is now nearly two thousand years old. No nation has experienced its fulfillment, and comparatively few individuals. Nevertheless, the proclamation is not failing. Jesus calls the gospel that is to be preached to all the world the gospel of the Kingdom. Repentance and remission of sins in the name of Jesus is, therefore, the good news of the Kingdom, and, being the good news of the Kingdom, it follows that Jesus as King of that Kingdom will make good the proclamation through His Kingdom. (While He was among men, He gave a three-year demonstration of His purpose and power to thus make it good.) Because of this demonstration, John had the confidence to say, "We have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4:14). And He had this confidence when the world was as far from repentance and remission as it is today, and farther by two thousand years so far as time is concerned.

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 both calls and invites—and leaves unrepentant nations and individuals under the law and its condemnation); and because the proclamation covers repentance as well as remission—because of these two facts, God's desire and purpose to bless all nations and families of the earth through the Seed of Abraham stands steadfast and sure. Without them, the failure of His covenant to Abraham would have been irrevocably sealed from the beginning. The surety of its fulfillment has its roots in the fact that Jesus proclaims and through His sovereign power fulfills. (*Turn to p. 11*)

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"Do honour to all, love the brotherhood, reverence God, honour the emperor" (1 Peter 2:17, Moffatt).*

Lesson: 1 Peter 1:1; 2:9-25.

### Peter Strengthening the Brethren

Peter wrote and preached to his followers to obey Christ. Our Lord had told Peter he should strengthen the brethren when he was converted. What a fine example for us today! If all the boys and girls were to help (strengthen), instead of being sullen or hindering classes and other services by their actions, how blessed they would be! No one should just sit back if he has any other talent he can use. Be ready to help, but do not feel you must. Wait your turn, and if not needed, then help by being there. If one uses the talent of loyalty—being present always—soon another talent will be discovered. The Lord will let all work for Him who really want to.

Peter began his advice to the fellow Christians with the words "dearly beloved." That is how any true teacher or minister feels about those with whom he works. He loves them. He tells them what he *must*. Peter begged them to hearken. He said, "I beseech you as strangers and pilgrims." Because we look for a Kingdom to come ("Thy kingdom come!") we are as strangers in a foreign land.

Now Paul said, "Abstain from fleshly lusts, which war against the soul." The evils of the world may be summed up into: "lust of the flesh," "lust of the eyes," and "pride of life" (1 John 2:16). Instead of saying, "Don't do this," or, "Don't do that," Peter told what Christians should do. Peter said we were to be *honest* in all our conversations and dealings. We are to obey the laws of the land in which we live. We are to respect all men, not just those in high positions. Treat all honestly and kindly.

James, too, told about honoring men. He said to not have faith in our Lord with respect to persons. If one is poor and poorly dressed, do not dishonor him. If one is rich and richly dressed, do not respect him more for his fine clothes. If we do, we are judging those men by their appearances only. We know we are not to judge. We are to love our neighbors as ourselves. (James 2:1-10.)

### Servants, Serve Well

Servants should obey their masters. Some are kinder than others, but a servant should obey his master whether the master is good or evil. Peter then compared us as

servants of God and Christ. We are happy that our Master is kind and honest. We are glad the Father has always been correct in judging. No one is judged by appearance alone, but from the heart within.

Let us, then, endure "grief, suffering wrongfully" if need be, and ever do God's will. He will give us the credit man refuses to give. So many times our good is "evil spoken of." Let us comfort one another, *strengthening* one another in these last days. Let us be at peace in our hearts with God. "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165).

We often accent the word "offend." However, read it over and accent the word "them." Those who have God's peace will let nothing take that peace away from them.

We know when we have that peace in our lives. A favorite passage that helped me gain that peace which passes all understanding is 1 John 3:19-21.

"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).

### Wisdom

"Wisdom is as good as an inheritance,  
a real profit for mankind;  
for wisdom like wealth is a defence,  
but knowledge does more good than money,  
it safeguards a man's life. . . .

"All manner of things have I seen in my fleeting life,  
the good man perishing by his very goodness and  
the evil man flourishing upon his evil. Be not over-  
good, be not over-wise; why expose yourself to trou-  
ble? And be not over-evil either" (Eccl. 7, Moffatt).

### Happy Birthday Wishes

Junior Gainey, May 30, age 8, Hammond, La.  
Betty Ann Liestman, May 30, age 11, St. Cloud, Minn.  
Doris Noske, June 3, age 11, Cleveland, Ohio.  
Jerry Ford Coulter, June 3, age 3, Eden Valley, Minn.  
Betty Gay Kennedy, June 4, age 9, Hammond, La.

## Guess Who!



Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)

better than they?" (Matt. 6:25, 26.) God notices the fall of a sparrow, though two sparrows are sold for a farthing. Are ye not worth many sparrows? Our Father in heaven will not leave us nor forsake us, but will protect and care for us. He is kind and full of compassion. He asks us to put our trust in Him—"casting all your care upon him; for he careth for you" (1 Peter 5:7).

God, our heavenly Father, is the same. He has not changed, nor can He change. He does not grow old; His powers are the same; His work cannot fail. Our Father's protecting care will not fail, if we are true to Him. He will not leave us, though all others fail. A Friend of friends is He to me. There is no one who loves you so, and loving you will keep you safe in His arms. Search the country far and wide, there is no one so close beside. He ever loves and cares for His own—through all annals of history shown. May He always be our Guide—from the mountainside to the ocean wide.

### THE MARK OF THE BEAST

(Continued from front page)

out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (18:4). May we be faithful unto death, that we may "receive the crown of life, which the Lord hath promised to them that love him" (James 1:12)—even "a crown of glory that fadeth not away" (1 Peter 5:4).

As one anticipates the coming dark days of tribulation, there is comfort in these words of Jesus: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake (the church's sake) those days shall be shortened" (Matt. 24:22). So, "say to them that are of a fearful heart, Be strong, fear not: behold: your God will come with vengeance, even God with a recompence; he will come and save you" (Isa. 35:4). Beware of the mark of the Beast; prepare for the coming of the Lord.

### SOME REMARKS

(Continued from page 5)

but to which we urge your reference, are: Gen. 4:7; Hosea 4:8; Heb. 9:28; 13:11. Please compare these with the Revised Version. If the word "sin-offering" instead of "sin" is read in these passages, we believe the reader will find new light in this and other topics.

It is a Bible axiom that "the wages of sin is death." Thus we read that "Christ died for (not instead of) us," or, as beautifully rendered in the Revised Version and the Diaglott—"on our behalf." Another helpful thought brought out by these two versions is—instead of reading "that we might be made," we have that "we might become the righteousness of God in him." If the reader will look up the passages in the concordance where this Greek word is used, he will find the interesting fact that many of them imply a new *beginning*, and in some instances a new life, for the word itself means "to begin to be," "to become." Christ had been the sinless One, but He took the, to Him, entirely new condition of the Sin-Bearer. The sinner had been a stranger to righteousness, but now he may, through Christ's death and resurrection, become "a new creature"—a new condition in which he had not before existed—"we shall not all sleep, but we shall all be changed."

### THE LAST COMMISSION

(Continued from page 9)

Lincoln shouldered a heavy responsibility when he declared the slaves free, but he measured up to the responsibility. He made the slaves free and maintained the integrity and unity of the nation. Jesus shoulders a far heavier responsibility when He proclaims repentance and remission of sins to all nations beginning at Jerusalem. He, too, measures up to His responsibility, and all nations beginning with Jerusalem will repent and all nations will receive remission of sins. Through this repentance and this remission they will receive the salvation that will fill the earth with the glory of the Father as the waters fill the sea.

The apostles are still sounding forth the good news through the written record. In spite of all denominational interpretations of it and denominational emphasis on other beliefs and truths as "the gospel," they will continue to carry their message until it has gone to all nations as a witness of God's salvation through His Son, and until it has taken out a people for His name. Then Jesus will come, sovereign King over all nations. As He administers His wisdom and righteousness, and His healing power to body, mind, and spirit (as He administered them for three years through the Kingdom at hand) every knee will bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2:10.)

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- June 9-13—Minnesota Annual Conference at Eden Valley.  
 June 14-20—Michigan Bible School and Conference at Southlawn Park Church, Grand Rapids.  
 June 16-27—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 June 22-July 30—Summer Bible Training School at Oregon, Ill.  
 June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.  
 July 5-12—Ohio Annual Conference at Lawrenceville.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 14-22—Missouri Conference at Fredericktown.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

### CALENDAR OF EVANGELISM

- May 25-30—Special meetings and re-dedication at Eldorado.  
 June 29-July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.  
 Sept. 28-Oct. 3—Special meetings at Fonthill, Ont.

### NATIONAL EVANGELISM

- May 23-June 8—Special Meetings at Lester Prairie, Minn.  
 June 9-12—Minnesota Conference, Eden Valley.  
 June 13-26—Vacation Bible school at Macomb, Ill.  
 June 14-July 11—Special meetings at Hector, Minn.  
 July 12-25—Special meetings at Mora, Minn.  
 September 5-?—Special meetings at Ripley, Ill.

### SUMMER SCHOOL STUDENTS

Following is a list of the students registered, to date, for the coming Summer Bible Training School—to be conducted June 22—July 30, 1943, at Oregon, Ill.:

Blanchard, Joanne, Oregon, Ill.,  
 Bowen, Bonnie, Maxwell, Iowa,  
 Doan, Miles, Grand Rapids, Mich.,  
 Fish, Kathryn, Colo, Iowa,  
 France, H. Gary, Wenatchee, Wash.  
 Graham, Edwin, Saint Louis, Mo.,  
 Herren, Marvin R., Republic, Mo.,  
 Hill, Ruth, Niagara Falls, N. Y.,  
 Huffer, Alva, Michigantown, Ind.,  
 Leighty, Forest, South Bend, Ind.,  
 Macy, Mary Ellen, Dayton, Ohio,  
 Magaw, Iola, Oregon, Ill.,  
 Moore, Shirley, Niagara Falls, N. Y.  
 Moore, Winifred, Green Mountain, Iowa,  
 Pearson, Charles T., West Milton, Ohio,  
 Raitlon, Mary Catherine, Rockford, Ill.  
 Reed, Hazel, Oregon, Ill.  
 Siple, James, Hammond, La.  
 Tackett, Winfred, Pleasant Plains, Ark.

### MINNESOTA STATE CONFERENCE

Eden Valley—June 9-13, 1943

Wednesday, June 9—8:15 p.m., sermon, J. W. McLain.

Thursday—10:00 a.m., Bible classes: adults, Vernis Wolfe; young people, J. W. McLain; children, Mrs. W. F. Hoskins and Mrs. Walter Wiggins; 2:00 p.m., Bible classes as above; 8:15 p.m., sermon, Vernis Wolfe.

Friday—10:00 a.m., Bible classes; 2:00 p.m., Bible classes; 8:15 p.m., sermon, J. W. McLain.

Saturday—10:00 a.m., Bible classes; 2:00 p.m., annual business meeting; 4:00 p.m., recreation; 8:15 p.m., preliminary service by young people, sermon, J. W. McLain.

Sunday—10:00 a.m., Sunday school; 11:00 a.m., sermon, Walter Wiggins; 11:50 a.m., Communion service; 12:00 noon, dinner in basement; 2:00 p.m., sermon, Tom Savage; 8:15 p.m., sermon, J. W. McLain.

Welcome! A hearty invitation is extended to one and all. Come, let us make this a most successful conference. S. O. Ross.

### EVANGELISM

Mr. & Mrs. Francis Burnett	\$ 2.50
Mrs. Russel Parks	5.00
Mrs. Lela Drake	1.00
Leila E. Whitehead	5.00
A Helper	20.00
Charles Jones	20.00
Mrs. Lottie Graham	3.00
Mr. & Mrs. J. W. McLain	12.00
Mr. & Mrs. Arthur White	5.00
Macomb, Ill., S. S.	3.45
Hope Chapel, South Bend, Ind.	1.27

### NINETIETH BIRTHDAY ANNIVERSARY

Mrs. Annie Hogan of Mount Sterling, Ill., a member of the Ripley Church of God for sixty-three years, celebrated her ninetieth birthday on Mother's Day, May 9, 1943. She is enjoying good health. A host of relatives gathered at the home of her son and daughter-in-law, Mr. and Mrs. Elzie Robbins, a short distance south of Timewell, Ill. A bountiful potluck dinner was enjoyed by all, and the afternoon was spent in visiting. The great-grandchildren present enjoyed playing games on the lawn. Mrs. Hogan received many gifts.

Those present to enjoy the day with her were: Grant Hogan of Mount Sterling; Mr. and Mrs. Elzie Robbins, Timewell; Mr. and Mrs. William Robbins, Chillicothe; Mr. and Mrs. Jesse Robbins, Mount Sterling; Mr. and Mrs. Jesse Pestle, Good Hope; Mrs. Elmer Martin and son Jackie, Peoria; Mr. and Mrs. Lawrence Robbins and son Jimmie, Griggsville; Mr. and Mrs. Leonard Robbins and sons Glen and Marvin, and Cecil Robbins, Mount Sterling; Mr. and Mrs. Willard Robinson, son Billy and daughter Sharon Rae, Matamora; Mr. and Mrs. Russel Shriver, Ursa; Mr. and Mrs. John Roberts and sons Glen and Karl Dean, Blandinsville; and Mr. and Mrs. Dwight Pestle, son Jessie and daughter Clarabeth, Good Hope. Four of the five of Mrs. Hogan's children were present; Mr. and Mrs. James Robbins, Burlington, Iowa, were not able to attend.

Her four children, eight grandchildren, and ten great-grandchildren departed at a late hour, wishing her health and, with God's will, many more birthdays. Mrs. Dwight Pestle.

## Gleanings From the Field

"The field is the world."—Jesus.

Accompanying a program of the Minnesota Conference comes these words: "We really want to put over this Conference in a big way. Bro. J. W. McLain will be with us, and we are planning on good results in spite of gas rationing and what not."—S. O. Ross, Litchfield, Minn.

Writing of her plans to attend the Summer Bible Training School, Sr. Mary Ellen Macy, Dayton, Ohio, says: "I'm waiting anxiously for the time to begin."

"I understand Revelation 13:10b to refer to coming needed patience on the part of the Church of God, whose faith will be tried. Am I right?"—Mrs. Florence E. Pease, Ashtabula, Ohio.

Out of town visitors at the Oregon (Ill.) Sunday morning services (coming also for the dedication of East Oregon Chapel) were: Srs. Leota B. Hanson and Vertie Sitler, Chicago; Bro. and Sr. Harry A. Sheets, Aurora; and Bro. Paul M. Hatch, Harvey, Ill.

Answer to last week's "Guess Who!" picture: Bro. and Sr. B. W. Woodward, both having been faithful ministers of the Church of God—serving for the greater part in Michigan.

Bro. J. W. McLain reports good interest at meetings held recently at the Pleasant Prairie Church of God near Lake View, Iowa. He writes: "The people have shown much zeal in obtaining a building, equipping and beautifying it." Bro. McLain is now working at the Bergen Church of God near Lester Prairie, Minn., the Editor's boyhood home and church.

**Students and Rationing:** All students coming to the Summer Bible Training School (June 22-July 30, 1943) must bring their Ration Books Nos. 1 and 2 and any other similar books that may then be in use.

Bro. J. W. McLain, National Evangelist, informs that Bro. Gerald L. Cooper and Sr. Verna Thayer will be doing evangelistic and Bible class work at Macomb, Ill., June 13-26.

Sunday, May 30, the Fonthill (Ont.) Church of God will enjoy its annual May meeting. Bro. C. E. Randall, its pastor, reports, "For thirty-nine years, the last Sunday of May has been a day of worship and get-together of the faithful of the church of this section of the country." He also announces, "On Sunday, June 27, the Niagara Falls (N. Y.) church will hold an all-day meeting in celebrating its fifty years of worship in the present building."



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### Post-War Church

Even before this present unwelcomed World War II is won, we read of conferences being held to plan the type of world we want to live in after the war is finished. That assumes we will win. Can we lose? Story after story drifts back from the fighting front showing faith in the Lord of many of our soldiers, and how they explain their deliverances from trials by pointing to the Lord. When great battles are won, our leaders take time out to hold a worship service to thank the Lord for His kindnesses. In Washington, D. C., a censor was converted to Christianity by the letters written by boys in the service. He wanted to have part in the blessings so evidently being given to the men who believe in the Lord. If the Lord delivers those who love Him—and we know that our opponents deny Him—eventual victory must be ours.

Will we make good use of that victory? You've had to stay home quite a bit lately, haven't you? You've had a little more time to go to church, but much less time to study your Bibles. When this is all over, are you going to take advantage of the new freedom and really enjoy yourself? You'll be able to drive as far as you want to as often as you want to, and you'll have to visit all the old haunts. Of course, week ends are the traditional travel periods, so it will be unfortunate that Sunday still appears right at the end of that period.

I don't know that we could honestly condemn anyone for following that favorite course of freedom. It is pointed out in the Bible that when the "falling away" gets really serious, our Saviour will soon appear to slightly alter the course of men's affairs. He is going to pick out those who have loved Him up to that time and take them away to a place of safety. Those remaining, those who will soon be living the "easy life" again, will be in for a bit of trouble. They will be taught the hard way—hard on them.

How can you improve your chances for being among that select group that is to be "caught away"? Keep the Lord uppermost in your mind. Believe that He can do anything in this world, even to the extent of helping you every day. Believe that sin is wrong and that you want no part in it. Believe that you can be freed from your inherited sin by believing that Christ is God's Son, and that His death covered your sins in the sight of God.

It cannot be predicted how many of you will govern your future lives by these standards, but though your numbers may be small, wherever a group of you gather to worship the Lord there will be real happiness.

### Stephen, the First Christian Martyr

\* \* \*                            *Walter F. Coulter, Eden Valley, Minn.*

Stephen was chief of the seven (commonly called "deacons") appointed to rectify the complaints in the early church of Jerusalem made by the Hellenistic Christians against the Hebrew Christians. His importance is stamped on the narrative by a reiteration of emphatic phrases: "Full of faith and of the Holy Ghost" (Acts 6:5), "Stephen, full of faith and power, did great wonders and miracles among the people" (6:8), "They were not able to resist the wisdom and the spirit by which he spake" (v. 10), and "He, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (7:55).

The subject of these disputations is not expressly mentioned, but it is obvious that he struck into a new vein of teachings which evidently caused his martyrdom. Stephen denounced the local customs of the Jews. He was arrested by the Hellenistic Jews and brought before the Sanhedrin.

He was stoned to death outside the gates of Jerusalem. As the first volley of stones burst upon him, Stephen called upon the Master whom he had just seen in the heavens, and he spoke almost the same words which Christ had said when He gave His life on the cross. His body was bleeding as they stoned him, and he was praying as he fell asleep. His mangled body was buried by the class of Hellenists and proselytes to which he belonged.

Stephen's career is summed up under three important heads: 1) He was the first great Christian ecclesiastic, "The Arch-deacon," as he was called in the Eastern church. 2) He was the first martyr. This name was first applied to him in Acts 22:20. 3) He was the forerunner of the Apostle Paul. If he had lived, he would have seen the new phase of Christianity of which Paul became the main support.

# The Summer Bible Training School

## Enroll Today

Oregon, Illinois

--

June 22—July 30

We are pleased here to present a message from Brother T. A. Drinkard to youth of the Church of God:



T. A. DRINKARD

“To our young people who are planning to attend the Summer Bible Training School we can give no better advice and counsel than Solomon who wrote these sublime words: “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. . . . He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good” (Prov. 4:7; 19:8). Then, too, the Spirit of God authorized Paul to say: “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).

“What a wonderful opportunity our young men and young women will have during the coming Summer Bible Training School to unite their efforts together in the study of God’s Word! Such an opportunity is not always possible to those whose means are limited, in preparing themselves for successful work in the Master’s service.

“While the world is engaged in war that brings much sorrow and trouble, let us seek to qualify for better and greater service for our Lord whose coming is drawing near. No calling was ever greater than to render service for the Master, and that service cannot be successful except through right teaching, dividing, and applying the Word of God. May many take advantage of this opportunity that is now offered them.”

### *Enrollment Coupon* for the 1943 Summer School

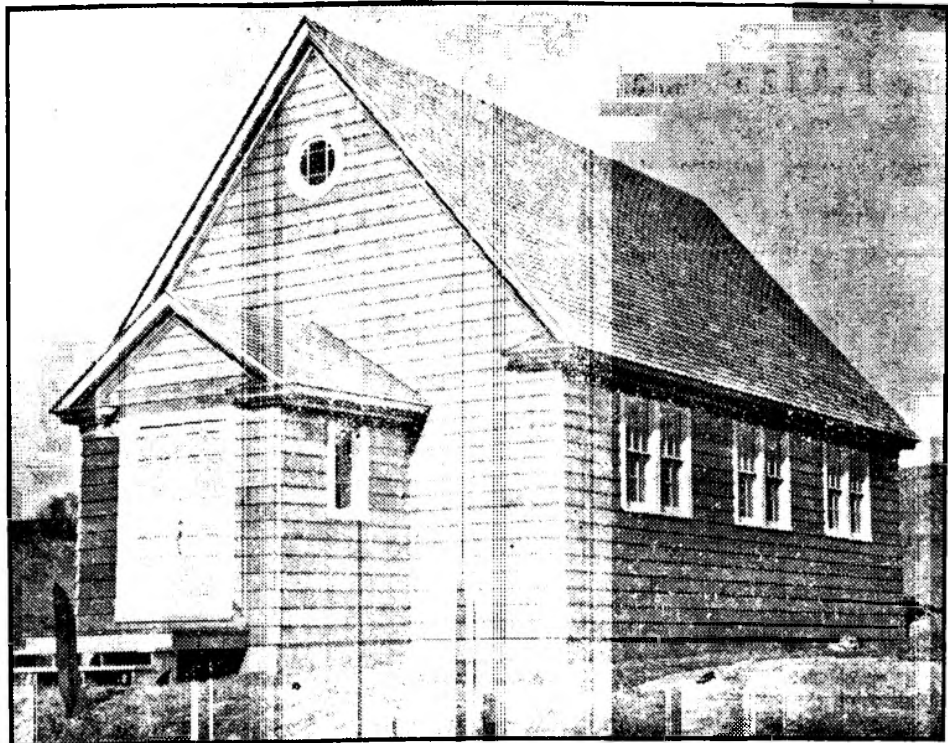
Oregon, Illinois

This is to assure you that I plan to attend the Summer Bible Training School to be conducted June 22 to July 30, at Oregon, Illinois, for which course I am to pay \$35.00, plus textbook costs.

Recommended by .....

My name is .....

My address is .....



EAST OREGON CHAPEL, OREGON, ILLINOIS

FONTHILL, ONTARIO

The Fonthill Sunday school went past its goal of seventy-five for Easter, with eighty-four being present the final Sunday of the drive. The Sunday school is a very important part of the church work, and we trust all will continue their efforts in this direction.

Our Easter services were well attended, and the children's service, given under direction of Sr. Mabel Fletcher, was much appreciated. The senior choir also sang some appropriate selections.

The choir recently held rehearsal at Sr. Marion Brown's home, after which a happy social time was had by all, and a delicious lunch was much appreciated. Singing does have a way of making one so hungry.

The Bereans continue faithfully to meet on Friday evenings, and recently held their study at the home of Ross and Maurice Anger.

The Fonthill congregation enjoyed hearing Bros. Linford Moore and Edward Goit while they were vacationing in this vicinity. It makes our hearts rejoice when such fine young men as these choose to make the Lord's work their life work. May our heavenly Father's richest blessing attend them is our prayer.

The improvements in our parsonage have been a great success. It is a joy to see what a change for the better has been accomplished. We are glad to see Bro. and Sr. C. E. Randall in such bright, sunny surroundings, since we are sure they will be glad not to have to look for another house to rent, as they have had to do many times in the past years.

For several Sundays prior to Easter, we enjoyed some splendid sermons on Jesus. Recently, Bro. Randall has been giving some heart-stirring prophetic discourses. Prophecy is good and profitable at all times, but in these particularly eventful days, these talks help us to be more alert to the signs and happenings about us. Praise the Lord! they help us to look up and lift up our heads, knowing our "redemption draweth nigh."

The church folk honored Bro. and Sr. Howard Beemer of Saint Catharines with a surprise gathering on Friday evening, May 15, the occasion being the twenty-fifth anniversary of their wedding. The honored couple was seated at a table covered with a lace and linen cloth on which was a lovely wedding

cake, and Sr. Beemer was presented with a lovely bouquet of carnations. Bro. C. E. Randall acted as chairman for a program of solos, duets, recitations, and violin and guitar selections, followed by community singing, with Sr. Blanche Page at the piano. Bro. Randall presented Bro. and Sr. Beemer with a suitable gift on behalf of the congregation. A delicious lunch was served with everyone enjoying the wedding cake that had been made by Sr. Doris Lane. Bro. and Sr. Beemer are very loyal and faithful members of our Fonthill group. If Christ's coming is delayed, we hope and pray it will be in the Father's will to grant them more years of labor together with us in His vineyard.

Having changed the time of the annual meeting from May to September-October, the Fonthill church will have only an all-day meeting on the last Sunday of May, with the pastor speaking. Meals will be served at the church as in past years. We hope all who are able to do so will come and worship with us.  
Irene Holland, Reporter.

INDIA

James Mattison	\$6.00
Mrs. Kate Olmstead	4.00
Weldon Holland	6.00

KITTIE WATT

On April 5, 1943, Sr. Kittie Watt fell asleep in death at the home of her daughter, Mrs. Charles C. Ezell, Buffalo, Tex. She was born February 11, 1854, at Collierville, Tenn., the daughter of Archer and Mary Robinson. She was married to James Richard Watt, October 14, 1880. To this union, five children were born: Mrs. Charles C. Ezell and Miss Jessie Watt of Buffalo; Mrs. Beatrice Ezell, Chico, Calif.; Frank Watt, Los Angeles, Calif.; and Mrs. Beulah Tabor, Cleveland, Ohio.

In the early years of her life, Sr. Watt learned the gospel and was immersed by Bro. Lennox, in the year 1874. Through the long years of her Christian life, she never tired of "preaching" the gospel to those who had "ears to hear." May the seed thus sown bear fruit and abound to her account. Her husband preceded her in death, September 5, 1928. She was laid to rest in Antioch Cemetery, there to await the call of her Master. Beulah Tabor.

HERALD RECEIPTS

Ruth Anderson; Mabel Drummond; Mrs. O. J. Dorsey; Carroll Hutchinson; Mrs. H. H. Andrews; Lucy B. Groat (for others); I. O. Rogers; Marian Richards (self & others); Mary E. Macy; Mrs. George Halverson; Mrs. Lucy Lapp; Charles Doll (for another); Ora Worley; Truth Seekers' Class, Brush Creek (for another); Catharine Davis; Mrs. W. E. Willhite (for others).

Mrs. C. A. Patrick; Alma Steffa (for others); J. E. Adamson; Gladys Barber (for others); Mrs. I. L. Barton; Mrs. F. M. McCrory; S. O. Ross; Mrs. E. F. Myers (for another); Mac Magnus (for others); Clark Ballentine; Delos Andrew; Mrs. Mae Moore; Austin Railton; Edward Goit (for another); Mrs. R. C. Drew; Maurice Fairbrother; Mrs. Mary Jones; B. F. Skeels; Mrs. Roy Blanchard; L. E. Conner; Mrs. Damic Lowry; Wayne Yows (for another).

Mrs. J. C. Jeffcott; Emma Railsback (for another); Mrs. John Coyner; Mrs. V. I. Corbell; Mrs. Claude O. Graham (for another); Eva Stearns; Ben Carpenter (for another); H. B. Hathaway; Mrs. Lottie Graham; Mrs. L. J. Doan; Mrs. L. W. Brenneman; H. S. Bell; Mrs. John Denchfield (for another); Howard Hawkins (for another); Isabelle Smith; Charles Bowman; Sam Bottolfs; Mrs. Eilen Williams; Mrs. Tineie Stephens (for others); Mary E. Hendrix; B. N. Berry; Wm. Densmore; Lou Vena Barlow (for others); Mrs. B. H. Ealy (for another); Mrs. J. M. Holderfield.

Anna Eidemiller (for another); Albert H. Weed; Mrs. Wallace Woolf; E. L. Swanson; Mrs. J. C. Waller (self & another); Ella Siple; W. H. Klindt; John Railton; Irvin Lathrop; Mrs. Carl Weatherwax, Jr. (self & another); Marshall Wiggins (self & another); Wanda E. Nelson; D. W. Kirkpatrick; Mrs. George Tabor; Mrs. John Teicher; Glenn Dunbar; Mrs. Allen Johnson; Winfield T. McKaig; Max Dolmage; Mrs. Albert Logsdon; Evangelism (for another); Mrs. W. H. Holland (for others); Richard Skeels; Bertha V. Haupt; Alan Richardson; Mrs. Maurice Robinson.

EVANGELISM

Mrs. Allen Johnson	\$10.00
Maybelle Hanson	5.00
Oregon, Ill., S. S.	4.69
Alma B. Lyman	10.00
Albert City, Iowa, Church	7.00

THE RESTITUTION HERALD

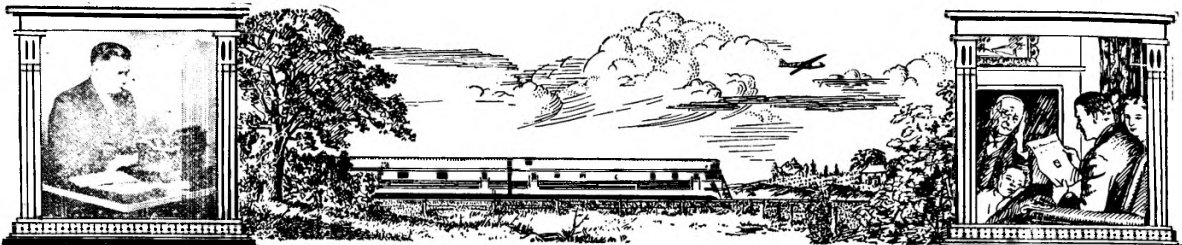
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked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





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

## Charles Netts' Experience With Death

Old-time evangelists painted gruesome pictures of a Dante-inspired hell, that they might frighten more women and children and a man, occasionally, to seek eternal bliss in heaven. Poets yet rapturously tell of the life that, say they, comes in death. The Word of God is not so inconsistent as to picture death as life: it tells neither of endless torture in a subterranean pit nor of endless joy in heaven above—being always especially silent of any such experiences when speaking of death. Plainly, "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). More, experience testifies to Bible truth. Lazarus, who was four days dead and then resurrected (not called up from hell or down from heaven, but resurrected from his tomb), said not a word of any pain or any joy while having been dead. Would you hear, too, from one alive today who was, practically speaking, fifteen minutes dead? Let us tell you about the experience of Brother Charles Netts, 1013 Pine Street, Springfield, Ohio.

In the early fall of 1923, it became necessary for Mr. Charles Netts to submit to surgical operation, ether being given to put him soundly to sleep. When the surgeons tried to revive him from the anesthetic, their efforts failed—that is, for fifteen minutes. His heart stopped beating, his lungs ceased functioning—there was no pulse, no respiration. Adrenaline was administered, and, as we recall hearing Mr. Netts tell the story, one of the physicians, thinking he was dead, slightly probed or squeezed his heart, whereupon it unexpectedly quivered a bit, and shortly renewed pumping. For more of the story, we quote Mr. Netts:

"I have read many stories about people giving their experiences after being restored to life, but . . . I believe they are largely imaginative. I never heard anything, never had a vision of anything, and never felt any differently than I feel when asleep. . . . The doctors told me afterwards, and so did my wife, that I had been dead for fifteen minutes before the powerful drug started up my heart action, and the pulmotor and other means of arti-

ficial respiration set my lungs to working again. If I was dead, I didn't realize it. It was fifteen minutes gone from my life."

A newspaper reporter further testified: "He (Mr. Netts) didn't hear any harps and he never saw an angel during the fifteen minutes that his heart stopped beating and breathing ceased. He (Mr. Netts) is equally firm in his declaration that nothing with horns and a fiery fork offered him a welcome into another eternity." . . . (RESTITUTION HERALD, October 23, 1923.)

Now, some quick theologian may grab this straw: "How could Mr. Netts experience any disappointment or joy, though he were dead, for he was under the influence of ether?" Well, tut, tut! Ether or no ether, when the heart stops beating and the lungs cease functioning, how long must the immortal soul wait to be released? Maybe even Lazarus, four days dead, had not been dead sufficiently long to see the angels! In which case, again, funeral sermons have deceived us, for invariably the dead is less than four days a corpse, yet the heaven-going preacher always confidently assures the mourners that the soul has gone to its reward.

Thank you, Brother Netts, for your testimony that you saw neither Judas nor Peter during the fifteen minutes you were, practically speaking, dead.

## "Shut Thy Door"—Jesus

The more one studies the sayings of Jesus, the more deeply significant are they revealed. Consider, for instance, Jesus' words: "When thou prayest, enter into thy closet, and when thou hast *shut thy door*, pray . . ." (Matt. 6:6). The wisdom of few men survives their own generation, but these quoted words from Christ are fully as applicable today as they were nineteen centuries ago. How busy are men today! How insistently various interests and organizations of the world lay claim upon a Christian's time and talent! The world—octopus armed in its demands—would leave "no room" for Christ. To this, Jesus protests. He insists that faith be not mingled or hindered with sin. Prayer, to be heard, must be clean. "Enter into thy closet." "*Shut thy door.*" Only then will God hear. Jesus told it right!



# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, JUNE 1, 1943

NUMBER 35

## “Go Ye Into All the World”

By Sydney E. Magaw

THIS year's seniors of Oregon Bible College, Brothers Terrence M. Ferrell, Pomona, California, and Francis E. Burnett, Ripley, Illinois, will be graduated at the Church of God, Oregon, Illinois, the evening of June 11, 1943. Brother L. E. Conner, President of the General Conference of the Church of God and formerly an instructor in the College, will deliver the graduation address. It is a pleasure, therefore, here to present, side by side, pictures of this year's graduates—two young men well qualified to preach the gospel. Indeed, they have already accepted Christ's "Go ye": Brother Burnett having more than two years been pastor at Rockford, Illinois, and Brother Ferrell preaching twice monthly at the Hillisburg Church of God near Michigantown, Indiana.



Terrence M. Ferrell



Francis E. Burnett

Though these two young men are already engaged in pastoral work, their training in Oregon Bible College has been of that spirit which would move them to go wherever the Lord might most need them. Their call and their preparation to meet that call have been in recognition of Christ's commission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). As the Apostle Paul went westward and the Apostle Peter eastward, both being led by the Spirit of God to do His will and wherever they went to preach the same gospel, these two men may shortly be separated and led by the Spirit of the Lord into regions far apart, where, nevertheless, the Great Commission must determine and will determine their conduct and service.

The church, too, will do well to meditate anew the Great Commission, that it might properly evaluate the lives of those who most personally and thoroughly hear the call to preach. Jesus' call was an unconditional command. "Go ye" were His words, and this irrespective of

gain or loss, irrespective of desert, sea, or mountain range. The command made no allowance for national or racial prejudices: the gospel must go to "every creature." No geographical boundaries dare hinder the preaching of the gospel. If the road leads to Lystra (where Paul was stoned), let him who preaches the truth that saves press on his way to Lystra, and if

the road doubles back from Derbe to Lystra again, let there be no fear, no hesitancy. Nor comes there any time to quit, no time to retire: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Consider well Jesus' charge to Peter—limited not to "Feed my lambs" thrice told, but, "Follow me." Jesus prophesied that Peter would become a martyr (John 21:18, 19), comforting not with fancy words and phrases, insisting rather, "Follow me," and refusing to change His call to Peter by Peter's all-too-quick reference to John: "What shall this man do?" If any loyal servant should be favored to live until the Christ returns, and another in similar loyal service should die—"what is that to thee?" "Follow thou me"—that is Jesus' charge! "Who follows in His train?"

There is life-giving sunshine, too, upon him who preaches the Word of God. Directly following Jesus' command, "Go ye into all the world, and preach the gospel to every creature," the Lord spoke of baptizing those who believe. In short, preaching will never be in vain, God will give the increase. God promises, "My word . . . shall not return unto me void . . . it shall prosper in the thing whereto I sent it" (Isa. 55:11). More, in the Christian ministry as in no other service, there is a most sacred and close companionship with Christ, for, following His "Go ye," Jesus promised, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Jesus leads!

# What Is Man?

By M. O. Williamson

WE VERY often hear someone say, "Man is a twofold being," and for proof refer to the first two chapters of Genesis. He emphasizes the fact that the first chapter says God "created" and the second chapter says God "formed." He lays stress on these two words not meaning the same thing. On this line of reasoning, he gets his foundation. He thinks "created" in the first chapter refers to the "soul," and "formed" in the second chapter refers to "body" or "house."

Another line of thought handed forth from these two chapters and the two words "created" and "formed" concerns the origin of a prehistoric man—supposedly the man in the first chapter. In the second chapter, it is said, the Adamic, or dust, or natural man is presented—the man whom God formed after He destroyed the other in the dateless past or geologic age. What a pity for such a theory! Some men, doubtless, have been educated by man instead of God. God has dated all His ages from "the beginning." It is no wonder that some men will want to add to God's Word and call an angel God's Son, not realizing or knowing that God through His inspired writer asked, "Unto which of the angels said he at any time, Thou art my son?" (Heb. 1:5.)

John 6:45 reads, "It is written in the prophets, And they shall be all taught of God." Now, if one wants God for his Teacher, he must come to God's Word, written in His Book by inspired writers. In the Bible, "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). By this rule, let us study Genesis 1 and 2. God being the Teacher, we ask, What do You mean by the words "created" and "formed"? Are they widely different in meaning? He refers us to Isaiah 43:7 for the meaning or definition: "Even every one that is called by my name: for I have *created* him for my glory, I have *formed* him; yea, I have *made* him." God has a way of hiding things. You and I are to hunt, to seek, and to search for them. So in these first chapters of Genesis, the truths are hidden from the wise and prudent. It has been said, though, that all truths taught in the Bible are taught in Genesis.

From whence did Eve come into existence? The Biblical origin of Eve is recorded in the first chapter of Genesis. It says, "God created man in his own image, in the image of God created he him; male and *female* created he them." He was speaking of Adam and Eve. In Matthew 19:4, Jesus asked the Pharisees, "Have ye not read, that he which made them at the beginning made them male and

*female*?" Notice, too, here we have the word "made" used twice by our Lord where Moses used the word "create" in the first chapter of Genesis.

God, after He had created male and female, blessed them and charged them to "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." God gave them food to eat, and God saw as good everything that He had "made." Here the Bible indicates Moses used the same word "made" that Jesus used in Matthew—that is, "made" is a suitable translation in both texts. Adam and Eve were part of God's work. He created them; He made them. God not only said His work was good, but put emphasis on the quality of His work by saying it was "very good."

Now, as we turn to the second chapter, we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground" (Gen. 2:1-5).

Please keep this fifth verse in mind, and turn to 1 Corinthians 15:45-47, where we read: "It is written, The first man Adam was made a living soul . . . the first man is of the earth, earthy." Verse 46 tells that "that was not first which is spiritual, but that which is natural," and therefore it kills or takes all evidence from man's theory as regards people—for "*It is written*"!

In Genesis 2:6, we read: "There went up a mist from the earth, and watered the whole face of the ground." (You and I would say it was foggy, the fog went up, formed a cloud, and rain came back.) The next verse says, "The Lord God formed (made, or created) man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The Duoay Version says, "slime of the earth" instead of "dust of the ground." By this we learn the composition of man—what ever he is—to be from elements found in the earth, the

# The Virgin Birth of Jesus

By Edward H. Goit

THE story of the begetting and birth of Jesus, as told in the Bible, is told in a spirit of reverence and finesse, being free from that coarseness so often characteristic of the myths and sagas that tell the births of heroes from heathen gods and goddesses. To give the story a greater degree of credence, the Evangelist reports that Joseph received a communication in a dream from God—an angel instructing him. He was told to take Mary as his wife and that the birth of the child would be a miraculous fulfillment of prophetic statement. Matthew points out that the virgin birth was prophesied, as in Isaiah 7:14: "Therefore the Lord himself shall give you (King Ahaz) a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

## "Only Begotten" Son of God

Jesus being "the only begotten" Son of God, there was of necessity an *unusual* begetting. He was "the only begotten of the Father" (John 1:14). This divine begetting provided for the virgin birth of our Saviour, as we read: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23).

The genealogy chart in Matthew 1 shows thirty-nine begettings preceding the begetting and birth of Christ. When we read Matthew 1:16 ("Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ"), we see that Christ "was born" of Mary, but God's Word does not say He was begotten of Joseph. Is this not a startling fact?—thirty-nine natural begettings, and the fortieth time no mention of begetting but, significantly, the mere "was born"!

Jesus was prophesied to be an offspring of God. "The angel answering, said to her, Holy Spirit will come upon thee, and power from the Most High will overshadow thee; and therefore that begotten, being holy, will be called a Son of God" (Luke 1:35, *Emphatic Diaglott*).

Jesus, being begotten of God, had God-given life in Him, and He had not the life of any other male. When the Spirit of God hovered over Mary, she conceived and later bore Jesus.

A "virgin" (Isa. 7:14) who had known no man (Luke 1:34) was to bring forth a seed unto David (Psalm 89:36). This seed was to receive "the throne of his father David" (Luke 1:32). "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." God, according to

promise, will yet deliver this throne to Jesus—hence, the Second Coming.

Those who hesitate to make belief in the virginity of Mary an essential of the Christian faith bring support for their position from various quarters. The virgin birth, they say, is clearly taught in Matthew, not so clearly in Luke, and apart from the introduction to these two Gospels it is nowhere mentioned in the New Testament. It was obviously not a theme of the first Christian preachers, being then so generally understood and believed. If John does not affirm it, neither does he deny it.

## "Know Not a Man"

The Greek word translated "virgin" might equally as well be translated "maiden." Though a maiden had "known" a man, she could be called a virgin—that is, a young woman. In the case of Mary, however, where she is called a "virgin," there is a statement of singular interest and importance—her unfeigned statement to the angel, "I know not a man." Here we have her plain, positive statement. Mary knew no man. We can form only one conclusion from this positive statement: Mary truly was a chaste virgin who had known no man, a virgin even in the fullness of present-day meaning.

In the account of Jesus of Nazareth in Mark 6, the father's name was not given, *presumably* because he was not living. Rawlinson suggests that to describe a man as the son of his mother was to convey the insinuation that his paternity was unknown, and he infers from this that Mark may have been acquainted with Christian belief of the virgin birth and with the Jewish insinuation of illegitimacy. We can agree with Rawlinson that Mark mentioned Jesus as "the son of Mary" by reason of faith in the virgin birth, but it is unthinkable that Mark respected the Jewish tradition of illegitimacy.

## Jesus Sinless

While all men from Adam to men of this day are born with Adam's sinful nature, and, therefore, are subject to the curse of death, the Man Jesus was without sin and, therefore, not under the curse of death until He took the sin of others upon Himself and died their death. Now, though Jesus was of Adam's race according to the flesh—being the promised Seed of the woman (Eve)—He did not inherit Adam's nature. This alone proves that sin is not transmitted through the flesh. Sin is transmitted through the blood and not the flesh. Though Jesus was of the seed of David according (Please turn to page 10)

# The Land of Beginning Again

By Mrs. Martha Doan

*"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."*

ON THE outskirts of a large city, a main highway ran parallel to a network of railroad tracks. As they progressed out of town, the highway became a long straight ribbon of concrete, and the network of tracks merged into two main lines of shining rails.

On one of the tracks just inside the city stood many railroad cars, some full and some empty. One evening, just at sundown, a man stealthily made his way among the coaches, making use of the shadows and oncoming darkness. Taking advantage of an opportune moment when the watchman was not near, he entered one of the cars. In a few moments he emerged, carrying a large sack on his back. One could plainly see that his loot was heavy because, even then, his back bent beneath the load.

Weaving in and out in the dusk, sometimes running, sometimes hiding, always fearfully looking backward, he gained the edge of town.

He dared not take the busy highway, for he knew that as soon as the theft was discovered, the highway would be patrolled by officers looking for the thief. Between the railroad tracks and the road was a fairly deep ditch and on either side of it grew tall swamp grass and willows. He quickly decided to travel down in the gully where he would be hidden from passing trains and automobiles.

Changing the bag to the other shoulder to ease the strain, he started over the uneven ground and through the rushes blithely enough. He was inwardly gloating over the valuables which he had obtained and was feeling very sure that they would bring him great gain. But the night grew darker, the passing car lights became less frequent and there were deep holes into which he stumbled and fell. The sharp, marshy grass cut his face and hands and the burden which he carried seemed to increase in weight with every step he took. Like all guilty persons, he felt sure there was someone pursuing him, ready to pounce at any moment. His progress was slow and, realizing this, he would try to run, only to stumble and fall again.

He finally reached the conclusion that he could never reach safety by morning if he continued to carry his load. In his desperate, terrified state, he suddenly realized that the burden which he carried was not worth the price he was paying for it. But, how to get rid of it? If he dropped it and let it lie, it would soon be found and easily traced to him by his fingerprints on the articles. He had no means of digging a hole in which to bury it.

So he trudged on, each step becoming a greater agony.

As dawn began to break, he became conscious that someone was walking along the highway. As it grew lighter, he could see that it was a man who had evidently run out of gas, for he carried a container. Our tired friend could see that the man had a kindly face and that he looked trustworthy. So, repentant of his misdeeds, and longing for aid, the man in the gully called to the stranger.

Immediately the stranger halted and then listened attentively as the guilty man made confession of his wrongdoing. The stranger, understanding that the man was truly repentant, said to him: "I am a good friend of the owner of this railroad. I will take your load of articles and give them back to him, explaining to him that you are sincerely sorry for your mistake. I am sure, then, that he will entirely overlook what you have done." He continued, "Leave your burden here. I will attend to it. Come up on the highway and walk with me. I have been looking for a man to work for me. I will pay you good wages and be personally interested in your welfare."

As the stranger ceased speaking, the guilty man joyfully came and dropped the heavy bundle at the stranger's feet. Unencumbered and free from the fear of condemnation, our friend squared his shoulders and walked along the highway ready to begin life anew. His heart was filled with gratitude, and he resolved to become the very best employee the stranger ever had.

Christian friend, does this story recall to your mind the thrill you experienced when *you* became acquainted with the Stranger, Jesus, and He led you out of the old life into the new? Do you remember your exultation when such verses as, "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), and, "Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1), became realities in your life?

As you arose from the waters of baptism, a new creature and belonging to a new family (God's), did it not seem as though tons of weight had been lifted from your shoulders, and you were beholding a new world, one in which there were purpose and meaning? Your aimless, haphazard existence was remodeled into a life with a

word "slime" suggesting that man is composed of both dust and water. Hence we read the statement, "The first man is of the earth, earthy."

God had a purpose for making man. The reasons are given in Genesis: to till the ground, to multiply, to replenish the earth, to subdue it, and have dominion "over every living thing that moveth upon the earth." Now, for man to do this, God made man and gave him breath. The Bible says that, after God formed man of the dust of the ground, He "breathed into his nostrils the breath of life; and man became a living soul" (2:7). If one should desire to know what a soul is, the answer is given: putting breath into man's nostrils made man a living soul. The conclusion would be that before breath was put into man's nostrils he was a lifeless soul, or a dead soul. Man lives so long as he breathes, but dies and returns to dust when he quits breathing. Psalm 104:29 says, "Thou takest away their breath, they die, and return to their dust." For man to accomplish what God wanted him to accomplish, man must live, so God breathed into his nostrils the breath of life and man's life began. When breath enters, he can know and do; he can see, hear, taste, and smell. Every organ can act. Before breath was loaned to man, he could not do anything. We read in Ecclesiastes 9:4-6, 10, "To him that is joined to all the living there is hope: for a living dog is better than a dead lion. (Why?) For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

We read, moreover, "Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

God made an offer to Adam whereby he might continue to live. This was conditioned on eating: he could eat and live, or he could eat and die. Eating and living was conditioned by eating of the tree of life. Eternal life and immortality are conditioned today. To believe in God

is to seek for glory, honor, immortality, and eternal life. (Rom. 2:7.)

Next, we read concerning man's early history: "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2:8, 9). After God put the man in the Garden, God gave him permission to eat fruit of the Garden, as 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. Adam stood where he could make a choice between living and knowing something, or dying and not knowing anything.

We are told that after man and woman were placed in the Garden, the Serpent—"more subtil than any beast of the field which the Lord God had made"—said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" 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." We read also: "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, 3, 6).

The question is often asked, What is the difference between what you people of the Church of God of the Abrahamic Faith believe and what other denominations believe? Do they not believe the Bible, also? Well, here is the difference: Genesis 3:4 is the foundation of nearly all faiths except that of the Church of God. Its foundation is in Genesis 2:17. God said, "Eat of the tree of knowledge of good and evil and *thou shalt surely die.*" The Serpent said, as to the woman, "Ye shall *not surely die.*" The whole world, religious and non-religious, believes the Serpent, and, adding to this prophecy, a curse is pronounced upon them.

Let us ask Jesus what to do or what to believe about the Serpent's story. Jesus' reply is heard in His words to the Pharisees, namely: "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" (John 8:44). The first lie the Devil told was, "Ye shall not surely die." Did you never hear a preacher remark, "Don't weep; he is not dead, he has just shed his mortal coils and is now enjoying eternal bliss"? I often hear someone say, "I believe this." (Please turn to page 10)

# Rewards for the Faithful

(A radio address over WLDS, Jacksonville, Illinois)

By J. R. LeCrone

WHENEVER men and women are asked to undertake a project, especially if it be one like Christianity which demands their very best efforts, they want to know what their reward will be. This is a healthy and normal frame of mind for which an individual is not to be rebuked or condemned. When a Christian minister says to you, "The gospel of Christ is the only thing in the world that really matters, forsake all and follow Him," you have a perfect right to ask, "Why should I? What will be my reward if I do?" Even those who have known the joy of walking with the Lord for many days sometimes have dark moments when they question whether or not the sacrifices that they are making are really worth while.

Such was the case with Peter, one of the twelve apostles of Jesus. How Peter heard and accepted Jesus' invitation to follow Him is recorded in Matthew 4:18-20, which reads: "Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." The authority with which Jesus spoke, and the prospect of engaging in the supposedly exciting sport of fishing for men appears to have been sufficient for the moment. Peter and Andrew unquestioningly left their nets and followed Jesus.

The time came, though, when Peter wanted to know what reward he and the other apostles should receive for having forsaken other pursuits to engage in the task of luring men into the way of life eternal. He finally put the question of rewards directly to the Master, and he received the direct and satisfying answer which he sought. Matthew told about Peter's question in Matthew 19:27-30: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?"

This was a direct and simple question. Jesus did not rebuke Peter for inquiring about rewards for doing that which he should have been willing to do without thought of reward, but matched Peter's forthright question with an equally straightforward answer. "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Since there

were twelve apostles and only twelve tribes of Israel, this part of the promise was manifestly only for the Twelve and of no direct interest to Christians today. One might note in passing, however, the time of this promised reward: "in the regeneration when the Son of man shall sit in the throne of his glory."

In the next verse, Jesus broadened the promise to include all who follow Him: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

Mark, in recording this same conversation, included in the answer of Jesus the time element. This effectually dissipates any confusion that may have been created in the minds of readers of the Bible as to *when* these rewards are to be received. Mark 10:29, 30 puts the account this way: "Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

At first thought, one may find it somewhat difficult to reconcile the promise of houses, brethren, sisters, mothers, children, and lands an hundredfold at this time with limited financial means of many devoted Christians. Jesus was not promising wealth in the dollar-and-cents value of possessions, but was rather assuring them that, should any person find it necessary in following Him to become separated from his family or possessions, that person would find true Christians everywhere ready to share their means with him.

Jesus knew, however, that there would be people in the world who would not believe in the Christ nor understand the efforts of others to live according to His precepts. These people would seek to hinder Christian works and in every way possible to discourage Christianity—even to the persecution of Christians. Therefore, lest His beloved followers see only the rosy side of the picture that He painted for them and become disheartened and discouraged at the hardships of the way, He added the note of warning—"with persecutions."

These things Jesus promised "*now at this time.*" He also spoke of their future and permanent reward—"and

definite aim, the aim of becoming qualified for a place in Christ's coming Kingdom.

Perhaps part of the weight of sin that caused you unhappiness in your old way of living was a selfish apathy toward your neighbors and acquaintances. As you were filled with gratitude to God for His mercy and kindness to you, were you not suddenly aware that these same

neighbors and acquaintances were a part of His creation, and did you not long to have them become eager participants in your new-found happiness?

Or, perhaps your life was made miserable by some harmful habit? Was it not comparatively easy to forget when you began to mold your actions in accordance with Jesus' principles, and you began to *(Please turn to page 10)*

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## God Manifest in the Flesh

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By A. E. Griffiths

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*"God was manifest in the flesh" (1 Timothy 3:16).*

**T**O STUDY the doctrine of this subject, it will be necessary to take a cursory glance at the Cherubim, those strange composite creatures of which so little seems to be known. The heterogeneous descriptions of these are evidently intended to cover every phase of God's creation concerning life in all its ramifications, which life God has destined to unanimously glorify Himself.

We must realize the Cherubim were symbols of certain peoples and conditions to be perfected in the future. They are mentioned in the Scriptures under three different heads: "Cherubim," "living creatures," and "four beasts." We are first introduced to them in Genesis 3:24. We find them again with their wings spread over the ark of the covenant in the Tabernacle, also portrayed on the veil. Later, we read of them in Ezekiel 1:5 as "living creatures." In a description of the circular building of the Temple to be erected in Jerusalem, they are described again as Cherubim, portrayed as recumbent animals, upwards of eight hundred. Finally, in Revelation 4:6, they are described as the "four beasts," representing redeemed Israel. All these descriptions symbolize a full and lasting life, as explained in the New Testament by the Greek word *zoe*, which is used in qualifying eternal life. The second commandment states that we must not make "any graven image, or any likeness of any thing that is in heaven above, or that is in the earth below, or that is in the water under the earth" (Ex. 20:4). Consequently, the Cherubim did not represent any angelic or earthly persons, or God would not have allowed them to be used, but were symbols of things and conditions that would obtain in the future.

When they appeared as guards over the tree of life, they were symbols of God's avenging justice in excluding man from life which he had already forfeited by disobedience.

The derivation of the Hebrew word "Cherub" is com-

posed of two roots, *ca*, like, and *rub*, a multitude. If we apply that interpretation to the multitude John portrayed in Revelation 7:9, 14, we have the body of Christ in the form of the redeemed. The flaming sword is easily explained. In Psalm 104:4, we read: "His ministers a flaming fire." Paul referred to this again in Hebrews 1:7, describing the saints of his day. The sword, of course, is the "word of God" (Eph. 6:17), which is our weapon of war against sin. Adam was created mortal, and the motive power of his organism (if we may use a modern interpretation) was blood. Paul said: "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). Therefore, before Adam could obtain eternal life, he would have to receive a spirit nature, the same as Jesus received after His death. God from the beginning had decided on His plan of producing a perfect earth with inhabitants of His own nature. In John 17:24, Jesus said the Father loved Him "before the foundation of the world" (*kosmos*). We know Jesus was not in existence literally at this period, but He was part of God's plan, therefore He lived in God's mind and was symbolized in the tree of life. The Cherubim represented life organisms and were a type of the most reliable safeguard to keep the way of the tree of life. They pointed to the redeemed people of God who were destined to lead the nations back to God. The antitype is always more glorious than the type, and this symbol is no exception to this rule. The glory displayed in the saints after receiving the "divine nature" (2 Peter 1:4) will outshine anything we can imagine in our mortal life. Paul said, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Genesis 2:15 says: "God took the man, and put him in the garden of Eden to dress it and to keep it," but Adam failed in his duty and allowed sin to enter, so God arranged for a guard upon *(Please turn to page 11)*

## THE LAND OF BEGINNING AGAIN

*(Continued from page 7)*

have fellowship with your Christian brothers and sisters who were also trying to perfect their lives? How quickly your taste for the old doubtful pleasures became absorbed in your new interests as you tried to become the very best student, teacher, singer, janitor, or leader, as the case might be, for Christ!

Whatever the heavy bundle on your back contained, whether love of money, bad temper, drunkenness, cheating, stealing, or any one of dozens of others, was it not a glorious sensation to lay your burden at the Saviour's feet and feel confident that, with His help, it would never entangle you again? As you started on the King's highway with its shining goal, will you ever forget how good it seemed to be free from condemnation for any past mistakes, at peace with God and with yourself, and ready at any moment to meet your Lord?

To you, who have never experienced this miracle of a life made new, I recommend that you resolve to try it. It is simple. First admit your sin, "for there is none righteous, no, not one" (Rom. 3:10). Next, believe that Jesus is able to cleanse your unrighteousness (1 Peter 2:24, 25), and then obey Him in baptism that you may "walk in newness of life" (Rom. 6:4). As you arise from the waters of baptism, you will find yourself in the *land of beginning again*. The peace and joy that will fill your heart will be as a refreshing shower on a sultry summer day, or like a beautiful sunny spring day after a long dreary winter.

May God teach all to appreciate His goodness in making available to every individual the opportunity of beginning again.

## WHAT IS MAN?

*(Continued from page 5)*

*So did Eve!* Believing the lie, Eve ate forbidden fruit, gave to her husband, and he ate with her. God pronounced judgment upon all three. Unto Adam the sentence was, "Dust thou art, and unto dust shalt thou return." We are told that "all the days Adam lived were nine hundred and thirty years: and he died." The result became a separation of Adam from breath: the breath returned to God and Adam returned to dust.

In agreement with the foregoing, Solomon said: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it" (Eccl. 12:7). Job said, "All the while my breath is in me . . . the spirit of God is in my nostrils" (27:3). What, in the beginning, did God do to man after he was formed? God breathed into man's nostrils the breath of life. What did man soon lose? Jesus said, "The Son of man is come to save that which was lost" (Matt. 18:11). *Life* was lost! Jesus came, went on trial, overcame His trial, finished His work by giving

His life on the cross, bowed His head and said, "It is finished." He arose, ascended to His Father. After His visit is complete with His Father, the Son will come again and give eternal life and an eternal home on the earth to those who want life. "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

"Our Father which art in heaven,

Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth—

as it is in heaven."

## THE VIRGIN BIRTH OF JESUS

*(Continued from page 3)*

to the flesh, this could not and did not make Him a sinner. God "hath made of *one blood* all nations of men . . . of the earth" (Acts 17:26). Only Christ's pure blood (God-given) could redeem mankind. Though Jesus, therefore, received His flesh, His body, from a sinful race, He could still be sinless so long as not a drop of blood of this sinful race entered His veins. God, whose mysterious and marvelous ways more than challenge the wisdom of this world, provided a way whereby Jesus could be perfectly human according to the flesh and yet not have the blood of sinful humanity. If Jesus entered the world having different nature than we have, it is said He could not be our High Priest and out of His own experiences sympathize with us.

*Origin of the Blood*

To further show the purity of Christ's blood, we here insert scientific facts relative to begetting. It is now definitely known that the blood which flows in an unborn babe's arteries and veins is not derived from the mother, but is produced within the body of the foetus itself only after the introduction of the male sperm. An unfertilized ovum cannot develop blood, since the female egg does not by itself contain the elements essential for the production of blood. It is only after the male element has entered the ovum that blood can develop. As a very simple illustration of this, think of the egg of a hen. An unfertilized egg is just an ovum on a much larger scale than the human ovum. One may incubate this unfertilized egg, but it will never develop. It will decay and become rotten. If an egg has been fertilized by the introduction of the male sperm, incubation will bring to light the presence of blood life in that egg.

Much after the order of the foregoing illustration, God (the Source of all life), through His Spirit, caused the lifeless seed of Mary to become fertile. The new life, Jesus in embryo, grew naturally, and when "the days were accomplished that she should be delivered . . . she brought forth her firstborn son" (Luke 2:6, 7)—the "only begotten of the Father . . . full of grace and truth"!



in the world to come, eternal life." Our understanding of this passage is aided when we learn that the word here translated "world" is not the Greek word *kosmos* which refers to the material earth, but *aion* which means a period of time, or an age. Jesus told them literally that as a part of their reward, His followers should receive eternal life in the age to come.

It is a matter of prime importance to sincere and honest students of the Bible to note that Jesus did not speak of Christians as already having eternal or immortal life, but held it forth as a reward which they should receive in the age to come, for having now, at this time, left all and followed Him. Nowhere in the Scripture is immortal life spoken of as being the common possession of all men. Always it is spoken of as the inheritance of repentant and converted sinners, which shall become theirs in the age to come, to be introduced by the resurrection of the dead. It is the same age during which the Master promised the apostles that they should sit upon twelve thrones judging the twelve tribes of Israel—"in the regeneration when the Son of man shall sit in the throne of his glory" (Matt. 19:28).

To generate something is to create or make that thing. It is therefore easy to understand that when Jesus spoke of the *regeneration*, He meant the time when all things shall be made new. That Peter understood this is evident from the advice and instruction he later gave to his Israelitish brethren. He told them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). Here the words used as being equivalent to "regeneration" are "refreshing" and "restitution." Again the central thought is that of restoring or making new.

The words of 2 Peter 3:9-15 become even more impressive when one remembers that they were written years later by the same Peter who had first asked the Lord what he and the other apostles should receive for having left all and followed Him. Listen: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on

fire shall be dissolved, and the elements shall melt with fervent heat?"

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found in him in peace, without spot, and blameless."

In verses 17 and 18, he added: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

Carried forward by the Holy Spirit to the day of regeneration of which Jesus spoke, John the Revelator was given in a vision a preview of that age to come. What he saw harmonizes beautifully with the prophecies of Jesus and Peter. In Revelation 21:1-5, John told: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Before leaving this beautiful passage, note that John did not see "the holy city, new Jerusalem" *in* heaven, but declared that he saw it "coming down *from* God *out of* heaven." What follows in this chapter is not a description of heaven, but of the "holy city, new Jerusalem" which God will at that time send to earth *from* heaven. Instead of men going to heaven to dwell with God, this gives a picture of God coming to earth to dwell with men. There is no irreverence or blasphemy in this, for remember, it is a new heaven and a new earth wherein dwelleth righteousness. "For the former things are passed away," saith he that sat upon the throne, "Behold, I make all things new."

Echoing the sentiments of Peter when he contemplated these beautiful truths, we read: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. . . . Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"It is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (1 Peter 3:17).*

Lesson: 1 Peter 3:13-17; 4:12-16; 5:6-10

### In Peter's Day

In Peter's lifetime, the ones who stepped out to follow Christ were often harmed bodily. Some were thrown to animals or burned or stoned. Stephen was the first martyr. The evil ones stoned him to death. Paul, not then converted, held the coats of those who stoned Stephen.

Peter wrote letters to help Christians who might suffer some harm. He told them that if one followed the Lord, who would harm him? Only evil ones harm them.

Peter said, "But and if ye suffer for righteousness' sake, happy are ye." They were told not to be afraid. The Christian was to reverence Jesus in his heart and be ready to tell of his hope. What hope? The same hope we hold today. Christ is our Hope. We hope He will soon return and establish a perfect Kingdom upon this earth. We hope to have a part in it.

A good conscience is what Peter said a Christian needs. We know a person's conscience has to be educated in Bible truths. We have known very sincere people, but we knew they were wrong in their way of thinking. We used the Bible to go by. We need not be judges. We are told not to judge others. We are to judge only ourselves. Our conscience will help us judge ourselves—if we know right from wrong—according to the Bible facts. That is why we study and meditate upon God's Word. That is when "Thy word is truth." We search it out and live it to the best of our abilities.

Peter told in those days things we, too, can apply to our lives.

They were not to be doing evil. He said: "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters" (1 Peter 4:15).

### In Our Day

In some foreign countries, Christians are being harmed because they follow God. The Jewish people, while not Christians as a nation, do worship God. They are hated by many nations. Some day they will accept Christ. In our own country we are free to worship God. We thank Him for this good gift. Some do not worship Him even though they could if they wished to do so. However, the

time is coming when Christ will return. Will it not be a happy time for those who have worshiped and looked for Him? But will it not be sad for those who do not know Him? Perhaps the words you are able to speak to a child at play will help win him for Christ.

We, too, should rejoice when and if we are persecuted for following Christ. No one is bodily hurt here. Some may not think well of us if we stand up for Jesus, refuse to go into questionable places for candy or ice cream, or refuse to say naughty words, or tell lies. But if we should be laughed at for doing good, we know we are on Christ's side. 1 Peter 4:15 applies to us just the same today.

Let us cast our care upon Him, "for he careth for you."

### Some Proverbs

You know, "A bird in the hand is worth two in the bush" and, "A rolling stone gathers no moss." But do you know the following proverbs? They are found in our Bibles.

"Where words abound, sin is not wanting: he who controls his tongue is a wise man. Good men's talk is like rare silver: a bad man's views are little worth. The words of good men will make many wise, but a fool's lack of sense is death to himself" (Prov. 10:19-21, Moffatt).

"By sins of the lips bad men get into trouble: good men get out of trouble" (12:13, Moffatt).

"Even a child is known by what he does, as he behaves well or ill" (20:11, Moffatt).

### ECE Club

Join our Everyday Christian Expression Club. Send name, date of birth, and address to Madge Savage, Waite Park, Minnesota. See your name in the "Happy Birthday" corner.

### Happy Birthday Wishes

Sally Robertson, June 6, age 3, Cleveland, Ohio.

Robert W. Mercer, June 7, age 6, Macomb, Ill.

Bonnie Wilde, June 9, age 11, Eden Valley, Minn.

Richard Liestman, June 9, age 12, Saint Cloud, Minn.

Robert Voelker, June 12, age 14, Cleveland, Ohio.

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## Guess Who!



*Watch Next week's Herald for the answer.*  
 (The answer to last week's "Guess Who" is on page 14)

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### GOD MANIFEST IN THE FLESH (Continued from page 7)

whom He could rely, which proved to be the Cherubim, the symbol of the glorified body of Christ, which, when complete, will be God manifest in the flesh.

The combined descriptions of the Cherubim point to their endowed overabundance of life. In Ezekiel 1:14, it says they "ran and returned as the appearance of a flash of lightning." That implies fast motion. In Revelation 4:8: "They rest not day and night"—a wonderful interpretation of perpetual motion. These composite creatures are signified in human and animal form, embracing all the creation of God. Two of them stood over the ark as a covering of the mercy seat from whence God spoke. This was a shadow of the glorified saints surrounding the throne in the Kingdom. We find they had a similar prominent position in Solomon's Temple. When the Kingdom is set up and the Temple is built in Jerusalem, they will be at each entrance of the circular building (which will be the government headquarters). In this instance, they are to appear as recumbent animals with a face on each side of the head, the face of a man, "the man Christ Jesus" (1 Tim. 2:5), and the face of a lion on the other side, "the Lion of the tribe of Judah" (Rev. 5:5). Every time a saint will enter or leave this building, he will be reminded of Christ, through whose redemptive work he attained the high station that he holds.

Further analysis of this subject shows that God was manifest in the flesh in the Person of Jesus—also in us, God's children, in a lesser degree. In Isaiah 43:6, 7, we read, "Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory." If, therefore, we are to glorify Him, God is of necessity manifest in us. When Christ was typified by the tree of life in the Garden, this same body to which the saints belong was guarding the way of life, not literally, but symbolically. Let us be careful to guard our inheritance, as the Cherubim teach.

## THE "CHURCHMAN'S" PRAYER

By G. E. Marsh

Laughing in the sunshine,  
 Dancing in the breeze,  
 Happy as the little birds  
 Flitting through the trees,  
 I hear their voices ringing  
 Like music clear and sweet—  
 My boys and girls are coming  
 From far off down the street.  
 I stop and wait and listen,  
 Their faces cannot see,  
 I only know they're calling,  
 "O Churchman, wait for me!"

And as they gather round me,  
 My heart sends up a prayer  
 That God may make me worthy  
 Of such blessings rich and rare:  
 The love of little children—  
 To teach them how to pray—  
 To guide their little footsteps  
 In His true and holy Way;  
 To plant within their fertile minds  
 His living words of truth  
 To grow, increase, and flourish,  
 In childhood and in youth;  
 To hold them close within His arms—  
 In faith, to make them strong;  
 To keep them from the Tempter's snare,  
 Their souls from sin and wrong;  
 And, when He comes, to find them still,  
 As now—all pure and fair!  
 Dear parents of these little ones:  
 This is the "Churchman's" prayer.

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### THE JOY OF BEING EDITOR

Getting out this magazine is no picnic.  
 If I print jokes, people say I am silly;  
 If I don't, they say I am too serious;  
 If I clip things from other magazines, I am too lazy to  
 write them myself;  
 If I don't, I am too fond of my own stuff.  
 If I don't print contributions, I don't appreciate true  
 genius;  
 If I do print them, the magazine is filled with junk.  
 If I make a change in the other person's write-up, I am  
 too critical;  
 If I don't, I am asleep.  
 Now like as not some of you will say I swiped this from  
 some other magazine—  
 I DID!

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- June 9-13—Minnesota Annual Conference at Eden Valley.
- June 14-20—Michigan Bible School and Conference at Southlawn Park Church, Grand Rapids.
- June 22 - July 30—Summer Bible Training School at Oregon, Ill.
- June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.
- July 4-11—Ohio Annual Conference at Lawrenceville.
- July 7-18—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.
- August 3-15—General Conference at Oregon, Ill.
- August 3-15—Illinois Conference and Bible School at Oregon.
- August 14-22—Missouri Conference at Fredericktown.
- August 15-22—Western Nebraska Conference at Holbrook.
- August 19-29—Virginia Conference and Bible School at Maurertown.
- August 21-29—Iowa Conference at Waterloo.
- August 22-29—Eastern Nebraska Conference at Omaha.

### CALENDAR OF EVANGELISM

- June 29 - July 25—Special meetings at Happy Woods and Blood River Churches (La.).
- July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.

### NATIONAL EVANGELISM

- May 23 - June 8—Special Meetings at Lester Prairie, Minn.
- June 9-12—Minnesota Conference, Eden Valley.
- June 13-26—Vacation Bible school at Macomb, Ill.
- June 14 - July 11—Special meetings at Hector, Minn.
- July 12-25—Special meetings at Mora, Minn.

### RIPLEY, ILLINOIS

At our business meeting May 16, the Ripley Church of God voted unanimously to retain Bro. J. R. LeCrone as pastor for another year. He has been doing good work, and we are glad to have him continue with us. A business man, a member of a church in a neighboring town, made the remark to us that our pastor was the only one around who really preached the Bible, that he liked to hear some Bible sermons, and that was why he comes occasionally.

On Good Friday, a union service was held in Mount Sterling, at which ministers from there and near by towns spoke. Each was assigned as his topic some statement of Christ's on the cross at His crucifixion. One lady attendant at the services has since stated that she thought Bro. LeCrone's talk was the best of all.

Mrs. Wayne Laning of our congregation has just returned from Saint Francis Hospital, Macomb, where she was a patient for a week.

A vacation Bible school lasting one week began at our church May 31. Classes are being conducted each afternoon, beginning at one o'clock. Children from any church of the community are welcome.

Laurence Howell, Secy.

### ATTENTION

Church of God members in Michigan, Heed this call for meeting to Renew your spirit for Christian service In June, the 14th to 20th, Southlawn Church is the place, The speaker is Bro. Clyde E. Randall.

Friends are most cordially invited, too, Old and young will find a place and Reap a harvest of truth and inspiration.

Preaching each evening, except Saturday, at 7:45;

Every afternoon—Monday through Friday—At 1:30 and 3:00, Bible classes for all. Communion after Sunday afternoon service. Each member is urged to attend these meetings.

Business meeting at 2:00 p.m., Saturday; basket dinner at Ideal Park, Sunday.

Bee Slocum, Secy.

### WILSON - STOTT

Beulah L. Wilson, daughter of Mr. A. B. Wilson of Longmont, Colo., and Mr. Earl Stott of Mitchell, Nebr., were married in a ceremony performed Saturday evening, April 10, at seven o'clock at the home of the bridegroom's sister, Mrs. Ralph Steffensmeier, Bayard, Nebr.

The bride wore a navy blue ensemble with light blue accessories, and her corsage was of roses and sweet peas. Carol Smith, sister of the bride, was her attendant and wore an Australian green dress with copper accessories. Her corsage was of white carnations and sweet peas. Burton Smith, Big Springs, Nebr., attended Mr. Stott.

Eighteen guests attended the single-ring ceremony. A wedding dinner was served following the ceremony at the Steffensmeier home.

The couple is at home in Mitchell, Nebr. A. B. Wilson.

## Gleanings From the Field

"The field is the world."—Jesus.

Telegram: "Indiana Bible School postponed to July 7, account flooded basement."—F. A. Stilson, South Bend, Ind.

Bro. C. E. Randall, Fonthill, Ont., will be the guest speaker at the Michigan State Conference at the Southlawn Park Church, Grand Rapids, Mich., June 14-20.

Bro. and Sr. T. A. Drinkard, Handley, Tex., will arrive (D.V.) Monday, June 21, in Oregon, Ill.—Bro. Drinkard being one of the instructors for the Summer Bible Training School. Following General Conference, Bro. Drinkard will conduct evangelistic meetings at the Cashmere and Wenatchee churches in Washington state.

Bro. F. L. Austin, South Bend, Ind., recently in Oregon, Ill., made pleasant visit at The Herald office.

Answer to last week's "Guess Who!": Bro. and Sr. J. E. Hatch and son Paul were shown last week in the "Guess Who!" section—the picture being taken nearly forty years ago. Bro. Hatch is deceased, Sr. Hatch lives in Oregon, Ill., and Paul lives near Harvey, Ill.

Bro. Alfred Anthon, who for about two months has been working with the brethren at Wenatchee, Wash., writes that the Wenatchee people are wonderful Bible students and implies the possibility that both Howard and Gary France are to attend the Summer Bible Training School.

"We humbly pray for the coming of our Lord, and that all the world will give obedience, honor, and praise to our heavenly Father."—Mrs. Emma F. Smith, 1520 S. G St., Arkansas City, Kans.

"Adam stood where he could make a choice between living and knowing something, or dying and not knowing anything."—M. O. Williamson, Pelzer, S. C.

Bro. Delbert Jones has been graduated with a B.A. degree from Upper Iowa University. Now pastoring the Brush Creek Church in Ohio, he plans to attend Oregon Bible College next fall.

"Our Bible School started today (May 23), and will continue until June 4. Had four teachers and twenty-three children present. Hope for more tomorrow morning."—C. E. Lapp, Tempe, Ariz.

"To the Bible student there can be no doubt that we are in the very end of Gentile times."—Mrs. V. R. Kincheloe, Fairfax, Va.

Bro. Scott Smith, London, Ark., was guest speaker Sunday morning, May 30, for Bro. C. Alan McLain at the Dixon (Ill.) church, and in the evening, same date, for the Editor at Oregon.

"Great Britain has completed negotiations with the Bulgarian government for 4,000 Jewish children and 500 adults to leave that country and go to Palestine. They have also undertaken to receive in Palestine, if arrangements can be made, up to 29,000 Jewish children with a proportion of adults by March, 1944. Surely the fig tree is budding. Are our lamps trimmed and burning?"—Hannah Barber, Fountain, Colo.

"Hereafter, we are to have services every Sunday: Bro. John Peters will speak the first and third Sundays of each month (and fifth Sundays in those months having same), and Bro. Tom Savage will speak the second and fourth Sundays."—E. H. Magaw, Lester Prairie, Minn.

"The Missouri Conference will convene at Fredericktown, August 14-22. We invite all who are interested. Come on, Missourians, let's make this Conference a good one."—Roy G. Graham, 6912 Marquette Ave., St. Louis, Mo.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John Mercer, President  
3530 - 18th St. N.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles, Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### Specialist

\* \* \*

*By Lorraine Gaspar*

Today is a day of specialty. Men spend years studying and learning the particular line of work with which they hope to make a living. A doctor must go to school eight years and even longer. He must be trained and tested, as a human life may depend on his knowledge and skill. We insist on having a doctor in whom we have faith and whom we can trust before placing loved ones in his hands. But, do we ever think how necessary it is to have a spiritual specialist?

Large companies have found the advantage of having clever and apt men at the head of their advertising departments. Many dollars have been paid to the man who was able to produce some smart slogan to increase their sales. Thousands of dollars are spent yearly to keep a product before the prospective consumer. How much more important it is to keep the work of God before prospective hearers!

We accept the fact that individuals and corporations have found it an advantage to specialize, but we too often fail to realize that things of life, which seem so important to most people today, are really small in comparison with the promises God has given us.

God's work needs a specialist, too. That is the purpose of our Berean-Sunday school field man. This field man whom the Sunday schools and Bereans are planning to sponsor would encourage the starting of new societies and strengthen those already established. He could devote his full time in working out the problems of our Berean societies and Sunday schools.

We can help to further the purpose of the field man. We can show our trust in his ability by accepting him as part of our Sunday school and Berean society. We can back him up financially. So little is asked of us in comparison to what God has promised. We shop for bargains today, but often fail to see the biggest "bargain" ever offered. We must fulfill our part of the bargain and teach others to do the same. It is the most important job in the world. Let us treat it as such.

### Before the Doctor Comes

Those who plan the destiny of our nation are making a

great effort to make it easy for nearly everyone in our country to learn first aid. This is particularly important at this time because more and more doctors are being called into the armed forces. In many communities, all the doctors practicing before the war started were busy all the time. The health of the community must now be maintained with half the doctors away.

While all doctors were busy, they admitted that half their patients did not need a physician, but it made them feel better to have their hands held for a short time. They were really no better off than they were before, but they thought they were. If these people had been honest and unselfish, they would have found their source of trouble by themselves and thus saved many an unnecessary trip for those who really needed it. That is what they are being forced to do now.

The field man of whom Lorraine writes will be one man whose duty it will be to cover the whole country. You can reason how long it is going to take him to visit all of the societies now existing and build new ones. He will also be doing Sunday school work which will help to cut down the amount of time he will be able to spend on any one project. Your problem is to so arrange the work of your society that when the field man arrives he will be able to work on specific problems, and suggest remedies so that when he is gone you will really be able to correct something.

Try to use a little first aid reasoning in analyzing the problems of your society. Does everyone in your society want to be a Berean? To be a good Berean one must love God above all others and be willing to work for Him before anything is done for personal interest. If you can qualify, you will have saved the field man one trip.

Are you spending a reasonable amount of time each week preparing your lesson? Your knowledge must increase before you can help others understand God's plan. If you do not study your lessons, the field man may have to make one trip to convince you of this necessity.

Thorough preparation in these two requirements will enable the field man to give enough help to keep you progressing until he is able to visit you again. First, aid yourself so you will be able to aid others when properly directed.

# The Summer Bible Training School

## Enroll Today

Oregon, Illinois

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June 22—July 30

This week we present a message from Brother J. R. LeCrone to youth of the Church of God:



J. R. LeCrone

We believe every young Christian carries in his heart a picture of the person he hopes to be when the Master returns to establish His Kingdom. This picture is always of a person whose life and service to the Son of God will be rewarded with a "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord." . . . Perhaps you picture yourself as a Sunday school teacher, lovingly and expertly instructing a large class of enthusiastic young people in the Way of Life Eternal. . . . Another may envision himself as the beloved superintendent of a well-organized and thriving Sunday school, inspiring the whole school to greater effort by his example of faithfulness and wise planning. . . . In the mind of a third may be the desire to become the pastor of a church, working always for the spiritual growth and development of those

whom God has placed under his care; rejoicing in their gladness and weeping with them in sorrow; wisely counseling God's children from His Book of Truth from the time they enter this world until they descend into the grave. . . . The imagination of yet a fourth may have become fired with the romance of evangelism. He may see himself going into a wicked city and pitting the gospel and his faith in God against man's sinfulness and all the wiles of the Devil; or yet again traveling into the remotest wilds, carrying his message of salvation to those who otherwise would never have opportunity to hear it. . . . A fifth may be content quietly to spread the gospel by precept and example among his friends and neighbors; giving a word of instruction here, a bit of encouragement there, as he serves the Master in his own quiet way. . . . Whatever path one may choose to follow, he will not by accident become the person he wishes to be. To become the active and successful Christian worker that we want Jesus to see in us when He comes, requires conscious planning and diligent labor. Now is the time to start making that dream come true. . . . *The Summer Bible Training School* cannot make you the person you want to be when you meet the Lord simply through six weeks of training. It is designed to help you prepare for your place of service. If it helps you get a start and points the way to becoming the Christian worker you have in mind, it will have served its purpose. . . . There is no better time to start to become that "good and faithful servant" than now. We believe the *Summer Bible Training School* will help. Enroll today!

*Enrollment Coupon* for the 1943 Summer School

Oregon, Illinois

This is to assure you that I plan to attend the Summer Bible Training School to be conducted June 22 to July 30, at Oregon, Illinois, for which course I am to pay \$35.00, plus textbook costs. Also, I understand it necessary to bring with me whatever ration books may then be in use.

Recommended by .....

My name is .....

My address is .....

LOS ANGELES, CALIFORNIA

The poem entitled "The Churchman's Prayer" (see page 11) appeared in our Mother's Day bulletin. Children for blocks around the church know the pastor as "The Churchman," a title which they coined and applied themselves. The little folks gather daily on the church and parsonage lawns under the supervision of the pastor and his wife, who endeavor to plant in their opening minds a love for God as their Father, Jesus as their Friend, and the Bible as the best and most wonderful Book in the world.

On Mother's Day, four Bibles, bound in Army khaki or Navy blue to harmonize with the uniforms of the various services, were dedicated with prayer for presentation by the pastor to the following young men of the congregation: Lieut. Bradley Crundwell of the medical service; David E. Rahn of the navy; Alden Ward Casey and Frederick Hugh McCallum, both of the army. A similar Bible was presented previously to Carl Carlson, Jr., of the army. Dr. Crundwell is the son of Bro. and Sr. Ernest Crundwell and a member of the Los Angeles church. David Rahn is a son of Bro. and Sr. George Rahn of Pomona, a grandson of Bro. and Sr. Ezra Railsback, and a member of the church here. Frederick Hugh McCallum is the husband of Sr. Charlotte (Rahn) McCallum of Pomona. Alden Ward Casey is the husband of Sr. Betty (Luper) Casey, and is now located at Dawson, Okla. Carl Carlson, Jr., is the son of Bro. and Sr. Carl Carlson, and a member of this church. Several additional Bibles are to be presented to our men in the armed forces in the near future.

The "Radio Vesper Service," which has been maintained for nearly a year and a half each Sunday evening, has been temporarily discontinued.

Sr. Eva L. Stearns has been seriously ill at her home in the Burlington Apartments for several months but, while not yet recovered, is again able to be up and was present at the church on Easter.

Bro. Allender, confined to a bed and for much of the time under an oxygen tent in the San Bernardino hospital, at the last report was improving and expecting soon to return to his home in Redlands.

Among recent arrivals in Los Angeles and vicinity from the East are Mr. and Mrs. Gordon Guiles and their little son Neil. Mrs. Guiles, formerly a member of the Church of God in Minnesota, is a sister of Elder Vivian Kirkpatrick, instructor in the Oregon Bible College.

G. E. Marsh, Pastor.

HERALD RECEIPTS

S. P. Dismukes; O. J. Parker; D. G. Harvey; J. W. McLain; A. L. Bonner; Mrs. S. J. Lindsay; Mrs. Sam Martin; Mrs. Geo. Ott; Mrs. John Fyfe; Mrs. Mary Walden; Mrs. Wm. Lloyd; Mrs. R. A. Robinson; Mrs. Jeanette Reeves; Belva Maxwell; Mrs. Chas. Page; Terry Ferrell (for another); Mrs. W. F. Hoskins; Orpha LeMasurier (for another); Gordon Davison; Mrs. Ted Snell; W. J. Coulter; Gail Grimsley (for another); J. R. LeCroue; F. L. Austin; Harvey Krogh, Jr.; Glenn Birkey (self & another); Vernis Wolfe; A. M. Jones; J. F. Green; Mrs. J. W. Grimsley (self & another); Pearl V. Huston; N. Goodreau; Mrs. Wm. Lansbery; Hazel Reed; Mrs. Emma L. Smith; Georgia Johnson; Harry Goekler; Emma C. Railsback; Thos. McArthur; J. W. Macallister; C. E. Lapp; M. O. Williamson; J. Arthur Johnson; E. E. Giesler; Mrs. Bertha Logan; Miriam Hendon; Lillie Berry Wegner (for another); Mrs. A. L. Hicks; Jessie L. Groves; Mrs. Oscar Jenkins; Ethel Upton; Emma W. Harlin; Alfred Buskala; Mrs. Clinton Appleby.

LOUISIANA CHURCH NOTES

Attendance and interest at both churches continue to be normal, and the work seems to be going along in good shape.

There has been some sickness among our church folks the past few weeks, but for the most part, all are able to be up and around.

Martin Bottolf of the Happy Woods Church and Carrol Hutchinson of the Blood River Church were recently discharged from the army, being over thirty-eight years of age. We are glad to have them back with us in our services.

We are all looking forward to the series of meetings to be conducted by Bro. F. E. Siple, June 29—July 25.

The writer has been invited to be the guest speaker at the Brush Creek Church (Ohio) during their annual June meeting. We are looking forward with pleasure to this meeting.

Having served more than six years as pastor of the two Louisiana churches, and feeling that a change would be beneficial for all concerned, the writer recently submitted his resignation to the two churches, to become effective September 1. At a later date, we shall have more to say concerning the work here, but suffice it to say now that we have enjoyed our work here very much and have always received splendid co-operation from the members. We might add that the churches have secured Bro. Vernis Wolfe of St. Cloud, Minn., to serve as pastor for the coming year.

Harry Goekler, Pastor.

INDIA

Mrs. Oscar Jenkins \$3.00

OREGON BIBLE COLLEGE NEWS

Continuous rain has left the student body water-logged. May 27, the sun finally released its beaming rays to shine over the fair city of Oregon. Once more, the students can sigh, vacation, with the approach of the June bug.

After prayer meeting, May 26, the student body held a meeting to decide whether they should form an athletic association for the school. During the discussion period, a committee of three, James Mattison, Edward H. Goit, and Alva Huffer, was appointed by the chairman, Paul Williams, to compose a tentative constitution to be presented to the student body for ratification. Richard Parish was appointed to act as secretary of the meeting. This is a good advance toward organizing athletics in the college. During the course of the meeting, the basket ball squad re-elected Linford W. Moore as captain for the coming year and Vivian Kirkpatrick as manager.

Several of the students served in the pulpit during the past week end: Terry Ferrell at Hillisburg, Ind., Harold Doan at Colo, Iowa, and Emory Macy at Kokomo, Ind. Paul Williams and Hazel Burk accompanied Harold Doan as far as Paul's home in Gladbrook, Iowa, where they spent a delightful week end.

Sunday afternoon, May 23, most of the students attended the dedication service of the East Oregon Chapel. The erection of the chapel is a wonderful work of faith in the Lord, who is the Giver of "every good and perfect gift." We pray that the chapel may maintain the high standard of spirit which it has begun.

Sr. Leota Hanson of Chicago visited at the Students' Home and while here attend the dedication service.

Each day we, as a student body, try to consecrate our lives more fully to the Master's service, always bearing in mind our motto: "Only one life, 'twill soon be past,

Only what's done for Christ will last."

"For me to live is Christ" (Phil. 1:21).

Edward H. Goit, Reporter.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church	\$ 5.39
Mr. & Mrs. Delos Andrew	2.00
Anonymous	3.00
Mr. & Mrs. Howard Moore	10.00
Mr. and Mrs. Chas. Netts	5.00
Mr. & Mrs. J. R. McCrone	2.00
A Sister	7.50
Dorothy Magaw	2.00
Leila E. Whitehead	10.00
Maybelle Hanson	5.00
B. N. Berry	3.00
Mr. & Mrs. Vernon Carpenter	2.00
Mrs. C. E. Hoganson	3.00
Wayne & Georgia Thompson	10.00
Jessie M. B. Kauffman	2.00
Mrs. Emma Scott	2.00
Mr. & Mrs. Eldridge Ellis	50.00
Paul Hatch	23.50
Amy Young	5.00
Mr. & Mrs. Albert Siple	7.80
Mr. & Mrs. Delos Andrew	2.00
Oregon Church of God	8.79
Mr. & Mrs. Glenn Birkey	1.00
Mrs. J. W. Grimsley	1.00
Eva Phelps	5.00

OREGON BIBLE COLLEGE

Building Fund

Southlawn Lindsay Club	\$ 5.00
H. S. Lasher	40.00
Albert City, Iowa, Church	200.00
Mr. & Mrs. George P. McMurtrie	10.00
Maybelle Hanson	50.00
Mr. & Mrs. Earl Brossard	5.00
Mrs. Inez Jefferies	10.00
Mr. & Mrs. Edward Dykstra, Jr.	10.00
Flem Anderson	22.00
Mr. & Mrs. Harold Hardesty	5.00
An Oregon, Ill., Friend	100.00
Norma Kirkpatrick	26.00
H. J. Stadden	20.00
Mrs. Allen Johnson	10.00
Fred & Edna Tavenier	10.00
Warren Knodle	20.00
Mrs. W. H. Moss	3.00
Robert Mattison	2.00
Mr. & Mrs. Glenn Birkey	25.00
An Oregon, Ill., friend	10.00
Total	\$13,328.08

OREGON BIBLE COLLEGE

Mrs. B. F. Cook	\$1.00
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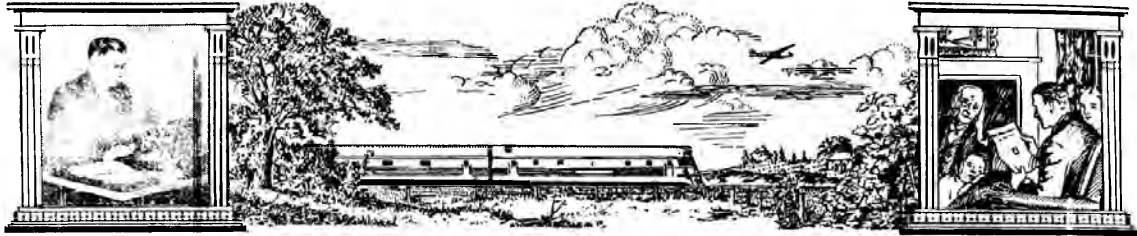
THE RESTITUTION HERALD

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



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

## Fifteen Thousand by August 3, 1943?

In keeping with the effort eventually to raise thirty thousand dollars in the Oregon Bible College Building Fund, the Board of Religious Education has set the goal at fifteen thousand dollars by the first day of next General Conference, August 3, 1943.

Several weeks ago, the steady stream of contributions indicated that the goal of fifteen thousand by Conference time would surely be reached. Recently, however, there has been a slump in this stream of contributions, and hope began to wane, a little. Today, June 4, hope revives! Like manna from heaven, one-hundred-dollar contributions are received from three sources: Brother and Sister Alfred Reighard, 509 Providence, Delta, Ohio; the Blood River Church of God near Hammond, Louisiana; and the student body of Oregon Bible College. Thus, at this writing, the Building Fund has sprinted to \$13,568.08.

There is (lacking one day) two months until General Conference begins—two months in which to reach the fifteen-thousand-dollar goal. Let us “keep moving on the way.”

## Blood River Enthusiasm

Accompanying the one-hundred-dollar contribution from the Blood River (La.) brethren to the Oregon Bible College Building Fund, there came the following inspiring message:

“The Blood River brethren are very much interested in Oregon Bible College, and, as a result of this interest, are contributing the enclosed one hundred dollars (\$100.00) to the Building Fund. We believe most firmly in having adequate facilities for the preparation of our church youth for the Lord’s work. No one can know too much about Him and His precious promises. Therefore, we, as the Church of God (nationally) need to be awake to the responsibility of giving our youth the proper background which will serve as their anchor in the trying days ahead. They need to be well equipped to better serve their God and fellow man.”—Mary E. Richardson, Secy.

Thank you, Blood River, for both your financial and moral support to the Building Fund and the College.

## The Summer School

Plans are developing well for the fast-approaching Summer Bible Training School. The Lord willing, it will be conducted June 22—July 30, classes being held in the Church of God at Oregon, Illinois. At this writing, twenty-seven young men and young women are on the enrollment register (see page 15). Brothers T. A. Drinkard and J. R. LeCrone, the instructors, are enthusiastically preparing and praying for a large and successful Summer School.

All students must be sure to bring their rationing books—as six weeks would be most too long a time to fast. Also, students who have (and play) musical instruments are invited to bring them; there is prospect for a student orchestra.

## The Day of Rest

In Hebrews 3 and 4, the Apostle Paul spoke of a certain *day of rest*. To what “day” did he refer: a twenty-four hour day, such as Saturday or Sunday? this present gospel day in which one can find rest in the Christ? or did he not refer to the coming Kingdom Day?

In the days of Moses, though the Israelites kept the twenty-four hour Sabbath, God said: “They do always err in their heart . . . so I swear in my wrath, They shall not enter into my rest” (3:10, 11). Likewise, we read: “If Joshua (see margin) had given them rest, then would he not afterward have spoken of another day” (4:8)—but the Israelites did have the Sabbath rest in Joshua’s day. That there is even now a rest in Christ (Matt. 11:28-30) is certain, but this sweet rest is marred by our being in “the midst of a crooked and perverse generation” (Phil. 2:15, R.V.). Is present peace of mind the only rest promised through the Christ?

Paul spoke not of the Sabbath, not of present church blessing, but of the coming Day of the Lord: “There remaineth therefore a rest to the people of God. . . . Let us labour therefore to enter into that rest” (Heb. 4:9-11)—even to “rejoice in the *day of Christ*” (Phil. 2:16).

Soon, we shall “see the king in his beauty” (Isa. 33:17), soon we shall see His Day of Rest.



# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, JUNE 8, 1943

NUMBER 36

## Growing in Grace

By H. Scott Smith

THE Apostle Peter closed his Second Epistle with these words: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:18). Again he said: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (1:2). According to these words of inspiration, the Apostle would have us to understand that this grace and peace are added to believers through knowledge; this knowledge being obtained through a careful study of God's Word and by prayer.

Paul instructed Timothy, saying: "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). In harmony with this, James wrote: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (1:5). Therefore, study and prayer are very essential in obtaining the correct knowledge. Too many people depend upon the minister to impart to them this knowledge, and whatever the minister says becomes law and gospel to them. I wish to call attention to two errors in connection with this practice: one on the part of the hearer in not studying for himself to see whether the minister is talking in terms of the Bible by rightly dividing the Word of truth; the other error is on the part of the minister in not being willing to explain those passages of Scripture that seem to contradict other passages, or tell the whole truth. For example, an unbeliever has said: "What am I to believe? One preacher tells me that I am saved 'by grace through faith'; another says that I cannot be saved without works; still another says that 'whosoever shall call upon the name of the Lord shall be saved'; then another says that I am saved by baptism; another will quote, 'He that endureth unto the end, the same shall be saved.'"

All give Scripture for what they claim, which are all essential, because they have been given by inspired writers, for Paul wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof . . . for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). The fact of the matter is, too many depend on what one writer says and discard the others, not depending on the whole truth, therefore resulting in unbelievers instead of believers.



H. Scott Smith

We should be honest in the sight of God and seek the truth through an unprejudiced mind, if we expect light to come to us. A mind that is full of prejudice is in no condition to receive the truth. When we see that we are in error, let us be willing to give it up.

We are commanded to add certain Christian graces to our character building, for we read: "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1:5-7). Faith is the first step toward God, for, "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). James said that faith without works is dead. So we see that an inoperative faith is useless. There must be coupled with faith virtue, or courage of conviction, which impels action. To virtue there must be added knowledge, otherwise we may have a zeal like the stumbling Jew—a zeal, but "not according to knowledge" (Rom. 10:2). Knowledge is very necessary to Christian growth. To knowledge must be added temperance or self-control. To know that good should be done and not do it is as useless as faith without works. Patience follows temperance—patience requires self-control.

*(Please turn to page 11)*

# Hope of Israel

By Emory Macy

THE MOST unique element in Hebrew religion is the hope of the coming of a Messiah. So deeply was this hope burned into their hearts, that through the centuries to the present it has been the center of their prayers. Persecution of the dark days of their history has not reduced their hope. Searching in the Old Testament for prophecies of the coming of the Lord, as now done by Christians, was practiced by the great Hebrew leaders before the birth of Christ. One rabbi writes that there are "five hundred fifty-eight definite predictions of the Messiah in the Old Testament."

Quoting from "What We Jews Believe" (by Cohon), we read: "Messianism represents the undying belief of the Jews that through God's aid they will be restored to their land under the leadership of a scion of the house of David, by whose means the kingdom of God will be inaugurated on earth." According to the meaning of "Messianism" and its Hebrew root words, the Messiah is to be One elected, appointed, or anointed of God.

God will remember His promises unto His people, as surely as the heavens are immeasurable and as sure as the sun gives light by day. The laws of God are not changeable, neither are His promises to Israel. "I will bring them out from the people, and gather them from the countries, and will bring them to their own land" (Ezek. 34:13).

The Jews are a people who have trusted in the Lord for centuries. True, many believers have drifted away, have refused to obey, yet in spite of the national and political sins, a small pious strain of pure God-fearing Jews have held to the promises of God, looking longingly toward the homeland.

The future and eternal homeland of the Israelites will be upon the earth, and this has been the hope of Israel through all her generations. They are looking for the fulfillment of God's promise to Abraham, which promise was renewed unto Isaac and Jacob. In an everlasting covenant, God said to Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8). It is the land that they shall dwell in, "even they, and their children, and their children's children *for ever*" (Ezek. 37:25).

In the time of the Maccabees, the Jews cried for the "Messiah, anointed of the Lord." They tried by force to prepare for the Messiah. They forgot the Messiah was to be able to overthrow all nations by His own strength.

(See Psalm 2.) They cried, "The sword and not sparingly; no King but Jehovah." They needed help, but the Lord said His Word would not be by "might, nor by power, but by *my spirit*" (Zech. 4:6). "I will have mercy upon the house of Judah" (Hosea 1:7).

The Lord heard the cry of His people when they asked for the Anointed. He remembered His promises that He gave them through the holy prophets. We can hear the words of the Lord (in answer to their prayers) through the Prophet Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass" (9:9). Even seeing all the identifications of the one who was to be their deliverer, they failed to appreciate the Christ (anointed One).

Jesus Christ, the fulfillment of their ideals, tried to prove to them that He was *the* Messiah, but was thrust aside. We can feel the heart of Him when He wept over Jerusalem, saying, "I came to you in answer to your prayers, I came to free you from your Roman tribute, I came to be your King; 'to this end was I born,' but you have not received Me. 'Behold, your house is left unto you desolate. . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord'" (Matt. 23:38, 39).

Thus, we see the nation again scattered throughout all the world, blamed and punished for every national, political, and economic distress that has occurred since the time of Christ. The entire world has become a boiling pot in which Jews have suffered death by unseemly ways. They have been turned into human torches, torn to death by dogs, slain by pitchforks and scythes and swords. "All these curses shall come upon thee," are the words of Moses, "if thou wilt not hearken unto the voice of the Lord thy God" (Deut. 28:15).

The Lord Jehovah is a merciful God. He never forgets His people, and gives them repeated opportunities to come back to Him. If they will remember the blessings received under the sovereignty of the Lord in the days of Moses, and vow to return, they will see a fulfillment of the following prophecy: "The Lord thy God will put all these curses upon thine enemies, and on them that hate thee, that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers" (Deut. 30:7, 20).

## Consolidating Our Position

By G. E. Marsh

LIKE all democratic institutions, the Church of God in its earlier years maintained but a simple and limited organization. Under the lingering influences of Hebrew sacerdotalism, and later affected by contemporary paganism with its love for ostentatious display, with the passing of the last of the apostles, the church assumed many pretentious and complicated practices, some of which are still observed by the formalistic denominations. At the beginning, however, church organization was wholly lacking in all such complications and adornments. Democracy ruled. All men were equal in the body of Christ. It is true, after His ascension He "gave some (to be) apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). But such appointments were divinely made under guidance of the Holy Spirit, and not by direct human election or choice.

In those days, the church was recognized as the body of *Christ*, and in no sense a man-made organization. Each member of the body was essential, but no one of them more necessary to the proper functioning of the church than another. The ideal condition, which Paul endeavored to encourage in 1 Corinthians 12, was that "there should be no schism in the body; but that the members should have the same care one for another," and "in honour preferring one another" (Rom. 12:10).

As we trace the progress of the church through that early period of its history, we note that many changes were made in its organization. New offices were created which before that time were entirely unknown. New types of directors appeared to guide its activities. It was not until "the number of the disciples was multiplied" that the appointment of deacons became a part of church polity. At the outset the duty of the deacons consisted entirely of seeing that equal provision was made for the poor of all classes. The requirements of a growing membership made their appointment necessary. No special inspired commandment authorizing it was required. Deacons were chosen because the church needed the service of such men. So it has been from that day to this. As the need arose for new administrations and additional administrators, wise and spiritual men have analyzed the need and suggested means by which it could best be supplied.

The Churches of God in America are congregational in their organization. That is, each local body is a unit. It

determines for itself not only what its method of operation is to be, but also the principles of truth it is to emphasize. No synod, council, or "popish decrees" can "lay down the law" for any local Church of God, either on matters of faith or of practice. The congregation is wholly self-determining in everything it does and teaches.

Desirable and Scriptural as such a system is, it was found expedient, if the truth for which we stand was to be successfully and energetically advanced, to attempt close co-operation of the local churches in a general way. The publishing of books, papers, and tracts, all so necessary to the widespread dissemination of the gospel, could not be carried on so advantageously or economically by the local churches working alone as it could be done through the united efforts of many such bodies.

In the early eighties, certain far-sighted men among us called a conference to consider ways and means by which the resources of our brethren everywhere might be made to contribute in unison to the accomplishment of our common cause. The meeting was held in the city of Philadelphia, and Brother L. E. Conner, our present General Conference president, was one of the delegates. The organization that resulted continued to operate only a very short time. On the invitation of Brother O. J. Allard, then president of the Iowa Conference, a representative group of believers met at Waterloo, Iowa, in 1910. I was a delegate from Illinois at that conference. This effort also proved unsuccessful.

It was not until 1920 and '21 that a final and successful attempt to establish a General Conference of the Churches of God in this country was made. This last movement was inaugurated by Brother F. L. Austin (see suggested correction in first "gleaning"—page 14) only after much careful and judicious planning that the mistakes and pitfalls the church had encountered in past similar attempts might be avoided.

The first organization was of necessity an exceedingly simple one. The utmost care was exercised by those undertaking its formation to avoid even the appearance of seeking to usurp any of the power and authority of the local churches and state conferences. Many of our people were afraid of a central organization. They feared it might lead to a dogmatic and arbitrary control of the churches in matters of both doctrine and practice. But happily, after nearly a quarter century of operation, such fears have been largely dissipated. The degree of success that has attended our effort is (Please turn to page 11)

# From Eden Lost to Eden Restored

By E. O. Stewart

*"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" (Genesis 3:24).*

IN THE foregoing text (Gen. 3:24), we have the story of man's expulsion from the way of the tree of life, and the way — then carefully guarded by cherubim — will continue to be guarded until that time seen by John in his wonderful vision of Revelation 22—there beholding with wondrous joy the long-closed gate reopened. Then the world, which has been deprived of the right to eat of the fruit of

the tree because of Adam's sin, may have the right to eat and live. Said John: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:1,2).

The sin of Adam, like a dam across a stream, has deprived his posterity of life, and the right to perpetuate its existence. But "the Lamb of God, which taketh away the sin of the world" (John 1:29) will destroy the dam which obstructs the stream, so life's stream will flow again. The life of the believer, which is hid with Christ in God, which he shall receive at the second coming of Christ (Col. 3:1-3), should never be confused with the life of the world, for which Jesus gave His life. This will become obvious as we come to realize the fact that the dam across life's stream cannot be removed until after the thousand-years' reign of Christ, when the sea shall give up its dead, when death and hades shall deliver up the dead which are in them, and they shall be judged every man according to their works. (Rev. 20:13.) The dam will obstruct the stream until after the thousand-years' reign of Christ, and the believer will receive the life which is hid with Christ in God more than a thousand years before the dam is removed. This should prove to anyone that the tree of life, which will not be restored until the earth will have been made new, is not for the believer. He will not need to partake of the tree of life in order to live, for he is to be changed to a state of immortality,

*Inspiring is the promise of a coming righteous King, of God-ordained ages to come, of inestimable eternity! God grant, therefore, that every member of the Church of His Name be so closely allied with the Lord Jesus, and so honestly and thoroughly absorbed in the Lord's Word and work, as to make his "calling and election sure" (2 Peter 1:10). Let not the goal reduce the race. Rather, let us "fight the good fight of faith" and thereby "lay hold on eternal life" (1 Timothy 6:12).—Editor. . . .*

made in the likeness of Christ at His second coming. (1 Thess. 4:16; 1 Cor. 15:51-53.)

Having shown the distinction between the life of the believer (which is hid with Christ in God) and the life of the world (which depends upon the removal of the dam and the restoration of the tree of life), let us consider the things concerning the age beyond the thousand-years' reign of Christ over

Israel. Typically speaking, God's future plan of dealing with the world of mankind was forepictured in His dealings with Adam, head of the human race.

Adam's creation took place outside the Garden of Eden. Later, the Lord took the man He had formed and put him into the Garden, "to dress it and to keep it" (Gen. 2:15). This proves that God did not intend that man should be idle, with nothing to do. It also shows that the Garden of Eden, beautiful as it was, was not absolutely perfect in every respect, for it needed to be dressed and kept. Just as Adam was created outside the Garden, and later, put in there, so shall it be with the nations in the new earth. They will be raised from the dead before the New Jerusalem is located on the new earth, which corresponds to Adam's creation before the Lord put him into the Garden where he had access to the tree of life. On the new earth, the leaves of the tree of life will be for "the healing of the nations," which proves conclusively that in the new earth, grand and glorious as it may seem, there still will be imperfection: or, so long as healing is in progress, perfection in the absolute sense is absent. Immortalized deathless people would need no healing leaves.

The throne of the Lamb in the New Jerusalem is a strong suggestion that absolute perfection is later to be achieved, for the presence of a throne indicates that rule has not ceased, and Christ must reign till all enemies are put under His feet, then surrender all authority to the Father that He may be all in all. (1 Cor. 15:22-28.)

As there are ages to come in which God is to show unto us the exceeding riches of grace, and as those who receive abundance of grace and the gift of righteousness

### *The Reign in Peace*

The reign of the Prince of Peace has been for ages the sole hope of Israel—whose throne is to be the re-established throne of David. He is to be a scion of David, upon whom the spirit of God shall rest, the spirit of wisdom and understanding, of counsel and of might, of knowledge and of true worship. He shall be a righteous judge, the poor will not be oppressed, and under his reign the wolf shall dwell with the lamb, the leopard shall lie down with the kid. (See Isa. 11:1-8.)

The reign of the Prince of Peace will be not only over Israel, but *over the whole earth!* Every nation will be brought under His peace. Nations will desire to have knowledge—knowledge not of the world and war, but of the Lord and love. Their energy will be spent not in the way of war, for then they will devote all effort to beating “their swords into plowshares, and their spears into prun-

ing hooks” (Micah 4:3). In His day they shall plant and eat the fruit of their planting. Then free worship will be for all people who will walk in the name of the Lord.

The nations will flow unto the house of the Lord, for many people shall go and say to a Jew, “Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isa. 2:3).

Israel will have an important part in the rehabilitation of the new order, under the reign of the Prince of Peace. The Lord will make them “the head, and not the tail” (Deut. 28:13). They are to be governors and assist in bringing the nations under subjection. More, “the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted” (Isa. 60:12).

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## “Even So, Come, Lord Jesus”

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*By Mary Mae Nedrow*

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SOME DAY, the vain things of life will vanish like vapor and pass away forever. Everything men hold most dear will roll up as a scroll and disappear. Life is a precious gift from God, to be used for Him. We who are Christians are to “occupy” till Christ comes. “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).

During Jesus’ ministry on earth, He did not confine Himself to preaching only in the synagogues, but mingled with the people of the world, knowing full well that was the only way He could contact them. If He were here today, I believe we would find Him in the market places, the city streets, wherever men are in the habit of gathering. All are not fitted to be leaders, still all have important missions to fill. Lazarus remained at home, presumably to make a home for his sisters, Mary and Martha, and perhaps raised sheep for a living, or did farming. He was ready, however, with open arms to welcome Jesus, entertaining Him as a guest whenever He chose to abide there. This was a noble work, and many should take heart, knowing there is a place for all in the service of the Master. The Apostle Paul spoke of various gifts which are distributed by the Spirit, and likened them to the organs of the body. (1 Cor. 12.) We cannot all be teachers, or ministers, but it is not less noble to render a lesser service. Your service may be to write letters of encouragement to those in the gospel field, or to the young

folks in the Bible Training School. A cheery smile from our aged ones does me more good than anything else.

To those who have become discouraged and feel they are not doing enough, we would remind them of the narrative of the Shunamite woman. (2 Kings 4.) She was honorably mentioned in the Bible, and received the title “great woman” because she fed the Prophet Elisha, and because she had a little room built into her house so, whenever the Prophet passed that way, he would have a place to stop and rest. Cannot you see how much you can do in a way that you might consider small?

A song we love to sing at our East Oregon Sunday School is entitled, “Help Me Find My Place.” The chorus goes like this:

“There’s a place, oh, may I find it,  
Where my mission I can fill,  
Be it humble or exalted, may I hold it with a will,  
Help to serve my generation  
With a heart of love and grace,  
Help me, Lord, from this time onward,  
Find and occupy my place.”

Today “we see through a glass darkly.” Some day we shall see Christ as He is. We live today by faith—“which is the substance of things hoped for, the evidence of things not seen.” Some day our faith will change to sight, for we shall see Him as He is. We have the assurance of His return, and we pray, “Even so, come, Lord Jesus.”

# Soul and Spirit

By J. R. LeCrone

(A radio address over WLDS, Jacksonville, Illinois)

BY SPECIAL request, we are going to discuss again the subject of "Soul and Spirit." We are glad to comply with this request because we believe that in the proper understanding of the Scriptural use of these two words is found the key which unlocks and makes clear many Biblical passages which, without such understanding, seem contradictory and confusing. Sometimes these passages do not, on first thought, seem to bear any relationship to either "soul" or "spirit."

## *Greek and Egyptian Philosophy*

A good example of this is found in the Apostle Paul's experience with the Greeks at Athens. The story appears in Acts 17. Paul was in Athens waiting for Silas and Timotheus to join him. While waiting, Paul noticed the idolatrous condition of the city and was moved to declare the truth of the one God, Jehovah, and His plan to save the world by the death of His Son. To the Jews of the city, this was nothing new, for it had been the doctrine of their fathers. Though they rejected Jesus, they had been taught that God would one day send a Messiah who should save His people from the results of their sins. Neither did the doctrine of the resurrection of the dead sound strange in the ears of the sons of Israel. Had not their prophets foretold such an event for many centuries? The Prophet Daniel, for instance, had spoken of it five hundred or more years before when he had said, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2). The Jews needed only to be turned from their worship of idols back to the worship of God and to be convinced that Jesus was the promised Messiah.

To the Greeks, however, the preaching of Paul was just plain foolishness. Verse 18 of this 17th chapter of Acts tells us, "Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection."

Then followed Paul's famous address at Mars' Hill. We will not, at this time, deal with the address itself, but we call your attention to a comment offered at the end of the oration: "When they heard of the resurrection of the dead, some mocked: and others said, We will hear thee

again of this matter" (v. 32). For the second time in this chapter, the resurrection of the dead is pointed out as being the particular doctrine which caused the Greeks to stumble. The reason for this is not far to seek.

The Epicureans and Stoics represented two distinct schools of philosophic thought with regard to the proper principles upon which to conduct the present life. The Epicureans held pleasure to be the highest good, while the Stoics taught the supreme good to be virtue, and that man should be free from passion and moved by neither joy nor grief, pleasure nor pain. Though they were divided in their opinions as how to get the greatest good out of life, they were united in their beliefs as to what happened to man at death. They had an elaborate doctrine, largely adopted from the Egyptians who held that there was a part of man called the "shade" or "soul" which continued in conscious existence after death of the body.

Much of the Greek mythology dealt with the wanderings of these disembodied "souls" and their encounters with the various gods and goddesses with which their imagination had peopled the world of the dead. Hence came their scorn and mocking at the mere suggestion of the resurrection of the dead. The intellectual Greeks were quick to grasp a principle which modern men often overlook, to wit: that if there is a part of man which continues in conscious existence after death, being judged at time of the death of the body and being rewarded with eternal bliss or punished with never-ending torments, there can be no possible good end served by the resurrection of the body.

## *Modern Philosophy*

Many earnest and sincere people of the year A. D. 1943 find themselves puzzled and confused by the same issue which caused the Greek philosophers to dub Paul a "babbler" when he preached to them the resurrection of the dead. Theologians talk glibly of man's immortal soul, explaining that it is the immaterial part of man which continues in conscious existence after death. This soul, they say, ascends to heaven at death, there to enjoy conscious bliss in the presence of God, or descends into hell where it is continuously tormented by fire throughout eternity.

Funk & Wagnalls' New Standard Encyclopedia tells:

shall reign in life by one Jesus Christ, we must conclude that there are ages to come in which rule must continue before all things are brought to a state of absolute perfection, ready to be received by the Father, that He may be All in all. So the theory that Christ will reign only one thousand years, then surrender all authority unto the Father and cease to reign, is positively contradicted by the

presence of the throne of both God and the Lamb in the new earth. It also proves positively that there is another age beyond the thousand-years' reign of Christ mentioned in Revelation 20. The world to come is the age to come, but Ephesians 2:6, 7 mentions "*the ages to come.*" Let us try rightly to divide the Word of truth, and always manifest the proper spirit in our presentations.

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## Our Marvelous Book

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By Margaret Smith

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(Written during last year's Summer Training School)

SINCE we twenty-eight young people have come to study the contents of our Bible, it might be well to uncover a few facts concerning the history of the Bible about which we know so little.

First, we might ask ourselves, What proof have we that the Bible is really true? In 2 Timothy 3:16, 17 we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Also, in 2 Peter 1:21 we read, "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."

### *Corroboration of Archaeology*

Besides the Bible to prove our convictions, we can get information from archaeologists. They have uncovered the site of Ur of the Chaldees, the home of Abraham. Archaeologists have found various inscriptions on pillars, walls, interiors of tombs, and various tablets—all these found in ancient lands and written in many languages. These findings confirmed the Book of truth.

Now that we have been given a few of the proofs that the Bible is true, it might be well to look back further into the history of the various ancient versions of our precious Book.

### *The Septuagint*

Probably the most ancient version of the Old Testament was the Septuagint. It was translated from Hebrew into Greek for the Greek-speaking Jews of Alexandria about the year 285 B.C. There was a definite cause for this translation. After the fall of Jerusalem in 586 B.C., the Jews were scattered to almost every country—Egypt and Babylon, however, being the two places where they settled most. Instead of keeping their own language, they soon adopted Greek, hence the need for this version. It was translated by seventy of the most learned Jews of the

time. It is very complete, and it is depended upon as a check for other translations. It is by far the most important version of the Old Testament.

### *The Targums*

It is not definitely known when the Jews lost the use of their original language, but when the majority of the people could no longer understand it, the law was read to the people by an interpreter. These interpretations of the Bible were written down, and they gave rise to the Targums. They are free paraphrases of the Old Testament, not having been intended as strict translations. They were compiled at many different times by different authors long after the oral traditions had been fixed.

*Onkelos* wrote a Targum of the Pentateuch which is much more like the Hebrew text than those by other men. Onkelos was no doubt a Babylonian Jew, although his Targum was written in Palestine—it is written in the Palestinian dialect, which was different than that of Babylon. Targums were also written by *Jonathan* on the Pentateuch and the Prophets. These were also written in the Palestinian dialect. Others were written which were of minor importance. The text of the Targums is very corrupt, but is of value in the study of the traditions of the Jews in the early centuries.

### *Syriac or Peshitta*

The reason for this translation was to supply the people of Syria, or the Syrian Christians, with the Scriptures. This version was made by Christians and is probably the first made by them. It was translated in the early part of the second century. The translation shows signs of the work of different authors at various periods. It is not definitely known whether it was made from the Hebrew or the Septuagint. Parts of it show relationship to the Hebrew, while other parts show affinities to the Septuagint. Part of the Bible is missing from this version, but it is especially valuable (Please turn to page 10)

## OUR MARVELOUS BOOK

*(Continued from page 7)*

for criticizing texts, particularly those of the New Testament. It cannot be fully trusted, however, until more investigations are made.

*The Vulgate*

This famous Latin translation was made by *Jerome* at the request of the Bishop of Rome. Jerome, when a boy, studied Hebrew. When he began translating, he realized that to make his Version thorough, it must be well based on the earlier writings and be not only an ordinary translation. The people did not accept it, because it was so different from the old version. It was excellent, but the people attacked it severely. Unfortunately, to satisfy the public's demands, he made many changes so as to have it more like the old Latin version which just preceded it. Other changes have been made which have simply impaired its value to a great extent. It is useful as an evidence of the condition of the Hebrew text at the end of the fourth century.

*New Testament Versions*

Since the Old Testament versions have been studied, it is appropriate that some time be spent on the versions of the New Testament.

Probably the first version of the New Testament was the Syriac because of the Syrians who were hungry for the Word of God. Since the gospel spread mostly in countries under Roman rule, it was necessary that there be a translation into Latin. After these two—the Syriac and Latin—there followed translations into Egyptian, Gothic and Armenian. In the sixth century, came the translation into the Georgian, in the eighth century, the Anglo-Saxon, in the ninth, the Slavonic version.

Not all these early translations contained the whole of the books of the New Testament. These versions are valuable as witnesses to the age of the books which were translated so long ago.

*English Versions*

Next in consideration are the English versions of the Bible. In the year 1382, the Bible was translated from the Vulgate by John Wycliffe. A revised version of his work was made four years after his death. The great defect in this Bible was the fact that it was translated from the Vulgate rather than the original Hebrew.

A century later, William Tyndale was born and at the age of forty-one years he began his work on the New Testament which was finished one year later. It was later revised and some portions of the Old Testament were added to it.

Miles Coverdale's Version was the first publication of

the whole Bible in the English language. It is not original, but a mixture of many versions. This work was done in 1535.

Matthew's Bible was the work of John Rogers. It is not an independent translation, since much of it is reprinted from other versions. His Bible was published in 1537.

Two years after the publication of Matthew's Bible, Richard Taverner brought out a revised edition of it. He made improvements in the English—also occasional changes in spelling.

The Geneva Bible was the work of eminent scholars exiled from England during the reign of Mary. They settled in Geneva, Switzerland, and there soon translated the New Testament. Three years later, the whole Bible was published and it soon became the most popular Version. It was the first English Bible divided into verses and first to print in italics all words not in the original.

The Rhemish Version is an English translation published at Rheims in France. It includes only the New Testament. The work was executed by Roman Catholic scholars. Later, they translated the Old Testament. Their Version does not merit the praises that previous ones received.

The Authorized Version was published in 1611. The work was done by forty-seven scholars appointed by James I. Every version in some way influenced their translation, but they also exercised their independent judgment. This Version of the Bible has made the English language what it is today and has created our literature.

The Revised Version of the New Testament was published in 1881, and the Old Testament version was published in 1885. It is a much better translation than that of the Authorized and had much more time spent on it. The grammar is much better, and the meaning is more clear than that of the Authorized Version. Whether it will, or will not, take the place of the Authorized Version, it is indispensable to Bible students of today.

In closing, I want to mention some of the actual facts about the Bible today:

(1) The Bible outsells the next best-selling book two hundred to one.

(2) There have been sold an average of two million Bibles each year for the past one hundred years.

(3) The Bible is read in nearly nine hundred tongues and dialects.

(4) If every Bible were destroyed, an exact copy could easily and immediately be reproduced from the memory of people and from the millions of quotations printed.

(5) Five million copies is the record of the world's best-selling book. Some 205,000,000 copies of the Bible have been sold by the nine national Bible societies now existing.

Let us resolve now to read and study more in "Our Marvelous Book."



"Among the ancient Hebrews soul was the equivalent of the principle of life as embodied in living creatures, and this meaning is continued throughout the Bible, although in the later Biblical writings the allied conception of spirit, as being more or less distinct from soul, is made the principle and vehicle of the higher and more obviously divine activities and capacities of human nature."

Hastings' Bible Dictionary tells: "Soul is throughout a great part of the Bible simply the equivalent of 'life' embodied in living creatures. In the earlier usage of the Old Testament it has no reference to the later *philosophical* meaning—the animating principle, still less to the idea of an 'immaterial nature' which will survive the body."

And Webster's Unabridged Dictionary states flatly, "The Christian conception of the soul derives from the Greek . . . as well as from the Bible."

We do not mention these three sources as being more authoritative than the Bible itself—the only recognized religious authority must always be God's Book alone. We quoted them only to show the conclusions reached from a study of the Bible by independent students with no denominational dogmas to defend or philosophical doctrines to prove. The plain fact is that it was not Jesus and the apostles, but later church fathers (more particularly Augustine who, in part on religious grounds and in part as the disciple of the later Greek philosophy) who taught the simple, immaterial, and spiritual nature of the human soul—a view which has remained that of the scholastic philosophy and of Christian theologians down to the present time.

The simple and glorious truth is that the present-day Christian is under no more obligation than was Paul to harmonize the distinctly Christian doctrine of the resurrection of the dead with the Egyptian and Greek philosophy of the immortality of the human soul. Not once in all the Bible do we find the terms "immortal," "deathless," "never dying," or "indestructible" used in connection with the word "soul."

#### *Bible Usage*

Genesis 2:7 informs that "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." It took the combination of dust of the earth and breath of life to make of man a living soul.

A clear and concise description of death is given in Psalm 146:3, 4, where the inspired writer advises: "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."

In 1 Corinthians 15:45, Jesus is called the "last Adam" and is compared to the first man that God created. "So it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." This

passage makes a clear-cut distinction between the "soul life" of Adam and the "spirit life" of Jesus.

This distinction is maintained throughout the Bible. Of the "soul," God says in Ezekiel 18:4, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." In Ecclesiastes 12:7, the inspired writer describes his approaching death by saying, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." When we consider these three verses together, three important facts emerge: 1) the soul is subject to death, 2) the body returns to the earth as it was, and 3) the spirit returns to God who gave it.

We were thrilled when we first learned that the same Hebrew word that is translated "spirit" in Ecclesiastes 12:7 is also frequently translated into the English words "breath" and "wind." The spirit which returns to God who gave it may very well be the breath of life which God breathed into the nostrils of man to make of him a living soul. Certain it is that this spirit is never spoken of as possessing any consciousness while it is apart from the body. While the spirit is definitely stated to return to God who gave it, such language is never used of the soul. Time does not now permit a detailed study of the word "soul," but we can state with assurance that it is always used with reference to the life of the body, and, like the spirit, is never indicated to have any consciousness apart from the body. That the soul may be destroyed is evident from Matthew 10:28 where Jesus advised His followers to "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." May we pause here long enough to point out that when the soul goes to hell, the body is not left behind. Both are spoken of as being in hell together.

Our point now, however, is this: Christians are under no obligation to harmonize the doctrine of the immortality of the soul with the teaching of the resurrection of the dead, for the simple reason that an immortal soul is something of which the Bible never speaks. Christianity's entire hope of immortality centers in the resurrection of the body. Paul explained the matter beautifully in Philippians 3:20, 21, where he said: "Our conversation (citizenship) 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."

The doctrine of the resurrection of the dead was a stumbling-block to the Greeks, but to Christians who are unhampered by Greek philosophy it constitutes a glorious promise for the future and is mankind's only hope for immortality.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature" (2 Peter 1:4).*

Lesson: 2 Peter 1:1-11.

### Peter Wrote to Christians

Peter wrote as a servant of Jesus Christ. He wrote to all, including you and me, who have that "precious faith" through Jesus' righteousness.

- Grace is favor of God that we have although unearned. We are in God's grace when He looks at us through His Son.

Peace is that quietness of spirit which comes to those of faith in Christ. It is our hope at work in us. We look for a better Kingdom, a glorious King. Peter wants us to have our peace and grace *multiplied*. You know how to multiply?  $2 \times 2 = 4$ . How fast the numbers become larger! We can have our grace and peace grow fast, too, "through the knowledge of God, and of Jesus our Lord." Yes, study! Get knowledge! Get understanding! Pray for wisdom which one needs so much.

### Peter's Advice

We have many wonderful promises in our Bible. To help us get ready to have these promises, we can help ourselves. It is like taking a course in training to become a citizen of that heavenly Kingdom made new which Christ will have upon this earth.

First, we need *faith*. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

Now, we want to enrich our faith. "Add to" our faith—more than just faith; we have seven graces or qualities to add to become as perfect as we can be. Then let each and every one of these qualities grow and grow until we are doing our very best.

First, we add to our faith *virtue*. Virtue means courage or will power to do what we know God wants us to do. This is connected with the familiar verse: "Even so faith, if it hath not works, is dead, being alone" (James 2:17).

Second, add to our faith and virtue, *knowledge*. Know or learn right from wrong.

Next, to our faith, virtue, and knowledge, we add temperance. That means self-control at all times and over all things, as lusts, appetites, and pride.

Now, we add *patience* to our faith, virtue, knowledge, and temperance. That is a quality which helps hold one to the Word and faith in God. It helps us to endure in the face of dangers and trials.

This is just a course in becoming a citizen for the heavenly Kingdom, is it not? If we live these lessons every day, we will grow in Christian love.

The other three qualities are very important. They are: *godliness*, *brotherly kindness*, and *charity*. Godliness means to reverence God and be pure and holy in body and mind. Be pure in thought and deed.

The last two seem to work together. Brotherly kindness is love toward our Christian brothers. Charity extends that love to all. However, there are two different kinds of love mentioned. Brotherly love is different from malice toward no one. We are taught "in honour preferring one another." We are told to be kind, *especially* to those of the "household of faith." However, we will do no evil, but ever good to even our enemies if we have godly love in our hearts.

What can be plainer than Peter's saying, "If ye do these things, ye shall never fall" (2 Peter 1:10b).

"If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:8, 9).

### Happy Birthday Wishes

Norma Murphy, June 14, age 7, Saint Louis, Okla.

Luella Unterkircher, June 14, age 11, Sherrard, Ill.

Daniel Fyfe, June 15, age 6, Lockwood, Mo.

Barbara Claussen, June 15, age 11, Oregon, Ill.

Robert Doeden, June 15, age 10, Oregon, Ill.

Susie Seymour, June 15, age 9, Springfield, Ohio.

James Fyfe, June 16, age 4, Lockwood, Mo.

Bryant McKinney, June 17, age 7, Hammond, La.

Margaret VeNard, June 18, age 15, Macomb, Ill.

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## Guess Who!



*Watch Next week's Herald for the answer.*  
 (The answer to last week's "Guess Who" is on page 14)

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### CONSOLIDATING OUR POSITION

*(Continued from page 3)*

largely due to the careful, sympathetic, and understanding planning of our first General Secretary (Brother F. L. Austin) and those associated with him in the work. Few if any among them had any personal axes to grind. Hobbies were kindly but definitely excluded from the general organization — an exceedingly difficult thing to accomplish in a church like ours, where every man thinks for himself and says freely what he thinks!

Of course, it was a struggle from the start. Mistakes were made as was to have been expected, and our leaders suffered from much bitter criticism from those who did not fully comprehend the real purpose of it all—but such things are to be expected when worth-while purposes are under way. But to me, at least, the general results attained up to the present time have been magnificently successful. Leadership has been changed from time to time and policies have been modified and adjusted to meet new conditions as they arose, but the work itself has gone on without serious interruption or hindrance, and is still going on with ever-increasing assurance and success.

Among the more notable achievements of our united effort has been the unifying of the brethren throughout the United States and Canada. We have come to think of ourselves as one great congregation, one common people. As this condition has strengthened from year to year, doctrinal confusion and disagreement have gradually subsided and given place to a definite and positive teaching of those basic truths upon which the great mass of our brotherhood is thoroughly and unchangeably united. And because we have been brought into such close and frequent association with each other at our annual gatherings, our love, confidence, and appreciation of all our brethren, and particularly our spiritual leaders, have been greatly enhanced.

At some future time I wish to consider in detail the de-

partments of our national work: Golden Rule Home, Oregon Bible College, the Ministerial Association, and the like, for all of these have contributed much to the sum total of our success locally as well as nationally. As our next General Conference approaches, let us pray, let us work, let us continue to plan and sacrifice and support the whole united effort that the church we serve and the truth we love may continue to advance and prosper until the Lord comes.

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### GROWING IN GRACE

*(Continued from front page)*

Having gained self-control and patience, we are in a condition to manifest godliness. Following is brotherly kindness. The crowning grace of them all is charity, or love for all. We should love our enemies. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13:4-7). "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Peter 4:8). Again we read: "Love covereth all sins" (Prov. 10:12).

Charity is called the "bond of perfectness" (Col. 3:14). The Apostle Peter said: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:8). What is the condition of those who lack these things? Let Peter answer: "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (v. 9). But he said in verse 10: "If ye do these things, ye shall never fall," and the result will be an entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ (v. 11).

I have tried to emphasize the importance of these eight Christian duties mentioned in the foregoing of which so many so-called Christians do not seem to get a real vision or understanding. Therefore, many are leaving some, or most all, of them out of their lives. We cannot be Christians unless we understand and observe them. May God help us to grow in Christian fellowship is the writer's prayer. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

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"I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psalm 18:1, 2).

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

June 14-20—Michigan Bible School and Conference at Southlawn Park Church, Grand Rapids.  
 June 22-July 30—Summer Bible Training School at Oregon, Ill.  
 June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.  
 July 4-11—Ohio Annual Conference at Lawrenceville.  
 July 7-18—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 14-22—Missouri Conference at Fredericktown.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 19-29—Virginia Conference and Bible School at Maurertown.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

## ELDORADO, ILLINOIS

It has been our privilege again to visit the brethren at Eldorado, Ill., and to hold meetings for them. This has been a real work of joy, and we wish to speak a word of commendation for the church family there, and for the loyal work of their pastor and wife, Bro. and Sr. James M. Watkins.

Since it was our privilege to minister to these people prior to and during the construction of the church building in 1926, it is only natural that we should feel a deep interest in their remodeling and improvements now. A full basement has been provided, a modern forced-air heating plant installed, and other improvements. It was indeed a pleasure to join with them in rededicating the house of worship.

Several of the older ones with whom we first labored there have been laid away, but new ones have been added, and the group is carrying on loyally under the hard and faithful labors of their beloved pastor, Bro. Watkins.  
 F. E. Siple.

## BAPTISMS AT ELDORADO

Eldorado has just closed a very short but successful series of meetings with Bro. Frank Siple as speaker. The meetings ended with our rededication service on Sunday, May 30. Much interest was shown in these meetings, with attendance double that of our usual attendance. Much new interest was begun; many were brought to think seriously of the question of baptism; while four presented themselves for baptism and were baptized on the afternoon of May 30.

Three of the ones baptized were young ladies of pre-high school age. They are: Barbara L. Tyler, Mary Jane Tyler, and Dorothy Cheek. We were also pleased to help a mother in leading the way for her children into the household of faith, so it gave us genuine pleasure also to baptize Mrs. Ama Mosby. All of these new ones may be addressed at Eldorado.

Our prayers and best wishes go with these people in their future Christian walk.

James M. Watkins, Pastor.

## NATIONAL EVANGELISM

June 9-12—Minnesota Conference, Eden Valley.  
 June 13-26—Vacation Bible school at Macomb, Ill.  
 June 14-July 11—Special meetings at Hector, Minn.  
 July 12-25—Special meetings at Mora, Minn.

## GOLDEN RULE HOME

Amy Young \$2.50  
 E. H. Magaw 1.00

## CALENDAR OF EVANGELISM

June 29-July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.

## OREGON BIBLE COLLEGE

A Friend, Denver, Colo. \$40.00

## SUMMER TRAINING SCHOOL

Mr. & Mrs. John E. Miller (E. G.) \$40.00

## Gleanings From the Field

"The field is the world."—Jesus.

**Correction Note for Article on Page 3:** "In consequence of continuous and earnest efforts by Bro. Joseph W. Williams, then pastor at Ripley, Ill., a half dozen ministers assembled on the camp ground of the Iowa Conference in August, 1920, and gave consideration to the advisability of perfecting a General Conference organization of the Church of God. August 28 to September 4, 1921, the organization was, by the kindness of the Iowa Conference, consummated at the same place. Articles of Incorporation were received from the State of Illinois on June 3, 1922."—F. L. Austin in "History of the National Bible Institution" (1931).

Bro. and Sr. Floyd J. Nedrow recently enjoyed a vacation trip, May 24-June 4, visiting their son Jim at Valdosta, Ga., then going to Winter Haven, Fla.

"While reading in The Restitution Herald about Training School . . . it made me homesick for the dormitory . . . so if you can squeeze in another pest under Mom's roof, I am coming back this summer."—Peggie Lu Pearson, West Milton, Ohio.

"The church at Holbrook, Nebr., was glad to have Bro. and Sr. Grover Gordon as guests the evening of Thursday, May 27. A supper was given in their honor, and later in the evening Bro. Gordon preached a sermon which was enjoyed by all."—Miss Icel Stedman, Arapahoe, Nebr.

If we err not, Bro. Harry Goekler is now helping Bro. Delbert Jones in a series of meetings (the annual June Meeting) at the Brush Creek Church of God near Dayton, Ohio.

Last Week's "Guess Who!" picture was of Bro. John L. Winee, a faithful preacher of the Church of God in Indiana a generation ago.

"Another has been added to the possible list of those who will glorify God and His Son in the great tomorrow, by the birth on May 13, 1943, of Lois Virginia to Bro. and Sr. Paran Anderson, 920 West Jefferson Blvd., Mishawaka, Ind. Her six-year old sister, Mary Louise, is greatly pleased. Parents and children are doubly happy in that all are enjoying fine health."—F. L. Austin, 1705 S. Leer St., South Bend, Ind.

Bro. Francis Burnett and Bro. Terry Ferrell, seniors of Oregon Bible College, will be graduated at exercises conducted Friday evening, 7:30, at the Church of God, Oregon, Ill. Bro. L. E. Conner will be the speaker.

"The Restitution Herald for May 25 is just to hand, and how delighted I was to read the editorial page with its account of the wonderful Sunday school work which has been done in the East Oregon Chapel! Sr. Floyd Nedrow surely deserves a hearty vote of thanks for her labors in that section; may much good seed be sown and may an abundant harvest result."—Lottie E. Young, 1924 46th Ave. SW, Seattle, Wash.

**Congratulations:** Bro. and Sr. Vivian Kirkpatrick, Oregon, Ill., are the happy parents of their first-born, a daughter, Judith Carol, born June 4. Thus continues to grow a list of second-generation prospective students for Oregon Bible College.

There Is a Santa: "I will try in the near future to send you an article or two."—Ellsworth Routson, 301 W. College Ave., Fredericktown, Mo.

Bro. and Sr. Dale Rouch and family, Bro. and Sr. C. R. Randall and son David, and Bro. and Sr. F. L. Austin, all of South Bend, Ind., were recent visitors with friends and relatives at Oregon, Ill.

"Needless to say, all of our group (Blood River Church of God) are looking forward eagerly to the series of meetings which Bro. F. E. Siple will soon conduct here."—Mary E. Richardson, Rt. 1, Hammond, La.

"Mr. and Mrs. Richard Duval and family of Chicago spent the Memorial Day week end with the Lyon and Siple families in Grand Rapids, Mich., and enjoyed hearing Bro. Terry Ferrell in the pulpit at Southlawn Park Church."—Mrs. F. E. Siple, 147 Nottingham, SW, Grand Rapids, Mich.

Bro. and Sr. Charles W. Howe, Waterloo, Iowa, recently were guests of Bro. and Sr. Harry Palmer at Golden Rule Home, Oregon, Ill. We were pleased to have Bro. Howe take charge of a Bible class with the students of Oregon Bible College.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

Dear Bereans,

The time of year dreaded by editors is here again. Warm weather has descended with a rush and bids fair to stay. But news and article material does not descend in any such manner. People are beginning to get that dreamy, lazy look which means they are going to enjoy this summer weather in spite of everything. That leaves us alone with a page to fill, and tonight we find it not at all hard.

Alva Huffer, president of the Hillisburg, Indiana, Berean Society, came to see us yesterday and reported that some of the young people from that territory are really "on fire" and eager to push Berean work forward. But he propounded a question which is the basis of this little rambling. In reviving old societies and in starting new ones, many people ask, "What is a Berean?"

This page has carried many articles in which the writers explained their views as to what a Berean really is; and your editor has expressed himself. Alva's question, coming after all previously written on this question, set us to thinking more about the matter. Following is an idea that we think simplifies the issue and provides a basis for establishing more sound Berean societies all over the country under a variety of local circumstances.

In the first place, a Berean is a person who has heard about and believes in God and His Son Jesus Christ. He has been baptized, to symbolize the fact that he has turned his back on the non-Christian way of living, that is, living for his own selfish interests, and has turned to the new life wherein he lives to glorify God and to seek out and do His will.

The Berean studies his Bible, for God gave it to man that man might know His will and might know something of His plan and purpose for man in creation. Learning that love is one of the prime commandments given to Christians by the Saviour, the Berean sets himself to the task of loving his neighbor, be he friend or foe. Loving his neighbor, he wants his neighbor to be as happy as he. Bud Berean knows a person can be truly happy only as he submits to God's rule over his character, so he proceeds to try to explain to his friend, telling him about the Bible, about the coming Kingdom and of Christ the King, who

is the Saviour of men and who will be the Ruler of that Kingdom to be established on earth.

Bud likes to sing hymns new and old. He likes to discuss the Bible with other people because he knows that man is so imperfect that no one man, by himself, can learn all the truths set forth in the Bible. Such discussions can "iron out" some perplexing questions which have arisen in their minds.

Bud Berean likes to talk with God through prayer. He thanks God for blessings received, asks for strength and knowledge to do further work, and discusses with His Lord problems that may be confronting him. He is not much of a crusading individual in the vital sense of the word. Some of his friends become missionaries and preachers, but he is content to live now the kind of life he believes he will be expected to live when Jesus returns to gather workers to help Him establish His Kingdom.

Bud is so busy trying to determine and follow the Lord's will that he does not have time to do many things that are criticized by people. He may relax a time or two and take part in an activity that self-righteous ones severely criticize, but his friends will be so occupied with watching the happy Christian life he leads that they will forget to condemn him.

Every week, Bud Berean gathers with fellow Bereans and friends to sing, pray, and study. Ages range from six to sixty. Little ones are taught, older ones study and counsel, giving freely of knowledge gained through years of study and experience. The young, willing, and ambitious ones from high school age to around twenty-five or thirty are elected to offices and plan and develop weekly instruction, Bible study, and activities that will glorify God and strengthen the membership.

Bereans are elected to office so long as they have the time and the inclination to fulfill the duties of the office. Everyone is permitted to work as hard as he wishes. Through all this, non-Christians get a first-hand view of people praising the Creator; people who are happy and who have a future the wonders of which man cannot fully describe.

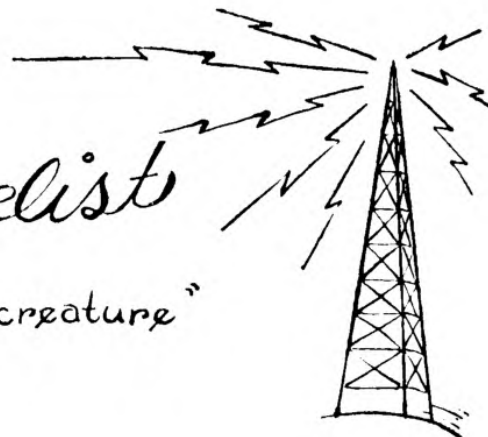
Being a Berean is that easy. Let the Lord be Master of your conscience, and the details will take care of themselves.



# The Illinois Evangelist

"The Gospel to...  ...every creature"

Paul C. Johnson, Editor



## Illinois Bible School

August 3-15, 1943

\* \* \* By Esta L. Starbuck, Secretary

Sister Verna Thayer has been selected as superintendent for the four younger classes. She and her staff of teachers are planning to demonstrate the work of a daily vacation Bible school in these classes. This part of the School will be a chief exhibit of the Exhibit Committee of the General Conference. Some of the teachers who will assist Sister Thayer are: Sisters Ruby Railton, Virginia McLain, and Mary Krogh.

Brother Gerald Cooper will teach one of the classes for the high school age group.

In this year's Bible School, all those above high school age will have the privilege of making choice from five or six specialized classes. A partial list of these is: "Essential Doctrines of the Church of God," with Brother Lyle Rankin as teacher; "Sunday School Administration, Organization, and Methods," Brother Melville W. Lyon, teacher; "Bible Prophecy," Brother F. E. Siple, teacher; "Personal Evangelism," Brother James M. Watkins, teacher.

## Radio Evangelism

"Soul and Spirit," the article which appears on pages 8 and 9 of this issue of The Restitution Herald originally was given by Brother J. R. LeCrone as a radio address. During the past winter, Bible doctrines such as that treated in this article, have been put on the air by Brother James M. Watkins and J. R. LeCrone. The broadcasts were financed by the Eldorado and Ripley churches in cooperation with the State Conference. Did you have a part?

## The Restitution Heard

For a number of years the Illinois State Conference of the Churches of God in Christ Jesus has once each month mailed The Restitution Herald to members in the State who were not regular subscribers. Quite a number of those who have received the paper in this way have become subscribers. If you are still on this part-time list, why not send \$2.00 to National Bible Institution, Oregon, Illinois, and become a subscriber in your own right? In these days of turmoil and strife, you need a good, clean, life-building periodical. We believe The Restitution Herald is that periodical. Subscribe today!

## Vacation Bible School

Macomb—June 13-26

Beginning next Sunday, June 13, and continuing for two weeks, a vacation Bible school is to be in session at Macomb. National Evangelism is furnishing two of its workers, Sister Verna Thayer and Brother Gerald Cooper, to promote the school and to serve as teachers. Sister Thayer is spending this week in Macomb advertising the school and getting acquainted with the people.

Also, on Sunday, June 13, Brother James Mattison will begin work for the summer as pastor of the Open Bible Church of God in Macomb. Brother Mattison, a student in Oregon Bible College, is a grandson of our late beloved Brother S. J. Lindsay.

Because of persistent effort on the part of a few faithful members in Macomb, with the help of the State Conference over a period of several years, and recently with the help of National Evangelist J. W. McLain, the Open Bible Church of God in Macomb is now a reality. Its work is being carried on in the new basement church.

## Looking Ahead

**Ripley.** Brother Laurence Howell, secretary of the Ripley church, has reported that the church "voted unanimously to retain Brother J. R. LeCrone as pastor for another year." Brother LeCrone expects to be away from Ripley during the summer months, as he is to be an instructor in the Summer Bible Training School at Oregon. While he is absent, however, Brother Vivian Kirkpatrick plans to carry on the Ripley pulpit work.

**Eldorado.** According to recent report from Eldorado, members of the Restitution Church of God "agreed unanimously to hire Brother James M. Watkins for another year." Sister Virginia Davenport, secretary of the church, continued by saying, "We feel that we are fortunate, indeed, to have him with us and are sure we will have another successful year."

**Oregon.** Ever since the General Conference established headquarters in Oregon, the editor of The Restitution Herald has served the Oregon church as pastor. However, by action of the General Conference last August, that relationship will terminate in the near future. We hope to be able soon to announce who will serve as our pastor in the coming year. East Oregon Chapel—our own missionary effort—has been dedicated. We hope and pray that there may be much fruit for the harvest.

## Unity of Effort

\* \* \*

By Francis Burnett

Quite often when summer comes we tend to let our responsibilities lag. Let us as members of the Illinois Churches of God be found innocent of this fault.

We will do well to consider the ant and lay up treasure for the winter: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8).

It has been through the generous support which members of the State Conference have given in the past that the Eldorado and Macomb churches have been able to keep pastors to help them build toward self-support. Eldorado has almost reached the goal; Macomb is gaining.

Let us not cease to contribute to our State work. Your support still is needed. No matter what amount the contribution might be, when it is added to others it will maintain a work. "In unity there is strength."

This is written as chairman of the Finance Committee of the Illinois Conference. Send contributions to the treasurer, Miss Elizabeth Ford, 123 West First Street, Dixon.

Be sure to read the Eldorado reports on page 14 of this issue. Well deserved are the words of commendation by Brother Siple "for the church family there, and for the loyal work of their pastor and wife, Brother and Sister James M. Watkins."

## Treasurer's Report

March, April, May, 1943

Balance on hand March 1, 1943		\$ 42.22
Income for March, April, May		309.33
<b>Expense:</b>		<b>\$351.55</b>
Radio & Evangelism	\$ 18.36	
Aid to Churches	195.00	
Advertising & Printing	10.52	223.88
Balance on hand, June 1, 1943		\$127.67

The various funds stand as follows:

Radio & Evangelism	\$81.59
Aid to Churches	17.67
Traveling	15.38
Advertising & Printing	8.36
Postage	4.67

Elizabeth Ford, Treasurer  
123 W. First St., Dixon, Ill.

**SUMMER SCHOOL STUDENTS**

Following is a list of the students registered, to date, for the coming Summer Bible Training School—to be conducted June 22—July 30, 1943, at Oregon, Ill.:

- Blanchard, Joanne, Oregon, Ill.,
- Bowen, Bonnie, Maxwell, Iowa,
- Doan, Miles, Grand Rapids, Mich.,
- Fish, Kathryn, Colo, Iowa,
- France, H. Gary, Wenatchee, Wash.,
- Graham, Edwin, Saint Louis, Mo.,
- Graham, Joyce, Fredericktown, Mo.,
- Herren, Marvin R., Republic, Mo.,
- Hill, Ruth, Niagara Falls, N. Y.,
- Huffer, Alva, Michigantown, Ind.,
- Krausbauer, Rex, Grand Rapids, Mich.,
- Leighty, Forest, South Bend, Ind.,
- Macy, Mary Ellen, Dayton, Ohio,
- Magaw, Iola, Oregon, Ill.,
- Moore, Shirley, Niagara Falls, N. Y.,
- Moore, Winifred, Green Mountain, Iowa,
- Niles, Paul, Grand Rapids, Mich.,
- Pearson, Charles T., West Milton, Ohio,
- Pearson, Peggie Lu, West Milton, Ohio,
- Railton, Mary Catherine, Rockford, Ill.,
- Reed, Hazel, Oregon, Ill.,
- Siple, James, Hammond, La.,
- Siple, Virginia, Grand Rapids, Mich.,
- Stine, Lee W., Gordon, Ohio,
- Tackett, Winifred, Pleasant Plains, Ark.,
- Thieman, LaVerne, Fredericktown, Mo.,
- VanFleet, George, Grand Rapids, Mich.

**OREGON IN THE WEST**

Bro. Alfred Anthon has been at Wenatchee, Wash., for two months. We miss him very much.

Robert Tremaine, nine years of age, son of Sr. W. H. Tremaine, fractured his arm on May 31.

Dora Jean Hathaway, who graduates this month from high school, is confined to bed with flu.

An air mail letter, written thirty-four days previously, has been received from Cecil U. Wilson, now stationed in Africa. He is busy doing dental work, but not too busy to search the Scriptures daily. Bro. Wilson is the son of Bro. and Sr. Joseph C. Wilson.

Several members from Eugene, Corvallis, and Salem plan to attend the Northwest Conference at Felida, Wash. (See calendar for dates.)

Sr. Alfred Anthon is now located in her own home at 435 Kings Rd., Corvallis, Ore.

We are glad that Bro. C. W. Barber has been transferred from Portland to Albany. This makes it possible for him to be home every day and to attend Sunday services every week. Bro. Barber is secretary-treasurer of the Sunday school. Other officers elected were: Dora Jean Hathaway, assistant superintendent and organist; Gladys Barber, superintendent; teachers, Srs. Edith Barber, Flora Anthon, and Lulu Tremaine. Church officers are: elder, L. Hathaway; secretary, A. Anthon; and treasurer, C. W. Barber.

Gladys E. Barber

**EVANGELISM**

Amy Young	\$ 2.50
Mr. & Mrs. J. W. McLain	3.00
Mr. & Mrs. C. P. Morgan	10.00
Mrs. Emma L. Smith	1.00
Carl Bunch	1.00
Bernedene Macy	3.00
A Friend, Denver, Colo.	30.00
Mrs. S. E. Hodges	3.00
Mr. & Mrs. Vivian Magaw	3.00
A Brother & Sister	8.00
Mrs. Clara M. Hunt	3.00
Jennie Salisbury	5.00
Mr. & Mrs. Howard Moore	5.00
Dean Moore	4.00
Iecl Stedman	15.00

**HILLISBURG, INDIANA**

Following is the Children's Night program as given May 30, 1943, at the Hillisburg Church of God: Opening march, William Dick; choruses and prayer, school; memory verses, kindergarten and primary classes; "Brighten the Corner," Norman Huffer; "Sing the Clouds Away," Junior and Richard Dick; "Jesus Loves Me," Ronnie and Jon Snyder; "Fishers of Men," Charles, Georgia, and Wayne Bengé; recitation, "God's Miracles," Joanna Thompson; Books of the Bible, Light-bearers; song, Bonnie Huffer; reading, "It Isn't the Church, It's You," Shirley Huffer; violin solo, Janice Spurgeon; accordion solo, Lois Kirkpatrick; piano solo, Betty Dick; clarinet solo, William Dick; Berean orchestra; violin solo, Betty Dick; orchestra and closing hymn. Mrs. Otto E. Dick.

**OREGON BIBLE COLLEGE Building Fund**

Mr. & Mrs. Herbert W. Stadden	\$ 10.00
Mr. & Mrs. Harold Hardesty	5.00
Mr. & Mrs. Alfred Reighard	100.00
Students, Oregon Bible College	100.00
Blod River Church, La.	100.00

Total \$13,568.08

**OREGON BIBLE COLLEGE NEWS**

Once again we take opportunity to thank Oregon brethren for hospitality. The students of The Home were entertained at supper at the Frederick Claussen home Sunday evening, May 30. The supper, followed by an interesting sermon by Bro. H. Scott Smith of Arkansas, was a fitting ending for the day of rest. The students cordially were invited to the home of Bro. and Sr. S. E. Magaw for supper Friday evening, June 4.

Terry Ferrell preached at Grand Rapids, Mich., in Bro. F. E. Siple's place on May 30.

Monday evening, May 31, the students celebrated Harold Doan's birthday with a birthday supper. Francis Burnett also had a birthday that week.

Sunday, June 6, Richard Parish and Ernest Barnum served at North Salem (Ind.), Dick as pastor and "Sunny" as singer.

A committee composed of Edward Goit, Linford Moore, Alva Huffer, and the writer drew up a tentative constitution for the Athletic Association of Oregon Bible College the evening of June 1. We plan to have a much better organization in sports than we have had in the past.

The annual school picnic will be held at Pines Park, Thursday, June 10.

Many of the students have definite plans for the summer, which include: Paul Williams and Hazel Burk leave Tuesday, June 8, for Tacoma, Wash., where they will be married. Leonard Brown is planning to work in Oregon for a week after school ends, preach for the Bereans at their service, June 20, and then go home and start a Bible class. Edwin Graham plans to spend a week at home in St. Louis, after which he will attend Summer Training School. Terry Ferrell intends to attend the Minnesota Quarterly Conference. Linford Moore is planning to return to Niagara Fall, N. Y., to work this summer. Robert Rouch will attend summer school in Indiana. Francis Burnett and Robert Hardesty will carry on their works in this vicinity. Edward Goit plans to work at home in Niagara Falls, N. Y. Emory Macy will continue to preach in Kokomo, Ind. Harold Doan will work in Oregon. The writer will serve in Macomb, Ill. Our instructor, Bro. Vivian Kirkpatrick, will serve the Ripley, Ill., church. "Mom" Brewer plans to spend the summer at her home in Ohio. Once again the school year closes. Until next year when we will reassemble, we must say good by. James Mattison, Reporter.

**PROPOSED AMENDMENT**

A Proposed Amendment to the Constitution or Working Rules of the General Conference of the Church of God.

At the General Conference in 1942, there was discussion of lengthening the terms of office of the officers of the General Conference and staggering their election dates so there would always be some experienced workers on the board, and it would be impossible to elect a complete new board at any one time.

A committee was appointed to study this subject and if found advisable to present an amendment for consideration at the Conference in 1943. A motion was passed providing for this committee, and also providing that the amendment be acted upon early in the sessions of 1943, so the election would follow and would be governed by whatever provisions should be adopted in the amendment.

The only paragraph in the present constitution relating to the subject is VII. (12), reading: "The terms of office shall regularly begin at the close of the conference at which the election of officers shall have been completed, said term to continue for one year or until successors are duly elected and qualified."

The committee proposes to amend the aforesaid working rule by substituting the following: "The term of office for each officer shall regularly begin at the close of the session at which such officer is elected, and shall continue for three years, or until a successor has been duly elected and qualified. Exception to this shall be that at the 1943 conference the president and first vice president shall be elected for three years, the second vice president and secretary shall be elected for two years, and the treasurer for one year."

Submitted for your consideration by your committee:

- F. E. Siple, Chairman
- J. W. McLain
- F. L. Austin

**MINISTERS' FUND**

Omaha, Nebr., Church	\$ 5.00
Restitution S. S., Casey, Ill.	2.00
Moorefield, Nebr., S. S.	3.00
Total	\$1,885.42

**NATIONAL BIBLE INSTITUTION**

A Friend, Denver, Colo.	\$30.00
Maurertown, Va., S. S.	8.00
Mr. & Mrs. Chas. Netts	5.00

**THE RESTITUTION HERALD**

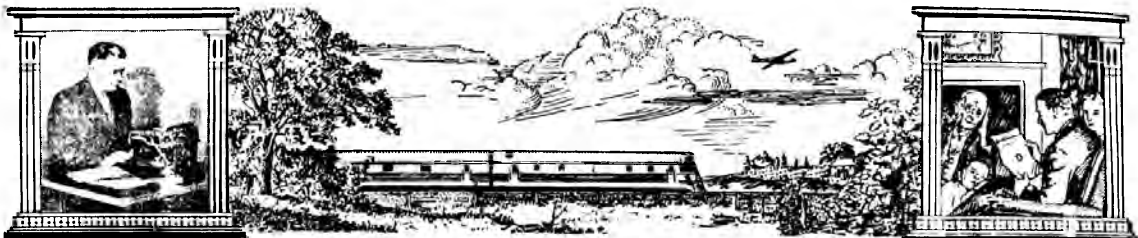
Published by National Bible Institution Oregon, Illinois

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.





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

## Full-Time Secretarial Work

By reason of action at last year's General Conference, your Editor and Secretary will be available for full-time secretarial work after July 31, 1943, at which date his service as pastor of the local Oregon Church of God will terminate. By reason of his work overlapping, during the past five years, with the local pastorate, and by reason of intertwining interests, the Editor here presents his pastor's report as kindly submitted at the annual church meeting, June 10, 1943:

### *Pastor's Annual Report*

During the past fiscal year, the pastor has served at most of the regular Sunday morning and evening worship services, and at the mid-week devotional services, local talent supplying, usually, in his absence. It was his privilege during the church year to preach, too, at Ripley, Illinois, Dixon, Illinois, Omaha, Nebraska, Graytown, Wisconsin, Manhattan, Kansas, and near Tipp City, Ohio. The local church attendance and interest are normal, if not good, especially in the light of last-day conditions as prophesied in the Word of God. The Sunday school attendance has declined, but slightly to compensate for that disappointment we are grateful for the East Oregon Sunday School. Prior to the last General Conference, there was good unity in the church and a growing spirit of evangelistic zeal. Since the decision on the part of the General Conference to separate its activities, organically, from the local church, and especially since the local church more or less ratified that action in the voting of a new pastor, the spirit of the pastor has been somewhat broken, and it would be false before God to feign now that all is well. The pastor believes the action taken at the last General Conference was unnecessary and unwise, if not altogether unChristian. His reasons for so believing are:

1. The church was in a healthful condition,
2. Restitution Herald subscriptions were increasing,
3. Financial conditions of both the local church and the National Bible Institution were safe, sound,

4. Both the nine-months' and the Summer Bible Training Schools were prospering,
5. The president of the General Conference, its secretary, its treasurer, all the elders of the local church and the delegates representing the local church were all at that time not only willing but pleased that the pastor-secretary work should be continued as at that time,
6. The movement for separation, in the main, came from sources outside Oregon, Illinois,
7. The separation move was based primarily on promise of better things, not on specific complaint of service rendered.

During the past church year, it was our joyous privilege to baptize the following persons: Joanne Blanchard, Dale Koontz, and Sylvia Reed (July 19), Mrs. Christen Walters and her son George Walters (July 26), Georgia Johnson (August 2), Tella Griffin (September 20), and Edward Buse (September 28). We here also report that Leonard Brown was baptized, July 29, by Brother John Mercer, as Mr. Brown, also, has placed his membership in the local church.

In addition to the foregoing new members, Brother and Sister Vivian Kirkpatrick and Sister Jessie Wilson have transferred their membership to the local church.

Deaths during the past church year were those of: Warden D. Tilton, Roy Blanchard, Elroy Budrow, Lewis Romine, Nellie Eychaner. To the bereaved, the pastor would restate a word of sorrow and sympathy, and re-assure that he remembers each of these named not only as members of the local parish, but as persons of implicit faith in God, in the Christ, and in the gospel of the Kingdom of God.

To all members of the church, and to all who are in any way associated with it, we say, "God be with you." We wish that our last year with you might have been more profitable, more pleasant, but pray and trust that as the days come and go we might now and then catch sight of the "silver lining." Used once as a wedge against another, we now quite willingly accept the consequences—not as from man alone, but as from God.



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## Family Life—Is It in Peril?

By R. H. Judd

WE DO well at times to notice the trend of thought uppermost in the minds of some of our leading writers in the secular press. By so doing, we gain an insight into prevailing conditions, and the attitude of the public in reference thereto. Too often we find that widely known writers take "the line of least resistance" by accepting *all changes as a step forward, and the necessary and inevitable result of events*. But occasionally we meet with one who realizes that even a river must have a definite abiding channel, else the very "life" of the river becomes dissipated, and *power for service to mankind* soon becomes but a memory of what it otherwise might have been. Thank God for such men and such women who have the courage of conviction, the courage to speak out, though it gives offense, against a false doctrine or a manner of life that is not liberty but license: being, of course, first *sure* that they themselves are on the side of right. To keep silence when the issues of right and wrong are at stake is not evidence of a Christlike spirit as so many in these days seem to affirm, but the reverse, for the Christ emphatically declared, "He that is *not with me is against me*; and he that gathereth not with me scattereth" (Matt. 12:30, R.V.). The thought here is that of a personal leading together, which is a source of strength to each and to all. Scattering, of course, has the opposite effect. It is interesting to note that the Revised Version here omits the sign of a new paragraph, consequently the solemn words which follow show clearly that Christ recognized no middle course.

Right can ne'er put right a wrong,  
Nor can a wrong sustain the right;  
Wrong hides its presence in the dark;  
Right glories in the glowing light.

The writer to whom reference is made as prompting these remarks was deeply stirred concerning the effects of

the war on family life. He had firm convictions that the family life of Britain had been the rock-bound channel through which the nation had reached the high position that God had placed it in the world, and that it had bound together and held together that wonderful company of peoples descended from her, now known as the *British Commonwealth of Nations*, and the equally God-planned *United States of America*.



R. H. Judd

On this side of the water we little realize the terrible strain that threatens the unity of the family as compared with those in Britain, but it is even now beginning to be felt here. Husbands and wives are becoming strangers to each other through the exacting demands of the war: often separated by oceans between them where the immediate interests of each differ greatly, and opportunities are few of cementing the ties that bind with experience common to both, for what may be helpful news to one or the other is often too far back in the past before it is received. Children see but little of both, or even of one of their parents, and the daily newspapers advertise "homes" for the "care" of other people's children. London, which once teemed with multitudes of children, and mothers by the thousands with their little ones gleefully "assisting" in the pushing of prams in the parks and playgrounds of that wonderful city, now is almost childless, as Rachel weeping for her children. Houses, to say nothing of homes, are scarce indeed, and though marriages abound as perhaps never before, landlords seem to have forgotten that they were once dependent on the need of both mother and home.

The Bible has much to say about families. That God regards the populations of the earth as families rather than as nations is perfectly true, for one of the earliest promises in the Bible is the promise of blessing to "all the families of the earth." (Please turn to page 9)

Even Christians are asking whether the Nazis will indeed succeed in their determination to exterminate the Jews. Is this the beginning of the end of the Jewish episode in history?

#### *Israel's Persecution Foretold*

If this were true, if the Satanic attempt to destroy the Jews could succeed, then the Scriptures could be proved to be false. That the people of Israel are passing through this period of unprecedented torture because of their sin cannot be gainsaid. God plainly warned that when Israel rebelled, His judgments would come upon them. In Deuteronomy 28:64-67, we have an amazing forecast of Jewish history: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

Though this prediction was made by Moses thirty-five hundred years ago, how amazingly it describes the present-day sufferings of the Jewish people! It is a perfect picture of the sifting of Israel which the Prophet Amos predicted: "I will sift the house of Israel among all nations" (Amos 9:9).

#### *Israel's Preservation Promised*

But the same Scriptures which predict Israel's awful sorrow and suffering also promise the preservation of the covenant people, for the Jews "are still beloved for the father's sake." The unfaithfulness of man can never nullify the unconditional promises of God. "Nevertheless," says God's Word concerning Israel, "my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips" (Psalm 89:33, 34).

Again and again throughout history the Satanic powers have endeavored to exterminate the Jews so as to prove God's Word a lie and thwart His plan. Someone has well said, "It is extraordinary how indestructible is the Jew. Six times have they been brought to the verge of annihilation:

"By Pharaoh in Egypt in B.C. 1775;

"By the Assyrians in B.C. 1571;

"By Nebuchadnezzar in B.C. 588;

"By Haman in B.C. 510;

"By Antiochus Epiphanes in B.C. 170;

"By the Romans under Titus in A.D. 70.

"Yet this race survives this three thousand seven hundred years of deadly history!"

Today, however, the attempt of the Satanic Nazis to destroy the Jews is made on a greater scale and thus far with more devastating results. There is no reason, though, to believe that the enemies of Israel will be more successful in destroying them now than in the past, for God has chosen Israel, even the "children of Jacob" (1 Chron. 16:13), to be "his own inheritance" (Psalm 33:12). Concerning Israel whom the powers of darkness seek to destroy, the Bible plainly tells us, "God hath chosen thee to be a special people unto himself" (Deut. 7:6). When God chose His people Israel, He certainly knew about their subsequent backslidings and rebellion and even warned them that for their disobedience He would "bring seven times more plagues upon (them) according to their sins" (Lev. 26:21). That the Jews are going through a sea of sorrows and suffering a multitude of plagues is very evident. It is equally clear that the covenant-keeping God will not suffer His people to be utterly overwhelmed, because of His promise to preserve them as a nation: "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God" (Lev. 26:44).

#### *Reason for Israel's Preservation*

That the Jew has continued to survive throughout the centuries in a world in which all forces combined to destroy him is the miracle of history. There is no greater attestation to the truth of the Bible, to the inspiration and authenticity of the Word of God, than the existence of the Jews today. That Pharaoh and Haman and Nebuchadnezzar and Hitler have thus far failed to exterminate the Jews is due entirely to God's preservation of His covenant people, according to His promises. God has not cast away His people Israel (Rom. 11:1), nor allowed them to be assimilated or destroyed, because He still has a plan and purpose for them. It is clear that God had a fourfold purpose in choosing Israel. He chose them:

1. To be a witness to the existence of the one living God in the world in the midst of universal idolatry. "Ye are my witnesses . . . that I am God." (Isa. 43:10-12; 44:8.) The Jews gave the world the monotheistic conception of God. "Hear, O Israel: the Lord our God is one Lord." (Deut. 6:4; Isa. 42:8.)

2. God chose Israel to receive, preserve, and transmit the Scriptures. (Deut. 4:5, 6; Rom. 9:4.)

3. In His love and mercy, God chose Israel to be the channel for the coming of the Messiah into the world, for "salvation is of the Jews." (John 4:9, 22; Matt. 1:1.) The enemies of the Jews are today trying to de-Judaize Jesus, but this is in contradiction of the Scriptures and a denial of God's sovereignty. (Heb. 9:14.)

4. Furthermore, the Israelites, as a nation, were chosen to be heralds of the gospel of the grace of God to a sinful world. "Ye shall be witnesses unto me both in Jerusalem,

# The Present-Day Attempt to Destroy the Jews

By Jacob Peltz

ON January 30, 1939, Adolf Hitler promised that World War II would result in the "annihilation of the Jewish race in Europe." On June 12, 1942, Propaganda Minister Goebbels assured the Germans that the Jews would "atone" for the R.A.F. bombings of Cologne and other German cities "with the extermination of their race in all Europe." Nazi Labor Minister Robert Ley recently assured the German people that his regime intended to "go on waging this war until the Jews have been wiped off the face of the earth."

A recent newspaper dispatch stated that the ghetto in Warsaw was now empty. Only a year ago this ghetto, surrounded by an eight-foot brick wall, contained a half million starving Jews who were being forced to live like cattle. Today these Jews have been put out of their misery. They are dead. They have been murdered. How? The United States State Department tells us: "They have been taken away . . . never heard of again . . . the able bodied worked to death in labor camps . . . the infirm left to die of exposure and starvation . . . or deliberately massacred in mass executions."

## *Horror Unlimited*

The bestial brutalities to which the Nazis resort in carrying out their threat of exterminating the Jews stagger the imagination. Through the underground movement of the Allied Nations a mass of authenticated reports and documents have been compiled, giving details of the Nazi reign of terror. Here is a portion of one report:

"The extermination of the Jews has . . . reached the peak of brutality in those parts of Poland that have been annexed to the Reich, for example, in the Kutno province. The Jewish population of a number of towns has been killed by gas. People have been forced into hermetically closed trucks, filled with poisonous gas, in parties of fifty persons, among them whole families, and all entirely in the nude. After fifteen minutes, everybody in the truck was dead. The Jews awaiting their turn were forced, meanwhile, to bury the corpses in one large grave, that looked more like a trench than a grave."

This report goes on to describe how the corpses were covered with chlorine so as to hold down the stench. Soon

*"The Present-Day Attempt to Destroy the Jews" has been published in tract form by the International Hebrew Christian Alliance, its general secretary, Mr. Jacob Peltz, being the author. Two years ago, Mr. Peltz inspiringly addressed the General Conference of the Church of God in session at Oregon, Illinois. By special permission from him, we are glad here to present his story of his suffering people. Persons wishing this message in tract form should write (enclose coin) to Mr. Jacob Peltz, 4919 North Albany Avenue, Chicago, Illinois.*

the grave diggers were also pushed into the lethal truck, poisoned in their turn and piled on top of their comrades. This process continued hour after hour until the grave was level with the ground.

In the town of Chelm, in Poland, 40,000 Jews were gassed within fifty days. Those awaiting their turn "were forced to bury the lot previously killed. In eyewitness reports, we found the names of people who were

forced to bury their own wives, children, parents. We found there also descriptions of mothers, with their infants at their breasts, who were thrown into gas chambers, of Germans who wrenched gold teeth from the mouths of corpses, who had been previously robbed of their clothes and other belongings."

Rabbi Stephen S. Wise and other Jewish leaders of the United States submitted to President Roosevelt the foregoing startling statement concerning Nazi killings of Jews in occupied Europe. The shocking facts disclosed have been authenticated by the United States State Department through its own channels. Accordingly, we learned that no less than two million Jews have been murdered by the Nazis since the war began and five million more face extermination. The United Nations confirmed these facts by their own independent investigations through the underground movements.

## *The Future of Israel*

This reign of Nazi terror, resulting in the massacre of Jews on such an unprecedented scale, has produced a varied reaction. In America, Great Britain, and other free countries, a pall of gloom has settled upon the Jewish people. So bitter is the lot of Jews today that the Chief Rabbi of Great Britain (Rabbi J. H. Hertz) said: "It is now many centuries since Judaism and Jewry anywhere stood so near the brink of annihilation as they stand today in most European circles." In Palestine, four hundred rabbis held a solemn convocation for penitence and prayer for their stricken people and even appealed to Christians to pray that the threatened destruction of Israel might be averted. In the United States and Canada there have been special synagogue services in which Jews have implored God to intervene.

(Over)

# Gospel in the Apocrypha

By Emory Macy

*"I will shew forth doctrine in weight and declare his knowledge exactly" (Ecclesiasticus 16:25).*

IN THE Apocrypha (hidden books) are truths that would strengthen any doctrine of the Church of God. The Apocrypha appears in the Septuagint, the Vulgate, and in other early versions. The church fathers of the first and second centuries accepted the Apocrypha as holy scriptures, and these books are yet good to read if one wishes to know the great plan of God.

The Apocrypha states one thing that was created before the earth, before the beautiful "flowers were seen," before "the moveable powers were established"—and that was *wisdom*. "He created me (wisdom) from the beginning before the world, and I shall never fail" (Ecclus. 24:9). "I (wisdom) am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him." Wisdom, being the mother of love, is able to give unto all who seek her. She extends unto all an invitation, "Come unto me, all ye that be desirous of me and fill yourselves with my fruits" (Ecclus. 24:18, 19; and cp. Isa. 55:1).

### *God Is the Creator of All Things*

With wisdom, God was able to plan the beginning of all things. "They all were made through me alone, and through none other: by me also they shall be ended, and by none other" (2 Esdras 6:6). "The Lord looked upon the earth, and filled it with his blessings. With all manner of living things hath he covered the face thereof; and they shall *return into it again*. The Lord created man of the earth, and returned him into it again" (Ecclus. 16:29; 17:1).

According to the Bible, man was created to have life. God placed him in the Garden of Eden (Paradise) with the tree of life, that he might live forever. The Apocrypha says, "God created man *to be* immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world" (Wisdom of Sol. 2:23, 24).

Ofttimes, we say that God created all things, therefore death may also be of God. The "Wisdom of Solomon" states, however, "God made not death: neither hath he pleasure in the destruction of the living" (1:13). God loves His creation, and has "compassion unto such as turn unto him in holiness!" Because of the disobedience of man, God has withheld many blessings from him: "All things cannot be in men, because the son of man *is not immortal*" (Ecclus. 17:29, 30).

All creation was put in the hands of Adam. The herbs and fruit-bearing trees were for food. The animals were subject unto Adam, but he failed to use his authority aright. Carnal man is using in his own ungodly ways the good that God created. Says the Apocrypha: "The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of grape, and oil, and clothing. All these things are for good to the godly: to the sinners they are turned into evil" (Ecclus. 39:26, 27). Water and fire are necessities for life today, but they are often used to destroy the homes that remain after the destruction by iron.

The ungodly realize their position before God. They say to their friends, "Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth." They reason with themselves, "Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave . . . we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart" (Wis. of Sol. 2:6, 1, 2; and cp. Obad. 16).

The land was cursed for man's sake. Man must earn his bread by the sweat of his face. Thorns and thistles were placed in his fields to cause him strife. The Apocrypha reads: "Death and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge: these things are created for the wicked, and for their sake came the flood" (Ecclus. 40:9, 10).

Though the world is afflicted with trouble, there is a day of doom to come that will disperse all ungodliness. The righteous have not their reward, "but the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past."

Immortality will begin when the righteous have come from the grave, at the time when "the most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end." "The earth shall restore those that are *asleep* in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. . . . The trumpet shall give a sound. . . . Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world. And the men that are received shall see it, who have not tasted

and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Through the Prophet Isaiah, the same commission was given to Israel: "Ye are my witnesses . . . my servant whom I have chosen . . . beside me there is no saviour" (Isa. 43:10-12). From the very beginning, God chose Israel to be the missionary people to the world—yet many Jews today boast that they do not convert anybody. "He came unto his own, and his own received him not" (John 1:11). The rejection of Jesus, therefore, is the greatest blunder in Jewish history and one for which Israel is going through sorrows and sufferings like unto which no other nation has experienced and yet survived. (*Thank you, Mr. Peltz. It is significant to the Church of God, believing in Israel's coming national rebirth at the Second Advent, that a Jew should even now, as the King approaches, call His rejection the "greatest blunder in Jewish history."—Editor.*)

#### *The Conversion of Israel*

The purpose of God for Israel as a world witness has not been frustrated or already accomplished in the testimony like Paul and Peter and other Jewish Christians gave in the past. The Jewish people have yet a future testimony for God in the earth. "Blindness in part has happened to Israel," said the Apostle Paul. (Rom. 11:25.) It is a *partial* blindness which has come upon Israel, because some Jews, the remnant, beheld the glory of God as it shines in the face of our Lord Jesus Christ. The national blindness of Israel is also limited, for the Apostle added that the partial blindness is "until the fullness of the Gentiles be come in." The same Apostle also promised a sweeping revival among his people when he predicted that "all Israel shall be saved," for "there shall come out of Zion the Deliverer, and turn away ungodliness from Jacob" (v. 26). The Prophet Isaiah spoke of this transformation when he said, "Then the eyes of the blind shall be opened . . . the lame man leap as an hart" (Isa. 36:5, 6).

The Bible also promises that when national Israel, now spiritually blind and lame, is converted, the Israelites will again take up their historic mission as heralds of the gospel, "priests of the Lord" (Isa. 61:6). When the spirit of grace and supplication is poured out upon the Jewish nation and they look on Him whom their forefathers pierced, a tremendous sensation will take place. Then will Israel, set aside for a time, be born again and become the missionary nation of the world. This is the hope of missions, the evangelization of the world!

#### *The Jews and Palestine*

It is interesting and rather significant to the student of Scripture prophecy, to note that most of the advocates of a solution to this tragic Jewish question refer to Palestine as a key. In Washington, D. C., sixty-three senators and 181 representatives sent a joint declaration to President Roosevelt last December, assailing the mass murder of the

Jews by the Nazis and stressing their support of this country's "declared and traditional policy" favoring the restoration of a Jewish national homeland in Palestine. Touched by the Jewish tragedy in Europe and the closed immigration doors all over the world, both houses of the Georgia Legislature unanimously passed a resolution calling for "the establishment of a Jewish homeland in Palestine and its further development for the absorption of as many Jewish refugees as may be called for by the exigencies of the situation."

The New York Legislature also unanimously adopted a resolution expressing sympathy with the persecuted Jews of Europe and urging the admittance of as many of them into Palestine "as may be required by the urgent needs of the Jewish people."

To pass resolutions of sympathy and urge a mass immigration of the persecuted Jews of Europe into Palestine is comparatively simple, but what can really be done about this tragic problem? What will Great Britain do about opening the doors of Palestine to mass immigration of poverty-stricken Jews of Europe? and can such masses of Jews be transferred to Palestine even if Britain opened the doors of the Holy Land and the country could economically absorb such masses of Jews? The problem is a gigantic one and, humanly speaking, impossible of a solution. If, however, this is God's time to favor Zion for the return of Israel to their ancient home on a grand scale, then all obstacles will be removed.

Out of World War I grew the Balfour Declaration and the British Mandate over Palestine. The reunion of Jews with their ancient land was one of the most important issues of the last world struggle. The return of some six hundred thousand Jews to Palestine and the phenomenal success of the Zionist experiment has been a conspicuous characteristic of that post-war era. Through their intrigue, both Hitler and Mussolini tried for many years to undermine the British Mandate over Palestine and to destroy the Zionist experiment. The writer was in Palestine in 1938 during the height of the Arab-Jewish conflict and saw something of the results of the machinations of the Nazi-Fascist effort to arouse the Arab gangsters against the Jews. For a time, Palestine was out of control and Great Britain, under the Neville Chamberlain government, resorted to the appeasement of the Arab leaders by drastically limiting the flow of immigration of Jews to Palestine to a mere 75,000 for a period of five years. The provisions of this White Paper which, as many Englishmen said, was a betrayal of the Jews, have not yet been altered. But undoubtedly Britain's Palestine policy will be altered, and provisions in the coming peace treaty will open the doors of the Holy Land to an unprecedented flow of immigration of Jews from the continent of Europe. None of the statesmen see any way of helping the millions of suffering Jews (*Please turn to page 10*)

## Love That "Never Faileth"

By *E. O. Stewart*

JESUS 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; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:44, 45). These words of Jesus are easy to comprehend, but difficult to put into practice. Jesus was not speaking of love that must be merited by our enemies before we manifest it toward them. God sends rain on both the just and the unjust, without discrimination. If we are to be recognized as children of God, we must manifest a similar disposition toward our enemy as well as toward our neighbor.

In the love shown in Jesus' words above quoted, one sees the love which God holds in common toward all humanity, regardless of whether or not they be just or unjust. Let us study this form of love which is not to be merited, and at the same time remember that God also loves those who love Him. One form of love is unmerited, and the other is love given in return for love bestowed.

God loves all mankind because they are His creatures. He loves the church members because they are members of His family. A church member may fail to measure up to the standard which God demands of members of His family, and thus forfeit the right to that family love. The rule of Jesus by which we may retain that family love is, "Love your enemies"—just as God manifests His love for His enemies, the unjust, by giving them sunshine and rain, whether they deserve it or not.

The love that "never faileth" is not the love that depends upon obedience that it may be continued. The fact that such love is called forth and is bestowed upon those who obey God is positive proof that it is subject to the Giver's withdrawal if we fail to meet the requirements necessary to its continuation. But sunshine and rain sent upon both the just and the unjust illustrate the love of the Father for all mankind, regardless of their attitude toward Him. It is the love of God illustrated by sunshine and rain, sent upon all mankind alike, that God affirms shall accomplish His purpose. Hear it: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the

thing whereto I sent it" (Isa. 55:10, 11). God does not mean by this that He intends to force mankind to obey Him—far be the thought! God does not use force, but with loving-kindness He draws men. He simply foreknows that when men really come to understand Him in His true character, instead of the unmerciful heartless Creator religion represents Him to be, they shall willingly submit themselves unto Him. Christendom loses sight of this fact in its zeal for the cloak of vengeance which God declares He will put on His enemies to repay them. They forget that "in wrath (He) remember(eth) mercy" (Hab. 3:2).

God loves the sinner, not because he is a sinner but because he is His creature. God hates sin. He hates sin so much that He sent His Son to condemn "sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). Jesus met sin in the flesh and not only condemned it, but defeated it on the spot.

The object of the law, as given by Moses, was not to destroy sin but to reveal it. Sin did not like to be revealed, so it took advantage of the commandment and attempted to force sinners to become righteous. A clear-cut case of such procedure is revealed in the case where a woman was taken in adultery in the very act. She was brought before Jesus by those self-righteous sinners whose religious notion blinded them to the fact that they themselves were sinners. Moses' law demanded that such should be stoned to death, but, "What do You say?" they asked. Jesus, knowing that the law of Moses also demanded that before they should cast a stone at any sinner they themselves should be free from guilt, replied, "He that is without sin among you, let him first cast a stone at her." This was more than even self-righteous Pharisees could face. The words of Jesus had convicted them of sin. They dropped their stones and vacated the scene, leaving Jesus and the woman alone.

Jesus Himself was without sin. He was a qualified man to cast a stone at this sinner. He had just said in the breath before, "He that is without sin among you, let him first cast a stone." Why did He not stone her? Why did He refuse to do that which the law demanded? The answer to these questions is found in the inspired statement, "In wrath (He) remember(eth) mercy." Christ released the woman, and He did so without condoning the sin. He said, "Neither do I condemn thee: go, and sin no more."

death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning." (2 Esdras 7:33, 32; 6:23-26, and cp. Dan. 12:2; Matt. 25:31; 1 Cor. 15:51-54; Matt. 10:21.)

#### *God the Creator Is Sovereign*

God places upon thrones whomsoever He desires to accomplish His purposes. "The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable." Thus He has destroyed many nations because they refused to respect His sovereignty. "The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. The Lord hath plucked up the roots of the proud nations, and planted the lowly in their places. The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth" (Ecclus. 10:4, 14-16).

God is someday going to give unto the meek the earth for an everlasting inheritance. He is ever watching His people, ever chastising His own. "The souls of the righteous are in the hand of God, and there shall no torment

touch them. Having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever." "For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom." (Wis. of Sol. 3:1, 5, 8; 2 Esdras 8:52, and cp. 1 Cor. 10:13; Rev. 22:2; 21:2.)

In the books that were written between the time of the writings of the Old and New Testament, there are many truths that need little comment because of their relation to the doctrines taught by our Lord while He walked among men. God knows the works of men, whether they be good or evil. "The works of all flesh are before him, and nothing can be hid from his eyes. He seeth from everlasting to everlasting; and there is nothing wonderful before him." "There be many created, but few shall be saved." (Ecclus. 39:19, 20; 2 Esdras 8:3, and cp. Heb. 4:13; Matt. 22:14.)

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## A Thorough Change

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*By Glenn Dunbar*

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AT THE time Jesus ministered and healed in Galilee, men knew God as a God of fierce anger and severe judgments. All men, including the Jews, thought they could appease the wrath of their gods by periodical sacrifices and offerings. They believed if one was insane, crippled, blind, deaf, or dumb, it was the result of someone sinning or of not having offered great enough sacrifice, and that these afflictions were the results of the anger of their god.

This is shown to be true in Jewish religion, as cultivated by the scribes and Pharisees, or the religionists of their day, by the fact that the very poor felt they *must* sacrifice in the Temple, and they went to great hardships to raise the price of the offering. Many, of course, gave up and became mere "publicans and sinners."

It is shown to be true of those outside the Jewish faith, for we read of Paul's going to Athens and there seeing gods of all kinds set up: even one "TO THE UNKNOWN GOD," for fear of wrath if they should happen to miss a god. Down to the present day and in our own country, to say nothing of heathen lands, we find men and women making great sacrifices and sustaining hardships in their sight to escape the ever-searching eye of a wrath-and judgment-giving God.

We find the fear element injected to keep people from

thinking too fast or too clearly for themselves in regard to God and the blessings that go with a true vision of a loving God and Father. How false is the feeling of fear or trouble or uncertainty toward the real God!

It was to make a thorough change, or a word of reconciliation, that God purposed and begat Jesus. It was the kind deeds that Jesus did—the healing of sick souls, the touch of His hand, and the soft and meaningful words that He spoke—that reconciled or made the thorough change in man's thinking toward God.

This change in man's conception of God was brought about when he, man, saw a Saviour lay down His life in love and service to all.

All in Jesus' day, as shown in the Parable of the Good Samaritan, were so busy being religious and sanctimonious that they had no time to help and pay for the healing of a sin-sick, helpless world.

Doctrine and sanctimony were not, and still are not, the right way to God. There is never danger or trouble of digressing, if we understand 2 Corinthians 5:18, 19 in this manner. Also, in helping people to be reconciled or to make a thorough change in their conception of God, we will experience the same thing Jesus did, namely, their need of us and, thereby, give to us, as to Him, strength to carry any cross—no matter how heavy or cruel it may be.

Him in that respect, Jesus could hold out no greater honor than to call them into His Father's family relationship of "brother," "sister," and "mother."

Besides the joy of my father's family and my own, the writer has for upwards of seventy years enjoyed the fellowship of one of the finest families it has been the privilege of any man to know. Known, not merely as a friend, but as a *brother*—beloved among all, and in a less intimate but in a nonetheless real sense, they have been the means of blessing to thousands more. A large family, yes, but a happy one, and a lifelong influence upon all those with whom they have come in contact. We do not need to say "but a happy one," for without question large families are *the* happy ones. One by one, God called them to rest, and the strenuous work of carrying on is bravely borne by those who remain, and my only living daughter, who is also a mother, is namesake of the one on whom the greater part of the responsibility now falls. God loves the family. It is the foundation channel through which His blessings flow. By strange contrast with the Old Testament, the word "family" occurs in the New Testament only once, but it is one Father and one "whole family." (See Eph. 3:15.) May God hasten "that day"!

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#### EPIPHANY

He came; no pomp, no royal crown  
 Waited His steps, or decked His brow,  
 But grief and shame oppressed Him now,  
     While friends disown,  
 And death the injured King laid low.  
 He came; but few Him reverence paid;  
 The cold world's scorn, the sharpened spear,  
 The taunt, the thorn, the sigh, the tear  
     Were His instead;  
 No room nor home for Jesus here.  
 He comes again; earth's diadem  
 And thrones of power to Him belong,  
 While round Him angels chant in song,  
     And bright as gems  
 His saints shall join the mighty throng.  
 He comes, He comes; but not alone,  
 For myriads now are in His train;  
 And earth, and sky, and sounding main,  
     Shall cease their groan,  
 And shout Him welcome back again.  
 He comes; oh! hearts that wait that morn,  
 Be clean, stand firm, watch now, and pray,  
 And sweetly then the King will say:  
     "Beloved, well done;  
 Enter the everlasting day."

—Selected from D. T. Taylor.

#### THE PRESENT-DAY ATTEMPT TO DESTROY THE JEWS

(Continued from page 5)

except by provisions for large-scale settlement of these people in Palestine. It appears that in the post-war era to come all roads will lead to Zion. Why? Because: "Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time is come." So we see that even in this black hour of Israel's tragic history,

God is working His purposes out as year succeeds to year:

God is working His purposes out and the time is drawing near:

Nearer and nearer draws the time, the time that shall surely be:

When the earth shall be filled with the glory of God as the waters cover the sea.

#### *Action Now*

The position of the tortured Jews in Nazi-occupied Europe becomes more desperate each day. Jewish leaders in America are conducting mass meetings in the principal cities, protesting against the Nazi mass murder of their people. In such a mass meeting held in Chicago recently, twenty-five thousand Jews and non-Jews heard addresses delivered by the Governor of Illinois, three United States senators, the leader of the Federation of Churches, eminent Jewish rabbis, and others. The plea was for *action now* on the part of the Allied Nations to save the remnants of European Jewry threatened with extermination. In his impassioned plea on behalf of the Jewish victims, Rabbi Stephen S. Wise said: "I am an echo of the voices of victims who have died by the millions and of the other multitudes who are doomed to die unless we act." Rabbi Wise urged that "cities of refuge" be opened in neutral countries, and especially Palestine, where innocent victims of Nazi oppression might be lodged.

The paramount need for Christians is to pour their prayers and practical help in the rescue of suffering Israel. The International Hebrew Christian Alliance under God has been instrumental in saving large numbers of Jewish Christian victims of Nazi persecutions, and we urgently appeal for the continued support of the operations of this Hebrew Christian witness for Christ. Church of the Living Redeemer! Awake! Awake! "Is it nothing to you, all ye that pass by?" Behold, and see if there be any sorrow like unto Israel's sorrow which she is suffering today! And then remember the word of our Lord—of Him who was born, according to the flesh, of the seed of Abraham, a Jew:

"Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

*The Blackest Period of Jewish History*

"Never before in all their unhappy history," declares the



We often hear it said, "God cannot look upon sin with the least degree of allowance." If this is a Scriptural statement, I have failed utterly to find it. I do find that the Psalmist said, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (Psalm 130:3, 4). Forgiving the adulteress produced a reverential fear, instead of tyrannical fear, of death, which had all Israel's lifetime kept them in bondage. This is the kind of fear God desires from us: a reverential fear. Such fear refuses to offend the feelings of a friend, who has in mercy forgiven the sinner. She had been forgiven: "Go, and sin no more." "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10).

When faith shall have ended in sight, and hope shall have vanished through the fulfillment of promise, love shall still remain as a monument to the fact that God first loved us.

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#### FAMILY LIFE — IS IT IN PERIL?

*(Continued from front page)*

But blessing on the family is particularly noticeable in reference to His own people, for are they not mentioned "by their families" times without number! Note the following: "He . . . maketh him families like a flock" (Psalm 107:41), while in Psalm 78 contrast is drawn to the diminished families of the oppressors, and the manner in which the people of Israel were "led forth" (R.V.) "like a flock" for multitude. Again note: "God setteth the solitary in families" (Psalm 68:6; see R.V. also), not merely to sojourn, but to dwell in an house. Still again: "He maketh the barren woman to keep house . . . a joyful mother of children" (Psalm 113:9). But look at the translation of the Hebrew given in the margin, and you will no longer be content with the modern sense attached to the words—"to keep house." Under God's plan, and looking to God, the godly woman is not satisfied to "keep house" for someone else in someone else's home—she dwells in her own, and is "the joyful mother of children." Troubles, as we all know, come to most homes, as David also knew; but for all that he could add "Hallelujah" to the words just quoted. (See v. 9, R.V.)

That God intended the home to be joyful there is not a shadow of doubt, and of all His creation on this earth He has endowed the human mother with the gift of joy not given in the same proportion to any other of His earth-bound creatures. This is a fact that even the world recognizes. Our magazines may be adorned with the vibrant beauty of feminine youth, but the walls and mantles of our homes give the place of honor to the peaceful, serene, and radiant joy of the mother of children. Proverbs 31:14-31 gives us a wonderful picture of the energy and re-

sourcefulness of the mother of a household—"strength and dignity" (R.V.) "are her clothing, and she shall rejoice in time to come."

And what of the fathers? Has not God placed upon them the responsibility of teaching the children "too keep the way of the Lord"? Was not Abraham chosen because God knew that he would fulfill that very purpose? (Gen. 18:19, A.V. & R.V.) God knew that the evils prevailing in the nations surrounding them would render whole-hearted service to God almost impossible, unless there was in their own lives and in the lives of their children a vivid recollection of *history*, particularly the history of God's wonderful dealings with the people of Israel. Personally, as a lad, I did not like history, but now I see that history is the cradle of the future. Thus we can understand the oft-repeated command given in varied wording: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). (See also Isa. 38:19 and Psalm 78:3-7.)

Oh, the past lives in the present,  
And we may not leave it out;  
It has lessons that are vibrant  
Which we cannot well discount.

That as Christian men and women, and as parents, we have failed in this respect (Deut. 6:7) is abundantly evidenced by the widespread use of profane language. It contaminates even what is known as "the best of literature," and thus gains entrance into our homes that it never would have had in years gone by. God's name taken in vain and the word "hell" are two expressions so frequent that they seem to represent the sum total of what is known of the book we call "The Bible." Had God's instructions concerning the training of children been properly carried out, it would have been almost impossible for "the hell-fire evangelist" to misrepresent one of the most important doctrines of the Word of God. In correspondence with a local minister (at Toronto, Ontario) on the subject of profanity, the writer took occasion to point out that the ministers were themselves responsible, to a large extent, for the familiarity with which the word "hell" is used today in every sphere of life, even by children. It is needless to say that the correspondence dropped from that point. Under such conditions, how can we expect God's blessing on our families and on our land?

For obvious reasons, the Lord Jesus Christ was not, in a physical sense, the father of children. Yet how much He enjoyed the family circle of that beautiful home in Bethany! He loved each member of it. Though not a father, He came to do His Father's will, and none knew the Scriptures better than He. To those who wished to follow

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin" (1 John 1:7).*

Lesson: 1 John 2:1-6; 3:13-18; 4:15-17.

### Graduation, ECE Club

To Christ and self ever be true!  
ECE graduates, this means you!  
In your acts from day to day  
Be as careful as you may,  
And you'll prove to near and far  
How true and fine you really are;  
Resolve, whatever you thirty-six do:  
To Christ and self ever be true.

Graduation brings hope of beginning anew on a higher level for you members who reach your sixteenth birthday this year of 1943. Sincere wishes that God's richest blessings be upon you! May you choose Christ as your Pattern.

Some may be listed among the Bible students of Oregon Bible College, others will write for THE HERALD, some will teach Sunday school. May you all work for Christ.

We bid farewell to these ECE Club members:

Richard Lindstrom, Eugene Muhvic, Marilyn Millner, Marty Lookmania, Donald Voelker, Robert Bartlett, Doris Jean Smith, Esther O'Neil, Richard Libby, Fred Hummel, Eleanor Graney, Albert Hollinshead, Gwendolen Durkin, Alice Plantner, all of Cleveland, Ohio; Joyce Landry, Herbert Hutchinson, and Marion Barnum, of Hammond, La.; Sally Ann Robinson, Clyde, N. C.; Betty Hightower, La Prairie, Ill.; Robert Savage, Waite Park, Minn.; Donna Peterman, Oregon, Ill.; Mayme Poland, Baltimore, Md.; Richard Hammer, Bird Island, Minn.; James Gaspar, Wilmar Wendroth, Russell Roach, and Jim Mills of Eden Valley, Minn.; David Seymour and Lon Gatewood of Springfield, Ohio; R. S. Stanton, Little Rock, Ark.; Jean Mock, Fruita, Colo.; Dean Moore, Mineral, Calif.; Ruth Anderson, Grove City, Minn.; Gordon Paul, Niagara Falls, N. Y.; Peggie Pearson, Troy, Ohio; and George Parks, Macomb, Ill.

### Love One Another

John, the beloved Apostle, wrote to not only little children. Perhaps he meant those to whom he wrote were as children. They no doubt were young in the faith of Jesus

Christ. He wrote as a father might write to his children.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1:5). John said that if one says he has fellowship with Him and yet walks in the darkness of sin, he lies. But if one walks after Christ's pattern, he not only has fellowship one Christian with another, but the blood of Jesus cleanses him from sin.

Christ's blood covers the sins of the one who repents, believes, and is baptized, rising to walk as a changed person. This new Person searches out spiritual things.

### John Described a Christian

A Christian confesses that Jesus is the Son of God (1 John 4:15). God lives in him and he in God. Their aims and hopes and joys are in harmony. A Christian lives in love (v. 16). A Christian keeps God's Word (2:5). A Christian walks as Christ walked: in humbleness, sincerity, and wisdom (v. 6). A Christian loves the brethren (3:14). A Christian helps a brother in need. The ones who have more substance can help more than ones who have little.

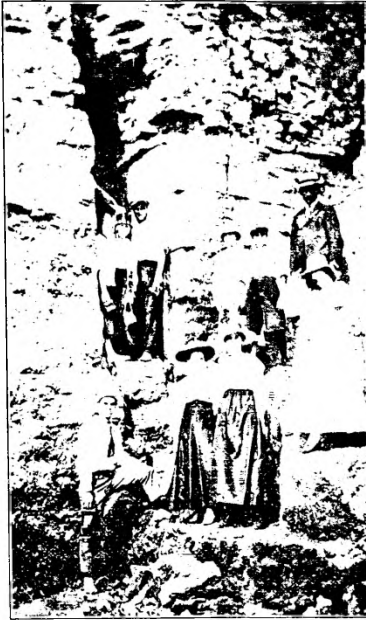
John said, "As he is, so are we in this world." We are His. Therefore, our heavenly Father accepts us as pure and holy through His Son. Without Christ, our own righteousness is as filthy rags. But in Him we take on His righteousness. His blood covers our sins. We are as He is in God's sight. Are you Christ's? Are your sins covered by the saving blood of Jesus? Or have you forgotten you were once purged from your old sins?

Jesus calls us! Will you let Him into your heart and life today? Live a life of love.

### Happy Birthday Wishes

Barbara Murphy, June 20, age 13, Terre Haute, Ind.  
Darrell Maddock, June 20, age 14, Ripley, Ill.  
Wylodine Lederer, June 21, age 9, Cleveland, Ohio.  
George Murphy, June 21, age 15, Marshall, Ill.  
Barbara Bowser, June 24, age 13, Springfield, Ohio.  
Martha Jane LeCrone, June 24, age 4, Ripley, Ill.

## Guess Who!



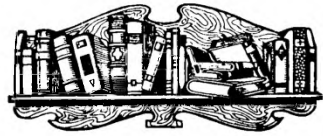
Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)

London *Jewish Chronicle*, "has the savage hate of which they are the victims sunk to such depths. Jews have been forced to dig their own graves, and then have been buried in them alive. Whole Jewries have been uprooted and despoiled, or thrown into slavery, or locked up in ghettos, or cast adrift on the open seas in hell ships, drifting amid horrors from one inhospitable land to another, or at the end finding in the waves oblivion of their ghastly tortures."

In this blackest period of Jewish history, the paramount need is for Christians to pour out their sympathy, prayers, and practical help in the rescue of suffering Israel.

Address: International Hebrew Christian Alliance, Mr. Jacob Peltz, Ph.B., B.D., General Secretary. U.S.A. office, 4919 North Albany Avenue, Chicago, Illinois. Canadian office, 91 Bellevue Avenue, Toronto, Ontario.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence" (Prov. 4:14-17).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The Cokesbury Press of Nashville, Tennessee, publishers of religious fiction and non-fiction, has produced a really unique volume in *A Complete Index to the Thought and Teachings of Christ*. W. S. Harris is the author; the price is \$1.50.

The title reads a good deal like the mouth-filling names given German tomes on psychology and physiology; but disregard it, and think of the book as a simple index of what Jesus did and said when He was here on earth. To index such sayings and doings as completely as the title would indicate is, of course, impossible; and this the author himself somewhat contradictorily admits in his introduction. As the Publishers' Preface puts it:

"Since there are many honest differences in understanding the words of Christ, it follows that a work of this kind should not depend upon the opinions of only one school of thought if it is to be of maximum value to all Christian students. The reader will find in this book many classifications suggesting various interpretations—some may even be contradictory."

This explanation is as good as any of the difficulty involved in making an index of Jesus' teachings really complete. Nevertheless, Mr. Harris has done an excellent, and a distinctly worth-while, piece of work. His classifications are exceptionally broad in scope and are also exceptionally numerous. It is notable, however, that, despite the effort to include "various interpretations," the idea of man's inherent mortality is missing. But this is a single lack; the book's obvious virtues more than make up for its deficiencies, and make it, in our estimation, considerably more valuable than the older *Nave's Topical Bible*, which was intended to accomplish something of the mission of this index.

Classifications are of the regular index *genus*; they include—to make a random selection—such things as "Enemies," "Minister," "Kingdom of God," "Elect, Election," "Self-Deception." In short, the book acts as a subject index of the Bible, with exact verses given as references under the sub-headings of each general classification.

Nearly anyone who uses the Bible often will discover Mr. Harris' work to be an important one.



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

## CONFERENCE CALENDAR

- June 14-20—Michigan Bible School and Conference at Southlawn Park Church, Grand Rapids.
- June 22 - July 30—Summer Bible Training School at Oregon, Ill.
- June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.
- July 4-11—Ohio Annual Conference at Lawrenceville.
- July 7-18—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.
- August 3-15—General Conference at Oregon, Ill.
- August 3-15—Illinois Conference and Bible School at Oregon.
- August 5-7—Arkansas-Oklahoma Conference at Cleveland, Ark.
- August 14-22—Missouri Conference at Fredericktown.
- August 15-22—Western Nebraska Conference at Holbrook.
- August 19-29—Virginia Conference and Bible School at Maurertown.
- August 21-29—Iowa Conference at Waterloo.
- August 22-29—Eastern Nebraska Conference at Omaha.

## NATIONAL EVANGELISM

- June 13-26—Vacation Bible school at Macomb, Ill.
- June 14 - July 11—Special meetings at Hector, Minn.
- July 12-25—Special meetings at Mora, Minn.
- Sept. 28- Oct. 3—Special meetings at Fonthill, Ont.
- September 5 - ?—Special meetings at Ripley, Ill.

## CALENDAR OF EVANGELISM

- June 29 - July 25—Special meetings at Happy Woods and Blood River Churches (La.).
- July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.

## SUMMER BIBLE TRAINING SCHOOL

- A Sister (tuition) \$17.50
- Mr. & Mrs. Vivian Kirkpatrick (W.T.) 39.17

## FYFE - BENDER

Miss Fay Emily Fyfe, daughter of J. David Fyfe, Jerico Springs, Mo., and David R. Bender, son of Mr. and Mrs. Karl Bender of Moorefield, Nebr., were united in the holy bonds of matrimony at noon, April 25, 1943, at the Church of God in Moorefield, the writer officiating, using the single ring ceremony. In attendance were Alfred and Elizabeth Heil, cousins of the groom. Miss Fyfe wore a soldier blue dress with white accessories, a white straw turban trimmed with blue flowers and a small blue veil. The groom wore the conventional dark blue suit.

Preceding the ceremony, Delores and Audrey Cross sang two beautiful numbers, Mrs. Delbert Stedman accompanying. Mrs. Stedman played the wedding march as the couple came up the aisle to the flower-decorated altar.

Immediately after the ceremony, Mrs. Karl Bender sang, "Hand in Hand Through Life." The wedding dinner was served at the Karl Bender home. Mr. and Mrs. David Bender will reside on a farm near Moorefield.

E. E. Giesler.

## MOUNT OLIVE, ARKANSAS

The Church of God at Mount Olive, Ark., organized Sunday school, May 5, 1943. The following officers were elected: Earnest Cox, superintendent; Maxine Cox, secretary-treasurer. Teachers appointed were: adult class, W. G. Moffet; young people's class, Albert Bernard; intermediates and juniors, Katie Cox. It was decided to wait later to appoint a teacher for the beginners.

The Sunday school will meet in a grove until the new church is ready.

The writer hopes the church will be ready for use when he returns from Illinois.

H. Scott Smith, Pastor.

## EVANGELISM

Brush Creek S. S.	\$21.70
Mt. Olive Church of God	1.89
Emma C. Railsback	2.50
Clyde Swihart	1.00
Oregon, Ill., S. S.	4.38
Mr. & Mrs. Francis Burnett	2.50
Rena Gordon Willard	10.00
Mrs. R. Long	2.00
A Sister	5.00
Baltimore, Md., Bible Class	8.00
Chas. Anderson	6.00
Maurertown, Va.	7.26
Golden Rule Family	5.00
R. F. Robbins	6.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. A. E. Shaw, Arvada, Colo., report the death of their daughter, Sr. A. E. Mock, Fruita, Colo. She was killed in an automobile accident on March 31. With the parents, we too say, "May she not have long to wait for the call of her Master."

"On June 3, 1943, Mr. Hobert Shelton came to my home and asked me to baptize him. We went to the water, and I assisted him in putting on Christ in baptism. (Gal. 3:27.) There were as many present as when Philip baptized the Ethiopian. Bro. Shelton's address is Hueneme, Calif., Box 434."—W. G. Moffet, Magazine, Ark.

Bro. L. E. Conner, speaker at the Oregon Bible College graduation exercises, June 11, 1943, gave in his talk on "Service" many excellent thoughts—thoughts that should long be treasured especially by the graduates, Francis Burnett and Terry Ferrell.

"This is to inform you that my sister Thelma is definitely planning to attend Summer Bible Training School."—Mary E. Richardson, Hammond, La.

"Magazines may be adorned with the vibrant beauty of feminine youth, but the walls and mantles of our homes give the place of honor to the peaceful, serene, and radiant joy of the mother of children."—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

The Arkansas and Oklahoma Conference will convene at Cleveland, Ark., August 5-7, 1943.

"Guess Who!" picture in last week's Herald was that of Sr. Roxana Wince (deceased), commonly and lovingly called "Auntie" Wince, being the daughter of Bro. S. A. Chaplin and the wife of Bro. John L. Wince—both her father and husband being faithful ministers in Indiana. Sr. Jessie Wilson, a resident of Golden Rule Home, writes of Sr. Wince: "We hear of silver-tongued orators; 'Auntie' Wince was a silver-tongued poet. She loved most to write about the Kingdom. She sacrificed much in caring for an afflicted nephew whom she took in infancy—often necessitating her absence from conferences which she otherwise would have so much enjoyed."

Sr. Bender, whose marriage is reported in this issue, will be remembered by many of her friends as the former Emily Fyfe. She attended General Conference in 1938, '39, and '42, also being a member of the Summer Bible Training Schools of '39 and '42.

Sr. Orpha LeMasurier, treasurer of the National Bible Institution, is vacationing with her mother, Sr. Ruth Hoskins, at Eden Valley, Minn. She is accompanied with her daughter Diane, Sr. Shirley Smith, and Bro. Terry Ferrell, all of Oregon, Ill.

Sr. Emma C. Railsback, Los Angeles, Calif., reports having conducted a meeting at Tulare, Calif., on Sunday, May 30. We are sorry to learn that Bro. Railsback (Ezra) is not well, but hope to receive better report soon.

Following the graduation exercises, most of the students of Oregon Bible College began dispersing in various directions homeward. Now, in a few days, thirty or more of our youth will be arriving in Oregon, Ill., for the Summer School. Business is good; and getting better!

Out-of-town guests attending the recent graduation exercises at Oregon, Ill., were: Sr. T. J. Ellis, Waterloo, Iowa; Sr. Leota B. Hanson and Sr. Virta Sitler, both of Chicago.

"If nothing unforeseen happens, I plan on attending Summer Training School—having made arrangements with my employer to be away the six weeks."—Clarence Poland, 1006 Quantril Way, Baltimore, Md.

Bro. H. Scott Smith, London, Ark., was guest speaker for his son-in-law, Bro. C. Alan McLain, at the Dixon, Ill., Church of God on Sunday morning, June 13. Bro. Smith's subject was, "The Word of Prophecy."

Sr. Lewis Lindsay, Oregon, Ill., recently was called to Saint Louis, Mo., by the illness of her mother.

"I am sending thirty-five dollars (his tuition) to assure you that Junior plans to attend the Summer Bible Training School."—Mrs. James Kessler, West Milton, Ohio.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspari, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### Bereans, Please Read!

Because our Berean organization is facing a serious situation, I would plead with you who are Bereans that you make certain that this page is read at your very next meeting. The condition which is developing rapidly and which must be checked at once is one that may well be called malignant stagnation. We have been hearing of its progress for some time, but now we are really alarmed.

You can't say that any single Berean is less faithful, that anyone has turned from truth to sin, or that anyone is going to be condemned for anything. But we can see that in many sections of our organization things are not happening, there is very little vitality displayed, and the gospel is being dispensed in a rather passive manner. This is not good and must be changed.

When our Saviour first organized His church, He chose men with certain capabilities and set them to work building His church. They worked all the time until their death. They had both pleasant and disagreeable experiences, but they stuck to their task. Each did his job. Today, we have Christianity still alive and influencing the world (believe it or not), and many people are preparing for the coming of Christ.

Certain Berean societies are very active. Their presidents realize that for a person to enjoy anything worth while, he must constantly work at it and for it. They know it is not enough that a person merely believe in something. They also know that if he is to receive any real benefit from his belief, he must increase his knowledge, learn to work harmoniously with others—the ones whom he is trying to save—and must worship his Lord in prayer, praise, and practice. These presidents are constantly at work developing more and better ways to keep the members of their societies working. They see to it that work is done and that the members know what is done, that they may thus be encouraged to further effort.

Vice presidents of these societies possess qualities that are similar to those of the president, but perhaps not as great an extent, or it may be that they really do not have as much time as is required to make such work successful. Secretaries of these societies are on the alert to keep accurate and up-to-date records, to contact other societies and individuals, to keep abreast of Berean events through-

out the country, and see that their reports are filled out promptly and forwarded at the time required. The treasurers keep accurate and *understandable* records of receipts and expenditures, and send in reports.

Choosing qualified officers is a difficult task. It is not enough that your president be merely a good mixer or an exceptionally good student, merely an extremely faithful member, or merely one that is always coming up with new ideas. It would be better to choose one not so exceptional in any one of these qualifications, but who possessed all of them to a good degree, and who in addition had a desire to see that progress was made, the determination to apply himself to the job of inducing others to work, and the *willingness to devote the necessary time* to do his particular job well. This same rule applies to the rest of your officers and to the members of your committees.

Our Bereans have never lacked faith in God, but at present, as an organization, we do lack the vitality to make us a very potent force in presenting the gospel to as many people as we can before the Second Advent. Why do we insist upon electing to office people who do not want the job either because they are certain in their own hearts they are not qualified, or they are equally certain they are already doing as much as mortal nature will permit? There must be a mind to work if work is to be done and done well.

Who, then, is going to handle these offices? You are. Some of you who are reading this or listening to it being read are going to decide that there is some particular job in this organization—local, state, or national—that you would like to handle, and you are going to prepare yourself for it. You are going to look about you to find people who are qualified and eager to fill other offices. So, when your local, state, or national Berean elections roll around, either in person or by proxy, you are going to do some judicious nominating, a little wise campaigning, and a bit of honest accepting.

If you will really set your minds to work on this proposition, the first thing you know the lifeblood of activity will be throbbing through the veins of this organization and you won't be saying, "What are the Bereans doing for me?" but, rather, "Good, here is another chance for me to do something for the Bereans."

Board of Evangelism:

J. W. McLain  
C. E. Lapp  
H. U. Krogh, Jr.



*Evangelism*  
**THE NATIONAL BIBLE INSTITUTION**  
*Oregon, Illinois*



Director:

J. W. McLain

Treasurer:

Orpha LeMasurier

National Evangelism presents here the staff of workers in its employ part or full time and the nature of their work:



J. W. McLain, full-time evangelist and director of the evangelistic program, is in the field with truck, house trailer, tent, sound equipment, Bibles, and literature.

Francis E. Burnett, soon to begin as a full-time evangelist in the field, is talented also as a singer. His wife Iris is a talented artist who illustrates sermons with crayon drawings.



G. L. Cooper, now in the field with J. W. McLain, is serving as song leader and Bible drill teacher for the young people. He will work with Verna C. Thayer in two vacation Bible schools in evangelistic fields. He is employed until General Conference at least.

Verna C. Thayer, talented teacher of children, author of our Children's Quarterlies, will conduct vacation Bible schools and give help to the Sunday school teachers in evangelistic fields during the month of June. We need her in the field full time.



H. Scott Smith, native of Arkansas, capable Bible teacher, is full-time pastor of Mount Olive Church of God, Magazine, Arkansas, Route 2—a field in which the evangelist has been working and which is receiving regular financial assistance from Evangelism.

We are keeping our pledge to develop a staff of capable workers to carry on the work of evangelism, strengthening the churches and opening new fields. This expansion will call for more equipment, Bibles, literature, and salaries. We have observed your willingness to respond in proportion to the effort being made and believe that you will respond again. Your support will determine the extent to which we continue to expand the staff and work of Evangelism. "GO YE INTO ALL THE WORLD."

FONTHILL, ONTARIO

As has been the custom for many years, the last Sunday of May was May Meeting Sunday at the Fonthill Church of God. Some persons or persons with the love of the Lord uppermost in their hearts, coupled with a desire to serve, had arrived ahead of time, and the front of the church was practically transformed into a garden by beautifully arranged spring flowers and apple blossoms.

At ten o'clock, Sunday school began the services of the day, and during this period the junior choir, accompanied by Sr. Mabel Fletcher, sang a very enjoyable action song.

Our pastor, Bro. C. E. Randall, was the speaker at the eleven o'clock service. His sermon was about the much-longed-for "Kingdom of God." The senior choir assisted with the selection, "Let the People Praise Thee," by Landon. A duet entitled, "His Love Is Wonderful to Me," was given by Will and Irene Holland.

Dinner was served downstairs, and even with rationing the order of the day we were blessed with an abundance of food. This was the result, we presume, of some persons sacrificing in one thing, and others in something else. This following thought is entirely our own, and may be far from correct, or very popular, but we feel led to express it just the same. We often wonder if we fasted, to some degree on these special days of worship, if we would not be inclined to feast more heartily on the spiritual food given us, and drink deeper of the wonderful Water of life.

We would like to suggest to you brothers and sisters in Christ, who are in the habit of doing a lot of Sunday entertaining necessitating time, labor, and thought being spent on meals, that you try another plan. Prepare simple meals, giving yourself more time to meditate upon God's Word and to commune with Him in prayer. If at all possible, try entertaining your friends, or going visiting, some other day or evening during the week. We feel sure if you will try this for a few Sundays, you will find yourselves so much more in the spirit for Sunday school and church, and greatly refreshed and strengthened to begin another week of activity.

Now, to get back to the May Meeting: the afternoon service was taken by several laymen in fifteen-minute talks. J. H. Fletcher, Jr., elder of our church, spoke on "The New Order," W. H. Beemer, secretary, spoke on "The Called or Chosen of God," Dr. Lent, elder of Niagara Falls, N. Y., church, spoke on "Conviction," and T. MacArthur, elder of the Welland work, on "Comfort." The choir rendered "Earth Shall Worship Thee," by John J. Thomas. This service was followed by Communion, with Dr. Lent and J. H. Fletcher assisting the pastor.

After supper, we met together again for the evening service, which was in charge of the young people. The papers given were subjects of their own choosing. They were as follows: Frank Lane, "The Harvest"; Mabel Fletcher, "The Kingdom of God"; Maurice Anger, "Christian Living"; Grace Davis, "Prayer"; Marion Brown, "We Are What We Make Ourselves"; Fred Jones, "Resurrection"; Doris Lane, "The Three Ways." As Bro. Randall remarked, these papers were not only thought provoking, but were indeed evidence that the future of the church (should Christ's call for His own be much delayed) will be properly cared for when the leadership falls into their hands. The choir assisted this service with two suitable anthems. Sr. Blanche Page presided at the organ for all sessions, and her faithful service is much appreciated by all. The attendance at all services was good, with visitors from Welland, Thorold, Saint Catharines, Niagara Falls, Ont., and Niagara Falls, N. Y., also Toronto.

To sum it all up, we had a blessed happy

time together, and while no one accepted Christ at this meeting, still we feel good seed was sown, and that God will yet give the increase.

Bro. Randall is to be guest speaker at the Michigan Conference and Bible School, June 14-20. Bros. Edward Goit and Linford Moore will fill the pulpits during his absence.

Sr. Randall and Sr. Sword are spending a week's vacation at Meaford.

Bro. Howard Beemer, Jr., of Saint Catharines, is now in Toronto, taking basic training in the R.C.A.F., and Bro. Clarke Gilbey is connected with the Navy at Halifax, N. S.

Sr. Verna Thayer, who will superintend the vacation Bible school in Fonthill, will arrive for Sunday services, July 4, and will be the speaker at all services on that Sunday.

We will close this news report with Bro. Randall's own account, given in his monthly bulletin, of a birthday surprise given him:

"The first Friday night of the month is devoted to a teacher's training class, otherwise the night is used for Berean study. Last Friday night, we were bringing the class period to a close, when in came a church group, trooping behind the leadership of that old rascal, Billy Holland, all singing 'A Happy Birthday to You.' Chairs were soon arranged and all joined in singing choruses. One number especially pleased me: when three boys, Joey and Arthur Fletcher and Harry Davis, came in with song books in their hands, and asked someone to play for them, and they sang, 'There Shall Be Showers of Blessings.' These boys knew this is my favorite hymn. The Bereans presented me with a nice white shirt, and the church group gave a gold watch chain. These folk have been so wonderfully good to us, it is hard to find words to express true appreciation. It is not merely this occasion, but it is one thing right after another. Your love has been boundless."

This reporter would like to say to Bro. Randall that one does not have true friends, unless one is himself a true friend.

Irene Holland, Reporter.

OREGON BIBLE COLLEGE

Mrs. Sid Martin \$20.00

SUMMER SCHOOL STUDENTS

Following is a list of the students registered, to date, for the coming Summer Bible Training School—to be conducted June 22—July 30, 1943, at Oregon, Ill.:

- Blanchard, Joanne, Oregon, Ill.,
- Bowen, Bonnie, Maxwell, Iowa,
- Doan, Miles, Grand Rapids, Mich.,
- Fish, Kathryn, Colo, Iowa,
- France, H. Gary, Wenatchee, Wash.,
- Graham, Edwin, Saint Louis, Mo.,
- Graham, Joyce, Fredericktown, Mo.,
- Herren, Marvin R., Republic, Mo.,
- Hill, Ruth, Niagara Falls, N. Y.,
- Huffer, Alva, Michigantown, Ind.,
- Kessler, Floyd Jr., West Milton, Ohio,
- Krausbauer, Rex, Grand Rapids, Mich.,
- Leighty, Forest, South Bend, Ind.,
- Macy, Mary Ellen, Dayton, Ohio,
- Magaw, Iola, Oregon, Ill.,
- Moore, Shirley, Niagara Falls, N. Y.,
- Moore, Winifred, Green Mountain, Iowa,
- Niles, Paul, Grand Rapids, Mich.,
- Pearson, Charles T., West Milton, Ohio,
- Pearson, Peggie Lu, West Milton, Ohio,
- Poland, Clarence, Baltimore, Md.,
- Railton, Mary Catherine, Rockford, Ill.,
- Reed, Hazel, Oregon, Ill.,
- Richardson, Thelma, Hammond, La.,
- Siple, James, Hammond, La.,
- Siple, Virginia, Grand Rapids, Mich.,
- Stine, Lee W., Gordon, Ohio,
- Tackett, Winfred, Pleasant Plains, Ark.,
- Thieman, LaVerne, Fredericktown, Mo.,
- VanFleet, George, Grand Rapids, Mich.

PROPOSED AMENDMENT

A Proposed Amendment to the Constitution or Working Rules of the General Conference of the Church of God.

At the General Conference in 1942, there was discussion of lengthening the terms of office of the officers of the General Conference and staggering their election dates so there would always be some experienced workers on the board, and it would be impossible to elect a complete new board at any one time.

A committee was appointed to study this subject and if found advisable to present an amendment for consideration at the Conference in 1943. A motion was passed providing for this committee, and also providing that the amendment be acted upon early in the sessions of 1943, so the election would follow and would be governed by whatever provisions should be adopted in the amendment.

The only paragraph in the present constitution relating to the subject is VII. (12), reading: "The terms of office shall regularly begin at the close of the conference at which the election of officers shall have been completed, said term to continue for one year or until successors are duly elected and qualified."

The committee proposes to amend the aforesaid working rule by substituting the following: "The term of office for each officer shall regularly begin at the close of the session at which such officer is elected, and shall continue for three years, or until a successor has been duly elected and qualified. Exception to this shall be that at the 1943 conference the president and first vice president shall be elected for three years, the second vice president and secretary shall be elected for two years, and the treasurer for one year."

Submitted for your consideration by your committee:

- F. E. Siple, Chairman
- J. W. McLain
- F. L. Austin

NATIONAL BIBLE INSTITUTION

Lottie E. Young	\$ 5.00
Mr. & Mrs. A. E. Shaw	2.00
Leila E. Whitehead	10.00
Mr. & Mrs. G. B. Sprinkle	5.00
Georgia Thompson	3.00
Mr. & Mrs. Delos Andrew	2.00
Anonymous	3.00
A Sister	5.50

THE RESTITUTION HERALD

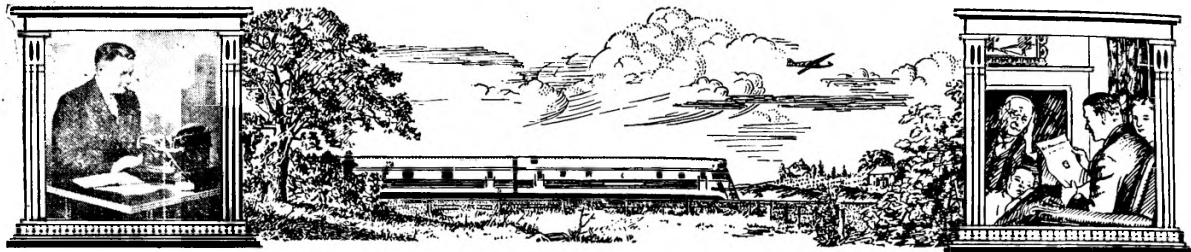
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L. E. Conner . . . Business Manager  
Orpha LeMasurier . . . Treasurer  
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal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





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

## Marks of Men

Because many symbols are used in the Book of Revelation, scoffers frequently decry the Book, saying: "Symbols, symbols, symbols! Who can understand such a Book?" Yes, there are many symbols, many figures in the Revelation, but herein is evidence the Revelation was written primarily for these "last days." Never have symbols been so widely used as they are used today. Every nation, every state, every office has its sign. Indeed, nearly every man is today known by a number, rather than by the name his mother gave him. Insignia, insignia, insignia! Who can understand such a day? The Book of Revelation, methinks, was written in symbols to keep pace with unfolding history.

Revelation 13 prophesies a "beast" deceiver, who (lamb-like) will profess to be a savior, but whose message will be that of a dragon—*deadly!* He will cause "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads . . . that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name"—even the "number of a man"—and "his number is Six hundred threescore and six." (13:16-18.) There being no indefinite article in the Greek, one is justified in omitting the word "a" and reading, "The number of the beast . . . is *the number of man*. It being commonly understood that a single "six" is man's number, one might well conclude that 6-6-6 would indicate man at his acme of success and power—man modernized, demonized, and let loose, as savage, to ravage the inhabitants of all earth.

The day (or night) is coming when the mark of carnal man will be seemingly requisite to life, though actually that mark will spell man's doom: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God . . . and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:9, 10). Church of God, put not your trust in the marks of men.



Hammer & Sickle  
of Communism



Battle-Axe and Rods of Fascism



Swastika  
of Nazism

## Marks of the Lord Jesus

The Apostle Paul, having been five times whipped and thrice beaten with rods, said: "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). Not that Paul sought to "buy or sell," not that Paul feared man, not that Paul thought it necessary to worship

with the crowd, but Paul bore in his body the marks of the Lord Jesus because, in love, he was willing to suffer and to sacrifice for truth. The scars upon his body, which indeed were inflicted as marks from men, spoke not of cowardice or unholy confidence, but spoke of consecration and determined zeal for the Lord—thus only being called "the marks of the Lord Jesus."

These actual marks upon Paul's body signified, too, the works the Lord wrought within him. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23), the virtues *within*, meant more to the Apostle than any external gain that might have come to him by accepting the marks, the symbols, and the standards of man. Like Joshua of old, Paul made his stand. It seems that, in accepting the marks of the Lord Jesus, we can hear him say with Joshua:

"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve . . . but as for me . . . we will serve the Lord" (Josh. 24:15). Indeed, he "fought a good fight" and he "kept the faith."

## Welcome, Summer School Students

From the East, the West, the North, the South, young men and young women are at this writing coming into Oregon, Illinois, to attend the annual six-weeks' Summer Bible Training School. All in Oregon who have in any measure helped in planning and preparing for the Summer School and, indeed, all the Oregon church gladly extend a welcome to the students—and to what promises to be the largest Summer School to date.

God grant that by His blessing each life here engaged in religious study may be richly blessed, and that His church may continue to profit by every step of faith.



# THE RESTITUTION HERALD

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NUMBER 38

## Heroes, Saints, and Martyrs

By Mrs. H. H. Kent

EVERYONE admires a hero, for it requires boldness of character to do the noble deeds of a hero. Often, heroic deeds are done to gain only worldly recognition—heroes are not necessarily godly people. Most of them are associated with world affairs and with those who like pomp and display. Yes, the world has its heroes, but the true church has its saints and martyrs, many of whom have suffered at the hands of rulers and church dignitaries. All saints and martyrs suffer—they are patient with the evils of their day, knowing that their reward will be in the coming kingdom where justice and righteousness will be established.

We have all read and heard much of the history of the early Christian church, how saints were tortured and killed and driven into the wilderness by persecuting powers because they stood for Bible principles. Many of them were chased by mobs through streets, flung to lions, or burned at the stake. Others were thrust into damp prisons, scourged, starved, beaten with forks of iron. Some were driven far into the mountains and deserts. After declaring that they were Christians, no torture could make them deny their faith. Every endeavor to destroy them failed. They could not be defeated, although they suffered untold distresses.

It is interesting to know that certain monks, having escaped the pagan persecution, traveled for years through countries, giving accounts of their monastic life and their escape through sandy wastes and wildernesses until they could find a place where they might live in peace with God and men. Some who escaped the pagan persecution had grown weary of the artificial life in cities. As they traveled, they spread the truth for which they stood. Other thousands made their living by making and selling baskets. They had little to eat, they slept little, and prayed much. They traveled onward until their bodies became too weak to go farther. Wherever they went, they told of wicked conditions in the church and in the world, and to what the pleasures of society would lead. Because of this,

they were hated and persecuted, especially by those of wealth and social position.

The Bible had not yet been translated in those early days. There were only Greek and Hebrew records. The common people were very ignorant, but among them were many good saints and monks.

One of the earliest saints, to whom all Christians owe much, was the studious Jerome (340-420) who was driven from Rome during the earliest pagan persecution. Away from distraction of the world, he set about the task of translating the Bible into Latin. The Bible was the first book to be translated from one language to another. Jerome was a very conscientious Christian, and stood firmly for the truths which he knew.

More than seven centuries after Jerome, came Thomas Becket, a friend of King Henry II. Becket was slain in a church in England because he refused to be intimidated by other monks. He said he hoped to "obtain liberty and peace for the church," for which saying he was murdered inside the church. This dreadful act, so sacrilegiously committed inside a church, horrified the world of that day, and many men of rank (such as Chaucer) came to see the place of the martyrdom of Becket.

John Wycliffe (1320-1384) followed Jerome's Latin translation by making the first English translation. He was the greatest scholar and teacher of his time, and was known as the "Morning Star of the Reformation." This translation started the reformation in England. He spoke both Latin and English and said things which made all England take notice of him. Wycliffe attacked the church, said it was too wealthy. Monks and all church societies and orders persecuted the poor. He said the church did not help people to live better lives. Members paid the priests to have their sins forgiven. He said the object of the priests was to make God change His mind and be more kind to the sinner. The people believed what the priests said, but Wycliffe spoke against these things and was brought to trial. When on (*Please turn to page 9*)

# The Bible Hell

By J. R. LeCrone

(A radio address over WLDS, Jacksonville, Illinois)

RECENTLY, we promised to discuss with you for a few minutes "The Bible Hell." We feel that an understanding of this subject will go far toward removing from the hands of the skeptic and the agnostic much of the ammunition with which he attacks Christianity.

## *Misuse of Fear*

Fear is a powerful influence in the lives of the huge majority of the peoples of the world today. Dictators keep people in subjection and force them to do many things they loathe doing through fear of the terrible punishment that will be meted out to them if they fail to obey orders. We are moved to an all-out war effort against the Axis largely through fear of what will happen to ourselves and our families should the Allied Nations go down in defeat. We cannot deny that fear has a great deal to do with the shaping of our daily lives.

We, as followers of the Son of God, are anxious to use every power at our command to lead people to accept the salvation from sin so freely offered them. If God has given us the authority to frighten the sinner into repentance by threatening him with an eternity of torments far more terrible than the debased mind of a Hitler or a Tojo can conceive, we want to make full use of that authority. If, on the other hand, God does not in His Bible give us such authority, we must guard carefully against misrepresenting our heavenly Father.

God brings His Book of Truth to a close with this warning to all who would read His Word and declare it unto others: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

It was in an earnest desire to understand its Scriptural meaning, neither adding to nor taking from, that we entered upon a study of the Bible hell. Some of the results of this study we here present for the consideration of every sincere and honest student of the Bible.

The first time the word "hell" appears in the Authorized, or King James, Version of the Bible is in Deuteronomy 32:22, where we find God pronouncing a judg-

ment upon disobedient Israel. The verse reads: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

If one will read this verse carefully and thoughtfully, he will be struck with a curious fact. The fire here mentioned is not stated to have originated in hell, but is rather pointed out as being so thorough in consuming the earth with its increase that it reaches into the lowest hell. The fire proceeds from the earth to hell, not from hell to the earth. The significance of this will become more clear as we develop this study.

Though this is the first instance in which the word "hell" appears in the Bible, it is not the first appearance in the Hebrew manuscript of the word from which "hell" is translated. This word first appears in Genesis 37:35, where it is translated into the English word "grave." Here we find Jacob mourning the death of his favorite son Joseph, because he believed the report of his brothers that Joseph had been slain and eaten by a wild animal. The verse tells that "all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the *grave* unto my son mourning. Thus his father wept for him." Here is a strange truth: Jacob used the same word to describe the place to which he expected to go at death that is translated "hell" in many other places in the Old Testament. We have, nevertheless, the Master's own word for it that Jacob shall have his place in the Kingdom of heaven: "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11).

Whenever one finds the word "hell" in the Old Testament, he may be sure it is a translation of this same Hebrew word and not once is it described as a place of torment or even suggested to be the realm of Satan where he glories in the agonies of eternally damned souls. In fact, this Hebrew word appears in the Old Testament as our English word "grave" exactly as many times as it is translated "hell." It is translated "grave" thirty-one times, "hell" thirty-one times, and in addition appears as "pit" thrice. Anyone interested enough to do so may confirm this by consulting any good analytical concordance.

In a few instances, the King James Version of the Bible suggests in the margin the word "hell" as an alternate

## Foundation Doctrines

*By Harvey Krogh, Jr.*

**E**ACH Bible doctrine is so interrelated with every other such doctrine that it is difficult to say which may be the most important. One of the very first things the children of Israel were taught is recorded in Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord." That is firm foundation for the important teaching of the unity of God. In Hebrews 11:6 we read about the very necessary teaching of faith: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It seems, however, that each of the teachers mentioned in the Scriptures took into consideration the knowledge already possessed by those whom they taught and began at that point.

Since Paul founded a successful church at Corinth, converting many Gentiles who had not known God, we seek to understand his first teachings there. Paul, of course, knew that we must all come to God by faith and that faith in God is one of the great purposes of Bible teaching, for he told the Roman brethren: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Nevertheless, we have Paul's testimony of what he first taught the Corinthians: "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). Paul did not go about the city, saying: "A man named Jesus, anointed, has been slain." That would have meant little to those people. In his Letter, Paul was simply saying that this was the central theme of his message to them. If he had said nothing more than "Jesus was crucified," some might have asked, "Who is Jesus?" Paul's answer would likely have been, "The Son of God—not just a son of one of the gods (for the heathen worshiped many gods), but the Son of the only true and living God."

The Corinthians surely knew what "anointed" meant. The custom of anointing kings with a perfumed ointment had been practiced many centuries. It was also well known that a good king usually brought prosperity and happiness to the people. They might have asked how and why this Man's life was taken. Paul certainly explained the circumstances of Jesus' death and how it was a sacrifice with voluntary submission on His part. The people knew what a sacrifice was, since they had offered sacrifices to their heathen gods. They believed that sacrifices earned for them blessings from their gods. Man had retained that truth from the beginning, but had lost contact with the true God.

To know that a man had willingly become a sacrifice for the benefit of others was enough to attract attention. There had been human sacrifices among the heathen, but voluntary sacrifices were very few. Paul told the brethren at Corinth the benefits of Christ's death (1 Cor. 6:9-11), mentioning that some of them had been in the depths of sin and its despair but were now clean and were no more of that class which would not inherit the Kingdom of God.

No doubt the Corinthians were skeptical and it might have been difficult for Paul to get them to believe in Jesus, but God gave him power and convincing evidence. In his Letter, Paul reminded them, "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). The reason for not using man's methods is stated in the following verse: "That your faith should not stand in the wisdom of men, but in the power of God." They were not to think of the Apostle as just another seeker of power by the use of man's devices, but a God-empowered man with a God-given message. Paul demonstrated the powers that God had given him. He performed miracles and bestowed gifts and blessings on the believers. The greatest power that God had given him, however, was not the power to do miracles, but the ability to give himself in service even as Jesus had given His life on the cross. Paul counted all temporal things as nothing, compared with the reward that he expected from God. He gave to others what God had given him and this was convincing proof of the truthfulness of his message. Further, Paul took upon himself a heavy burden that would have broken many a man. This burden was the "care of all the churches." He did not depend upon his own strength, for he knew the words of Jesus: "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 that burden upon Jesus who bears our griefs and carries our sorrows. Meditate on the joy that will be yours when you learn this.

Therefore, by demonstrating the love of God that prompted his full service to the Lord and others, Paul was able to instill faith in the hearts of many Corinthians. He did not end his story of Jesus with the crucifixion, but made plain to the Corinthians (Please turn to page 11)

## Put Life in Your Work

By Arlen Marsh

LIKE a good many other things we are given in the course of our Christian experience, the title of this article carries much of the spirit of "do as I say, and not as I do." To accept advice on putting life into your work from one whose own work frequently suffers from the combined blight of inattention and boresomeness is about as reasonable as seeking advice from Hitler on the best ways to run a synagogue.

But two factors prompt this article, nevertheless: the board of the National Sunday School Association requires its secretary to recommend suitable materials and methods to workers of member schools; the constitution of the National Berean Society requires its first vice president to "check on published materials that might be useful to" societies. On both scores, the article is a necessity. In its defense, it should be added that it also is the product of long study of Sunday school and other religious materials and supplies, of personal experience in teaching and speaking to every age group except the very youngest, and of the consensus gathered from conversations with teachers and workers of much longer personal experience.

Visual education has put life into the work of public schools and colleges; it has rarely been used to put life into the work of Church of God study groups. There have been the usual handwork books for children, pictures to be shown beginners, once in a blue moon a sermon illustrated by charts; but on the whole, visual education has been neglected. And not only by the Church of God—other churches are quite as much at fault.

Maps, of course, are an obvious aid to visual education, which is nothing more than teaching through the sense of sight. Bible geography, the missionary journeys of Paul, the peregrinations of the Israelites through the Sinaitic wilderness, the wars of David, the wanderings of the Christ—none of these have much meaning, and lose much of their interest, unless the student—and the teacher—can pin place names and exact events to definite locations.

Many maps for church workers have been published. W. A. Wilde Company, Boston, Massachusetts, has several series of outline maps—outline maps of the missionary tours of Paul, of old Palestine, of Bible lands, of other spots of interest to Bible classes. These outline maps may be used in group meetings, for individual study, for written tests. They are inexpensive, and force the student to learn where the places were about which he studies.

Sets of maps are available from the Eiler Company, Saint Louis, Missouri. These sets are good, and the indi-

vidual maps of the sets may, usually, be obtained separately. Unfortunately, they are not indexed; on the whole, however, they are accurate, and their coloring—and this is an important matter—is excellent, much better than that of most corresponding maps.

The materials of Eiler and of Wilde may be secured through the National Bible Institution, publishers of THE RESTITUTION HERALD. But the best, most accurate, and most instructive map yet issued on the Bible lands can be obtained from only one source: the National Geographic Society, 16th and M Streets, N.W., Washington, D. C. Coloring is exquisite, and the cartographers of the Society are so exact that their work has been the best that could be obtained by the armed forces for planning the conquest of North Africa and the invasion of Europe. Ancient place names are given, but so are the modern corresponding names; this makes it possible for the class to correlate ancient history with modern history, with prophecy in the process of fulfillment. On heavy paper, the Society's Map of Bible Lands (this is its title) is 50 cents; on first quality map linen, it is \$1.00. A thorough index is 25 cents extra. The map measures 35 by 25 inches—amply large for use even in large classes.

(Parenthetically, it should here be observed that membership in the National Geographic Society, which costs \$3.50 a year and which may be secured on the recommendation of some existing member, is invaluable to any Bible teacher or minister. Membership carries with it an annual subscription to the *National Geographic Magazine*, which publishes many articles each year on Bible lands and Bible history. Since each article is accompanied by twelve to sixty full-page or half-page photographs, the member quickly can build up an excellent library for teaching about the movements and attitudes and living conditions of people mentioned in the Scriptures. Membership in the Society carries with it, too, the superb maps prepared by Society cartographers at irregular intervals—such maps as that of Bible lands.)

But maps, of course, are not enough. Pictures are needed—and pictures are for adults and young people, not alone for children. *Life* gained its circulation because people like you enjoy pictures—and the teacher of religion should capitalize on the same principle. Show pictures of Bible events and scenes; they may be purchased at very low prices from Perry Pictures, Meriden, Connecticut, or from W. A. Wilde Company of Boston. Either firm will send a complete (Please turn to page 11)

rendering of the word "grave" which appears in the text, and vice versa. Psalm 49:15 and 55:15 are good examples of this. In Psalm 49:15, we read, "God will redeem my soul from the power of the *grave*: for he shall receive me," and in Psalm 55:15 the Psalmist said of the wicked, "Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them." In the first instance, the translators wrote the English word "grave" into the text and pointed out in the margin that "hell" would be an equally appropriate rendering. In the second instance, the procedure is reversed with the English word "hell" appearing in the text and the alternate word "grave" being suggested in the margin.

#### *New Testament Usage of Hell*

Our study this far, has concerned itself only with the Old Testament, not because we would close our eyes to, nor ignore, the many uses of the word "hell" in the New Testament, but because we believe an understanding of the Old Testament to be an essential background to the proper understanding and interpretation of the New. When we remember that God placed His Son Jesus in the care of Hebrew parents, and that the Son's dealings were almost exclusively with Hebrew people who were well grounded in the Hebrew Scriptures which we call the Old Testament, this is easily understood.

Now, whenever we find the inspired apostles of Jesus quoting from the Old Testament, we have ample reason for concluding that the words used by the apostles must mean the same as those in the Old Testament which they quote. In other words, since the Old Testament was written in Hebrew, and the New Testament in Greek, such quotations tell us which Greek words were considered by the apostles to be equivalent to given Hebrew words.

In Psalm 16:10 we read these words: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." On the Day of Pentecost, the Apostle Peter quoted this verse to the assembled multitude, declaring to the people that David used the words prophetically, having foreseen the death, burial, and resurrection of Jesus. In Acts 2:27, the identical words of Psalm 16:10 appear: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." And in verse 31, Peter explained, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Thus do we have divine assurance that the Greek word here translated "hell" means the same as the "hell" of the Old Testament—that is, a grave or a pit, literally that which is covered, hidden, or unseen. In the Old Testament, it is the Hebrew word *sheol*. In the New Testament, it is the Greek word *hades*. Again in the New Testament, we find the words "grave" and "hell" pointed

out in the margin as alternate renderings. In 1 Corinthians 15:55, for instance, we read these words, "O death, where is thy sting? O grave, where is thy victory?" But in the margin, the word "hell" is suggested as an alternate rendering for the word "grave" in the text. This is the translators' way of acknowledging that the two English words are translated from the same original Greek word. In Revelation 20:13, we find the word "hell" used in the text and the word "grave" suggested in the margin as an acceptable alternate rendering. This verse reads, "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

Please note that those dead who are here foreseen as being in hell have not been tried and found wanting and been condemned to hell as a result of that judgment; rather, hell is giving up its victims that they may be judged.

That the Greek word *hades* here translated "hell" is not the same as the lake of fire is evident from the language of verse 14 where we find the one being cast into the other: "Death and hell were cast into the lake of fire. This is the second death." Here we find the grave, having fulfilled its mission of containing the dead until the time of the judgment of the dead, being cast into the lake of fire for the purpose of destruction.

Though the Greek word *hades* appears eleven times in the New Testament and is translated "hell" ten of these times, it is never used in connection with the word fire, but is rather spoken of as the common resting place of all the dead, Jesus Himself having gone there.

There is, however, another word translated "hell" in the New Testament which does carry with it the thought of condemnation, judgment, and fire. This is the Greek word *gehenna*. Any fair study of the Bible hell must contain a consideration of this word and its Scriptural use. We shall postpone the consideration of this word until next week.

In the meantime, I should like to suggest a topic or two for you to study, that you may be the better prepared for our lesson next week. If you have a pencil and paper handy, we suggest you write these things down and look them up during the week. First, find the place where the Devil is spoken of as being the ruler of hell. Second, find the place in the Bible where we are told that his Satanic Majesty, the Devil, will walk among the damned in hell, gloating over them and using them as a means of satisfying the sadistic tendencies of his nature for eternity. Third, find the scripture which assures that eternal life is the common possession of all men, making it possible for the sinner to continue in conscious torment for eternity. If you will make this study for yourself during the week, you will be better prepared to get good from next week's consideration of "hell-fire."

# The Sunday School Teacher

## Article 1

By Lois Hunt, South Bend, Indiana

Dear Sunday School Teacher,

As the teacher is the most important factor in the Sunday school, the National Association thought it might be of assistance by publishing a series of articles to help teachers develop as many skills of teaching as they can, and as well as they can. The best teachers do not stick to one method, but are acquainted with, and use, many ways of teaching, depending upon the circumstances and needs of the time. As many educators agree that "effectiveness in teaching depends on adequate preparation," no teacher wants to go before his class unless fully prepared to teach the lesson—then the stabilizing influence of the lessons taught will be greater. Any child who has the opportunity to go to a Sunday school, and is properly taught there, will grow up with a finer, stronger character than it would otherwise be possible for him to have. We need the Sunday school now more than ever before.

So, we have asked some of our successful leaders to contribute articles along these lines. A few have responded promptly; we hope soon to hear from others.

We are asking that each delegate to the Sunday school convention during the General Conference be prepared to report all the things his Sunday school has done the past year to improve his school. If he is a teacher, he should tell of his favorite method of teaching and why he makes greatest use of this method. As the success of a Sunday school depends much upon its superintendent, will all superintendents give reports of helps used for promoting the work.

We hope more schools than ever are planning exhibits to the General Conference, and that each will include samples of the activities used, as we all are anxious for new ideas.

Frances Walls.

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IT IS well established that the church of tomorrow is started in our Sunday schools today. To interest children in the work of the church, therefore, should be the first aim of every organized group expecting to continue as a church in the years ahead. How often we have heard, "Oh, I would like so much to teach a class in Sunday school, and if I were only half as clever as Sister So-and-So, I certainly would do my part"—or words to that effect. This article is designed to give an insight into the preparations made by "Sister So-and-So" before she attempts to teach her class, and to show how you, too, may be a clever, interesting teacher whom your pupils will love and remember long after they have outgrown your class age.

Few of us need be told that to love God, to believe His Word, and to have a desire to lead others into the joyous life Christians experience are first requisites in the life of a teacher. Along with these should be a love for children—all children, not just your own, or those of your friends. If we love children, we will gain their confidence so they will believe the things we tell them.

The preparation of a lesson may sound involved to the inexperienced, but once a stock of material has been gathered, it may be used over and over, and you will find yourself with a head so full of ideas you can scarcely wait from week to week to use them. The secret of being a good primary teacher is to have a wealth of material from which to choose handwork and illustrations. The purchasing of this material is a matter of years of accumulation, not an overnight affair. You may think the purchase of only one book or one set of patterns is a small beginning, but that is where most of us started. Unless a teacher is also an artist with hours of time on her hands, she uses the patterns, and so forth, which are advertised in all religious publishing house catalogs.

We all realize that as much as possible we should use material prepared by the National Bible Institution at Oregon, Illinois, but we also realize that our efforts with children's Sunday school quarterlies are still more or less experimental, and it may be some time before our own publishing house can furnish us with material for extra class work. For this reason, we must call on other firms for material to keep our classes busy and interested. Much of this material may be ordered through our own National Bible Institution office if you send your order and the name of the company catalog from which your order is taken. If you do not already have them, send for catalogs from such publishers as David C. Cook, Elgin, Illinois, The Scripture Press, Chicago, and Standard Publishing Company, Cincinnati, Ohio, and the several others which you will probably find on display at the Sunday school exhibit at General Conference. In these catalogs, you will find listed such books as poster pattern books for all ages, Bible story books to read and color, free hand drawing and cut-out books for scissor play, Bible games, and many other helps which are invaluable to the teacher. Several companies publish special teachers' quarterlies each quarter along with the children's books which will give you much usable material, though it may be necessary to "doctor the doctrine" a little. I find the teachers' quarterlies from David C. Cook very helpful, and have had samples from other companies which are equally as good. These give little ways to illustrate the lesson which help the children remember.

The use of Bible games after the lesson, such as Bible Lotto, Bible Rimes, and so forth, is very helpful in teach-

# New Jerusalem—Its Size and Height

Reprinted from THE RESTITUTION HERALD of November 16, 1911

By H. V. Reed

*"The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and breadth and the height of it are equal" (Revelation 21:16).*

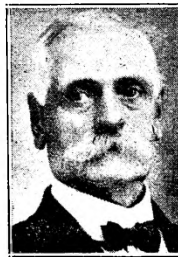
THE above text has been a source of much speculation among commentators and scholars. The general trend of expositions is to the effect that the Holy City is to be twelve thousand furlongs in its length, and twelve thousand furlongs in width, and twelve thousand furlongs high! A furlong is one eighth of a mile. This would make the city fifteen hundred miles in length, fifteen hundred miles in width, and fifteen hundred miles high! It is also stated that it is to have only three gates on each side; the space between two gates, therefore, would be five hundred miles! John did not say, however, that the city's length, breadth, and height are *each* to be twelve thousand furlongs. He evidently referred to the number of furlongs contained in the square. Ferrar Fenton, in his New Testament in Modern English, makes this point plain, saying it "was designed as a square, its length being the same as its breadth."

Ancient Babylon was fifteen miles square. This would make two hundred twenty-five square miles within the walls of the city. The walls of the city were sixty feet high. This presents a fair proportion for the city and its walls. The walls of the New Jerusalem are to be only one hundred forty-four cubits high. If the city is fifteen hundred miles high, the proportion would be most inconsistent. If it be conceded, however, that the city was designed as a square, and that the measurement refers to the number of furlongs included within the square of the city, the harmony of John's description is simple and reasonable.

The difficulty of most expositors has arisen from the word "equal": "The length and the breadth and the height of it are *equal*." It is claimed that the length of the city is to be fifteen hundred miles, and, its height being equal to its length, the city would be fifteen hundred miles high! Professor DuPui, in his critical notes on the Apocalypse, translates the text as follows: "The city was a square—her length, her breadth, and her height were proportionate." Dr. Joseph Priestley, in the fourth volume of his critical notes on the Scriptures, makes the following comment: "The measuring of the New Jerusalem is similar to the measuring of the temple in the vision of Ezekiel.

By the height of this city being equal to the length and the breadth can only be meant that it was in due proportion to them. For the height of the walls to be nearly equal to the other dimensions of any city would be preposterous." (Notes on Revelation, Vol. 4, Rev. 21:16.)

The Greek words for "equal" are *isos* and *isotees*, which are defined as follows: "equal, like, consistent, equality, equal proportion, fairness, equity, what is equitable." (See Green's Greek Lex.) In our version, the word is translated: "equal, like, is equal." It will be seen that the word "equal" as much, agree together, equality, that which has a wide range as to its use in the New Testament. Classical lexicons give it much more extensive meaning, but of "equal proportion" and "proportionate" are in harmony with its proper meaning. So Professor DuPui and Dr. Priestly are not at variance about its use in these translations.



H. V. Reed

From what goes before, we feel justified in our exposition that the New Jerusalem will contain, approximately, two hundred square miles, and will be the metropolis of the Kingdom of our God.

According to the testimony of the Prophet of Patmos, the New Jerusalem will be the residence of the Lamb and His bride. A few students entertain the idea that there will be no other inhabitants upon the earth when the New City is established as capital of the coming Kingdom. This, however, is not in accord with what the Prophet saw after the City was radiant with the glory of God and the Lamb. The new heaven and the new earth will not be another heaven and another earth, any more than the new moon means another moon. He who sits upon the throne is to make all things new, but not to make all new things. The old heaven and the old earth will undergo such changes as will fit them for the complete renovation and the final victory over sin and death.

There are to be twelve gate towers on which will be inscribed the names of the twelve tribes of Israel. There are to be twelve foundations, and in them the names of the twelve apostles of the Lamb. There is to be the tree of life whose leaves shall be for the healing of the nations.

(Please turn to page 10)

fully, being hooted as he passed through the streets of cities in being taken from one prison to another. Finally, he was tied to a stake with a chain about his neck. Fagots were heaped upon him, and he was burned to death.

After Huss was martyred, the lamp of truth blazed forth more than ever and there was more freedom of conscience. People were beginning to see how wrong it was for the priests to sell indulgences (that is, they sold the right to commit a sin). Both Wycliffe and Huss opposed this, for there was no sorrow for sin nor turning away from it under such conditions. Civil authorities and even kings had to obey the word of popes. After the death of John Huss, there was a religious war for fifteen years, for Huss had held up the Bible above the church and civil authorities.

Another saint who was disgusted with the wickedness of the popes was Savonarola (1452-1498). He told of their bribery and how they cursed those who opposed them. He was brought to trial because he protested against popery, was condemned, and finally hanged. Later, they burned his body. After his death, the Albigenes, Lollards, and Hussites became stronger. They protested strongly, and the spirit of dissatisfaction of the sins of the churchmen steadily increased.

After the burning of many martyrs, the way was opened for the Protestant Reformation in Europe, which began with Martin Luther (1483-1546). He was an Augustinian monk and was assisted by Melancthon. Luther taught theology in the University of Wittenburg. When young, he had turned his back on the world and entered a convent. Later, he became disgusted with the debauchery and crime that he saw there and took a stand against celibacy as the Roman church taught it. Luther stood firmly for Scriptural teaching as he knew it. He protested strongly against the selling of indulgences, as both Wycliffe and Huss had done. Some of the other things against which Luther fought were the doctrines of purgatory and inherent immortality. He took a stand for "faith alone in Christ" for salvation and the unconscious state of the dead. Luther was a sturdy man and would not yield. Luther and Melancthon worked hand in hand, Melancthon being a splendid Greek student. His scholarly proficiency made him a valuable help to Luther when they translated the Bible into the German language.

Thus, early martyrs struggled against intense darkness, and against the popes and Roman churches which were rich and powerful in those times. By reviewing the lives of martyrs, and the saints of early days, we see how God gave the light of truth as people were able to receive it. The majority usually reject the truth and prefer popular teaching.

Now, as we near the end of the age and discern the darkness that prevails in high places, we are reminded of the scripture which says, "Darkness shall cover the earth,

and gross darkness the people." We often wonder if the spirit of the Inquisition that caused the death of so many of these martyrs is not much alive today and waiting for an opportunity to manifest itself.

Most of us do not appreciate how, with great difficulty, the Bible came to us as it is. It is true that all the good that has come into this world has come through the Bible, but the Word teaches that better things are expected of Christians at the end of the age, because of the knowledge that has been so greatly increased. We should be established in Bible doctrine for which the martyrs fought so bravely. We are told to have on the "whole armour of God"; to "be stedfast"; to be "overcomers," watching not alone what is coming on the earth, but watching ourselves lest we fall into temptation; to be perfect; to "watch and pray." These are only a few of the many Scriptural expressions urging us to prepare our hearts for the coming of the Lord that is truly drawing near. The call to the Christian today is not the call to be a hero of the world, but to be true to the Christ—true at any cost.

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*The Psalmist said:* "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us . . . which he hath bestowed . . . according to his mercies, and according to the multitude of his lovingkindnesses. . . . In all their (Israel's) affliction, he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them . . . and carried them all the days of old."

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## NEW JERUSALEM—ITS SIZE AND HEIGHT

*(Continued from page 7)*

Yes, indeed, "they shall bring the glory and honour of the nations into it." The River of Life will come from the throne, while the Spirit and the bride will send out the message to those needing salvation, saying, "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"! Then will have come the "city which hath foundations"—for which Abraham looked in times of old—whose "builder and maker is God" (Heb. 11:10).

Outside the City—and from the River of Life—the glorious King will have dominion. Old swords will be beaten into plowshares (Isa. 2:4). "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations" (Psalm 22:27, 28). The song of Moses, and the song of the Lamb will be sung by the white-robed victors beside the sea of glass, saying: "Great and marvellous are thy works, Lord God Almighty; just and true are thy



ing a general knowledge of the Bible and what is in it. My experience with these games has proved to me that the extra time required is used to good advantage. One class of children from ten to fourteen years of age, which it was my pleasure to teach for several years in Virginia, knew the answers so well that we could play either of the above games in a very few minutes.

At the present time, I teach a class of beginners. A recent lesson was the account of Peter and Andrew, James and John being called by Jesus. After the lesson story was told and the class had answered questions on the lesson, as well as learning the memory verse, we played a little game which the children still like to enact. We set aside one place in our classroom for a boat, allowing two children to sit in the boat and pretend to be fishing. A third walked up to the boat and said, "Follow me, and I will make you fishers of men." Whereupon, the two left the boat and followed the third child back to the table. Again, we had two children sitting as if mending fishing nets, and the third child came to call them. During the assembly of all classes at the close of the period, my class usually recites the memory verse for the day, but on this day we acted out our lesson, and had the "big folks" guess who we were. The adults enjoy seeing the children do these little things, and the children work very hard to display their knowledge. Many of the lessons may be acted out in this simple manner, and the children long remember things that they do themselves.

Most children, even the very young, like to make things with scissors and paste. Much of the work should be prepared by the teacher before the class, but the children still feel that they have "made" something. Ideas and patterns may be secured from any of the religious publishing houses. Those of you who live near a good Bible book store have an advantage, for you may see firsthand the books and material you wish to use.

The spring of the year is a good time to teach lessons on the Creation, for everything is coming to life and we may draw upon nature for our illustrations. After one lesson on this subject last spring, and we expect to use it again this year, I told a story of a little fuzzy worm that fastened itself to the branch of a tree last fall, then made itself a house which we call a cocoon, where it lived snug and warm all winter. When the sun came out warm this spring, the little worm woke up and began to stretch itself, but it felt very queer, for it was not the little worm that had gone to sleep. God had changed it, and when it made a little hole in the end of the cocoon to crawl out into the sunshine, the little worm found it had two beautiful yellow wings, which it stretched out in the warm sunshine on the branch of the tree. After a while, the little worm fluttered its pretty wings and flew away, and here is what the little worm became! At this point, I laid down my scissors, which I had been using all the

time I was telling the story, unfolded pieces of yellow paper, and passed to each child a yellow butterfly which I had cut while talking. Then each child put brown markings on the wings and had the butterfly to take home. Many times since I have had comments on lessons of similar nature—"Just like *He* did the butterfly!"

These illustrations may be used year after year, for the classes change, and children never seem to tire of repetition. This makes the gathering of material more simple, for a book bought today may be used for years, along with new material from time to time. I do not know any teacher who has gathered her whole library at one time. All of us buy a book now, patterns another time, Bible games to use after the lesson for quiz games, and so gradually our library becomes more and more complete. So the longer you teach, and the more material you collect, the more ideas you will have of your own. You will find that you are equally as good a teacher, and just as clever as the Sister So-and-So whom you have long admired but never hoped to imitate.

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## HEROES, SAINTS, AND MARTYRS

*(Continued from front page)*

trial, he told that people were saved by godly living only. His preaching was new to the people and startled the country. The pope of Rome sent word to England to have the preacher silenced. Later, Wycliffe retired to private life where he finished his translation of Jerome's Latin Bible into English. Wycliffe died in peace, but half a century later his enemies dug up his body and burned it, throwing his ashes into the river. His followers were called Lollards, millions of whom years later were slain as martyrs.

Following close after Wyciffe came John Huss (1375-1415). He was a professor in the University of Prague, Bohemia, and was the greatest preacher in that part of the country. He was born in poverty and at one time begged in the streets of Prague, yet he was a man of righteous life and plain speech. He saw the evils in the church about him, and, after reading Wycliffe's books, decided to follow his teaching. The priesthood hated Huss because of his outspoken manner. They said he had no tact and made too many enemies. Huss liked the way Wycliffe attacked the wicked lives of the popes and priests. After exposing them, he was summoned by his enemies before a church council, where he was arrested and accused of heresy, and because he approved Wycliffe's writings which had become very unpopular. Bishops were burning Wycliffe's books while Huss was praising them. After a long trial, lasting several years, the church council put Huss in prison where they said he must stay until he proved himself innocent. Four years he was treated shame-

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).*

Lesson: 2 John 4-11; 3 John 5-12

### John Compliments His Friends

John wrote two other letters called by his name, besides the one which we studied last week.

The second letter was written to an "elect" lady and the third to a brother in Christ, Gaius.

John found a cause for rejoicing in that this lady's children walked in truth. They loved one another and kept the commandments of Christ. What a wonderful statement to have made about one's family! We must try to live in such a way that only good things can be said about our families, too. A good name is better far than riches.

The elect lady and her children were given a warning that some denied that Christ had really come in the flesh. Those deniers were called antichrists.

Jesus is coming again! Coming in the same visible form in which He was caught up into heaven! He will not come as a babe, but as a King, the righteous Judge. May we have a share in that glorious Kingdom with our Lord, and meet Him in the air as He returns to earth!

The third book of John was written to tell a Christian friend that his faithfulness was very pleasing. To be told one is faithful in all he does is a worthy compliment. Gaius had the true love—charity—for his brethren. He helped the beloved elders, evangelists, and other Christian friends as well as strangers whom he knew to be working for Christ.

John related a sad fact. One of the workers in a church liked to be praised too well. He wanted all the high places and compliments. He would not befriend John nor receive him. Neither would this man let any other family receive John. What a number of blessings they missed by not being kind to John.

"Beloved," said John, "follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

### John Stressed Love

Love for one another, as well as strangers, is what John stressed. Love causes one to help, not hinder, God's work.

Love is shown in the home, too. Mother and father,

sister and brother, by their kindness, obedience, and thoughtfulness, show love. If we have not love for our parents and family, we need not pretend to love God.

Here are some thoughts we can use as guides. They are found in the Bible:

Children, obey your parents.

Honor your father and mother.

Be kind to one another.

Love one another.

Do good to all.

What plainer help need we seek? Also, we know that "even a child is known by his doings."

Think what you can do that would help Jesus. Now, what does He know of us that is good? Ponder that question. Decide what you know would be pleasing in God's sight. Then do what you know to be best.

### A Universal Tongue

"God speaks to every man in language native to his soul.

The scientist may read His Word in the inverted bowl

Of spreading skies; the sower learns the wisdom of the seed;

The mystic hears the voice of heaven blowing through a reed,

But permeating all the speech of earth and skies above,

There is a universal tongue whose syllables are love."

—Hazel M. Kerr.

### Happy Birthday Greetings

Larry Croxton, June 30, age 11, Macomb, Ill.

Lois Rahn, June 30, age 12, Pomona, Calif.

David Sprinkle, July 1, age 15, Cheyenne, Wyo.

Luther Bengé, July 1, age 9, Frankfort, Ind.

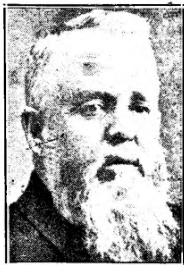
Lucille McKinney, July 2, age 9, Hammond, La.

David Hall, July 2, age 8, Tempe, Ariz.

Velma Dennis, July 2, age 12, Vanzant, Mo.

June Bruland, July 2, age 9, Hammond, La.

# Guess Who!



*Watch Next week's Herald for the answer.*  
 (The answer to last week's "Guess Who" is on page 14)

ways, thou King of 'nations' (marg.). Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:3, 4).

The absent King is coming. The Day of the Lord is coming. The morning will take the place of night. Sorrows will die away when the joys of life shall come. The New Age is nearing the world. We are in the Saturday night of the old week of toil, soon the glory of the Son of man shall lighten the ages and bring eternal victories to earth's suffering ones.

Blessed consummation! Happy is he who has the Hope of Israel and is waiting for Him who is the Desire of nations.

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## PUT LIFE IN YOUR WORK

*(Continued from page 6)*

catalog free upon request. Pictures are available in either black and white or full color, and come in a wide variety of sizes. Standard Publishing Company, Cincinnati, Ohio, publishes some separate pictures, also; and the Standard work is always of the very best.

Perhaps the newest, most unique, and certainly one of the most interesting ways of making use of visual education is the so-called "flannel board." One of these may be made at home, given plasterboard or wood and a good-sized piece of outing flannel. Make it at least three and a half feet long and two and a half feet deep; stretch the flannel tightly over the base and glue it down. This is the simplest and most inexpensive form.

Story-O-Graphs, Box 145, Pasadena 16, California, may not have originated the flannel board idea, but have carried it toward perfection. This house puts out nothing

but the boards and figures to go with them. Boards include hand-painted backgrounds of Palestinian scenes, of the Lake of Galilee, of rivers; or boards may be purchased plain at considerably lower prices.

Story-O-Graphs supply printed figures. These come on heavy paper, and are done in black and white. (Sets of figures, hand-painted with water colors, may also be had at about three times the cost of black and white.) Figures are drawn, with great detail, by some of the best artists in the country; they are much superior to the figures put out in lesser variety by other houses. A set of figures costs 45 cents. There are many different sets available. A complete free catalog of the Story-O-Graph supplies may be had from the publishers on request; the supplies may be ordered through the National Bible Institution.

Flannel boards serve a variety of purposes. In children's classes, they fix the memory of the lesson, point it up, give it life; in adult groups, they replace the more difficult and less satisfying chalk talks and illustrated charts. Bible scenes may be pictured, each scene growing as the lesson progresses. Ministers can make use of the Story-O-Graph material during sermons, without interrupting their flow of language with searching through charts or with drawing lines on blackboards. For flannel board figures adhere to the boards perfectly, simply by putting the figures on the boards; there are no tacks, glue, or other accessories required. Figures may be removed from the boards just as easily, and thus may be used time after time to illustrate many different scenes and events.

Putting life into your classes with visual education is easy and inexpensive. Your work will be more interesting for you, and doubly interesting for your class. Berean worker, Sunday school teacher, minister, mother—all of you will find such helps to be "tops" in holding attention and in fixing ideas.

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## FOUNDATION DOCTRINES

*(Continued from page 3)*

that God raised Him from the dead and made Him heir of all things. He surely must have told them of the blessings that had, and would yet, come to him and blessings that they should also have.

Paul took the Corinthians as he found them and first taught them the things that caused them to have faith in God and His Son. Therefore, the foundation teaching is that truth which should first be taught to create faith in the hearer. In the case of the Corinthians, it was centered in the sacrifice of Christ. What more faith-inspiring truth is there than the fact that "while we were yet sinners, Christ died for us," and that through Him we may have eternal life?

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

- June 22-July 30—Summer Bible Training School at Oregon, Ill.  
 July 4-11—Ohio Annual Conference at Lawrenceville.  
 July 7-18—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 5-7—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 August 14-22—Missouri Conference at Fredericktown.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 19-29—Virginia Conference and Bible School at Maurertown.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

## NATIONAL EVANGELISM

- June 14-July 11—Special meetings at Hector, Minn.  
 July 12-25—Special meetings at Mora, Minn.  
 Sept. 28-Oct. 3—Special meetings at Fonthill, Ont.  
 September 5-?—Special meetings at Ripley, Ill.

## CALENDAR OF EVANGELISM

- June 29-July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.

## BRUSH CREEK (OHIO)

We are beginning to believe that some good comes from every bad situation. Though we have been without a regular pastor, we have had the good fortune to be blessed with a variety of guest ministers. We have had at least four since the Easter season. Bro. T. A. Drinkard conducted a two-weeks' series of pre-Easter services. The following Sunday, Bro. Delbert Jones began his summer pastorate with us. At the same time, Bro. and Sr. Ellsworth Routson and Etta Marie were home for a few days visit, so we had the privilege, also, of hearing Bro. Routson. Our Annual June Meeting came to a close on Sunday, June 13. Bro. Harry Goekler and Bro. Delbert Jones conducted this one week of afternoon Bible classes and evening sermons. There were four classes which were taught by the following: adult class by Bro. Harry Goekler; young people by Sr. Belva Knife; intermediates by Bro. Delbert Jones, and juniors by Sr. Mary Pearson.

The same may be said of both the pre-Easter and the June meetings—gasoline restriction had its part in limiting the attendance. At this time, also, the late season is pressing the farmer to the last daylight hour. In spite of all the discouraging factors, our guest speakers were not daunted in their zeal in proclaiming the gospel. We consider the meetings successful and very worth while in the time spent with the Lord.

Will all our Brush Creek members please take note that our annual business meeting of the church is to be held on July 2, 1943, at 8:00 p.m. Mrs. E. J. Demmitt, Secy.

## PLEASANT PRAIRIE CHURCH

Lake View - Sac City, Iowa

Sunday morning, May 9, Bro. J. W. McLain, assisted by Bro. Gerald Cooper, began a week's series of meetings at our Pleasant Prairie Church. Bro. McLain presented nine good sermons which were enjoyed very much. Much outside interest was shown. Although we had no baptisms, we feel much good seed was sown. We were gratified with the attendance, as it was the last week of school and corn planting time.

We were very glad to have Bro. McLain and family and Bro. Cooper with us, and hope they may come back again for another meeting.

Sr. Ruchie Johnson is still at the Fort Dodge hospital, slowly improving.

Sr. Emily Jacobson is home from the hospital, convalescing from an operation.

Mrs. W. H. Klindt, Secy.

## ATTENTION, SECRETARIES!

By the time this notice appears, church and conference secretaries should have received a DELEGATE FORM for Representation at the General Conference of the Church of God at Oregon, Illinois, August 3-15, 1943. Please carefully read the rules governing representation (appearing on the front page of the DELEGATE FORM), then list the names of your active members, fill in all the blank spaces on the front page of the FORM, and return promptly to the writer. If your Form has not arrived, please request that we mail one to you. Sydney E. Magaw, Secretary.

## MINISTERS' FUND

Oregon, Ill., S. S.	\$ 2.00
Total	\$1,887.42

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. Margaret Budrow, a former employee of National Bible Institution, has returned to the office to serve in the place of Sr. Edith Fridley who recently resigned to join her husband at Camp Rantoul, Ill. Sorry to lose the one, welcome back to the other!

Bro. Leonard Brown, a student of Oregon Bible College, preached his first sermon (excepting classroom addresses) Sunday evening, June 20, before the congregation at Oregon, Ill.

Don't forget to "watch and pray."

Bro. and Sr. Ben Carpenter, Oregon, Ill., are rejoicing in their new experience of being grandparents: Denis David being born June 13 to Mr. and Mrs. Walter C. Anderson, 533 Water St., San Antonio, Texas. The mother is the former Genniell Carpenter.

Bro. Vivian Kirkpatrick, who preached Sunday morning, June 20, for Bro. C. Alan McLain at Dixon, Ill., reports that the congregation there is resuming Sunday evening services. Glad to hear it!

Bro. and Sr. J. R. LeCrone arrived from Ripley, Ill., at about 3:30 a.m., Monday, June 21, to begin their duties as Dean and Matron, respectively, of the Summer School. Daughters Faith and Martha will add their blessings in the classroom and kitchen, respectively.

Bro. Harold Doan, student and assistant in the print shop, makes regular once-a-month preaching trips to the Hickory Grove Church of God near Colo, Iowa. Two Summer School students came to Oregon with him when he returned from his last trip.

Nothing New Under the Sun: Treasurer Orpha LeMasurier recently received a bill incorrectly addressed to the National Bike Institute. Keep pedaling, Orpha!

Bro. James Mattison, having completed his freshman year in Oregon Bible College, is getting into the preaching harness by working at Macomb, Ill. He is a grandson of the late Bro. S. J. Lindsay.

Bro. Winfred Tackett, Pleasant Plains, Ark., was the first arriving student to the Summer School. Others are "rolling in" as we go to press.

Sr. Edna Brewer, matron of Oregon Bible College, reports the following interesting record of meals served at the Students' Home during the past four terms of school:

1939-'40	—5,406 meals
1940-'41	—5,617 meals
1941-'42	—6,166 meals
1942-'43	—8,236 meals

"If one will only read and study the prophecies in God's great Book, he certainly can see the unfolding of events which show we are nearing the end of time."—R. F. Robbins, Kilgore, Texas.

Mr. Jess Macy, Troy, Ohio, came to Oregon, Sunday, June 20, bringing five young people from the Brush Creek Church to become students in the Summer School, and reporting that two others are yet en route. His daughter Bernedee accompanied the group, returning with her father. Sr. Edna Brewer, matron of the College Students' Home, returned with the Macys to her home for the summer vacation.

Last week's "Guess Who!" picture was taken at the "Old Stone Quarry" during the Illinois Bible School at Oregon in 1917 or 1918. Your guess may be as good as ours, but we think we can see Bro. Rolland Stilson of South Bend, Ind.; Sr. Florence (Laning) Howell and Bro. Laurence Howell of Mt. Sterling, Ill.; and Sr. Lillie Lindsay, Oregon, Ill.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### More New Life

\* \* \*

By *Walter Croxton*

I would like to give a report of the splendid progress of one of our newest organized Berean societies started this year. It is the Fort Valley Berean class at Seven Fountains, Virginia. We thank God, for as stated in Philipians 4:13, "We can do all things through Christ which strengtheneth us." Now, as a group, we all rejoice and say with one accord, "We have proved God."

Last February 5, a small band of six zealous, hard-working young people started planning for a Berean society. It was an entirely new work, but everyone joined in with one accord. Fulton Ramsey was chosen as temporary leader and results show that he did well. Not only did Brother Ramsey lead the class, he also was the chief means of transportation for those living away from the church. The meetings were planned for Friday nights, as it seemed to be the time best suited for all to meet. In the course of three weeks our small band expanded to seventeen. It was then that officers were elected. The officers are: Lorraine Boyer, president; Marie Coverstone, vice president; Fulton Ramsey, secretary-treasurer. Under the leadership of these new officers, it was agreed to send for thirty copies of the new Berean Searchlight Number 1. Our Bible allied with these new Berean books have already been a great blessing to us. We have discovered that to learn much, we must learn a little at a time and learn it well. We believe that wisdom is the principal thing, and the "fear of the Lord is the beginning of wisdom."

Soon after the society was organized, plans were made for a contest. It would have been an inspiration to anyone who could have witnessed the interest taken. Everyone worked like a bee in the flower season. For example, one of the younger boys learned all the books of the Bible, including several verses, and brought two others with him the second time he attended. Everyone brought his Bible, and we saw who was the fastest scripture finder. We have some very fast "looker-uppers."

A result of the contest was the addition of six more new members, which boosted our membership to twenty-three. At the present time we have twenty-six, and we ask that our fellow Bereans all over the nation will back us up with

their prayers. We wish to encourage all Berean workers everywhere to "press on, and not give up." As our National Berean president has said, "We have the world ahead of us, and the Lord behind us." We should all remember that there can be no real blessing by tying fruit to a tree, however good it may be, but one must make the tree good and self-bearing, then it will be a blessing to someone by bearing fruit. The Holy Spirit bears fruit, and of that kind which brings a blessing to the world; therefore, be filled with the Spirit, and you will be fruitful in your lives and a blessing to the world.

### Stick Together

After retyping Walter's article to see how much space it would require, I happened to glance at a vase of roses on the desk. Yesterday when they were cut they were crisp, sweet, and pretty. We put them in water right away, but now they are wilted and some of the petals are shedding. The main reason for the change was the heat which oppressed this town today. Then, we thought of the roses out on the bush. They are not wilted and they probably became much warmer today.

We then started to think about Bereans and other Christians. If our Berean society or church is taking full advantage of its opportunity to worship the Lord by studying His Word and praising Him in prayer and song, and each member continues close in fellowship to the other members, no matter how hot may become the opposition, there will be little danger of the individual member weakening.

We put the same kind of water on our roses they would get from the ground, but there are many other food elements to be obtained from the parent bush, elements that tap water could not provide. It is much the same with the individual who would take the chance of living his own Christian life alone.

Become a steady worker with your Berean or church group. If there is no particular work for you to do immediately, at least be present—this for two reasons: you are better protected and your support helps protect another in need. Be sure, though, that your group, represented by the parent rose bush, has its roots firmly fastened in God's life-giving care.



**LESTER PRAIRIE, MINNESOTA**

Meetings conducted by Bro. J. W. McLain at the Bergen Church of God, May 23—June 6, were a great success. In spite of the rainy weather, there was good attendance.

The young people were very faithful. Bro. Gerald Cooper was their leader, and he did very well with them. There were nine Bibles given to the following students for learning all the books of the Bible, a number of verses from different parts of the Bible, and choruses: Geneva Faust, Deloris Kuntz, Orvil Faust, Margret Ristow, James McLain, Jr., Arline Houser, Jean Berry, Elaine Berry.

Five small children who learned some of the verses and joined the rest of the young people in singing choruses were given books of the Bible story lessons.

Bro. Cooper was the song leader, and the writer was the organist. There was also special music by Bros. McLain and Cooper. The people who attended the meetings regularly were sorry to see them come to a close.

Mrs. Martin Wegner, Secy.

**PROPOSED AMENDMENT**

A Proposed Amendment to the Constitution or Working Rules of the General Conference of the Church of God.

At the General Conference in 1942, there was discussion of lengthening the terms of office of the officers of the General Conference and staggering their election dates so there would always be some experienced workers on the board, and it would be impossible to elect a complete new board at any one time.

A committee was appointed to study this subject and if found advisable to present an amendment for consideration at the Conference in 1943. A motion was passed providing for this committee, and also providing that the amendment be acted upon early in the sessions of 1943, so the election would follow and would be governed by whatever provisions should be adopted in the amendment.

The only paragraph in the present constitution relating to the subject is VII. (12), reading: "The terms of office shall regularly begin at the close of the conference at which the election of officers shall have been completed, said term to continue for one year or until successors are duly elected and qualified."

The committee proposes to amend the aforesaid working rule by substituting the following: "The term of office for each officer shall regularly begin at the close of the session at which such officer is elected, and shall continue for three years, or until a successor has been duly elected and qualified. Exception to this shall be that at the 1943 conference the president and first vice president shall be elected for three years, the second vice president and secretary shall be elected for two years, and the treasurer for one year."

Submitted for your consideration by your committee:  
 F. E. Siple, Chairman  
 J. W. McLain  
 F. L. Austin

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. 3:10).

This message was delivered to Moses by God's heavenly angel from the burning bush in the land of Midian. God works in mysterious ways, His wonders to perform. Many times in Old Testament history He spoke through his heavenly messengers to those He desired to use as earthly messengers. This is verified by His statement to Israel: "If thou shalt indeed obey his (the angel's) voice, and do all that I speak; then I will be an enemy to thine enemies, and an adversary to thine adversaries" (Ex. 23:22).—E. C. R.

**HERALD RECEIPTS**

Celaine Randall; Bernedene Macy; M. W. Lyon; Mrs. S. E. Hodges; Gospel Gleaners Class (for others); Morning Star Church of God; Carrie L. Stewart; Dorothy Demmitt; Myrtle Oliver (self & another); Irene Holland (for another); Willard M. Naylor; Clara M. Hunt (for others); Anna Eychaner; John E. Hammond; W. G. Moffet; Mrs. Garavean Smith; G. E. Marsh; H. Scott Smith; V. Kirkpatrick; Clarence Carpenter; F. E. Siple; Russell Johns; Helen Rogers (for another); Mrs. John Guthrie; Harry Sheets; Mrs. G. Siple (for others); Lyle Rankin; George A. Waters; James Watkins; Susie Dow (self & another); Ida Vogel; A. E. Renner; A. Weldon McCoy; Eddie Helmeier; Nettie B. Crundwell; Louis H. Ralston; Chas. Howe; Mrs. L. F. Poliez; Ellsworth Richardson; R. F. Robbins (self & another).

Ernest Kuehn; Mrs. H. W. Simpson; Mrs. A. T. Nelson; H. G. Saylor; Mrs. Emma Friend; G. W. Randall; Mrs. G. B. Sprinkle; R. H. Judd; Almus Dimmick; Mrs. Earl Brossard; Marvin Herren (for another); Mrs. George Bigger; Grover Gordon; Clarence Poland; Clara Freydl; Mrs. Addie Lasley; Mrs. Jennie B. Boyle; Mrs. Mae Mercer; Mrs. J. B. Gaspar; Mrs. E. R. Knott; Richard Parish (for another); C. VeNard (for another); Mrs. Rose Wilson (self & another); Ellsworth Routson; Mrs. Annie Mills.

**EVANGELISM**

Leila E. Whitehead 10.00

**INDIA**

Tempe, Ariz. \$5.44

**OREGON BIBLE COLLEGE**

**Building Fund**

H. J. Stadden	\$ 20.00
Mr. & Mrs. R. H. Hall	10.00
Oregon, Ill., S. S.	10.00
Mrs. E. M. Richardson	100.00
<b>Total</b>	<b>\$13,708.08</b>

**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.

**SUPPORTING THE LORD'S WORK**

"Occupy till I come"—Jesus  
 "God loveth a cheerful giver"—Paul

National Bible Institution  
 Oregon, Illinois

Dear Sirs,

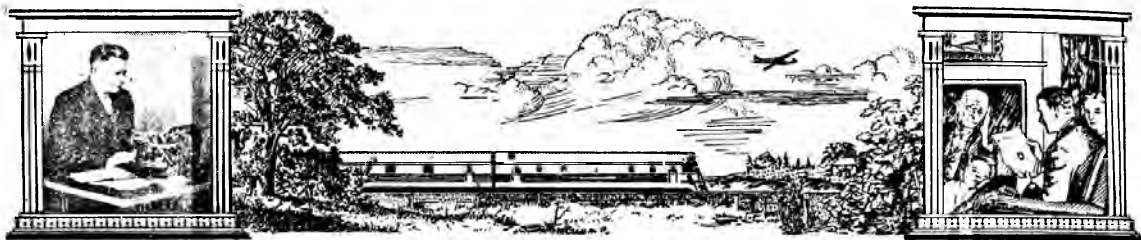
Wishing to have a part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism . . . . .	\$ _____
For Ministers' Fund . . . . .	\$ _____
For Golden Rule Home . . . . .	\$ _____
For Oregon Bible College . . . . .	\$ _____
For General Operating Expenses . . . . .	\$ _____
For Renewal to <i>The Restitution Herald</i> (\$2.00 per year)	\$ _____
For <i>Restitution Herald</i> to others (\$2.00 per year)	\$ _____
<b>Total</b>	<b>\$ _____</b>

Sender's name \_\_\_\_\_

Address \_\_\_\_\_





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

## An Inspiring Summer School

An inspiring Summer Bible Training School is now in full progress at Oregon, Illinois. Thirty-nine students, coming from fourteen states, are registered. Brothers T. A. Drinkard and J. R. LeCrone, instructors, are happily and enthusiastically leading in the Bible work, and Sister LeCrone has her hands more than busy in the dormitory and kitchen. We hope later to present a picture of the Summer School.

Following is a list of students and their respective states:

### Arkansas:

Winfred Tackett, Pleasant Plains

### Illinois:

Joanne Blanchard, Oregon  
 Iola Magaw, Oregon  
 Mary Catherine Railton, Rockford  
 Hazel Reed, Oregon

### Indiana:

William Dick, Frankfort  
 Alva Huffer, Michigantown  
 Forest Leighty, South Bend

### Iowa:

Bonnie Bowen, Maxwell  
 Kathryn Fish, Colo  
 Cleo Williams, Gladbrook

### Louisiana:

Gordon Landry, Hammond  
 Mary Helen Landry, Hammond  
 Thelma Richardson, Hammond  
 James Siple, Hammond

### Maryland:

Clarence Poland, Baltimore

### Michigan:

Miles Doan, Grand Rapids  
 Rex Krausbauer, Grand Rapids  
 Paul Niles, Grand Rapids  
 Virginia Siple, Grand Rapids  
 George VanFleet, Grand Rapids

### Missouri:

Joyce Graham, Fredericktown  
 Edwin Graham, Saint Louis  
 La Verne Thieman, Fredericktown

### Nebraska:

Donna Johnson, Freedom  
 Laura Mac Karnett, Omaha

### New York:

Ruth Hill, Niagara Falls  
 Shirley Moore, Niagara Falls

### Ohio:

Floyd Kessler, Jr., West Milton  
 Mary Ellen Macy, Dayton  
 Peggy Lu Pearson, West Milton  
 Charles Timothy Pearson, West Milton  
 Edwin Smith, Tipp City  
 Lee Stine, Gordon  
 Charles Taylor, Tipp City

### South Carolina:

Willie Stone, Pelzer

### Texas:

Dillon Lemon, Fort Worth

### Washington:

H. Gary France, Wenatchee  
 Ted Howard, Wenatchee

May God's hand of blessing be with each student, with each instructor, with the matron and her helpers, and may their united strength and effort redound to the glory of the Father and the Son—to whom our lives are pledged.

## Come to General Conference

Time for General Conference is fast approaching, though the dates (August 3-15) are a little later than usual. Judging from the attendance at Summer School, there will be an attendance at Conference surpassing that of former years. Come one, come all! The more perplexing life's problems become, the more faithfully we must serve the Lord.



# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, JUNE 29, 1943

NUMBER 39

## Worldly Christians

*By Mary Mae Nedrow*

**T**ODAY, the number of worldly Christians is legion. Evil is rampant and is seeking to destroy that which is good. Regardless of this, the gospel of the Kingdom and salvation through Jesus Christ must be preached until Jesus returns.

The Apostle Paul was often in danger from his own countrymen and in peril from false brethren. He nobly defended the gospel, saying, "Where is the wise, where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Cor. 1:20.) He accused members of the Corinthian church of being "puffed up." He denounced teachers who sought to sow seeds of discord within the church. Even in those days there were "envying, and strife, and divisions" (3:3). Paul tried to shame the guilty ones by telling them that in times past they had been babes in Christ, not able to digest the meat of the Word, and ended by saying, "Neither yet now are ye able." It seems this condition still exists as it did in the apostolic days.

Jesus, too, told the Jerusalem brethren they were childish, being dissatisfied with everyone sent them. None could please them. In the Old Testament days, the prophets sent of God were persecuted beyond measure. In the New Testament dispensation, when John the Baptist "came neither eating bread nor drinking wine," critics said, "He hath a devil" (Luke 7:33). When Jesus came, they said, "Behold a gluttonous man, and a winebibber, a friend of publicans and sinners" (v. 34). Few ministers have not staggered under the lash of the tongues of their congregations! Once, a friend of mine, a teacher in a theological seminary, told me that the first truth he taught his students was that they must be strong, that it requires as much courage to meet and understand people with whom one comes in contact as it does to face the foe on the battlefield. No weakling dare enlist in the Lord's great army!

Sometimes, it seems hard to hear the voice of God in the noisy tumult of strife and quarreling in the church.

God understands all and sees every imagination of the heart. How God's heart must ache in compassion when He looks down and sees His children plotting and planning, that they might sit in the highest places in the church! How God must smile down upon the woman who seeks not glory, but who comes during the week to prepare God's holy temple for worship, reverently lifting the Bible from its resting place on the pulpit and dusting it—who, like Mary, is satisfied that she is privileged to do a lesser service for God and for her Lord Jesus Christ!

Sometimes one's power of forbearance becomes weak. Then comes the testing, when one finds he is only as strong as his faith. True, there is a constant conflict between Satan and God's people, but if one puts his trust in God, he need never fear those who would war against him. It is written: "They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."

Hidden away in the corner of one's heart may be an ugly thought of someone who has wronged him. One must (to be a true disciple of Christ) sweep the corners of his heart, dragging these ugly thoughts from their hiding places, harboring them no more.

It is apparent that many professed Christians, though seemingly free from outward sin, live secretly in sin. In the Bible, leprosy is a type of sin, in that it pulls the victim down to the very depths, eating away the flesh. The same is true of the moral leper today, for when sin takes hold of him, it eats into his very being, so to speak: yet when he cries unto God, God is ever ready to help him and is abundantly able to save. Though leprous with sin, it is possible for all to be made clean. Only belief in Christ and His teachings can lift the sinner out of the mire and set his feet upon solid ground. A Christian dares not have one foot in the world and one foot in the church. He is exhorted to yield his body a "living sacrifice," set apart for the service of God. The Apostle Paul told that this is the only reasonable thing to do, (*Please turn to page 10*)

# The Rich Man and Lazarus

(A sequel to "The Unjust Steward")

By Harold Hardesty

*Jesus said, "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" (Matthew 12:36, 37).*

**M**OST lamentable is it that one of the cleverest and most masterful pieces of oratory ever conceived should have become buried amidst the rubble of false doctrine, covering up completely its remarkable beauty and utter simplicity. When the rubble was finally cleared away by spiritually enlightened men, the condition surrounding the utterance of the Parable of the Rich Man and Lazarus had become almost forgotten. It came to be looked upon as more or less an enigma that defied explanation. A few students made a noble, well-meaning effort to interpret this parable in the light of Bible truth, but, not agreeing in their interpretations, they succeeded only in increasing the bewilderment of the ordinary Bible reader.

## *The Pharisees*

To fully understand any address or utterance, it is necessary to know three things: Who is doing the speaking, who is being addressed, and why. A few verses previous to this story, Jesus was speaking directly to the Pharisees. There is good reason to believe that the Pharisees continued to monopolize His attention throughout the Parable, whereafter He turned to His disciples.

The Pharisees were Jesus' bitterest enemies, and it is a foregone conclusion that all of His messages to them possessed the dominating characteristics of rebuke and ridicule. On occasions too numerous to mention, He called them hypocrites, whitewashed graves, thieves and murderers, a generation of vipers, children of the Devil, and so forth. He never attempted to teach them spiritual truth, excepting to individuals who showed an interest in His mission and work (e.g., Nicodemus, John 3:1-12).

It must be remembered that the Master had to be ever on the alert, for His enemies were continually watching for Him to make a fatal slip. (Luke 11:53, 54; 14:1.) They even laid cunningly devised traps for Him, hoping to catch Him in His words. But He was equal to every occasion—nay, He was superior! If He wished to make His enemies howl, He made them howl. If He wished to put them to silence, He did that, too. They were putty in His hands. Mark 11:27-33 presents an outstanding example of His amazing skill in controlling His enemies, and Matthew 21:33-45 shows how He could use parables against them.

It is extremely interesting to notice certain principles inserted in the Parable of the Rich Man and Lazarus that are astonishingly parallel with the character and teachings of the Pharisees. First, we notice that the rich man in his predicament did not appeal to God. It would seem that in such a circumstance as this, where future reward is concerned, one should make his appeal to God. Instead, the rich man appealed to Abraham for mercy.

So it was with the Pharisees. They appealed to Abraham to substantiate their own righteousness when they should have appealed to God. (Matt. 3:7-9; John 8: 33, 39.)

Secondly, this man asked that a special sign be given to his five brethren, so they would believe. This, again, was the very thing the Pharisees asked of our Lord. (Matt. 12:38; 16:1; Mark 8:11.)

In the third place, the Pharisees' own doctrine concerning death and the hereafter was inserted in this Parable. I have in my possession a copy of the works of Flavius Josephus. Near the end of the volume is a short treatise entitled "An Extract Out of Josephus' Discourse to the Greeks Concerning Hades," a brief review of which is given herewith:

Hades is said to be "a subterranean region" divided into two compartments. Whereas the lower compartment is a region of perpetual darkness, the upper compartment is a "region of light," and is called "the bosom of Abraham." The righteous are ushered by the angels into this latter region, a place of unspeakable joy and bliss. But the wicked are forced down by other angels into the lower region, where they are tormented by being made continually to look upon the lake of fire which is to be their future punishment, and to feel the hot vapors that emanate from it.

These two regions are separated by a great "chaos" which cannot be crossed. However, a man in one region may look upon the sufferings (or the blissful state) of a man in the other region.

Then there comes "the resurrection of the body," when every man, angel, and demon must stand before God in judgment; after which the wicked are cast into the lake of fire and the righteous are given their eternal home in heaven.

The foregoing was Josephus' belief. It was also the

## YOUNG MEN

By G. E. Marsh

*"Moses wrote all the words of the Lord, and rose up early in the morning, and buided an altar. . . . And he sent young men . . . which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord" (Ex. 24:4, 5).*

THE brunt of the world's work and sacrifice falls upon the shoulders of young men. This has ever been true. Our Lord Himself, when He gave His life for the sins of the world, was a young man only a little past thirty years of age. When He preached His great sermons, performed His mighty miracles, revealed the future of nations, died, arose from the dead, and ascended into heaven to sit down at the right hand of the Father, He was a young man. He is still a young man, for immortality can experience nothing of the "creeping palsy of old age"; it provides unchangeable, perennial youth.

John the Baptist was a young man when he became the forerunner of Jesus Christ, leading his followers into the presence of the Lamb (youth again is indicated)—"the Lamb of God, which taketh away the sin of the world" (John 1:29).

All the apostles were young men when Jesus called them to become "fishers of men"—there was not a gray-beard among them. Paul was pulsing with the red blood of youth when he started on the memorable road that led first to Damascus, then throughout the Roman Empire, and eventually to world-wide evangelism. It was to Timothy, a young man, that the same Apostle committed the leadership of the churches over a wide area. (Please read 1 Tim. 3:14, 15; 4:11-16.)

God knows young men! He appreciates and approves of young men as leaders in His church. He needs them. He needs their quickness of thought, their alertness of mind, their boundless enthusiasm and ceaseless energy. Old men look much to the past. They review that which has taken place. That is a good thing, a helpful thing—for old men to do! But—when war is raging, when battles must be fought, when progress, advancement, and conquest are demanded, it is the young and vigorous of mind and heart and body who must assume the responsibility.

Age looks backward, youth forward, I say. Paul was inspired when he said, "This one thing I do, *forgetting those things which are behind*, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). It is hard for us older ones to forget the things of the past, to keep them from influencing and affecting our attitude toward the present. I sometimes think that it would be highly beneficial if churches and confer-

ences would choose as officers men and women who know absolutely nothing of the history of the group electing them. So much present trouble and hindrance to the Lord's work comes from keeping alive the smoldering fires of past dissension. We older ones cannot forget, but the young folk among us know nothing about those mistakes which we made, which—in their making—wrecked or prevented the progress of the Lord's work for years. We are all human. Each one of us is jealous of his record of service, jealous of the positions he has occupied, and resentful of any attempt being made to put others in those places.

I have always been aware of the fact that it has seldom, if ever, been the young people in a church or conference who have brought confusion, dissension, or disgrace in the body of Christ, but always the older ones, men and women who should have had better judgment and more self-control than the younger ones. The "bitterness, and wrath, and anger, and clamour, and evil speaking," which Paul says should be "put away," together with "all malice," does not come from our young people, but from their elders. The young folk are too thrilled with their opportunities for service today to have time or inclination to argue over personalities or contend about the burned-out ashes of the past.

At our mid-winter Ministerial Conference nothing impressed me more profoundly than did the attitude of the younger ministers and students of the Bible College who were present at that splendid gathering. Their sincerity was so obvious—their earnestness so apparent—their zeal for truth so pronounced! These young men were not thinking of the past, either of its successes or of its failures. They were thinking of the present and of the future. They were a constant inspiration to me. There was nothing shallow about them—nothing frivolous. I felt that here was a group of young men who deserved the best that the Church of God could give them in the way of education and encouragement. The questions they asked us older ones seldom had to do with organizations or with men, but with duty, responsibility, and righteousness from their own individual standpoints.

The older we grow, the younger young people appear to us. We overlook the fact that many of these "young" people are now as old as, or *(Please turn to page 8)*

# The Bible Hell—Eternal Torture

(A radio address over WLDS, Jacksonville, Illinois)

By J. R. LeCrone

A STUDY of "The Bible Hell" was begun in our preceding article. It was learned that in the Old Testament the words "hell" and "grave" are used interchangeably as equally correct translations of the only word translated "hell" in the Old Testament—the Hebrew word *sheol*. Also, the corresponding New Testament word, the Greek word *hades*, is translated into both the English words "hell" and "grave." The thought of eternally burning fire or torments of the damned is never used in connection with either word. We closed our message last week with the statement that there is, however, another word translated "hell" in the New Testament, which word *does* carry with it the thought of condemnation, judgment, and fire, and we promised to study the Biblical usage of that word today.

Before this study is begun, it should be made clear that, though some of our conclusions may not be those generally accepted as orthodox, we are not attacking any church nor the doctrines of any church. We are merely presenting for your consideration the results of our research. They should be accepted or rejected as one, by his Bible study, finds them to be true or false.

Let us now return to a study of "The Bible Hell." The second New Testament word translated "hell" is the Greek word *gehenna*. Its first occurrence in the Bible is in Matthew 5:22, where we read these words of Jesus: "I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Whenever one finds the word "fire" used in connection with the word "hell" in the New Testament, he may be sure that it is a translation of the Greek word *gehenna*—as fire is never mentioned in connection with the other Greek word, *hades*, which is translated as "hell."

It is fully realized by the writer that ninety-nine out of a hundred people do not care a snap of their fingers about original Greek and Hebrew words. What they would like to know is: What is hell? Where is hell? and, How may one escape being condemned to hell fire? Yet, in order to understand the "hell fire" so frequently referred to in the New Testament, it is essential that we go briefly into the background of this word *gehenna*.

Smith's Bible Dictionary tells us that the Greek word

*gehenna* means literally the "valley of Hinnom." This same source, as well as other historical references, tells us that the Valley of Hinnom was a valley or gorge outside the south gate of Jerusalem, where the filth and dead animals of the city were cast out and burned: a fit symbol of the wicked and their destruction. Fires were kept burning continually here to consume the refuse from the city. Since much of the material thrown upon the fire did not burn readily, it was inevitable that the fire should be surrounded by half-burned matter which formed a fertile breeding place for worms and maggots of all kinds. The bodies of executed criminals were often simply thrown upon the fires of the Valley of Hinnom, instead of being buried.

The place, as you can well imagine, was loathsome and offensive to all the senses of men, and to be cast into the Valley of Hinnom at death was regarded as the ultimate in degradation and disgrace. This was the fate with which Jesus threatened those who would dare to pass judgment upon a brother, pronouncing him a fool.

In Matthew 5:30, Jesus advised, "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The word for "hell" is here, again, *gehenna*. Please note that Jesus expressly stated that it is the whole body, not a disembodied something called a soul which is to be cast into hell.

*Gehenna* is also the word used in Luke 12:4, 5, where the Master says, "I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

James used the word *gehenna* when he said: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell" (James 3:6).

In 2 Thessalonians 1:7-10, the Apostle Paul mentioned the fire without making reference to the place of its burning. "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

Pharisees' belief, for Josephus stated in his autobiography that after testing out several of the Jewish sects, he became a Pharisee. Additional evidence of the Pharisaical character of his "Discourse" lies in his mention of angels and the resurrection. (See Acts 23:8.)

Lastly, a most repelling doctrine is imbedded in this story: namely, that the conditions surrounding an individual in the next life will be the opposite of what they are in this present life. In the Parable, our Lord asserted and Abraham affirmed that Lazarus found a place in "Abraham's bosom" only because life had dealt hard with him. Likewise, our Lord asserted and Abraham affirmed that the rich man had been sent to a place of torment merely because life had dealt well with him.

It is right here that the rich man ought to have appealed to God for a just trial on the basis of his character, rather than on the basis of his station in life—but he did not. He accepted without question these most absurd and unjust conditions.

This leads to the belief that one of the Pharisees' many false doctrines was "under fire." Reconstruction of this doctrine is a small matter when the dishonest character of the Pharisees and the downtrodden condition of the Jewish people are taken into consideration.

The Pharisees were covetous in the extreme (Luke 16:14), and they had numerous ways and means of drawing money into their coffers. No scheme was too abominable if it was to their advantage. A good example of this was their law of Corban (Mark 7:10-13), which allowed a man to defraud his own parents. According to Moses, a man was duty bound to care for his parents in their old age. Here, though, was a law that made provision for escaping this duty: all a man needed to do was to set aside the amount necessary for his parents' provision and pronounce it "corban," that is, a gift to God. (For another example of their diabolical practices, see Matthew 23:14.)

History testifies that Palestine was experiencing almost unbelievable poverty under Roman oppression. The Pharisees had managed to become powerful in the religious life of the Israelites, controlling nearly all the synagogues throughout the land. Along with their power came wealth. Naturally, the poor would begin resenting this rise to wealth among the Pharisees. Such resentment, if allowed to grow, would soon have loosened the Pharisees' hold on the people.

An effective means of stemming this rising tide of resentment would have been to make the poor contented to be poor. So the Pharisees taught that poverty was a virtue, insisting that although life seemed to deal harshly with the poor man, this would be more than compensated in the next life. The less fortunate, who were then receiving their "evil things," could rejoice in the assurance that they would receive their "good things" later.

When Jesus called the Pharisees "hypocrites," they de-

served all that the word implies. They pretended to be God-fearing, just, and devout, which they were not. They also pretended to teach "the commandments of God" when they were well aware that it was their "own traditions" they were imposing upon the people. (Mark 7:5-9.)

#### *The Interpretation*

Jesus commenced His Parable by introducing two unique and picturesque characters, both of whom might have been seen in almost any village in Palestine. One was a man of means. He could afford to dress well and eat well, indicating a life of luxury and ease. The other was a repulsive-looking creature, a beggar who was unable to supply even his barest needs. He was in a miserable state, being sorely in need of food and medical care. Passing dogs stopped and licked his sores.

The one feature which was so outstandingly prominent in this picture, and which fairly flings itself at the reader's attention, is that the stations of these two men were so diametrically opposite. A vast "gulf" separated them during their lifetimes, as well as after their decease. The one might well be representative of the upper strata—the *elite* of Jewish society. The other portrayed the farthest depths to which poverty will take a man. In short, these two men represented the very extremes of living conditions in Palestine in Jesus' day.

So far as this Parable is concerned, they had only one thing in common: both were Israelites. We know this to have been true because the poor man was favored with a position in "Abraham's bosom," a favor allowed only to Israelites (and proselytes), and because the rich man referred to Abraham as "father," and in turn was called "son." As to their characters, nothing was stated. Nothing was intimated.

There was some additional information given which deserves our attention. The beggar was called "Lazarus," and the rich man claimed to have had five brothers. This is the only recorded parable wherein any character was given a name. Since the Master was not given to wasting words on nonessentials, the indication is very strong that He was describing two men who had actually lived and died. One had been a member of a rich and influential family of Pharisees during his lifetime, his five brothers surviving him. The other, a beggar named Lazarus, had presented a sight so wretched and gruesome that, once witnessed, it could never be forgotten.

Our Lord was well aware of the many false claims and teachings of the Pharisees. Where other men were cowed into silence, He was fearless in His exposure, merciless in His criticism, relentless in His denunciation. By introducing the rich man and the beggar, He set the stage for one of the cleverest, most brazen exposures the Pharisees were ever to experience.

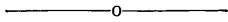
Jesus was the Storyteller and thus the master of the situation. He could make His *(Please turn to page 8)*

## YOUNG MEN

*(Continued from page 3)*

older\*than, we were when we first assumed the responsibility of church leadership. Those who composed the first and second classes that graduated from the Bible Training School under the direction of Brother F. L. Austin are now in the prime of life, at the highest point of their efficiency and development as workers in the Lord's vineyard. On them now falls the responsibility of leading the Church of God onward and upward in its ceaseless endeavors to advance the truth and exemplify the spiritual character for which we stand as a people. It is true that they will need, and they will welcome, the advice of us older ones. These younger men are quick to recognize their lack of experience, and they are humble enough to ask for the counsel of those who have met with similar, if not identical, problems in the past, which they now face.

Let us show by our action at the forthcoming General Conference that we appreciate the ability and worthiness of these younger men, and that we have confidence in their judgment as consecrated and faithful servants of our heavenly Father. We have known most of them intimately, personally, for many years, some of them from childhood. I do not question the sincerity or the righteousness of purpose of one of them! They are all worthy of our confidence. Let us give it to them freely, unreservedly, as they so richly deserve!



## THE RICH MAN AND LAZARUS

*(Continued from page 5)*

characters do His bidding. Therefore, when the beggar died, he was carried by angels to "Abraham's bosom." It is very doubtful whether or not any Pharisee would have liked to admit the possibility of this situation. Nevertheless, it was well within the limits of their own teachings—so they could say nothing against it.

The rich man also died and was given a pompous funeral. (This is the obvious significance of "was buried.") He met a rather curious and unexpected turn of events upon the discovery that he had been sent to "hell" (*hades*). This was really an alarming situation, but the reason is forthcoming.

Oddly enough (so it would seem), the rich man did not question the justice of his plight. He did not even seek a reason for it. Why? Because, being a Pharisee, he was aware of both the injustice of the situation and the reason for it: it was in strict accord with the things he taught during his lifetime. Thus it was that he dared not question the justice of his own doom. He dared not ask for a reason.

This man was in a "bad way"—and that for certain!

He could not appeal to God for justice because by his own doctrine he had made God appear unjust. Neither could he appeal to God for mercy, since by his own teachings he had made God appear merciless. (Any teaching that includes eternal torment is a direct reflection on the character of God.) So, in true Pharisee style, he did the next best thing: he pleaded to Abraham for mercy. (Indeed, what a distorted understanding of mercy the Pharisees seemed to have! See verse 24.)

This Parable was a direct rebuke to the Pharisees, who, unable to appeal to God to substantiate their false righteousness, fell back on Abraham. Our Lord had the Pharisees right where He wanted them. Although the circumstance He had created was hopelessly ridiculous, they dared not say a word against it. Jesus was not content, however, to stop there. This was only the beginning of a tirade of abuse which the Pharisees were powerless to avert.

Before denying the man his request, Abraham reminded him of the reason for his unfortunate situation, saying: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." That is to say: "Lazarus has received his good things in accordance with your teachings. If it is just and right that conditions here be the opposite of what they were in life for one person, it is just and right that they be opposite for all. Since you have had your good things, you are now receiving your evil things." It is ironical that these words should be uttered by a man who himself was a rich man, and who in his lifetime received his "good things"! (Gen. 13:2.)

Abraham continued: "Beside all this, 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." Such a declaration as this cut off all possibility of mercy for this man who was once so rich and now so poor. By their false teachings, the Pharisees had set their own trap, but it required the Son of God to catch them in it.

A little reflection reveals a glaring inconsistency between their teaching and their practice. They taught that poverty is a virtue, and that to be poor is positive assurance of future reward. But they themselves did not believe this. If they had so believed, they would have repented of their covetousness, divided their possessions among the needy, and become poor themselves. The only true test for belief in any principle is whether or not we act in accordance with that principle (cf. Luke 19:20-23).

Abraham left no doubt about the hopelessness of the rich man's plight. Thus it was that the Pharisee in him again manifested itself. He requested that a miracle be performed; that his brethren be given a special revelation. "I pray thee therefore, father, that thou wouldest

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 (because our testimony among you was believed) in that day." We submit that there is no more complete and irreparable destruction than that accomplished by fire. The destruction wrought by God's avenging fire will be complete and for eternity. There is nothing in this passage, however, to suggest that the fire will continue to burn forever.

The only reference in the Bible that torment by means of fire and brimstone is mentioned in connection with the punishment of sinners is in Revelation 14:9-12: "The third angel followed them, saying with a loud voice, **If** any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their tor- (Please turn to page 10)

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## Sunday School Classroom Technique

### Article Two

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*Author unknown—see first "gleaning"*

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**M**ATERIALS and procedure in Sunday school classes differ with children of different ages. Various catalogs list materials appropriate for the current class. However, there are basic plans that can be adapted to any age or group.

We start class with prayer—that the children may learn to pray.

They enjoy attendance charts—a favorite being the map of Palestine.

Also, we learn memory verses. Everyone must learn Galatians 3:26-29. Additional verses are: Mark 10:14; Luke 2:40, 52; Genesis 2:7; Matthew 22:37-40; 6:33; Romans 6:4.

My present class is named "Light Bearers." The members explain to newcomers that we receive "light" from Jesus and the Bible, and must carry light to others. A candle burns each Sunday during the class period, and this year any number of inexpensive, appropriate candles have been available for special days. We have "Light Bearer" pins, and candle stickers—even absentee cards and birthday cards with candles. Therefore, the memory verses include verses about light—Psalm 119:105; Matthew 5:14-16; John 8:12; Luke 2:32; 1 John 1:7.

The Bible itself must be used during the lesson, or we have a contest in finding books of the Bible or references. After these drills, we briefly review the previous lesson; the story is retold, or we rely on exercises or questions to bring forward the continuity of thought and establish the setting for the new lesson. Often we look at pictures or maps to see where the story has taken place. Perhaps we read the Bible verses preceding the lesson verses, or I tell the story leading up to the lesson.

A child's quarterly or notebook is essential—names of characters, aims, and important expressions are either underlined or copied from my blackboard.

A statement of the aim or main thought of the lesson is expressed first, that the children may develop the idea from the text or apply the teachings as we proceed. After reading and explaining the text we retell the story, doing some form of pencil work, as filling in words, choosing correct thought from several, or true and false exercises. I like some form of applied handwork, if time allows.

Even with intermediates, there must be a variety of program to keep them busy and hold their interest—they must *do* and read for themselves—a long dry lesson lecture is never successful. However, doctrine and character-building thoughts must be brought out and applied; also, the form of "light" that shines in each lesson is emphasized. (I sometimes check as to how many have been helped through the week by thoughts brought out in preceding Sundays.)

In closing, the main thought and its application are repeated, and the children are urged to make them a part of their lives. Then we have the closing prayer. Something to carry home from Sunday school brings others in, and carries the idea to the parents as to what we are trying to accomplish.

An attractive classroom with appropriate pictures, maps, blackboard with colored chalk, bookcase for materials and books, and bulletin board for notices, samples of their work and birthdays, posters and fitting decorations all do their part in holding the attention of the student. For special days, they prefer plays (even short ones) to separate recitations.

citing incident. The climax is reached in the Parable of the Rich Man and Lazarus and is closely followed by the *denouement* of Luke 17:1-4.

### Summary

The Parable of the Rich Man and Lazarus was spoken by our Lord to the Pharisees to flay and to silence them. He who said to His disciples, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16), was the Great Example of His own command.

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## WORLDLY CHRISTIANS

(Continued from front page)

for one is not to fashion himself after the world, but, being a child of light, should readily recognize "what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). Christians 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" (Eph. 2:19-21). Peter said that since Christians have purified themselves from sin by obeying the truth (the gospel), they should "love one another with a pure heart fervently" (1 Peter 1:22).

Though evil stalks the world today, let Christians walk the path of humility, ever pressing "toward the mark for the prize of the high calling of God in Christ Jesus." We who have received the true gospel are debtors to those who have not heard. May our lives testify for Christ! We kindly admonish the worldly Christian to turn again to the Lord his God, ere repentance come too late. Remember Joab, who sought repentance, but found it was too late when he "fled unto the tabernacle of the Lord" for refuge.

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## THE BIBLE HELL—ETERNAL TORTURE

(Continued from page 7)

ment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Even this, when thoughtfully considered, presents a picture which is at variance with the usual conception of hell. Instead of a gloating Devil and a myriad of leering imps presiding over the proceedings, these are expressly stated in verse 10 to be "tormented with fire and brim-

stone in the presence of the holy angels, and in the presence of the Lamb." Verse 9 limits those thus tormented to those who "worship the beast and his image, and receive his mark in his forehead, or in his hand."

Richard Francis Weymouth, translator of "The Modern Speech New Testament," in commenting upon the use of the term "the smoke of their torment" in verse 11, said that the word here used is a noun. He drew the following conclusion: "A noun, unlike a verb (or 'time-word,' as the Germans call it) does not indicate time. So 'the smoke of their torment' may mean that of pain endured once for all, and then at an end. There is nothing in this verse that necessarily implies an eternity of suffering."

The Prophet Malachi tells the results of this burning with fire. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:1-3). The wicked are here pictured as being reduced to ashes, the natural result of all burning.

The Valley of Hinnom of the Old Testament, the *gehenna* of the New Testament, and the Lake of Fire of the Book of Revelation all appear to refer to the same thing—a place of destruction by fire. In the final judgment scene, as recorded for us in Revelation 20:12-15, this Lake of Fire is pictured as bringing about the final destruction of the wicked. Jesus died that there might be a resurrection from the first death. From the second death there is no escape. Says John in describing this, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

As though for emphasis, this Lake of Fire is twice pointed out as being the means of the second death for those not found written in the Book of Life. In Revelation 21:7, 8, we read this promise and warning: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their



send him (Lazarus) to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Like the rich man, his five brethren were Pharisees, teaching that poverty will bring great reward in the next life. Not believing their own teaching, they were content to cling to their wealth. If Lazarus were sent to them (so the rich man argued) to "testify" that conditions beyond the grave were in reality according to their own teachings, they would gladly have given up their riches to attain "good things" in the hereafter. To this Abraham answered: "They have Moses and the prophets; let them hear them." If these teachings of the Pharisees had any foundation of truth, they would be found in the writings of "Moses and the prophets." Being aware that these teachings could not be found there, he renewed his plea, saying, "Nay, father Abraham: but if one went unto them from the dead, they will repent" (i.e., repent of their covetousness). But Jesus knew well the covetousness of the Pharisees when He caused Abraham to say, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

It is significant that Jesus once said to the Pharisees, "Ye serpents . . . how can ye escape the damnation of hell?" (Matt. 23:33.) Likewise, in the Parable, Abraham utterly failed the rich man who leaned upon him for help, so in the day of judgment, Abraham will utterly fail those Pharisees who leaned upon him for a support of their false righteousness.

We have not yet exhausted the interpretation of this Parable, for it is obvious that the latter portion of it conveys a double meaning. (Rev. 1:16.) There was no excuse for the Jews' failure to recognize Jesus as their long-promised Messiah, since both Moses and the prophets had revealed His character and work. Nevertheless, the Pharisees had so biased a view of their standing before God as to believe that when the Messiah did appear, God would give them a special revelation not given to others. Hence their demand: "Master, we would see a sign from thee"; and their refusal to believe the sign that He gave them—His own death and resurrection. (Matt. 12:38-40; 16:1-4; Luke 11:29, 30; John 2:18, 19.) Yes, they refused to "be persuaded, though (O)ne rose from the dead."

*Luke 15:1-17:4*

If the Parable of the Rich Man and Lazarus is "a sort of an island in the Lucan narrative, cut off from the mainland of the Gospel, and having no connection with its surroundings," it is because men have made it so. Actually, it is the last of a series of parables provoked from the Master's lips by an accusation of the Pharisees, namely, "This man receiveth sinners, and eateth with them" (Luke 15:2).

The first two parables—the Parable of the Lost Sheep and the Parable of the Lost Coin—are very similar. Both

are spoken directly to the Pharisees (v. 3) and illustrate that when one loses something of value to himself, he makes a special effort to recover it. The implication is that God is interested in recovering every one of His Own people, for all are precious in His sight. By sending His only begotten Son into the world, God made a special effort "to seek and to save that which was lost" (Luke 19:10). (Notice the irony in Luke 15:7b.)

Although the initial blows were light, their forcefulness increased as our Lord proceeded with the Parable of the Prodigal Son. A forgiving heavenly Father who rejoiced over the return of the repentant sinner was portrayed in the man who welcomed back his erring son, restored him to sonship, and rejoiced in his return. The Pharisees, who had murmured against Jesus' forgiveness and acceptance of the outcast "sinner," saying, "This man receiveth sinners, and eateth with them," found their counterpart in the jealous elder brother.

To obtain a special effect, Jesus turned to His disciples to relate the Parable of the Unjust Steward, but He continued to speak in the hearing of the multitude (cf. Luke 14:25) and for the special benefit of the Pharisees (cf. Luke 16:14). Jesus pulled His punches with amazing agility, exposing the true character of the Pharisees. They had usurped the stewardship of God's household, Israel. But they were compromising their trust at great loss to their Lord to gain for themselves certain temporal advantages, meanwhile believing that God would reward them handsomely for their capable (?) handling of His affairs. These punches were well aimed, for the Pharisees commenced to deride Him. (Verse 9 is irony, but Jesus was not the first prophet to use this form of speech. See Judges 10:14; 1 Kings 18:27; Luke 13:33.)

After a few preliminary remarks directed at the Pharisees, Jesus began the Parable of the Rich Man and Lazarus. Immediately the blows commenced falling so thick and fast—every one a knockout blow—that the Pharisees had no chance. It is a story bristling with exposure, criticism, and denunciation of their teachings and practices. They were so completely outwitted that they could not "answer him again" (Luke 14:6).

Upon finishing the Parable, Jesus turned once more to His disciples, saying, "It is impossible but that offences will come: but woe unto him through whom they come!" Once more His words were spoken for the benefit of the Pharisees! (Cp. Matt. 23:13-33.) He continued: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." How unlike the practice and teaching of the Pharisees! More, "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

The portion of Scripture studied in this article compares favorably to the short story. Luke 15:1, 2 provides the in-

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"They cried, and their cry came up unto God by reason of the bondage" (Exodus 2:23).*

Printed lesson: Exodus 1:6-14; 2:23-25.

### Into Egypt

In review, let us read a verse in Genesis. We wish to study some of Joseph's relatives. Joseph is mentioned in our lesson for today.

Joseph's great-grandfather, Abram, was given some promises. He was told to go away from the land of Haran. Abram and his father and family had left the Ur of Chaldees and traveled to Haran. There Abram's father died. So Abram traveled southward into Canaan.

Here are the promises God made to Abram: "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. 12:2, 3).

God also said, "Unto thy seed will I give this land" (Gen. 12:7; 13:15-17). Finally Abram lived in this land. He owned many cattle, but no land.

Abram was told: "Look now toward heaven, and tell the stars . . . so shall thy seed be" (15:5). He was also given a look into the future, a view of the suffering of the people of Israel in the land of Egypt. Abram was in a deep sleep. God said to him: "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 afterward shall they come out with great substance" (vv. 13, 14).

Abram's name was changed to "Abraham"—who was to be the father of many nations (17:4, 5).

Isaac, Abraham's son, was the father of twins. One, Jacob, later became "Israel." (35:10.) Israel had twelve sons. He loved his two youngest boys best. They were Joseph and Benjamin. The older brothers were jealous of Joseph. They talked of killing him, but finally sold him into Egypt as a slave. Here he was lost to his family for years.

### Changes for the Israelites

When the famine came to the land, Joseph was next to the ruler of Egypt in power. He had won the Pharaoh's

favor with God's help, by telling what the Pharaoh's dreams meant. The dreams told of seven years of plenty, followed by seven years of famine.

Joseph had been given charge of filling the storehouses with grain during the seven good years for use during the famine.

Joseph's family came to Egypt for grain. It was then that they were united with Joseph. Joseph forgave his brothers and sent for his father and families to live in Egypt. Jacob, or Israel, had only seventy-five descendants when they came to live in Goshen in Egypt. They were happy then.

According to our today's lesson, all this was changed. Joseph, all his brothers, and all the others their age had died. A new king began to rule Egypt. He did not know or value Joseph as we do. He was afraid of the Israelites. He saw only how many and how strong they were. So they gave them very hard work to do.

The years went by. The burdens of the Israelites became heavier, as the people cried to God for help. Did God ever fail? Did He not hear their cries for help? Next week we will find the answers to these questions.

Thus we have reviewed the beginning of a nation: Israel. The promises are not yet all fulfilled. They are still in the future. The Israelites are scattered. But they will have the Promised Land!

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Oh, that all might be Christ's and be rewarded as these promises are fulfilled.

### New Members

Write your name and age on a postal card. Send it to Madge Savage, Waite Park, Minnesota.

### Happy Birthday Wishes

Clarence Poland, Jr., July 6, age 14, Baltimore, Md.  
 Jean Love, July 8, age 3, Cleveland, Ohio.  
 Dorothy Rhodes, July 9, age 10, Hammond, La.  
 Marilon Mercier, July 10, age 5, Hammond, La.

# Guess Who!



Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

As a general rule, we care very little for condensed versions of the Bible or for those versions which revamp book, chapter, and verse organization so completely as to make it next to impossible to locate a given text. This fact, however, makes our present recommendation of *The Bible for Everyday Reading* (Samuel Curl, Inc., New York; \$1.98) mean something more than it would otherwise.

With the exception of a notably few editions of versions other than the King James, the Bible has been presented to the English-speaking reader in the form of a comparatively small-type, two-column, oddly arranged book, with no paragraphing to aid in the understanding of the thought. For the everyday reader, moreover, the King James Version—always the most popular among Protestant church people—has been frequently somewhat repellent owing to the extremely long portions regarding such apparently unimportant matters as the ancient Hebrew census and similarly uninteresting and unessential material has discouraged many more.

For it must be remembered that the average Bible reader is not a Bible student. And it is upon this belief that Samuel Curl has proceeded in introducing *The Bible for Everyday Reading*. All the parts of the King James Version that are either interesting or essential to the understanding of the full gospel story are included, and they are arranged in the customary order with any deletions pointed out. The type and page, however, are the ordinary book type and book page; and the paragraphing is the ordinary book paragraphing. One can sit down with this volume and enjoy Bible reading whether or not he is thoroughly familiar with the technicalities of word interpretation, whether or not he knows enough of the whole Bible to be able automatically to place this verse with the following or with the one preceding. For young people of the teen age, the Curl publication is particularly valuable; but almost anyone with any interest at all in the Bible will appreciate it, even the thorough student. It is a book that will make a worth-while gift for the soldier, sailor, or coastguardman in whom you are especially interested.

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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.

part in the lake which burneth with fire and brimstone: which is the second death.

In closing, we believe evidence indicates that the word "hell" in the Old Testament never has any meaning beyond that of the tomb or grave—the hidden or unseen state of the dead. In the New Testament, there are two words translated "hell." One corresponds exactly with the "hell" of the Old Testament, that is, the grave or tomb, the abode of the dead of all ages who there await the resurrection.

The other word translated "hell" in the New Testament has reference to the Lake of Fire, the means God will use for the destruction of those who, in the judgment which will take place at the resurrection, are not found written in the Lamb's Book of Life.

About Satan and his angels rejoicing in diabolical glee over the opportunity to torture for eternity the souls of the damned, the Bible is absolutely silent. Such stories cannot even be attributed to a misunderstanding of the Scriptures. They are pure invention.

Fairness demands that, before we leave our study of "The Bible Hell," we give attention to the Parable of the Rich Man and Lazarus—this to come next week.

PSALM 42:1-5

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. Why art thou cast down, O my soul? . . . hope thou in God."

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

- July 4-11—Ohio Annual Conference at Lawrenceville.  
 July 7-18—Indiana Bible School and Conference at North Salem, five miles north of Plymouth.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 5-7—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 August 14-22—Missouri Conference at Fredericktown.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 19-29—Virginia Conference and Bible School at Maurertown.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

## NATIONAL EVANGELISM

- June 14 - July 11—Special meetings at Hector, Minn.  
 July 12-25—Special meetings at Mora, Minn.  
 Sept. 28- Oct. 3—Special meetings at Fonthill, Ont.  
 September 5 - ?—Special meetings at Ripley, Ill.

## OMAHA, NEBRASKA

The Omaha Church of God has recently closed a very successful vacation Bible school, and especially so, as it was the first attempt at such a work here.

We had an average attendance of forty students the first week, and forty-three the second week. The largest attendance was fifty, and the smallest thirty-one—which was the first day of the school and a very rainy day. In fact, it rained almost every day during the two weeks, which kept several away who otherwise would have come. We were very well pleased with the result of our first attempt and hope to have a better one next year. Then we hope to add an adult class to the school, as there was considerable interest shown in that direction. We had a very good staff of teachers and a song leader from our own congregation; also, Mrs. Rena Willard from Arapahoe taught the young people's class.

New pews are being installed at the present writing. They are very nice in every respect and will add much to the appearance, as well as to the comfort, of the church. We also have an imitation rubber mat for the aisles.

Sr. Laura Mae Karnett left for Oregon, Ill., last Sunday to attend the Summer Bible Training School. She taught the beginners' class the first week of our vacation Bible school and did a splendid work. I am sure she will develop into a good teacher.

Bro. and Sr. Joe Lawrence are spending most of their time in Sioux City, Iowa; his work is there at present. We hope the change is not to be permanent, as they are both missed very much in our church work, both being leaders, and, since we have lost three other families because of the war, we do not have too many to lose. Grover J. Gordon.

## SUMMER TRAINING SCHOOL

Mr. & Mrs. H. S. Bell	\$10.00
M. & Mrs. James Kessler (F. K.)	35.00
Leonard Brown & Alva Huffer (W.S.)	35.00

## TEMPE, ARIZONA

The Tempe Church of God held its first daily vacation Bible school from May 24 to June 4, with an average attendance of 35. Classes were held for all ages, led by Mrs. Pigg, Mrs. Corbell, Mrs. Lapp, and Mrs. Hall, with Bro. Lapp conducting the general assembly. Great interest was shown and we feel a renewed interest in Sunday school work through our efforts. Mrs. Fred Hall.

## NATIONAL BIBLE INSTITUTION

Mrs. C. V. Mattison	\$ 3.00
Mr. & Mrs. Vernon Carpenter	2.00
Mr. & Mrs. O. H. Berry	2.00
Maybelle Hanson	5.00
G. E. Marsh	3.00
Leota B. Hanson	10.00
Amy Dunbar Frye	25.00
Emma C. Railsback	1.00
Carl Bunch	1.25
Hattie Poland	3.00

## MINISTERS' FUND

Saint Cloud, Minn., S. S.	\$ 3.64
Total	\$1,891.06

## HERALD RECEIPTS

E. C. Wheelock; Terry Ferrell; C. E. Randall; Mrs. C. V. Mattison (for another); Clyde D. Shaw; T. A. Drinkard (for another); Walter Wiggins; Mrs. Howard Hamilton; Miles Tritabaugh; John Denchfield; Evan Knodle; Mrs. H. D. Pearson; John R. Fisk; Marie Brown Schriber; Irvin Barnhart; Pennellwood Bereans (for others); Ellsworth Richardson (for another); May Abbott; Mrs. Victoria Dunn; Emory Macy; Gerald Cooper (for another); Mrs. Iva Boyd; Mrs. John Foreman; Tandy Stinnette; Albert Finney; S. E. Magaw (for another); Dora Scoggins; Harold Starbuck; Tella Griffin; W. W. Kirkpatrick; Mrs. G. H. Loudenslager; Alfred Anthon; Mrs. Leola Clark.

## "INDIA"

Mr. & Mrs. O. H. Berry \$1.00

## CALENDAR OF EVANGELISM

- June 29 - July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.

## Gleanings From the Field

"The field is the world."—Jesus.

**Wires Crossed:** "The Sunday School Teacher," appearing on page 8 of June 22 issue of The Herald, and erroneously credited to Sr. Lois Hunt, was written by Sr. J. R. LeCrone. Accordingly, we hazard the opinion that "Sunday School Classroom Technique," appearing on page 7 of this issue, was written by Sr. Lois Hunt.

Bro. Delbert Jones writes that he is enjoying his work with the Brush Creek brethren, also that he will be the Berean speaker at the Ohio Conference.

"The future looks far from bright. May Jesus return soon to set things right. Many people have gotten below the animal stage and seem to be burrowing deeper each day."—Amy Dunbar Frye, Delta, Ohio.

Bro. and Sr. Emory Macy and daughter Joyce left Oregon, Ill., Friday, June 25, for regular appointment at Kokomo, Ind., planning thereafter to go to Brush Creek (Ohio), their former home.

General Conference fast approaches. Coming? The dates: August 3-15, 1943.

Sr. Lewis Lindsay, having recently attended her aged and ailing mother in Saint Louis, Mo., has returned to her home in Oregon, Ill.

Last week's "Guess Who!" was a picture of T. J. Whitsit, a pioneer preacher of the Church of God, having preached at East Plum River, "Union" church, and Lanark, Ill. Bro. George O. Renner, now at Wheatland, Calif., reports having been baptized by Bro. Whitsit about the year 1884.

Bro. L. E. Conner was scheduled to preach at Casey, Ill., Sunday, June 27.

Bro. J. R. LeCrone, Dean of the Summer Bible Training School, preached the Sunday evening sermon at Oregon, Ill., June 27.

Betty Jane Zechiel arrived, June 10, to brighten the home of Bro. and Sr. Ferris Zechiel, Culver, Ind. Congratulations!

Bro. Curtis Drinkard, a member of Uncle Sam's Atlantic Coast Guard, came to Oregon, Ill., to visit his father and mother from June 22 to 24. His coming was a most pleasant surprise to them.

"Yesterday afternoon, the thermometer registered 117 degrees in the shade. Tuesday (June 22) summer will come, and we are looking for a general thaw."—C. E. Lapp, Tempe, Ariz. . . . Bro. Lapp also reports increased interest in the Tempe Sunday school, resulting from a recently conducted daily Bible school.

Bro. Leonard Brown, student of Oregon Bible College is vacationing at his home at Baraga, Mich.

The Editor would suggest to the Bereans the name of Miss Jean Moek, Fruita, Colo., as one who would be appreciative of spiritual help. Her mother (baptized a few years ago by Bro. S. J. Lindsay) was recently killed in an automobile accident. Her father is crippled and at least temporarily unable to work. Jean is in her late teen age, and bearing much of the responsibility in maintaining the home. She wishes to learn more about the Church of God and the doctrines we hold so dearly.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### Who Will It Be?

\* \* \*

By John P. Mercer

The National Berean Society and the National Sunday School Association are trying to raise funds to support a field man. A part-time worker cannot adequately take care of this full-time work. The need for a conscientious, consecrated worker in these fields is prevalent in every society and in every Sunday school. The Church of God has suffered tremendously for not stressing this work. Good Sunday school scholars bud into efficient Bereans, and efficient Bereans blossom into ideal church members. When church members support the Sunday school work, they increase the body "unto the edifying of itself by love" (Eph. 4:16). Call the roll of your church board to see how many have passed through the Sunday school or belonged to some Berean society. Surprising, isn't it?

Although I am the Berean president, I publicly confess that I put my Sunday school work first. My reason is that the place to begin building true Bereans is in the Sunday school. One way to keep good Bereans good is to put them to work in the Sunday school. These two organizations should be closely bound together. Therefore, we are trying to procure a Berean-Sunday school field man. This full-time worker will have a big task before him. I liken his position to that of a production manager. (We want a Henry Kaiser.) It is justly feasible that this field man should center his efforts upon the quality aspect of production, but definitely he must emphasize the quantity aspect.

We want to select and support leaders who can take the raw material (children) and get the workers (church leaders—all Bereans included) to put the right piece (the milk or meat of the Word) in its proper place (1 Peter 3:15) at the right season (2 Tim. 4:2). When workers employed along this human assembly line become educated to do their particular jobs correctly, the finished product will inevitably be a Christian. Too much of our good raw material remains raw even after passing through our Sunday schools and Berean societies. We need leaders who will prevent us from having so many imperfect vessels reach adulthood in spiritual infancy. Our field man should devote much time to the problem of placing pros-

pective leaders in the positions for which they are best fitted. Regular teacher-training classes, properly conducted, will convert any inactive group into a living spiritual band. This field man will work definitely with the Berean and Sunday school leaders. These vital organizations, once strengthened, will put new life and vigor into the whole body.

### Conference in Minnesota

\* \* \*

By Lois Ruhn, Secretary

The Minnesota Bereans met in connection with the State Conference, June 9-13. On Saturday night, the Bereans took charge of the preliminary service, in which the following numbers were given: Solovox special, Lorraine Gaspar; song, Marion, Margaret, and Virginia Coulter; reading, Evelyn Mills; Scripture reading, James Gaspar.

On Sunday afternoon, we conducted a business meeting—the following officers being elected: president, Frank Johnson, Hector; vice president, James Gaspar, Eden Valley; secretary, Lois Ruhn, Litchfield; treasurer, Lois Randall, Minneapolis. At the business meeting, decision was made to revive the long-dead State Berean paper, *The Nobler*, and the possibility of reviving our gospel teams was discussed.

On Sunday afternoon, the Eden Valley Bereans entertained the visiting Bereans at a lakeside picnic. There were approximately forty Bereans in attendance.

We were very fortunate in having several out-of-State Bereans with us. They were Gladys Mercer, Terry Ferrrell, Shirley Smith, and a home-State Berean returned, Orris Mills. One of our sailor boys, Kenneth Tritabaugh of Eden Valley, was home on furlough during the Conference.

### A-Ten-Shun!

It may startle some of you fellows and girls, but had you remembered that General Conference is only one month away? It naturally follows that the annual Berean business meeting will come along right in the middle of proceedings. We are, here and now, issuing fair warning to all officers and committee chairmen to *have your reports ready*. Come prepared to give a complete and detailed report of the work you have done during the year.

# Oregon Bible College Building Fund

Established Goal — \$30,000.00

Received to Date — \$14,200.08

The Board of Religious Education, instructed by the last General Conference to raise adequate funds for a college building, is grateful for the present generous response to its call for \$30,000.00, and solicits continued co-operation that the established goal may be achieved.

							\$2,500.00 Brush Creek Church (pledge)	\$5,000.00	
							\$1,000.00 Mr. & Mrs. E. C. Railsback	\$1,300.00	
							\$500.00 Mrs. Cora Pace	\$500.00	
\$300.00 Tempe, Arizona, Church	\$300.00 Mr. & Mrs. H. H. Hawkins	\$300.00 Mr. & Mrs. A. J. Hoke	\$300.00 Fonthill, Ontario, Church (pledge)	\$300.00 Mrs. T. J. Ellis	\$300.00	\$300.00	\$300.00	\$300.00	
\$200.00 Ohio Conference	\$200.00 Albert City, Iowa, Church	\$200.00 Maurertown, Virginia, Church	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	
\$200.00 Martha Benjamin	\$200.00 Amy V. Weaver (pledge)	\$200.00 The Gordon Family	\$200.00 Mr. & Mrs. Robert Hall (pledge)	\$200.00 Los Angeles Church of God	\$200.00 Mr. & Mrs. Vernon Nichols	\$200.00 Mr. & Mrs. John E. Miller	\$200.00 Mr. & Mrs. Alfred Anthon	\$200.00 Mr. & Mrs. S. E. Magaw	\$200.00 Mr. & Mrs. A. Siple
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	
\$100.00 Bible College Students	\$100.00 Burr Oak, Indiana, Church	\$100.00 Mrs. E. M. Richardson	\$100.00 George Walters	\$100.00 Ardys Johnson	\$100.00 Norma Kirkpatrick	\$100.00 Mr. & Mrs. H. S. Bell (pledge)	\$100.00	\$100.00	\$100.00
\$100.00 Mr. & Mrs. G. M. Siple (pledge)	\$100.00 W. A. Reid (pledge)	\$100.00 Oregon S. S. (pledge)	\$100.00 Mrs. Marian Richards	\$100.00 Frank & Wayne Lanings	\$100.00 Mrs. E. R. Burk & Hazel	\$100.00 Hillisburg, Ind., S.S. (pledge)	\$100.00 Oregon, Ill., Friend	\$100.00 Blood River (La.) Church	\$100.00 Mr. & Mrs. Alfred Reighard
\$100.00 J. E. Coverston	\$100.00 H. J. Stadden	\$100.00 A Friend Colorado Springs, Colo.	\$100.00 Mr. & Mrs. H. K. Elton and Etta Elton	\$100.00 Ida Jeffrey	\$100.00 Mr. & Mrs. Willard M. Naylor	\$100.00 Blair, Nebr., Church	\$100.00 Oakley & Harvey Krogh, Sr.	\$100.00 Mr. & Mrs. H. W. Stadden (pledge)	\$100.00 Bertha & Hope Haupt
\$100.00 Golden Rule Family (Cleveland)	\$100.00 Mr. & Mrs. Edward F. Myers	\$100.00 Virginia Churches (J. B.)	\$100.00 Mr. & Mrs. Clark Ballentine	\$100.00 Mr. & Mrs. F. G. Carpenter	\$100.00 E. Dykstra Jr. (pledge)	\$100.00 Mr. & Mrs. Ezra Railsback	\$100.00 Delbert Dunbars Amy D. Frye	\$100.00 Rockford, Illinois, S. S.	\$100.00 Mr. & Mrs. Paul Overholser
\$100.00 Orpha LeMasurier	\$100.00 Mr. & Mrs. William Hanson	\$100.00 Mr. & Mrs. Glenn Birkey (pledge)	\$100.00 E & C California	\$100.00 Ella Siple	\$100.00 Mr. & Mrs. J. E. Hughes	\$100.00 Mr. & Mrs. J. D. Lawrence	\$100.00 Mr. & Mrs. Fred Tavenier, Sr. (pledge)	\$100.00 Delta Bereans	\$100.00 Mr. & Mrs. Gerald K. Niles Family
\$100.00 Sam Hoke	\$100.00 Mr. & Mrs. C. L. Netts	\$100.00 A Friend Plymouth, Indiana	\$100.00 Mr. & Mrs. Charles Lapp	\$100.00 Mr. & Mrs. J. Don Swartz	\$100.00 Mrs. W. F. Hoskins	\$100.00 A Brother from Missouri	\$100.00 Maybelle Hanson	\$100.00 Mr. & Mrs. Roscoe Dunbar	\$100.00 Mr. & Mrs. George Jones
\$100.00 C. Alan McLain	\$100.00 Mora, Minn., Church	\$100.00 Mrs. Cyrus C. Evans	\$100.00 Mr. & Mrs. DeWitt Dauntler	\$100.00 Mr. & Mrs. Otto E. Dick	\$100.00 William Huffer	\$100.00 Mr. & Mrs. Dale Dunbar	\$100.00 Mr. & Mrs. Eldridge Ellis	\$100.00 Mr. & Mrs. George McMurtrie (pledge)	\$100.00 S. Lawn P-T Class Gr. Rapids

THE OTHER SIDE OF THE PICTURE

By F. E. Siple

Inasmuch as I was the one who presented the motion at the last General Conference which resulted in the action being taken to separate the office of the National Bible Institution from the pastorate of the Oregon Church, and inasmuch as Brother Magaw has expressed his views of that action through The Restitution Herald on the editorial page of issue of June 15, I am asking for the opportunity to present the other side of the picture with the same publicity.

In doing this I have no criticism to offer of any person, nor do I imply any ulterior motive in the words or actions of anyone else. It has been my observation through years of working with people in church work that when there is a difference of view on any point if each person will be perfectly honest and candid in expressing his thought in the most kind manner possible, and will try to accept the other person's expressed thought with the same degree of honest sincerity, most heartaches and headaches can be removed.

The one thing that I regret most about this whole matter is how seriously Brother Magaw has misunderstood the purpose behind the action. Brother Magaw has accepted the decision as being an opposition directed toward him, personally. I think there are only two things which need to be said in order to completely and forever remove any such thought from the mind of any sincere person.

The first is that this idea did not originate during Brother Magaw's regime as secretary and editor. Many years ago, while Brother Magaw was pastor of the Brush Creek, Ohio, church, this same decision was voted by the Conference. The Oregon church, and the officers of the General Conference, however, failed to carry out the wish of the brotherhood, and at the following annual meeting asked the people to allow the condition to continue for a time, pleading that they were not financially able to carry out the separation. The unfortunate combination did continue, and by August of last year it was seen that the separation would never be voluntarily made by the Oregon church and the National Bible Institution board, so the General Conference voted the necessary measure, knowing that under times like these no financial excuses could be made. Since the idea developed years before Brother Magaw was employed in Oregon, there is no proper stretch of imagination which could connect the movement with him.

The other thing is this: I, personally, prepared and presented the resolution at the last General Conference, and there is not a person within the borders of our land who can truthfully say that I have ever been opposed to Brother Magaw. He has been my personal friend for years, and still is. I have never opposed him as an individual, and have never opposed his work in any capacity. Nor do I have the slightest intention of ever doing so in the future. Unless something arises between now and August of which I have no knowledge, I shall vote for him for secretary, as I have in the past. And not only shall I vote for him at the Conference, but with whatever small ability and influence are mine I shall support him in his work after the election.

Of the many people who have been looking forward for years to the day when the General Conference could have its office and its executive free from the ties of any local church pastorate, and who supported this separation last August, there is not one that I know of who did it with the thought of opposition, or with any feeling of unkindness. The deepest degree of Christian love prompted the desire to have it possible in future years to elect officers for General Conference without any underecurrent due to the previous condition which made the election of secretary

amount to the selection of pastor for the Oregon church. I could give names and addresses of more than one loyal individual from other states who have departed from General Conference heartsick because of actions in connection with the election, and unkind remarks made because the Oregon church pastorate depended upon the General Conference election.

Not only will the new plan now being put into effect be to the advantage of the General Conference and its secretary, but it will also be to the great advantage of the Oregon church. This church should have the same privilege of choosing its own pastor as any other church has. Anyone who knows the membership of the Oregon church, and the total monthly income of its members, knows that to employ a full-time pastor will be no financial burden. I venture to predict that by time the new program has been in operation for two years no one who carries responsibility in the Oregon church or in the National Bible Institution office, could be persuaded to go back to the old combination system. It was necessary for a time when the General Conference was young and the Oregon church membership was small, but its purpose was long since served, and its need gone.

While a child is learning to walk we hold its hand, or furnish it with a jumper or whatever devices are helpful, but when it has grown strong enough to walk alone it throws these all aside and starts developing toward activity and usefulness. Both the General Conference and the Oregon church are strong enough to walk, now, and from now on should develop strength and become ever more useful in the Master's service. In our vision of the days ahead we see a summer school with one hundred or more students, of various ages, in different classes under competent teachers, and we see an Oregon Bible College growing to be a large and useful institution. We see the publishing department far greater in its work than today. We see the executive office so filled with the important task of overseeing and directing these various functions that every ounce of physical strength and mental ability which the secretary possesses will be needed for advancing the work.

If to support such a forward step in the work may properly be referred to as "unnecessary and unwise, if not altogether unChristian," then the writer pleads guilty to the offense.

EVANGELISM

Mrs. Nellie Ling	\$ 5.00
Hope Chapel, South Bend, Ind.	7.41
Silas M. Claypool	3.00
Mr. & Mrs. O. H. Berry	2.00
Bergen Church of God	74.60
Gertrude Bennett	2.00
Maybelle Hanson	5.00
H. E. Hughes	10.00
Carl Bunch	1.00
Mrs. Will Lawrence	5.00
Gerald Cooper	5.50
Mrs. Tandy Stinnette	5.00
Delta Bereans	20.25
Hattie Poland	2.00

OREGON BIBLE COLLEGE Building Fund

Robert Mattison	\$ 2.00
Mr. & Mrs. E. C. Railsback	3.00
W. A. Reid	20.00
Margaret Budrow	8.00
Ardys Johnson	100.09
Maurertown, Va., Church	200.00
George Walters	100.00
Mr. & Mrs. Fred Tavenier	10.00
Laura Pascoe	25.00
Brush Creek, Ohio	20.00
Lynn Greene	15.00
Total	\$14,215.08

MICHIGAN CONFERENCE REPORT

The Eighty-Sixth Annual Michigan State Conference was closed the evening of June 20, finishing a week of the best attended meetings in many years. The Conference and Bible School were held at the Southlawn church, Grand Rapids, with Elder C. E. Randall of Fonthill, Ont., as guest speaker.

The opening sermon on Monday evening, June 14, was given by F. E. Siple, pastor of the host church, and the closing sermon by Harvey Krogh, Jr., pastor at Pennellwood.

The theme for the week was "Christ for Peace." This appeared in the front of the church on a banner spanning a picture of the globe with a large white cross as background. A very impressive sight it was, especially when back-lighted in the evening.

The Bible School topped all previous records, with an enrollment of 202. Out of the average attendance of 132, there were 76 who had perfect attendance. Each of these received a pin with a setting of either white or blue with an inlaid gold cross. Mrs. Dorothy Siple was School superintendent. The adult class was taught by Bros. C. E. Randall and F. E. Siple, and the young people's class by Bros. H. U. Krogh and Richard Smith. Bro. Smith is pastor at Blanchard. The other classes were taught by teachers from Southlawn and Pennellwood.

The business meeting was conducted Saturday afternoon. Officers elected for the following year are: president, Arlie Townsend; first vice president, Leslie Niles; second vice president—Richard Smith; secretary, Bee Slocum; treasurer, Martha Doan.

Elder Randall was accompanied by his wife and Mrs. Ethel Dilamarter of Welland, Ont. Other out-of-State guests during the week were Bro. and Sr. C. R. Randall and their small son from South Bend, Ind., and Miss Barbara Zollinger of Oregon, Ill.

Members in Michigan, if you did not attend these meetings and receive the inspiration such meetings can give, you missed something. A meeting is being planned for later in summer to be held at Dutton. If you wish to be notified of the date, please write your secretary at 433 Thomas St., S.E., Grand Rapids, 3. Mrs. L. F. Slocum, Secy.

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psalm 20:7).

THE RESTITUTION HERALD

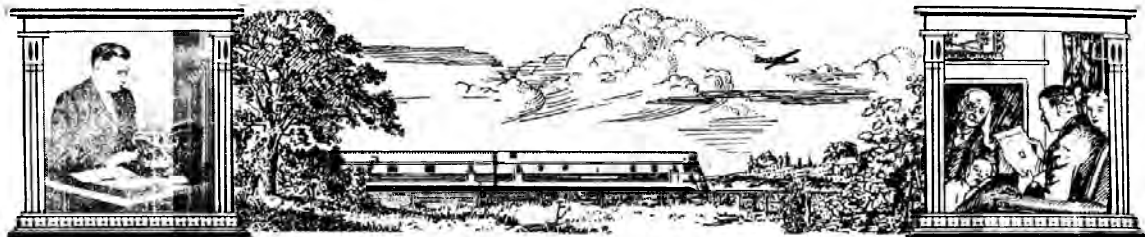
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L. E. Conner . . . Business Manager  
Orpha LeMasurier . . . Treasurer  
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal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





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

## Conference Time Draws Near

As more fully announced on the front page, Conference time draws near. Certainly, persons who are quick to find excuses when the Lord calls can find excuses this year in the matter of attending Conference. Let it not be overlooked, though, that Jesus explained that persons asking to be excused *were excused* and *were rejected*, saying: "None of those men . . . shall taste of my supper" (Luke 14:24). Let all who love the Lord try faithfully to come and so to co-operate as to make this year's Conference another record-breaker. For every work of faith, God will return rich blessing—both now and in the world to come.

Where will you be on August three? *Oregon, Illinois!*

## Attention, Secretaries!

By this time, every church and conference secretary should have received a DELEGATE FORM for representation at the General Conference of the Church of God at Oregon, Illinois, August 3-15, 1943. Please carefully read the rules governing representation (appearing on the front page of the DELEGATE FORM), then list the names of your active members, fill in all the blank spaces on the front page of the FORM, and return promptly to the writer. If your Delegate Form has not arrived, please request that we mail one to you.

## Our College and the Selective Service

By reason of a certain specification in the Draft Law, there has been for some time considerable question as to the proper classification of student ministers attending Oregon Bible College. That particular specification required that any theological school must have been in operation at least one year prior to the enactment of the Draft Law, if its students studying for the ministry were to be granted IV-D classification.

Now, it so happened that our School, under its present reorganization, began classes on October 2, 1939—seemingly sixteen days too late for our ministerial students to be eligible for IV-D classification. Thus, too, were we notified several weeks ago by the National Selective Service System. In consideration of the fact, however, that our

theological school was first organized in 1923, that it operated successfully for nine consecutive years, that it was then *reluctantly* discontinued because of the Depression, there being hope, too, that it might shortly be renewed, and inasmuch as Oregon Bible College is the only theological school of the Church of God having headquarters at Oregon, Illinois, we petitioned the National Selective Service System to further consider our school status—small as it is in the eyes of the world.

We are now grateful to report that, by reason of further consideration, students of our School who plan to be ministers may be eligible for IV-D classification. We are thankful to Brothers G. E. Marsh and F. L. Austin, instructors in the former School, and to Brother Vivian Kirkpatrick, a present instructor, for their assistance in testifying to the National Selective Service System in behalf of our School. We quote from a letter under date of June 24, 1943, from the National Selective Service System to Brother F. L. Austin:

"This headquarters has reconsidered its previous action concerning this institution in light of additional information received from the school which clarifies its status, and it has been determined that the National Bible Institution comes within the definition of a recognized theological school as this term is used in the Selective Training and Service Act of 1940 and the Selective Service Regulations."

## James A. Patrick Presents *Day Dawn*

A unique, valuable, and much appreciated gift came a few days ago from Brother James A. Patrick, Ashland, Ohio, when he presented his copies of *The Day Dawn*—a monthly religious periodical which he edited more than twenty years when he lived in Minnesota. The *Day Dawn* especially represented the Minnesota Churches of God and their State Conference, but also reached well beyond the borders of the State, particularly into Iowa and Nebraska.

It is our purpose to preserve in bound volume as many of *The Day Dawn* issues as we can possibly find, the gift supply from Brother Patrick containing possibly one half the total issues. These will be valuable for reference work and will be carefully preserved. May we hear, please, from other persons who may be able to supply needed copies.

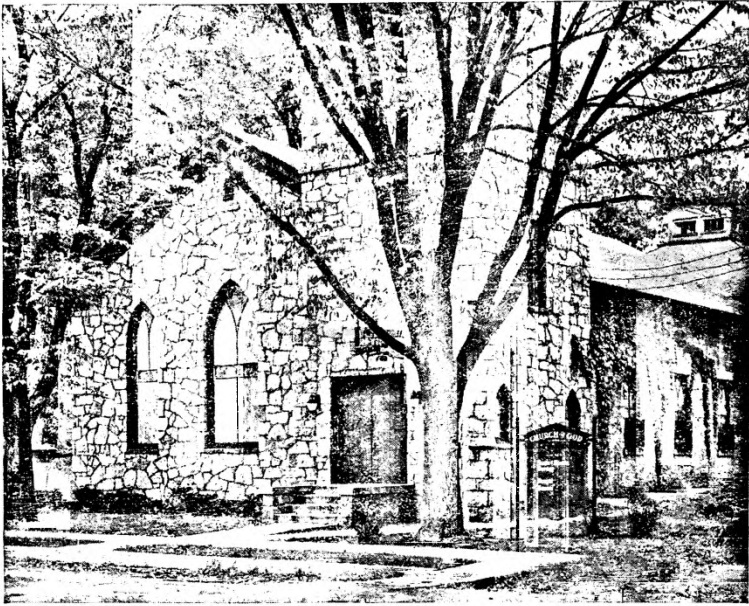


# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, JULY 6, 1943

NUMBER 40



## “O COME, LET US WORSHIP”

(Psalm 95:6)

The Twenty-Third Annual General Conference and the Forty-Sixth Annual Illinois Conference of the Church of God invite you to study and worship at their joint convention at Oregon, Illinois, August 3-15, 1943. Notwithstanding the rationing of foods and gasoline (which might be too readily used in excuse), the Lord's people should, in these trying times, most whole-heartedly continue their devotion and service to God. "Faith without works is dead" (James 2:20). By coming to General Conference, your faith will be manifested before men and God, and you will help the church of the living God to build for and toward Eternity. The night of sin and suffering grows darker; the light of faith and righteousness must grow brighter. Let your light shine!

## “Trustees of Peace!”

By G. E. Marsh

FORMER President Hoover and Mr. Hugh Gibson, former United States Ambassador to Belgium, have just completed a series of articles in *Collier's National Weekly* dealing with peace in the post-war world. The recommendations made by these eminent statesmen may be summed under six progressive steps:

1. The appointment of certain United Nations as “trustees of peace.”
2. An armistice, which usually marks the conclusion of war, to be superseded by a “conditional peace.”
3. Instead of a general peace conference, “regional councils” to be formed for the consideration and adjustment of national and racial inequalities and differences.
4. All controversies to be settled by these “regional councils.”
5. During the transitional period, world order to be maintained by the trustee nations.
6. When the purpose of the trustees is fulfilled, their power to be transferred *in toto* to some new “world institution.”

There is much in this thoughtfully prepared analysis that is of peculiar interest to the Bible student, but I must restrict our present consideration of it largely to the first step suggested, which is especially significant: the appointment of certain United Nations as “trustees of peace.”

“*Trustees of Peace!*” What an arresting, thought-provoking phrase that is! What a weight of responsibility its enactment into law would place on the shoulders of the nations empowered to put it into operation! Upon them would rest the burden of establishing and maintaining order and tranquillity throughout the earth!

The minds of thoughtful men, who know little or nothing of the detailed purposes of the Almighty as they are revealed in the Bible, are found frequently to be in harmony with the divine Mind. This is due not so much to the intellectual ability of such men, as it is to the obvious reasonableness of God’s plans. When men discover truth in any form they discover God—placing themselves in mental harmony with His (to them) undisclosed designs, although they may not realize that this is so, or consciously commit themselves to His leadership.

As students of post-war history as it is recorded in the prophecies, you and I know that eventually Jesus Christ and His immortalized associates, the baptized believers of today, are indeed to be “trustees of peace”—of world peace. We know further that the same responsibility

rests upon us individually and collectively now. We are at this time “trustees of peace,” peace between God and man, which is made available through us to sinners everywhere by Jesus Christ. More, it is no mere theoretical office that we hold, but one of great potential power and importance. We are not only “trustees of peace,” but the creators of peace between God and man, and between man and man in this present life. In our readiness to make peace lies the evidence of our adoption into the family of God, whose only begotten Son once said: “Blessed are the peacemakers: for they shall be called the children of God” (Matt. 5:9). A love for peace must be demonstrated in our lives, in our attitude toward each other, toward all men both within and without the church, if we are to be “trustees of peace,” guardians and custodians of peace. And how much satisfaction there is for those who “follow after the things which make for peace” (Rom. 14:19)! The wisest of kings declared that “deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy” (Prov. 12:20).

God wants His people to be happy, and the only way in which they can be happy is to forget themselves, their petty jealousies and ambitions and “live peaceably with all men” by cultivating love that is “without hypocrisy,” and “in honour preferring one another.” God wants His people to cultivate kindness, gentleness, faithfulness to duty as it pertains both to God and to man, being more given to praise than to criticism, to prayer than to “preaching.” These are the things that lead to the development of all Christlike qualities and that prove to the world that we are truly “trustees of peace.”

The final functioning of Christ and His people as “trustees of peace” lies over in the eternal future, when the Prince of Peace shall come and crown His peace-loving followers with His own power and glory. It is of that Golden Age that I would speak especially as we continue our consideration of the thoughts expressed in “New Approaches to Lasting Peace,” in the columns of *Collier's*.

As has been noted, the authors declare that the first step to be taken to assure lasting tranquillity in the post-war world is the appointment of certain nations to act as “trustees of peace.” It is apparent to these experienced observers, as it is to all thoughtful men, that universal peace cannot be long maintained under human rulership by “moral suasion” alone. Force must be employed. Lawless nations, like lawless individuals, must be compelled to keep the peace. Compacts and treaties have been broken

## “Restitution of All Things”

By H. Scott Smith

WHEN Adam was placed in the Garden of Eden, the Lord commanded him to dress and keep it. God intended Adam to have all the necessaries of life, everything to make him happy. God also made Eve, a “help meet,” for him. Previously, God issued a command to Adam, 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). The Serpent, however, said unto the woman, “Ye shall not surely die” (3:4). Adam chose to obey his wife instead of God, so he ate of the forbidden fruit.

To Adam, God said, “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: 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” (3:17-19). Because of disobedience, man lost the right to live forever with everything that human heart could possess to make him happy. To redeem man from this curse, God sent His Son to die on the cross—that “whosoever believeth in him should not perish, but have everlasting life.”

Peter, in his sermon to the wicked Jews who had taken part in crucifying the Saviour, said: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:19-21).

The restitution of all things will include the right to live forever in an Edenic state with righteousness restored. Paul wrote: “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23).

It is written, “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (Heb. 1:10-12). This old earth is worn out in places until it fails

to produce, unless fed with the necessary properties of fertilizer. Its fertility, however, will be restored, for 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). The Lord is here referring to the Edenic state.

Again we read: “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off” (Isa. 55:13). Read Isaiah 35. Physical defects will be removed. 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.”

Righteousness will be restored in the earth, as we read in Isaiah 61:11: “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 to spring forth before all nations.”

Peter was inspired to write these words: “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13). Read Revelation 21:1. We shall have a new order of things under Christ as King. “Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying” (Isa. 65:17-19).

Jerusalem will be the capital city when Christ begins to reign. “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, (*Please turn to page 10*)

## “Until the Day Dawn”

By John Eagleston

THE Apostle Peter wrote: “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. 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*” (2 Peter 1:16-19).

This great Day yet to dawn, mentioned by patriarch, prophet, and seer, was promised to the people of old—showing plainly what is Jehovah’s desire for the whole earth. In the beginning of humanity, God gave the Garden of Eden as a sample of this coming Day. From Eden forward, the same atmospheric conditions prevailed, until the earth was covered with water. Then, instead of mist coming up from the earth, the water came down from the clouds onto the earth. The Flood showed the Creator’s displeasure of the people’s conduct, and the Creator has been displeased with man’s sinning from that time to now.

As time advanced, however, prophets were raised up to show men that the Creator has a great purpose and plan for the whole earth—to be fully revealed in due time. Though at the beginning men’s knowledge of God’s plan was very crude—His plan being beyond the thought and imagination of men—mankind will at the last witness God’s great redemption of the earth, when He shall send “the one” who shall reign in righteousness over all the earth. Such a One is mentioned in Holy Writ as possessing the “right” to reign. (Ezek. 21:27.) This One will establish a kingdom and government which will never be destroyed. Its officers, counselors, and rulers will have been tested, proved, and found worthy of being representatives of the highest Authority—of even the immortal, incorruptible Son of the Almighty One.

A good description of the world made new was given by the Prophet Isaiah from whom we quote: “The wilderness and the solitary place shall be glad for them; the desert shall rejoice, and blossom as the rose. . . . An highway shall be there, and a way, and it shall be called The way of holiness; the unclean”—unbelievers who have not repented of their sins—“shall not pass over it; but it shall be for those: the wayfaring men, though fools”—the un-instructed—“shall not err therein” (Isa. 35:1-8).

There are today many signs that the great promise of the Almighty is about to be fulfilled. One of these signs, prophesied by Daniel (12:4), is the constant increase of knowledge, such as the change in transportation from the use of slow animals to engines on the roads, causing things to be done more speedily. Nahum 2:4 shows how the prophets of old prophesied of things they knew not, neither understood, but every schoolboy is today thoroughly familiar with the methods of transportation as foreseen by Nahum and other prophets. The automobile, with all its likewise associations, used for pleasure, work, war, building up, and tearing down, is perhaps the chief sign and most prominent proof of the increase of knowledge.

Another sign that the Day of the Lord will soon dawn, a sign not noticed by the ordinary person, is seen in the scrap-iron market of today: fulfilling the prophecy of Joel 3:10: “Beat your plowshares into swords, and your pruninghooks into spears.”

Now, coming to the Apostle Paul’s understanding of signs, times, and seasons, he said to the brethren of his day: “Ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they”—not the chosen—“shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thess. 5:1-3). Now, this expression is understood in the natural, but what is its significance regarding the destruction to come? Travail periods are sometimes much interrupted, but Paul’s thought seems to be that this certain time will come suddenly and that there will not be anyone expecting or preparing for it as they would in travail. Again, Jesus said: “As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and *took them all away*; so shall also the coming of the Son of man be” (Matt. 24:37-39).

All these signs, wonders, and the marvelous inventions of this Twentieth Century must be discerned by Christians from a different viewpoint than they are seen by the people of the nations. The chief point seen by the nations is the wonderful inventive genius of man, but they cannot and, in some cases, positively will not give any heed to the great Universal Provider for all His living creation. Instead, the nations use the knowledge and wisdom given

with impunity in the past owing to the essential selfishness and jealousy of mankind. There remains no other recourse for the war-weary world but to attempt to enforce peace on those who may not desire it. But nations, again like individuals, resent being forced to do anything. They demand the right to determine their own action, and to accept or reject any proposal affecting their status or conduct. We may be sure that any attempt to force peace upon a proud and arrogant people is foredoomed to failure. It could no more succeed than could the treaties and engagements into which nations entered for the same purpose in the past. Mr. Hoover and Mr. Gibson agree that the question must be approached from an intelli-

gent and realistic standpoint, or it cannot be solved.

They further assert that peace cannot be achieved unless it is a "people's peace." That is, it must be a peace that is demanded and approved by the people of the world *en masse*. The peace "setup" must appeal to the average man as generally satisfactory and desirable. "Unless the political, economic, military, and other settlements are first so formulated as to allay or silence the destructive forces of ideologies and economics, of imperialism, militarism, extreme nationalism, fear, hate and revenge, there can be no lasting peace no matter what 'world institutions' we may create," Mr. Hoover said.

There is reason in all this. (Please turn to page 10)

## The Natural and the Spiritual Bodies

By Mary E. Hatch

THE Apostle Paul, in writing to the Corinthians, described both the natural and the spiritual bodies. We read, in 1 Corinthians 15:44-47: "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 afterwards that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." These verses present a contrast between Adam and Jesus. The beginning of Adam's existence is recorded in Genesis 2:7, telling that he was formed of the dust of the ground. This dust form was quickened into a living soul by the breath of life which God breathed into Adam's nostrils. Thus, the first man Adam, "of the earth, earthy," came into being—the head of the natural order of man's development. He was flesh and blood—subject to corruption. (Read 1 Cor. 15:53.)

When the quickening power was withdrawn, Adam returned to the ground out of which he had been taken. The statement, "Dust thou art, and unto dust shalt thou return," then fully became a fact. (See Gen. 3:19.) Adam was natural in accordance with God's order of creation: first comes the natural, then the spiritual. As Adam was natural by creation, so have been and so are all that have been born of the flesh through him. God's beginning of the spiritual order was afterward, and this beginning of the spiritual order is Jesus. The beginning of His spiritual existence is recorded in Luke 24:35.

Before Jesus was born, the Angel Gabriel was sent from God to a virgin whose name was Mary, the mother of Jesus. The angel said, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . Therefore also that holy thing which shall be born of thee shall be called the Son of God," the Son with whom God was well pleased, for always He did those things which were well pleasing to the Father. (See John 8:29.) Being always responsive to the leading of the Spirit, Jesus, though having a natural body subject to death, submitted to death on the cross. Jesus was a flesh Son of God as Adam was a flesh son of God, and He partook of death in common with Adam and all of Adam's posterity. (See Heb. 2:14.) He was tempted in all points, even as we are, yet He was without sin.

The spirituality of Jesus' body began at His resurrection and was the work of the Spirit, as was the spirituality of His mind. (Please read 1 Peter 3:18.) Jesus' body is now the glorified body of the resurrection; the resurrected Jesus is the supreme development of God's love and grace. He is the gift to the world in that God has made Him the Man on the spiritual plane through the birth of the Spirit. Thus Christ is man's Saviour, through the medium of faith of which He is the Author and Finisher.

In obedience to Christ, we should be baptized into His name, for, "as we have borne the image of the earthy, we shall also bear the image of the heavenly"—at the second coming of Christ our Saviour. (1 Cor. 15:49.)



Mary E. Hatch

# The Rich Man and Lazarus

(A radio address over WLDS, Jacksonville, Illinois)

By J. R. LeCrone

**T**HIS week, we present the third and last of our series of lessons about the Bible Hell, considering chiefly Jesus' parable of the Rich Man and Lazarus.

This highly interesting story of the Rich Man and Lazarus is recorded in Luke 16:19-31. We suggest you examine this passage with us. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, 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.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

We believe that it is sound practice to accept the words of the Bible as being literal whenever it is possible to do so. Any attempt to explain away the plain-spoken words of the Scripture endangers sound doctrine and lays one open to the charge of having attempted to twist the Scriptures out of their true meaning to make them support one's pet theories.

Occasionally, however, stories occur in the Bible, which were obviously not intended to be accepted literally. Some of the stories were given as parables. In Judges 9:8, for instance, we read that Jotham brought home a truth to the men of Shechem by telling them a story which began, "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us." Habakkuk said: "The stone shall cry out of the wall, and the beam out of the timber shall answer it" (Hab. 2:11). No one would contend that such passages were intended to be interpreted literally. They were told, rather, for the purpose of presenting truth.

Likewise, any attempt to accept literally the story of the Rich Man and Lazarus leads one into some rather incongruous situations. In the first place, the story does not give the rich man even one moral or religious attribute, good, bad, or indifferent. The only statement concerning him is that he wore fine clothing and his meat was not rationed—he fared sumptuously every day. But—the same could be said of Abraham, of David, or of Solomon, yet God did not condemn them because of that.

Neither is the beggar Lazarus stated to have been righteous. In fact, David declared 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." One would scarcely consider a tramp who comes to his back door as qualified to be classed as a representative of righteous persons.

We also suggest the utter impossibility of literally placing one person in another's bosom. This much of the story, the reader will agree, *must* be figurative language. Neither does the Bible give any authority for assuming that Abraham's bosom is another term for heaven.

To assume that Lazarus was in heaven and the Rich Man was in hell, forces one to the conclusion that the two were so close together that it was possible to look across from one to the other and to carry on a conversation between those in heaven and those in hell.

We are further left with the somewhat inexplicable circumstance which permitted the unrighteous Rich Man to address Abraham as "father" and have the title acknowledged as correctly used by being, in turn, called "son" by Abraham.

It is our belief that, in this father-and-son relationship between the Rich Man and Abraham, the key to the proper interpretation of the entire Parable is found. It

to mankind in the destruction of their fellow creatures—actually believing they are doing the Creator's service. Those, however, who have been called and chosen from among the nations, a "people for his name" (Acts 15:14), in due time will be caught away from all the present turmoil and unrest to meet their Master, the Son of the Highest, in the clouds of heaven.

Jesus went away in "a cloud" (Acts 1:9). He is coming

again "with clouds" (Rev. 1:7). Here is my thought about the meaning of these words "cloud" and "clouds": We read in Luke 2:9 and 13 these words, "Lo, the angel of the Lord came upon them (the shepherds), and the glory of the Lord shone round about them; and they were sore afraid . . . and suddenly there was with the angel a multitude of the heavenly host praising God." Now, I can imagine these "clouds" to *(Please turn to page 10)*

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## Memories and Warnings

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By *Lottie E. Young*

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MEMORIAL DAY recently has been observed. Doubtless, many have been thinking of the father, son, husband, or brother who went away twenty some years ago to fight for his country and who never came back. What about the boys in Australia, Alaska, in camp in their native land, or in other parts of the world who now are "in the service"? Did their thoughts go back to the years when May 30 was a holiday on which to have a good time automobiling or fishing? Did they contrast their present lot with what it was a year or two ago? These are sad memories, but all have very happy memories, too, and it is a blessing that one is more likely to remember the happy than the sad memories.

The Book of Deuteronomy could really be called a "Memory Book," as in several passages it is recorded that the Israelites were reminded of what God had done for them. Chapter 8 begins with, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." They had also been provided with food and water, their clothing had not worn out, nor had their feet swollen during all that long pilgrimage. Verse 11 warned: "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes." If they did forget, verse 20 warned: "As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." We know what happened: the Israelites forsook the worship of Jehovah for "false gods," and consequently, "perished" as a nation. When God promises to either reward or punish, His Word is never broken.

I wonder if some of these warnings do not apply to this great nation of ours—the most highly favored of any which has ever existed. How often does the memory of the average man or woman dwell on the ways in which the Lord has blessed these United States? Situated between two great oceans, it has been free from constant

wars in which other nations have been engaged. Lying in the temperate zone, it has a great abundance of all the good things of life which can be raised for food. It is a land where may be found many minerals, immense forests to supply the needs of man, educational advantages far exceeding those in other lands. How often does one remember the brave men and women who dared the stormy Atlantic that they might find a place where they could have "freedom to worship God," surmounting all kinds of obstacles, that their children might have a land where liberty of conscience and freedom of speech were possible?

The Israelites were truly a forgetful and backsliding people. Time after time, they deliberately forgot all the blessings which God had given them; but—are people today any better? We call ourselves a "Christian nation," but when we see many present-day books, magazines, and newspapers filled with profanity and obscenity, when men in high positions profane the Name of the Lord in their public utterances, when tens of thousands of young men are incapacitated for service in the army or industrial plants because of diseases contracted by violation of the seventh commandment, when you shudder at the great number of criminals in our country, and when statistics show the enormous amount of intoxicating liquor being consumed in America today, then we know our country is far from being Christian, and that Christian citizens still have much work to do if the fate which has befallen most of the great nations of the past is not ours also, and we become only a memory as they.

"If drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use,  
Or lesser breeds without the law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!"

cept Jesus as the Messiah and be restored to their place in God's favor.

If this lesson has any practical application for Christians of today, it is this: We who now occupy the place of favor in Abraham's bosom need to learn from the example of the Rich Man and guard against becoming arrogant and self-righteous, else a just Father in heaven may one day reverse the situation again.

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### "UNTIL THE DAY DAWN"

*(Continued from page 7)*

be hosts of angelic beings heralding the conquering Son of the Highest into the very presence of the holy, all-powerful, heavenly Father, and, if so, may not His chosen, tried, tested, and faithful bride-to-be have the same privilege of being caught away in the clouds (clouds of angelic beings) to meet their Lord in the air?—and "so shall we ever be with the Lord."

Is this thought too light for some? If so, read 1 Thessalonians 4:18: "Wherefore comfort" (the unbeliever? the government? all the hospitals? sanitariums? and jails? no, not now), but "comfort one another with these words." So, let us watch the signs and the times, and our own steps, comforting those who are of the faith, and constantly heeding the admonition of James to "visit the fatherless and widows in their affliction, and to keep . . . unspotted from the world."

"Lord, in all my daily dealings  
Toward my brethren in the truth,  
I will not, by word or action,  
Do what Thou wouldst not approve.  
Purity shall mark my conduct;  
Chaste in thought and word I'll be,  
That the image of my Master  
May be perfected in me."

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### "TRUSTEES OF PEACE!"

*(Continued from page 5)*

But may we expect unregenerated mortals, however intelligent they may be, to accomplish the reconciliation of such divergent social and political philosophies as those which agitate and dominate the world today? The spiritual consciousness of men must be aroused and their desire for peace stimulated to such a degree that they will willingly lay aside the jealousy, pride of race, and excessive nationalism which heretofore have formed an insurmountable barrier to universal confidence and cooperation. Our authors are right when they assert that peace cannot be achieved until a spiritual basis for it is laid in the hearts of mankind. The Scriptures, moreover, assure us that such a condition will not and cannot come

about until the King comes, when "all shall know the Lord, from the least of them even unto the greatest of them." Then, indeed, shall Jesus Christ and His co-rulers become the "trustees of peace," world-wide and everlasting! Then and then only will "many nations" come to "seek peace, and pursue it" (Psalm 34:14). That will be a "people's peace," for 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; and he will teach us of his ways, and we will walk in his paths." As a result of that spiritual and comprehensive educational process, "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:3, 4). "Yea, many people, and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8:22). What a wonderful awakening it will be! And how blessed will be the peace, prosperity, and happiness that will follow when the children of the God of love, mercy, and understanding become, in reality, the eternal "Trustees of Peace!"

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### "RESTITUTION OF ALL THINGS"

*(Continued from page 3)*

and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). The world will then have a peace that will last. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel" (Joel 3:16).

When the foregoing scriptures are realized, the first dominion will be restored, for it is written: "I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:7, 8).

The Jews, or the Israelites who were dispersed among all nations, will be gathered back to their land, Palestine, and their nation will be restored. David will be king over Israel and a prince forever. (Read Ezek. 37.) Christ will be King over all the earth, for it is written: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." What makes the foregoing statements possible? The Devil will be bound "a thousand years" (Rev. 20:2). Christ and saints associated with Him will rule the earth. The knowledge of the Lord will then cover the earth "as the waters cover the sea" (Isa. 11:9).

God is now taking out a people for His name—even



suggests, if not a blood relationship, at least a former state of intimacy between the two. This could be true of no other than an Israelite, or one who represented Israel in the Parable.

We should like to present for your consideration an interpretation of this Parable which seems to us to be in harmony with the thought of the stories which immediately precede and follow it, stories which are acknowledged by all to be parables. We do not ask that you accept our interpretation as being correct. We do suggest, however, that before you reject it as being in error, fairness demands that you give it a thoughtful hearing and study the matter for yourself. Much truth has been learned by re-examining that which has become so familiar as to be taken for granted.

Luke 15:1, 2 tells to whom Jesus was speaking and what prompted this series of parables. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Then followed in rapid succession the Parable of the Lost Sheep, the Parable of the Lost Coin, the Parable of the Prodigal Son, and the Parable of the Unjust Steward, all designed to teach God's concern for those who are lost in sin and His hatred of the self-righteous attitude of the scribes and Pharisees. This self-righteousness caused them to murmur and criticize Jesus' association with Gentiles—publicans and sinners.

Luke 16:14 assures that when Jesus began telling the Parable of the Rich Man and Lazarus, He was still talking to this same group. "The Pharisees also, who were covetous, heard all these things: and they derided him." In the next verse, Jesus told them that that which bolsters man's self-esteem may be regarded as an abomination of God. "He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Jesus then proceeded to give them a parable for the purpose of illuminating this statement. We believe that the scribes and Pharisees understood what He meant.

Spiritually, Israel was the Rich Man of the nations. Israel was a nation chosen of God for a special purpose and as such had been the recipient of God's blessings. In Romans 9:4, 5, Paul, after referring to the Israelites as his kinsmen according to the flesh, asserted of them: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

The Gentiles, on the other hand, had received God's spiritual blessings only as they came into contact with Israel. Consequently, the Israelites regarded themselves

as God's elite and the Gentiles as unworthy of their consideration—little better than dogs! In Matthew 15:25-28, we see Jesus taking advantage of this fact to test the humility and sincerity of the woman of Canaan who came asking Him to heal her daughter. "Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

The Israelites, the Rich Man of the Parable, depended for salvation upon the fact that they were descendants of Abraham and heirs of the promise God made to that ancient faithful patriarch. Instead of being humbled by this knowledge, they had grown self-righteous and arrogant, a condition abominable to God in any nation. It led them to murmur against, to deride, to reject, and finally to crucify the Messiah.

The poor man named Lazarus represented the Gentile peoples who had been forced to be content with the spiritual blessings which fell from the table of the Israelites. But the Gentiles accepted Jesus as their Saviour, and by thus coming into His family became heirs of the promises made to Abraham—those promises upon which the Israelites were depending for their salvation when they rejected Jesus. The humble Gentile who accepts Christ is thus swept into the place of favor, represented in the Parable as Abraham's bosom, formerly occupied by Israel. As Paul explained in Galatians 3:29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

As for the Israelites, they have descended into *hades*, their national grave, and in this condition they are in great torment. For the fulfillment of this prophecy we need not appeal to history, though history is full of it. Contemporary events are sufficient to confirm Jesus' words. Consider the plight of Israel as represented by the people whom we know as Jews today. They are persecuted and tormented in all the occupied nations of Europe whither similar persecutions previously had forced them to flee for refuge—entirely dependent upon Gentile peoples for any little measure of relief they may receive. So great a racial and social gulf has fixed itself between the Jews and Gentiles, that the Jews are denied social and religious contact with the Gentiles whom they once scorned.

Though Jesus rose from the dead, the Israelites refused to believe Him to be the promised Messiah. They still place their trust in Moses and the prophets, yet fail to comprehend that Moses and the prophets all testify to Jesus as the Son of God and Messiah of Israel. The Scriptures teach that the day will come when the Israelites will ac-

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people . . . out of Egypt."*

Printed lesson: Exodus 3:1-12.

### God's Promise

God had told Abraham, Isaac, and Jacob: "I will give this land to your descendants." (Gen. 12:7.) God was speaking of the land of Canaan. In Egypt, the descendants of those faithful men lived in slavery! But God had not forgotten His promise. The closing verses from our last week's lesson will tell us He had not forgotten: "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Ex. 2:24, 25).

Yes, God knew that these Israelites were suffering under their cruel leaders. He was going to deliver them. But God chooses His own time and way. We do not know why the Israelites had to be in slavery for so many years. God chose Moses to deliver His people out of Egypt.

### Moses

Moses was born at a time when the Pharaoh had said that all the boys who were born to the Israelites were to be killed.

We know Moses' mother hid him for three months. Then he was put in a little ark or boat and was hidden in the rushes of the Nile River. There he was found by the princess of Egypt. Moses' mother was his nurse. He was raised as the princess' child, at the palace.

At the age of forty, Moses killed an Egyptian who was beating a Hebrew slave. Because of this, Moses fled to the land of Midian. There he lived for forty years. Then God called him to lead his people out of Egypt into the Promised Land.

### When God Called

When God called him, Moses was watching his father-in-law's flock. He had led the flock to the back side of the desert, over to the mountain of God. Another name for this mountain was Mount Horeb. This mountain had two peaks, one called Mount Sinai. "Sinai" means "bush."

As Moses watched his flock on Mount Sinai, he saw a bush burning. The bush burned but did not burn up. Moses stepped over to see why it kept burning.

It was then that the Lord God said out of the bush, "Moses, Moses."

Moses answered, "Here am I."

Moses was then told to take off his sandals because the ground there was holy ground. Moses hid his face. He was afraid to look upon God.

God said, "I will send thee unto Pharaoh." Moses was to ask Pharaoh to let His people out of Egypt. Moses was humble. He said, "Who am I, that I should go?"

God answered, "Certainly I will be with thee."

God promised Moses that when he had brought His people out of Egypt they would worship Him upon this mountain of Sinai.

### Better Get Busy!

"God never goes to the lazy or idle when He needs men for His service. When God wants a worker, He calls a worker. When He has work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth: Moses was busy with his flocks at Horeb. Gideon was busy threshing out by the wine press. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the king's wine cup. Amos was busy following the flock. Peter and Andrew were busy casting a net into the sea. James and John were busy mending their nets. Matthew was busy collecting customs."—*The American Church Sunday School Magazine.*

### Happy Birthday Wishes

Patsy Mahoney, July 11, age 12, El Paso, Texas.  
James E. McLain, July 14, age 8, Mount Sterling, Ill.  
Roger O. Wilson, July 14, age 9, Danbury, Nebr.  
Ralph Lindstrom, July 14, age 15, Cleveland, Ohio.  
Nona J. Potts, July 14, age 11, Macomb, Ill.  
Florence Klassen, July 15, age 15, Cleveland, Ohio.  
Ella Lou Foster, July 16, age 13, Ponchatoula, La.  
Mildred Murphy, July 16, age 14, Saint Louis, Okla.  
Tresta Philips, July 17, age 1, Hammond, La.

# Guess Who!



Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)

the people who obey the gospel. Paul wrote in 2 Thessalonians 1:7-9: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

May all who understand the coming restitution work be faithful in these trying times, and be ready when the Master is revealed from heaven.

## WE MUST PROPHESEY AGAIN

We who have spoken once  
In ringing accents  
Of our Lord's return,  
Who challenged once  
A dormant church to rise  
And put itself in readiness  
To greet the Coming One,  
We must rise and speak anew  
That age-old message.

While the hearts of men  
Are failing them for fear,  
While darkness deepens  
Over every land,  
We who have held  
This word of hope  
Aloft in other days,  
We must arise  
And prophesy again.—James Asa Johnson.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Tested by practical experience in the beginners' class of the Los Angeles Church of God Sunday School as well as by practical experience in hundreds of other denominations is Lillie A. Faris' latest contribution to the work of the teacher of children: *Kindergarten Handwork and Poster Pattern Book*. It is issued by Standard Publishing Company, Cincinnati, at 50 cents.

The book is a big one—measures fully fifteen by eleven inches, and has in the neighborhood of fifty pages. On the inside front cover are complete instructions to teachers in the use of the book; additional instructions appear scattered here and there throughout the following pages.

*Kindergarten Handwork* is precisely what its name implies: it contains dozens and dozens of picture outlines which may be traced, cut out, or used in a variety of other ways. In the Los Angeles Sunday school, tracings of the patterns in the book are colored and used as flannelboard material. The figures are all sufficiently large for this, even if they are used in front of an exceptionally big class.

The variety of patterns made available is truly amazing: cats, grinning like Alice's Cheshire; Noah's ark; cows; horses; flowers; wild animals of all descriptions; birds; human figures (one series of such figures may be used for making a "Joseph poster"); figures of different races of men, from Hopi Indians to Hindus. This variety makes it possible to use the book in Sunday school or junior Berean classes, in vacation Bible school classes, or in conference Bible schools. Some of the patterns make up easily into vehicles or figures that have movement.

Most of the many different kinds of figures are posed in a number of ways; so they may be used many times to illustrate many different scenes. The art work, like all that in the Faris edited publications, is excellent.

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*Concert Transcriptions of Favorite Hymns* (Theodore Presser Co., Philadelphia; 75 cents) will interest the church pianist. It carries rearrangements of the best well-known hymns, rearrangements suitable for voluntaries, offertories, or postludes. Most, if not all, of them lie within the ability of the average pianist.

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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

## CONFERENCE CALENDAR

- July 4-11—Ohio Annual Conference at Lawrenceville.  
 July 16-18—Indiana Conference at North Salem.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 5-7—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 August 14-22—Missouri Conference at Fredricktown.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 19-29—Virginia Conference and Bible School at Maurertown.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

## NATIONAL EVANGELISM

- June 14 - July ? — Special meetings at Hector, Minn.  
 September 19 - ? — Special meetings at Ripley, Ill.

## CALENDAR OF EVANGELISM

- June 29 - July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.  
 Sept. 28 - Oct. 3—Special meetings at Fonthill, Ont.

## MACOMB, ILLINOIS

The vacation Bible school at Macomb, which was conducted by Sr. Verna Thayer June 13-25, is over but not forgotten. Local helpers who assisted Sr. Thayer are Sr. Wilson, Sr. Worley, and our student pastor, Bro. James Mattison. Our evangelist, Bro. Gerald Cooper, also helped. Sr. Thayer's efforts were crowned with much success. Not only did the largest assembly number fifty-eight, but one hundred eight students were registered. The first morning class was attended by twenty-eight students. Of these, thirteen received Bibles for perfect attendance. Twenty-seven Bibles and Testaments were given for attendance.

In the evening, evangelistic services were conducted by Bro. Cooper. As a result of these meetings, Darrell Maddock accepted Christ. Although the attendance at the evening meetings was only average, Bro. Cooper presented thirteen interesting and helpful sermons. Both Bro. Cooper and Sr. Thayer were well liked by the children.

During the course of Bible school, many choruses were learned which the children liked very well. If all the people who are discouraged could have seen and heard these children sing choruses, they would take a new lease on life.

We are glad to have Sr. Hattie Long, formerly of Ripley, with us.

Emma L. Carruthers, Reporter.

## EVANGELISM

Mrs. Eva L. Page	\$ 2.00
Jennie Salisbury	5.00
Hillisburg, Ind., S. S.	.94
Eska Evans	10.00
Wilda McCorkle	3.00

## INDIA

Mr. & Mrs. Alvin Phillips	\$3.00
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## BIBLE SCHOOL POSTPONED

After a time of indecision and discussion pro and con, it has been decided to postpone for this year the Indiana Bible School.

The Conference will be held as usual, with an evening service Friday, July 16, and continuing through Sunday, July 18. Business meeting will be on Saturday at 2:00 p.m.; Berean business meeting following the same afternoon.

Let's make the Conference a good one by a good enthusiastic "turnout." F. A. Stilson.

## HERALD RECEIPTS

Mamie I. France; Vern Ogle; I. S. Davis; Kirby Billingsly; Walter A. Reid; Myrtle Hayes; Bessie Eickmeyer; Herbert S. France; Vernon D. France; Mrs. G. C. Guiles; Mrs. Ada Eldridge; Mrs. Tom White; Eva L. Page; Paul Hatch; Charles McMurtrie; Luther Bengé; Mrs. Olaf Hammer; Norman Lamunion; H. W. Stadden; Gospel Gleaners Class (for another); Frank Siple (for another); J. A. Patrick; Wm. Berry; Mrs. John H. Long; Mrs. Emma Scott; Mrs. Charles Sibert; Beth Hardesty (for another); Edna Gruber; Mrs. Sam Richardson; Mrs. Lorrin Gainey; Alden Overholser; Hildred Momsen; Mrs. Wm. Reynolds; O. P. Nowlin.

## NATIONAL BIBLE INSTITUTION

N. Goodreau	\$ 6.00
Dorothy Magaw	2.00
Harry Gockler	10.00

## BEREAN BOOK WANTED

If anyone has a copy of Bible Lessons published by the National Berean Society (October 1919 to October 1921), will you please donate it to the National Berean Society and send it as soon as possible, if not sooner, to Leila E. Whitehead, 5439 Ohio St., Chicago, 44, Ill. It contains eighty-seven lessons and Lesson 1 is "The Bible." Thank you!

L. E. Whitehead.

## JOHN PHINNEY LONG

John Phinney Long was born December 2, 1863, in Schuyler County, Ill., and died June 18, 1943. He was the only son of Joseph J. and Rebecca Thompson Long. One sister died in infancy. He spent his early childhood in Schuyler County, coming with his parents to Brown County at the age of seven years, where he resided until the time of his death.

On August 16, 1883, he was married to Zella Huffman. To this union were born ten children, seven of whom, with the loving wife, survive. Two sons, Joseph M. and Francis Earl, and one daughter, Mrs. Otha Walker, preceded him in death.

The surviving children are: Mrs. Hurley Morton, Franklin; Mrs. George Kunkel, Mrs. Roland Reisehe, Mount Sterling; and Mary, Meda, Martha, and George at home. He is also survived by twenty-four grandchildren and twenty-four great-grandchildren.

Bro. Long became a member of the Church of God, Ripley, Ill., on November 30, 1924.

J. R. LeCrone.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. L. E. Conner, planning for some time to enter a hospital for observation, entered the hospital at Rochester, Ind., Sunday, June 27. He will probably continue in the hospital for at least ten days or two weeks from the time these lines are published—sufficient time for receiving a bit of cheer from friends.

Don't forget to pray.

Bro. and Sr. F. L. Austin, South Bend, Ind., called recently at the office, Bro. Austin reporting receipt of encouraging word from the National Selective Service System re Oregon Bible College. (See editorial.)

Bro. Harold Doan will preach at the South Lawn Park Church of God, Grand Rapids, Mich., the Sundays of July 4 and 11.

Bro. Cecil U. Wilson, writing from somewhere in Africa, says: "We saw thousands of acres where grain was being cut by hand sickles, tied in bundles, and hauled to the threshing floors as it was done many years ago in Bible days. Plowing is done by oxen, and sometimes two oxen and two horses are hitched together. The winepresses are operated by a horse going round and round. . . . There are solitary burial temples high on every hilltop. The Arabs still wear long robes and ride donkeys."

Last week's "Guess Who!" picture was taken at the depot in Oregon at the close of one of the Illinois Bible Schools before the General Conference began meeting in conjunction with the Illinois Conference. Those in the picture whom we think we have identified are (left to right): boy, unknown; Leta (Railback) McLeod, Pomona, Calif.; Ferd Winfrey, Bosworth, Mo.; Mrs. Olmstead, deceased; Azalia Winfrey, Rockford, Ill.; Ella (Hanson) MacDonald, deceased; unknown; Roy Knodle, Oregon.

Greetings from Mr. and Mrs. Williams (signed by Paul and Hazel), assure that two more of the students of Oregon Bible College have married. We hope soon to receive full report of the wedding.

"When one spends eleven weeks within the four walls of a hospital room, it brings great joy and comfort to receive cards of cheer and greetings from friends. We want to thank all who remembered us in this way. Also, we are very grateful to all who remembered to pray. We have learned there were many petitions sent heavenward in our behalf. Above all, we thank our God, the heavenly Father, for the answer to prayers."—Mrs. J. Arthur Johnson, Lake View, Iowa.

Bro. G. L. Cooper, en route from Macomb, Ill., to Hector, Minn., visited a day with friends at Oregon, Ill.

No casualties, yet, in the Summer School!



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### Around the Country

The coming General Conference may be the scene of the beginning of the greatest single revival our Bereans have ever experienced. From various parts of the country we hear well-founded reports that young people are beginning to work with a will. One of our most hopeful projects—that of the Berean-Sunday school field man—seems to be progressing. Lorna Macy writes that the Berean field man fund stands as follows:

Field man fund, May 4, 1943,	\$247.90
May receipts	39.00
June receipts	25.00

Total, June 15, 1943 \$311.90

Our fund is large for a Berean society that a number of people say is not "doing so well." There are a few local societies who have no dollar-a-month pledgers. Our treasurer is seeking them out, and if she gets results you can readily see that the Bereans will be able to finance quite a bit of special constructive work.

### Hillisburg, Indiana

The Hillisburg Bereans recently have sent us many good reports. It seems that the boys and girls are really solidly behind their leaders and are working hard. We find that their newly started library contains several old Bible and Bereans study books. When a leader prepares a lesson, he looks through these books, selects the most suitable lesson for the occasion, and revises it to suit his purpose. One of their members asked us whether or not this was the proper spirit. For years, Berean book editors and publishing committees have pleaded with societies not to follow their material exactly, but to let the printed lesson serve merely as a guide, so the leader could revise and use other material to his heart's content. One severe criticism of the general usage of the prepared lessons has been that leaders have followed the lesson outlines to the letter. Thus, they have been unable to arouse active interest in members who have already read the lesson. Hillisburg has seen the light.

### Iowa

An unusual Berean situation exists in Iowa. There are

no local societies at present, but the Iowans do have a State Berean society which pays dues to the national unit. There are many loyal isolated members, but apparently not enough in any one community to form locals. The membership supports a monthly mimeographed paper, *The Searchlight*. Those responsible should investigate this situation to see what can be done to reorganize some local societies. An evangelist from Oregon Bible College will work among the Bereans during the Iowa Conference and for a few weeks following. This might be a good idea for some other states.

### Discussion at Oregon

We attended a recent Berean meeting in Oregon, Illinois. Present at this meeting were Bereans from many different states. Alva Huffer led a general discussion about Berean activities and problems in the different societies represented, a number of good ideas being presented.

It was interesting to note that, although each local organization called itself a Berean society, each had a different purpose. Seldom did any two work on the same projects. Some were dominated by older people. Some were small, though there were many young people in the church, and some were large though there were few young people attending church. From each society came the questions, "What must we do to be Bereans?" "What should we study?" "What special things should we do?"

We discovered that one society held penny suppers (a penny being given for each portion of food served), another prepared and mimeographed its own lessons (planning to send them to a Berean publishing committee to help them, if possible, in making up additional books). Some societies mimeographed their weekly church papers, another raised money to send students to the Summer Bible Training School, while yet another had its members assist in the church services. Everyone seemed to express the desire to know more about other Bereans.

Last year we spent most of our time revising a constitution to govern a Berean society that would help our young people by "aiding them in Bible study and training them for more extensive Christian activity in adult life." This year, let's plan a definite program of activities of all kinds for all societies, making sure that every society will have an opportunity to be properly guided (or "trained").

**Board of Evangelism:**

J. W. McLain  
C. E. Lapp  
H. U. Krogh, Jr.

*Evangelism*  
**THE NATIONAL BIBLE INSTITUTION**  
*Oregon, Illinois*

**Director:**

J. W. McLain

**Treasurer:**

Orpha LeMasurier

National Evangelism presents here the staff of workers in its employ part or full time and the nature of their work:



J. W. McLain, full-time evangelist and director of the evangelistic program, is in the field with truck, house trailer, tent, sound equipment, Bibles, and literature.

Francis E. Burnett, soon to begin as a full-time evangelist in the field, is talented also as a singer. His wife Iris is a talented artist who illustrates sermons with crayon drawings.



G. L. Cooper, now in the field with J. W. McLain, is serving as song leader and Bible drill teacher for the young people. He has worked with Verna C. Thayer in vacation Bible schools in evangelistic fields, and is employed until General Conference at least.

Verna C. Thayer, talented teacher of children, author of our Children's Quarterlies, conducted vacation Bible schools and gave help to Sunday school teachers in evangelistic fields during the month of June. We need her in the field full time.



H. Scott Smith, native of Arkansas, capable Bible teacher, is full-time pastor of Mount Olive Church of God, Magazine, Arkansas, Route 2—a field in which the evangelist has been working and which is receiving regular financial assistance from Evangelism.

We are keeping our pledge to develop a staff of capable workers to carry on the work of evangelism, strengthening the churches and opening new fields. This expansion will call for more equipment, Bibles, literature, and salaries. We have observed your willingness to respond in proportion to the effort being made and believe that you will respond again. Your support will determine the extent to which we continue to expand the staff and work of Evangelism. "GO YE INTO ALL THE WORLD."

LOS ANGELES HAPPENINGS

The northeastern section of the Berean Society, which generally meets in homes in Glendale or the Highland Park district on Wednesday nights, continues to show increasing interest in the study of Hebrews. At the time of writing, Dr. Meyers, president of the united group, is directing the class in its consideration of chapter 11.

The effect the war is having on labor conditions on the West Coast is indicated by the personal appeals various industries are making to the clergy to urge their people, men and women alike, to give additional time away from their homes to help supply this ever-increasing demand for workers in stores, offices, factories, and on farms. Among those who have responded to the call are some who have been looking upon themselves as "retired" for years. Judging from the echoes that reach us out here, the demand for men in the Lord's work is as insistent as is that for men in the work of the world. As the perils of the last days increase, the need for the comfort and hope which God alone can provide increases proportionately.

Bro. LaVern Aekerman of the Southlawn Park church in Grand Rapids, Mich., surprised us pleasantly the other day on his return from the Far East. LaVern always "drops in" at the parsonage when he reaches the home port to let us know that all is well with him. During the last voyage he called at various ports in the war zone, including that of Guadalcanal. The description of the places visited was both interesting and enlightening.

Bro. Duncan McLeod, son of Bro. and Sr. Norman McLeod of Pomona, who is a baritone of great promise, gave a vocal recital at the Ebell Clubhouse in Pomona, Friday evening, June 18, in which he presented twelve numbers from the works of such composers as Gounod, Malotte, Moussorgsky, and Verdi. Bro. Duncan also graduated from high school this month. Our prayers go with him into what we trust will be a career of usefulness and blessing in the musical field.

Sr. Charlotte (Rahn) McCallum is in Washington for a visit with her husband, who is stationed at a military camp in that State.

Bro. W. A. Reid of Riverside, who recently returned to his home from a period in the hospital, writes that due to his improvement in health he may soon be sent to Burbank and Glendale to help in the installation of government works near those cities. Bro. Reid is one of our most zealous West Coast workers, and we shall be glad to have him located near us even for a limited time.

A letter from Sr. Lavina R. Juden of Gaston, Ore., tells of the marriage of her daughter Thelma on May 15 to Mr. Elwell White. The young couple are making their home in Hillsboro, Ore. Bro. Roy Juden was a recent visitor at our Los Angeles services.

Corp. Robert G. Andrews, son of Bro. J. H. Andrews of Virginia, phoned the pastor recently of his arrival at Camp Anza, Calif., to inquire concerning the location of our church and of others in this section of the State. Young men who hunt out the church and the brethren on their arrival at a military camp show clearly that army training has not driven the more vital things of life out of their minds and hearts. May God bless them all.

Sr. Jessie M. B. Kauffman of Riverside expresses approval of our recently introduced local bulletin, suggesting that it may prove of greater value than the radio broadcasts in keeping our scattered congregation informed of the progress of the work throughout the State.

Speaking of the radio, we are reminded of a card the pastor recently received from a gentleman in Tennessee, which was addressed to the radio station over which we have been

broadcasting the past year. He said: "I have just read your fine sermon 'When Roses Bloom in the Desert,' in the December 29 issue of The Restitution Herald. Please send me copies of your other sermons and place my name on your regular mailing list." Requests like this convince us that The Restitution Herald is a better medium for reaching the general public than is the over-valued radio. This message reached two thousand miles beyond the power of KFOX and continued to attract interest six months after it had been forgotten by those who heard it over the air. The printed page lives long after the last echoes on the human voice have faded away.

Our Sunday school, though experiencing the usual seasonal "summer slump," is showing an average increase in attendance over the same period of last year of from 12 to 16 per cent, according to the report of our secretary. We have reason to feel that God is indeed blessing our effort with the children, upon whose interest depends the future growth of the church.

G. E. Marsh, Pastor.

MINNESOTA STATE CONFERENCE

The Sixty-Ninth Annual Conference of Minnesota Churches of God began at Eden Valley, on Wednesday evening, June 9. The service was opened by Bro. Walter Wiggins, State president. Bro. James McLain, national evangelist and guest speaker, delivered the opening sermon.

Bible classes for all ages were conducted twice daily, with Bro. Wolfe of Saint Cloud the adult teacher, Bro. McLain the young people's teacher, and Srs. Ruth Hoskins and Grace Wiggins teachers for the children. Bro. Wolfe gave a very interesting sermon on Thursday evening and Bro. McLain preached Friday evening.

Saturday afternoon, June 12, the annual business meeting opened with song, Scripture reading, and prayer, Bro. Wiggins presiding. Bros. William Coulter, George Randall, and Arthur Otto were appointed to act on the Ministerial Licensing Committee. The secretary's minutes of our last annual meeting were read and approved. The treasurer's report was read and accepted.

Bro. Wiggins commented briefly on the work at Eden Valley. Oral reports were given for Mora by Sr. Roselin Fredlund; Saint Cloud, by Bro. Vernis Wolfe; Lester Prairie, by Bro. John Peters; and Hector, by Bro. Ellsworth Johnson.

A motion by Bro. Wolfe was carried, said motion to the effect that the collecting of finances be continued as by letter mailed from the Conference secretary, but that a Conference letter be made up by the Conference board, or any responsible party appointed by the board, to accompany each for the purpose of explaining the work in view or anything of notable importance pertaining to the distribution of the Conference finances.

A motion was made by Bro. Wolfe and was carried that all ministers' licenses issued in the current and previous years should be cancelled and new licenses should be issued to those active ministers in the State who apply in writing over their own signatures.

Sr. Roselin Fredlund and Sr. Mabel Hoskins were appointed as a committee to align the delegates and count votes. Delegates were from Mora, Eden Valley, Hector, Lester Prairie, and Saint Cloud.

Nominations were by ballot. Bro. Walter Wiggins, Eden Valley, was reelected as president, Bro. Tom Savage, Waite Park, was elected vice president, Bro. Stanley Ross, Litchfield, was reelected as secretary, and Sr. Ruth Hoskins, Eden Valley, was reelected treasurer.

A motion was made by Bro. Wolfe, and was carried, that no person of the Minnesota Churches of God be considered as a student

to the school in Oregon, Ill. (either the Summer Bible Training School or Oregon Bible College) and be financially supported by the State Conference (or partially supported), unless he has by conspicuous acts and notable interest proved himself capable of taking full advantage of all opportunities that the school holds and satisfactorily states his intentions to become actively engaged in carrying out the Great Commission of our Lord (Mark 16: 15, 16).

A motion was made by Bro. Wolfe and was carried concerning financial assistance to students:

A. That no more than fifty per cent of the total tuition will be paid by the State Conference (and proportionately less with any other outside assistance).

B. That any assistance given will not be totally a gift, but will carry the following provisions:

1. No more than forty per cent will be given, the remaining sixty per cent will be a loan.
2. The loan will be refunded by the student assisted after the student has finished school on such terms and interest as the Conference board shall decide. (The interest levied shall begin with the day of first employment after leaving school and shall bear on the borrowed sum only at such time that the party is employed.)

A motion was made by Bro. Wolfe and carried to send an official letter of approval and appreciation to Bro. James McLain for his work at the Conference and for his evangelistic work in the State.

Bro. Wiggins led a discussion of evangelistic work to be done in Minnesota.

A motion to adjourn was carried.

The Saturday evening preliminary service was ably conducted by the young people, and another fine sermon by Bro. McLain followed.

Sunday, June 13, began with Sunday school at 10:00 a.m., and a sermon was preached by Bro. J. W. McLain at 11:00. At 11:50, Bro. Walter Wiggins and Bro. Tom Savage conducted the Communion service.

A baptismal service took place at Eden Lake at 2:00 p.m., when three Eden Valley young people, Vonnie Cossairt, Marion Otto, and Betty Mills, were baptized. At 3:00 p.m., Bro. Tom Savage delivered a sermon, and at 8:15 Bro. McLain gave the closing sermon. The Conference came to a close with a few remarks and prayer by Bro. Wiggins.

S. O. Ross, Secy.

THE RESTITUTION HERALD

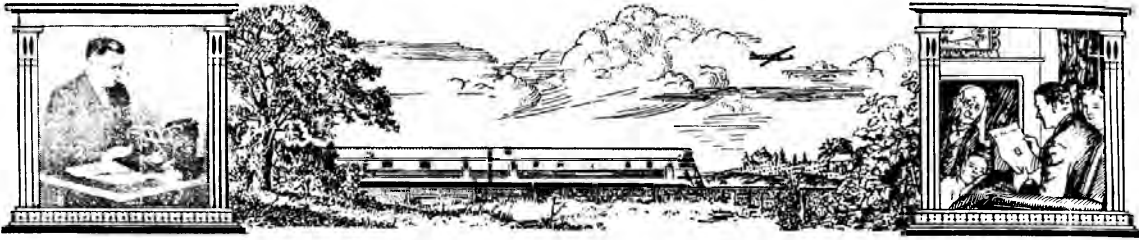
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L. E. Conner . . . Business Manager  
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28);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





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 Dream of Queen Esther”

In addition to the Biblical work being done by instructors T. A. Drinkard and J. R. LeCrone in the Summer Bible Training School, an interesting class in Religious Drama is being conducted by Brother Ernest Barnum, a student of Oregon Bible College. This work was entrusted to Brother Barnum by reason of his having so successfully directed a play last winter. Toward the close of the present six-weeks' Summer School, Mr. Barnum's class in Religious Drama will present “The Dream of Queen Esther”—to be staged in the Coliseum at Oregon, Illinois, the evenings of July 30 and 31. The play will begin each evening at eight o'clock. All students of the Summer School are co-



Ernest Barnum

operating with Mr. Barnum in this work, though there are not a sufficient number of parts for all students to be characters in it. Sister Hazel Reed is planning the costumes, Sister Kathryn Fish has charge of the makeup, and some of the young men will superintend the stage settings and plan the advertising.

Admission prices to “The Dream of Queen Esther” will be: adults—thirty-five cents; children—twenty cents. Net proceeds of the play will be contributed to the treasury of the Summer Bible Training School.

## “Two Portraits”—Page Six

Sister Ruth Dennis, Sanger, California, recently inquired about the poem “Two Portraits,” stating it was her favorite poem, and asking if any of THE HERALD's readers knew about it. Now, thanks to Brother Vivian Kirkpatrick, we are able to publish the poem—see page six.

“Two Portraits” is, indeed, an interesting and an excellent poem, but, typical of most “beautiful” poetry, it has a theological snag or two. In the eleventh stanza, for instance, the author (unknown) speaks of a loving mother having gone to “some far-off distant shore,” shortly thereafter adding: “Death is calling, I must go.” Emphatically,

the Word of God speaks of death as a curse and enemy, not as a door through which one passes into some “beautiful isle of somewhere.” The poem is presented, therefore, in much the same way as one would present a bouquet of roses—see the beauty but beware of the thorns.

Well said the Apostle Paul: “Prove all things; hold fast that which is good” (1 Thess. 5:21).

## A Small but Progressive Bible Class

Under date of July 6, 1943, a letter from Bernice Roberson, Tulare, California, comes to our desk. We quote from her letter:

“For almost a year a small group of us have been meeting each Sunday afternoon in our homes to study and discuss the Sunday school lessons in the *Truth Seekers' Sunday School Quarterly*. On the fourth Sunday of each month, we go to Hanford to study with Edwin and Lucy Groat. Several times, Sister Emma C. Railsback has arranged to be with us on these Sundays, and we have enjoyed her excellent sermons.

“Our class consists of Mr. and Mrs. J. C. Jeffcott, Visalia; Edwin and Lucy Groat, Hanford; Georgia and Wayne Thompson, and Bernice and Allen Ray Roberson, Tulare. From November, 1942, until June, 1943, we had with us two young folks from Carson City, Nevada—Lowell and Evelyn Gay Judd. We are hoping to add to our number.”

Repeatedly, one notices that the isolated members of the Church of God and its smaller congregations are the ones who most fully appreciate the distinctive doctrines and divine purpose of the Church of God. This small group (hardly yet a church) recently contributed two hundred dollars to the Oregon Bible College Building Fund—testifying of its interest in our General Conference work, though we scarcely knew it was in existence. May God's blessing be upon this Bible class and upon all similar small bodies of believers who are doing their best to study and teach the essential truths of God's Word.

Said Jesus: “Where two or three are gathered together in my name, there am I in the midst of them,” and, “Lo, I am with you alway” (Matt. 18:20; 28:20).



# THE RESTITUTION HERALD

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NUMBER 41

## Spears and Pruning Hooks

By F. E. Siple

THE days in which we live are filled with so much of waste and destruction, and such a large proportion of our natural resources is used in such unfortunate roles, that the human race is deprived of a large portion of the benefits which God placed here for man. Some of this is the fault of the present generation, and some due to the curse or blanket of sin which has been thrown over the world since the original transgressions of man.

A suggestive glance at today's picture was given many centuries ago by the Prophet Micah, together with a preview of what will be when the curtain rings down upon human government, and the Kingdom of our God is ushered in. (Micah 4:3, 4.) The contrast is, indeed, inspiring.

In considering the change that shall be brought to pass, there are many phases of life and human problems to be viewed: a very few of which we now present for your meditation.

Wherever you live, we ask you to consider the problem of physical health. How many doctors are there in your city or community? how many nurses? how many hospitals? How many asylums for blind, insane, and other human defectives does your state maintain? Suppose you added the yearly income of all these doctors and nurses, and the annual cost of maintaining the hospitals and institutions with their attendant workers. How large would be the sum! Suppose that all the sickness and physical defects of the human race were eliminated, and that all of this money and all of this manpower could be turned to developing things of benefit and beauty for the race. Can you conceive the possibilities in accomplishment? (Read Isa. 33:24, and the first few verses of Isa. 35.)

In viewing another side of life, how much does it cost your community to provide police protection to make your homes and lives safe? Do you realize that the amount of money paid yearly to policemen and sheriffs

and secret service men in the United States constitutes a staggering figure? Add to that huge sum another—the cost of equipment—cars, radio, buildings, jails, and penitentiaries. Then read Isaiah 11:4, 9, and related prophecies, and

close your eyes for a few moments to think. Picture the time when Jesus shall come and set up His Kingdom, and all of this money, and all of the talent and ability of man shall be diverted into channels of development and culture and benefit. What a day in which to live, when "they shall not hurt nor destroy" in all His holy Kingdom, and none shall make them afraid!

Have you ever seriously considered the cost of court procedures in the United States? How much of our money through taxes and direct payments is used in maintaining the courts, the judges, the lawyers? Suppose these keen minds and all the money thus expended were used each year for developing the resources of nature, advancing science and invention!

Paramount in the minds of most of us now are the horror and destruction of war. The various phases of waste in connection with this present war are almost beyond conception. Think of the millions of men and women in the armed forces of our country who are being paid wages or a salary each day. These range from approximately two dollars per day for a private to several dollars per day to officers and men in higher brackets. Many millions of dollars every day as the sun goes down are paid to those in the uniforms of our country. What could be done if those men and that wealth could be used in constructive development?

That is only one part of the war picture. Most of the factories and a large part of the workers of our country are working full time to produce war equipment, the "swords" and "spears" of Micah 4. Millions of workers, men and women, are being



F. E. Siple

(Please turn to page 10)

# Christ's Resurrection—Its Meaning Today

(A radio address over WLDS, Jacksonville, Illinois)

By J. R. LeCrone

LET us turn back the pages of time some twenty centuries and company with the disciples of Jesus as they received the glad tidings of Jesus' resurrection. Though many centuries separate our lives from theirs, we surely may benefit from such study. As we, through the pages of God's Book of Truth, walk and talk with them, we shall find reflected in their griefs and joys, their thoughts and emotions, our own. We shall come to realize that the things which they thought and felt are the things that you and I feel today when we contemplate the death, burial, and resurrection of our Lord and Master.

The first day of the Passion Week, Mary Magdalene came to the tomb of Jesus to perform the last sad service for her Lord and Master. She arrived at the tomb, only to find it empty and Jesus gone, desecrated as she supposed by the ruthless hands of His enemies. That the Jesus who in life had shown so much mercy toward her—ridging her of seven devils—should be thus treated, even in death, was more than Mary could bear. She dissolved into a flood of tears. John 20 tells: "Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, 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 to your God.

"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." (Vv. 11-18.)

How we sympathize with the blind despairing grief of this woman who believed that even the small comfort of

ministering to her Lord in death was to be denied her! Blinded by her grief and numbed by despair, she failed to comprehend the message of the angels and the empty tomb. Her tear-dimmed eyes even failed to recognize the Master until His dear familiar voice pierced the gloom.

Suddenly the day that had seemed dark and filled with gloom became, for Mary, alive and pulsing with spring and awakening life. He was alive! He was alive! He would never die again! Oh, Rabboni, Rabboni! Master! Master!

Those of us who have experienced the loving ministrations of Jesus, or who have seen a loved one go down into death, can well appreciate and understand Mary's feelings. Because of what happened that day, we look forward with confidence and trust to the time when our loved ones will come forth from the tomb, and together with them we shall meet Jesus! How eagerly we anticipate the time when "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!"

With Peter, however, the knowledge that Jesus had risen from the dead was no joyful matter. On two occasions he had seen the empty tomb and had glimpsed his risen Lord. Yet we find no joyous greeting on the lips of Peter. We can imagine only his feelings when, conscious that he had thrice denied his Master, he learned that He was risen from the dead.

Once Peter had solemnly assured the Master that he would follow Him even unto death. Then, filled with the consciousness of his failure, Peter felt himself unfit even to enter the presence of Jesus. So the disciple who had once thrilled to Jesus' promise to make of him a fisher of men returned despondently to casting his nets into the sea. It would seem that he was even a failure at the lowly fisherman's calling, as, tortured by the memories of fruitful service and happy hours he might have enjoyed with Jesus, he cast the net again and again and caught nothing. Would this horrible night never end? Would morning never come?

Then, just as dawn was beginning to break, there appeared the ruddy glow of a little fire upon the shore—and a man standing beside it. A cry came from the shore, "Children, have ye any meat?" Dispirited answer came from the boat, "No."

"He said unto them, Cast the net on the right side of

## Weakness of the Flesh

By E. O. Stewart

*"Peter said unto him (Jesus), Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples" (Matthew 26:35).*

JESUS' disciples had been with Him more than three years. They had seen Him heal the sick, feed thousands through the miraculous power given Him by the Father, still the storm, and raise the dead. God even had revealed to Peter the fact that Jesus was the Son of God, which truth Peter had openly confessed.

After Peter had said to Jesus, "Though I should die with thee, yet will I not deny thee," Jesus said, "This night, before the cock crow, thou shalt deny me thrice" (v. 34). Was Peter inspired of God when he affirmed that he would not deny his Lord, or was he not prompted by the flesh to make the statement? Did not Jesus know that the flesh was weak? Did He not tell Peter that he would deny Him? Did not Peter deny Him just as Jesus said he would do?

"The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). Peter no doubt felt at the time he affirmed that he would not deny his Lord, that he was able to make his word good. The time had not yet arrived, however, for him to be put to the test. Jesus knew the weakness of the flesh, and He also knew that all the miracles He had performed in the presence of Peter would not prevent his denying Him when the test should come.

Jesus did not forsake Peter because he had lied about not denying Him, and had cursed and sworn that he did not even know Christ. He knew that Peter was weak, but He still loved him. Shortly after Jesus rose from the dead, the angel said to the women, "Go . . . tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him" (Mark 16:7). After Jesus had taught His disciples forty days after His resurrection, He ascended to the Father and sent the Holy Spirit for the purpose of guiding them into all truth. Having received these later instructions from Jesus, and having received the Holy Spirit which guided them into all truth, it was then that the disciples—who had denied their Lord before they had received this added light—willingly laid down

their lives for His sake. Why did they not do so before they had received this added light? It was simply because of the weakness of the flesh.

The Holy Spirit which guided the disciples into all truth gave them a foretaste of the powers of the world to come. In the world to come, God will make a new covenant with the house of Israel, and with the house of Judah. He will put His Spirit within them, take away their stony hearts, and give them hearts of flesh, causing them to walk in His judgments and keep His commandments. (Ezek. 36:24-27.)

Because of weakness of the flesh and hardness of heart, the Israelites failed to keep the first covenant. They, like Peter, thought they could keep it, and, not realizing the weakness of the flesh, they promised: "All that the Lord hath spoken we will do" (Ex. 19:8). Jesus—in His dealings with His disciples during His personal ministry, and the descent of the Holy Spirit to guide them into all truth—showed Israel's weakness and failure to keep the first covenant; also, Jesus presented a foretaste of the methods God will employ in the world to come in the removal of Is-

rael's stony hearts, in bringing that nation into the bond of the new covenant. Peter's weakness, in failing to die for his Lord after affirming that he would do so, is like Israel in her promise to keep the first covenant, and her failure to make her promise good. Peter thought he would die for his Lord, just as Israel believed she could keep the covenant. Peter, like Israel, did not realize his own weakness when telling Jesus he would die for Him.

Peter's denying his Lord and his later repentance for it represent the attitude of Israel in denying Jesus as her King and her sincere repentance when that nation beholds His nail-pierced hands in the coming Day. Jesus' resurrection revived the disciples' lost hope. They had trusted that He should redeem Israel. It was on the third day after He was crucified, that the disciples were lifted out of their graves of hopeless (Please turn to page 10)

### "I HAVE PRAYED FOR THEE"

Foreseeing Peter's severe testing and consequent denials, the Lord said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

Then Peter said, "Lord, I am ready to go with thee, both into prison, and to death."

Whereupon, Jesus replied, "Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

Soon Peter thrice denied his Lord, soon the cock crowed, soon Peter "went out, and wept bitterly." Graciously, "the Lord turned, and looked upon Peter"—Jesus had prayed for him. Jesus understood the weakness of human flesh.

## Two Portraits

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"In the studio of an artist  
 Stood a child in wonder bound,  
 As he gazed upon the pictures  
 That around the walls abound.  
 Pictures of the gods and heroes  
 Worshiped in that long ago,  
 When the mind of men was sated  
 With the pomp of martial show.

"Long the little fellow stood there  
 In his innocence and grace,  
 Till the painter at his easel  
 Was enraptured by his face:  
 For he seemed the very image  
 Of a cherub pure and fair,  
 With his young and blooming beauty,  
 And his bright and joyous air.

"Eyes of blue and lips of ruby,  
 Like the poets' dream of old,  
 And his hair hung to his shoulders  
 In a wealth of shining gold.  
 The painter said within him,  
 'That is my ideal face,  
 I will paint it as an angel,  
 For 'tis most like Heaven's grace  
 That has ever met my vision.'  
 So he painted there the boy,  
 As a type of those bright spirits  
 In the land of deathless joy.

"Years passed by, but still that picture  
 Hung within the painter's room;  
 But he wished to find its equal  
 In darkness, crime, and gloom—  
 Wished to find a face as fiendish  
 As this child was pure and free,  
 For he longed to see how hardened  
 A human face could be.

"He had searched through all the prisons,  
 And the haunts of crime and shame.  
 He had sought a demon likeness,  
 But still he sought in vain,  
 Till one night while yet he painted,  
 Came a light step on the floor,  
 And he turning saw the features  
 He had longed for o'er and o'er.

"For a man stood there before him  
 Clothed in rags, and with a face  
 Scarred and fierce in all its features,  
 Not one trace of human grace.  
 Sin had left its mark upon him,  
 Which comes but to blight and blast;  
 And the painter said within him,  
 'I have found my face at last.'

"Then he sketched upon the canvas,  
 Outlines of that face of crime;  
 Emblems of the power of evil,  
 And the ravages of time;  
 When his sketch he had completed,  
 Turning to his guest, he said,  
 'What has brought you to my chamber  
 At this hour of midnight dread?'

"And the man arising, answered:  
 'Do you wonder that I come  
 At this hour of midnight lonely,  
 Thus unbidden to your home?  
 Listen, yonder hangs a picture  
 Of a merry, laughing boy,  
 Which you painted as an angel  
 In his innocence and joy.

"'And if you would know the blight  
 And the ravages of sin,  
 Look on me—that was my likeness,  
 But lo! this I am tonight.  
 I shall die before the Day King  
 Tints the east with morning glow,  
 For my strength is fast departing  
 And life's sands are running low.

"'But I longed, before departing,  
 To look once more upon my face  
 As it was in life's glad morning,  
 Ere one sin had left its trace;  
 Longed to see once more the features  
 That my mother used to praise,  
 As she led me through the meadows  
 And along the forest ways.

"'Oh! those days of joy and gladness  
 Gone from me forevermore,  
 Gone with that dear loving mother  
 To some far-off distant shore. (See Editorial.)

the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." Then followed the recognition of Jesus, and Peter, unable longer to suffer separation from his Master, cast himself into the sea to go to Him, leaving the other apostles to bring the boat, laden with the record catch of fish.

How Jesus then proceeded to restore Peter's faith and trust by giving him a task to perform is recorded in John 21. We are not surprised to find Peter, a few weeks later, boldly entering Jerusalem with the declaration that the Jesus whom they had crucified lives and admonishing the people to "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins."

If there be any among our readers who once accepted and followed Jesus but now, having denied Him either by word or deed and feeling themselves unfit to be with Him are avoiding Him, Peter has a message for them. Jesus does not reject one forever because of his mistakes, but asks only that he repent and accept His appointed task.

Cleopas—a student and a thinker—appeared to have been well versed in the expectation of the Messiah, yet he failed to understand the prophets who foretold that Jesus must die and rise again the third day. As he and his companion wandered the parched highway of blasted hopes that day, he failed to recognize Jesus when asked about his sorrow.

After explaining about the crucifixion of Jesus, Cleopas concluded sorrowfully, "We trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done" (Luke 24:21). Then Cleopas went on to tell this apparent stranger about the astonishing report of the empty tomb and the angels who said Jesus was alive. Cleopas confessed himself to be puzzled and perplexed by these strange happenings.

Jesus then said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27).

Finally, in the familiar gesture of the breaking of bread, they recognized the Master, who immediately vanished out of their sight. "They said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

There are many who, like Cleopas, are walking heavily-hearted today because they trusted that the efforts of churches would surely cause the human race to grow better and better until the Kingdom of God was established on the earth. Now they see their hopes blasted by more brutality and disregard of Christian principles than the world has ever known.

Moses and the prophets, as well as Jesus Himself, told

that these things must come to pass. They are not a negation of Christianity, but a confirmation of Jesus' own words. In Luke 21:25-27, Jesus 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. And then shall they see the Son of man coming in a cloud with power and great glory."

As it was necessary for Jesus to suffer and die before His glorious resurrection as the prophets foretold, the present distress and perplexity of nations must necessarily precede Jesus' return to establish His Kingdom upon earth.

Thomas' hope had been high, and he had felt so crushed when Jesus was crucified, that he feared another disappointment. Therefore, when the other apostles told him of having seen the Master, Thomas, in sheer agony of conflicting doubt and hope, cried out, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). We are often inclined to be rather harsh with Thomas for his doubts, but be it to his everlasting credit that when the proof was presented to him, he believed. Not for Thomas to be tossed about by every wind of doctrine! Having once seen the proof, he became staunch and steadfast, an example for every doubter of all ages.

Those who believe easily sometimes accept superficially. They never bother to trace doctrines to their sources because they think that it doesn't make any difference. Jesus did not condemn Thomas for his doubts, though He did pronounce a blessing upon those who would accept Thomas' experience to dispel their own doubts. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (v. 29).

There is no condemnation upon the doubter who will accept the proof when it is presented to him. For the skeptic who refuses to investigate the proof, there is no hope.

They are still with us—the Marys, the Peters, the Cleopases, and the Thomases. We recognize their characteristics in our own hearts and in those of our neighbors. Many of us are a blend of several or all of them. The grief that blinded Mary until she failed to recognize the face of her Saviour, the consciousness of sin and the feeling of worthlessness that kept Peter from seeking the company of his Master, the failure to understand the Scriptures that caused Cleopas so much needless consternation and sorrow, and the questioning heart that caused Thomas to demand proof that his Lord was alive—they live to a greater or lesser degree in the hearts of us all.

*(Please turn to page 10)*

# Christian Fellowship

By *Mary Mae Nedrow*

WHILE recently en route for Georgia to visit our son, we met many interesting people. Somehow as our train pulled out of Oregon, Illinois, the thought of separating ourselves from our friends, our neighbors, our co-workers in the church and Sunday school, seemed more difficult than we had expected. We breathed a silent prayer to our heavenly Father for our safe return.

On the train we met many soldiers and sailors who carried New Testaments with them. They were not ashamed to confess they were Christians, and the Bible was soon our topic of conversation. We talked, too, about the time they would return (God willing) to their loved ones again. When it was time for us to change trains, I wished that it might be possible to stay with these boys a little longer. We said good-by to them, and one sailor (just a young lad) followed us out on the platform. As the train came to a stop, he put his hand on my shoulder and said softly, "When we get to *our* destination, I think we are going to be shipped across." I could detect a choking in his throat, and tears in his eyes. A feeling of homesickness had come over him, I thought. Perhaps he was thinking of his own mother many miles away, and about whom he had told me earlier in the evening. I told him not to be afraid, but to remember the words of the Lord to Joshua: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." I reminded him of the comfort God gave His people when He said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." I left him with a smile on his face, and he said, "Thanks, Mom, I'll be all right now." I pray every day for this lonesome sailor boy, and for others who are far away from their loved ones.

Our joy knew no bounds when we feasted our eyes on our son whom we had not seen for over nine months. In a few days he would receive his rating as a pilot. I breathed a prayer to our Great Pilot to guide these lesser pilots on life's way. I thought of the Cadet's Honor Code which he had sent me months before—"... and make us choose the harder right instead of the easier wrong, never to be content with half truth when the whole truth can be won..." I thought, too, of the good chaplain who had watched over our boy during his academic, physical, and flight training.

One day while in Valdosta, Georgia, we were attracted

by a beautiful magnolia tree which grew on the terrace in front of a white stone church. After admiring the luxuriant blossoms, we turned to look at the church and noticed the door was wide open. On it was a sign which read, "This church is open to everybody for meditation and prayer." Somehow, I felt the urge to enter, so I walked up the steps and into the church. All was quiet inside. One could sense the presence of God. I knelt down and thanked my heavenly Father for inviting me, a stranger, into His portals. On a table near the door was an open registration book. I signed my name and turned, suddenly, to see my husband, for he, too, had accepted the invitation to enter the house of the Lord. Somehow, it seemed a sacrilege to speak above a whisper. Quietly we went out, feeling at peace with the whole world. As we walked down the steps we noticed the bulletin board which read, "Love the Lord Thy God and Serve Him." A few days later, a picture post card of the church was sent us. The message read:

*Greetings!*

Dear Friends:

Our church wishes to welcome you to its services. If you have already attended our church, we trust you will do so again. If you do not have a church home in our city, we would be glad to have you make our church your church home.

We trust you will call upon either pastor or officers for any service we can render. In our day and age, we need the higher ministry of holy things. The church, though human and imperfect, seeks to minister to all men everywhere, in spiritual things.

"Come thou with us."

Faithfully yours,  
 \_\_\_\_\_ Pastor.

From the very beginning of our trip, we looked for Christians with whom we might converse, and it was not at all difficult to find them. In the stores, and in their homes, all were friendly and most kind to us. Since our boy was sent to another field the evening of the day of graduation, we boarded a train for Florida to make a short visit with relatives living there. When we arrived in Winter Haven, we found this feeling of friendliness prevalent, as in Georgia. You could sense it everywhere. There, too, we found Christians who were most congenial. The first persons with whom we were made acquainted were the minister and his good wife. They lost no opportunity in

Hark! I hear the midnight watches  
Tolling mournfully and slow,  
And my limbs are growing weaker,  
Death is calling; I must go.'

"Forth he went; the painter wondered,  
Gazing at his picture there—

One the type of angel beauty,  
One the image of despair,  
And he thought within his spirit,  
As the life, the face will be,  
For we all are painting portraits  
For the great Eternity."

—*Author unknown.*

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## The Power of Water

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By Jack Pease

*"The Spirit of God moved upon the face of the waters" (Genesis 1:2).*

LOOKING out across Lake Erie at a passing freighter loaded with iron ore, thought came to me of the great power of water: how it holds up thousands of tons, yet a baby can push its tiny feet through it. Without water, vegetable, animal, and human life would perish. Pure water is a cleanser, preventive, and a healer of diseases. Thus we know that water can save life—but it also has power to destroy life. In the days of Noah, God used water to destroy the wicked (Gen. 7:21-24), but Naaman was cured of leprosy by dipping seven times in water, according to divine command. (2 Kings 5:10.) So, when meditating that "the Spirit of God moved upon the face of the waters," it seems to the writer that God may have exercised His Spirit through water in creating—the text does not say He created water.

Water is hydrogen mixed with oxygen, thus water, insofar as its constituent parts are concerned, closely compares to air. Without air, one cannot live, even as he cannot live without water. As breath is the spirit of life, so there is spirit of life in water. In this connection, it is interesting to notice that Jesus exercised authority over both the wind (air) and the sea (hydrogen and oxygen), the Scripture saying, "What manner of man is this, that even the wind and the sea obey him?" (Mark 4:41.) Jesus walked upon the water (Mark 6:49), and He ascended up into the air (Acts 1:9). Much of Jesus' ministry was spent near water, He was baptized in water, and His first miracle was with water.

If, after the dark clouds of a passing storm, one looks through the rain, and if the sun is shining, he can see God's bow in the clouds. God, too, will look upon the bow and remember His covenant made with all the earth that He will no more use water to destroy the wicked. (Gen. 9:11-16.) Job 9:24 says: "The earth is given into the hand of the wicked," and Psalm 14:3 says: "They are

all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Sooner perhaps than we imagine, God will use fire to destroy the wicked. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). (See also Isa. 9:18; Psalm 11:6; Matt. 13:41, 42.) At Jesus' second coming, when He "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), the earth will again become cleansed and be a fit dwelling place for the righteous. How may one escape this coming terrible judgment to be meted out to the Adamic race? How may one qualify to inherit with Abraham the promise of the renewed earth?

Oh! the blessed power of water!—for down under water is one's only means of escape. One must bury in the waters of baptism his Adamic lusts, washing away his sins, for in Adam everyone is born under the curse of sin. "All have sinned, and come short of the glory of God" (Rom. 3:23). Dying to sin, and burying the carnal deeds of which one has repented, he rises from the watery grave as a new creature in Christ, having the promise of eternal life in the renewed earth. Jesus 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).

He who is led by the Spirit of God, will gladly be baptized for the remission of sins. We thank God for the saving power of water as provided in Scriptural baptism—salvation of eight souls in the Flood being a "like figure whereunto even baptism doth also now save us (not the putting away of the (Please turn to page 11)

## CHRISTIAN FELLOWSHIP

*(Continued from page 9)*

"fellowship in the gospel . . . that their love may abound more and more . . . till the day of Christ."

On our homeward journey, we met a very devout woman who had recently come from England. She told us her son had witnessed the atrocities inflicted upon the Jews during the Poland campaign. She said the Germans, under Hitler's command, had dug deep trenches and filled them with quicklime, then ordered the Jews to walk into this living death. God's chosen people are truly going through fires of affliction, as the Bible said they would. However, condemnation is pronounced upon all who would persecute the Jews. We thank God that we live in a country where the Jew (kinsman to our Lord) is respected and welcomed by most of our citizens. God has not forsaken His people, for thus says the Lord: "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land" (Ezek. 37:21). Some day they shall be given "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61:3).

In these days of great adversity, we pray for the Jews and for Christians everywhere. We pray, too, for our enemies in the sense that God will soften their hearts as He did the heart of the wicked Pharaoh, who sought to destroy God's people.

God was with us on our trip to the South, and He was close by when our train again pulled into the station at Oregon, Illinois. It was a very profitable trip, and our hearts are full of gratitude to Him for His loving care, for the opportunity to see our boy, and for the joy of Christian fellowship.

## WEAKNESS OF THE FLESH

*(Continued from page 3)*

death, and were, by His resurrection, begotten again unto a "lively hope," or hope of living again. (1 Peter 1:3-5.) Israel, too, "after two days" (two thousand years), shall be revived. In the third day (the thousand-year reign of Christ), He will raise them up and they "shall live in his sight" (Hosea 6:1-3).

The descent of the Holy Spirit to guide the disciples into all truth gave man a foretaste of how God will in that future Day put His Spirit within Israel, after removing their stony hearts. Then, under the new covenant, Israel will keep His commandments, just as the disciples, after receiving the Holy Spirit, were able to die for His sake—a thing which they all affirmed they would do before they had the necessary strength. (Matt. 26:35.)

## SPEARS AND PRUNING HOOKS

*(Continued from front page)*

paid many millions of dollars every day in the week to build and assemble instruments and equipment of death and destruction. The finest scientific minds which our nation possesses are delving into the possibilities of chemistry, mechanics, electricity, and physics, bringing out the wonders of radar, electronics, and block busters—all for the successful prosecution of the war. Suppose all these people and factories were working that hard to produce things for the happiness and good of man!

Glance out across the oceans and see what becomes of much of this costly material. At the crack of a torpedo, a great ship sinks beneath the briny waves—a ship which cost hundreds of thousands of dollars, some even millions, to build. In five short minutes it slips forever from the sight of man, and carries with it a cargo of great wealth.

Every day that passes by brings its reports of airplanes being shot from the sky. To produce one Flying Fortress costs \$185,000.00, and some of the bombers cost much more. It is not an uncommon news report these days to reveal that from one raid in one day on one front fifteen to fifty such planes failed to return. These planes contain the finest of modern machinery and precision instruments—all blasted to pieces or dashed to bits in a moment. What colossal loss!

Consider, too, what takes place beneath. Tons of demolition and incendiary bombs have hurtled from the sky upon factories, buildings, and railway centers of great wealth and value. Lost to the world are the great enterprises of man. This is war—the "sword" and the "spear."

Now, consider the other side of the picture which God presented through Micah. Swords shall be beaten into plowshares and spears into pruning hooks. The beauty of Psalm 72:2-6 will prevail upon Mother Earth. There will be no more of war under the rulership of Christ, but the application of all mental and physical ability will be for things good, useful, and beautiful.

What a world of tomorrow lies before us! Is it worth our while to serve to the full extent of our financial, physical, and mental abilities, that we may be worthy to live in that wonderful day?

## CHRIST'S RESURRECTION — ITS MEANING

*(Continued from page 5)*

The same Jesus, though, who drove away the grief of Mary, forgave Peter, opened the Scriptures to Cleopas, and dispelled the doubts of Thomas is waiting to do the same for you and me. May we benefit from the experiences of these four, and may we open our hearts and lives that Jesus may bring us peace and joy. He lives today, just as surely as He lived then, and just as surely as He rose from the dead He is coming to the earth again. May we be ready to receive Him!



inviting us to fellowship with them. The next day being Sunday, we attended services at this minister's church. We were privileged to meet and speak to a foreign missionary and his wife. The minister's sermon was very inspiring

and one which will long stay in our memory. The congregation, each in turn, greeted us, not as strangers, but as brothers and sisters in Christ. I shall always remember them in prayer, for their  
(Please turn to page 10)

## The Sunday School Hour

### Sunday School Article Number 3

By a Superintendent

THE work of planning a Sunday school program begins a week or two in advance of the day it is to be used, or, if it be a special day, such as Easter, Mother's Day, or otherwise, planning should begin several weeks in advance. Unless one plans carefully, he is likely to get into a routine which will become monotonous and dull. "Variety is the spice of life" is a principle which works especially well in Sunday school programs.

A specimen program may be of assistance to some Sunday school worker. The following order has been used and will give a fair idea of how my programs are prepared:

1. Superintendent's call to worship, selected to fit the theme of the lesson.
2. Song (something lively).
3. Reading of lesson: this is led by a different class each Sunday, appointed a week in advance. It may be done by the teacher, class, or some member of the class selected by the teacher. This same class is also held responsible for the prayer, and occasionally it may contribute something special, such as a musical number. The whole class may form a chorus and sit in the choir loft. Teachers should try to discover and use talent found in their classes.
4. Song. The song should be a devotional one, to bring the mind into an attitude of prayer.
5. Prayer.
6. Announcements.
7. Bibles presented to new pupils who have been in attendance four successive Sundays.
8. Call for birthday offerings. The children are taught that their birthday offering is a love gift to be used to tell others of Jesus. The birthday offerings are sent to the evangelistic fund. Then is sung the birthday song, "A Happy Birthday to You."
9. A few minutes of children's choruses.
10. March to classroom for study period.
11. Return to auditorium.
12. Report of secretary.
13. Thought for the day. This is varied and may consist

of a few words or a quotation by the superintendent or someone from the upper classes. On special days (Temperance Sunday, and so forth), this may be an object lesson—a short story containing a good thought. On one occasion the Cradle Roll mothers were invited to present temperance thought.

Following is an example of one of our programs: The pianist played a lullaby while mothers with babies came to the front.

Superintendent: "Commence in the cradle, in earliest youth, to train all the babies for temperance and truth."

Response by mothers:

"Many and many an unknown year,  
Lieth before thee, babies dear,  
Dear Saviour, we pray for the babies sweet,  
Wilt Thou guide and guard their little feet?  
And bring them down to their last new year,  
As pure and white as we see them here."

Superintendent:

"We can't be too little to choose to do right,  
And always remember we live in God's sight."

Dismissal by a Cradle Roll mother.

14. Song. Usually one verse is selected carefully, emphasizing the thought of the lesson.

15. Dismissal.

November is made a month of thanksgiving. Small children are asked to bring pictures of temporal blessings, and older children to bring pictures to represent spiritual blessings for which they are thankful. These are then made into posters during the month.

December is made the gift month, stressing the thought of God's great Gift to us.

These thoughts are given with the hope that they may be of benefit to some Sunday school worker who is engaged in the great work of molding the youth of our land, that they may grow to have a love and reverence for God and the courage to stand for what is right.

The superintendent should realize that the key to his success is dependent upon what he does during the week even more than what he does on Sunday morning.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Certainly I will be with thee" (Exodus 3:12).*

Printed lesson: Exodus 3:13-16; 4:10-17.

### God Chose Moses

God spoke to Moses out of the burning bush for some time. He called Moses to lead the Israelites out of Egypt. Now, God knew Moses. We must not forget that He knows everything about everyone. He knew Moses' education. God chose him. Therefore, Moses must have had the characteristics God wanted in a leader.

We notice that Moses asked God several questions. He wanted to be able to prove to the elders that he had talked with God.

At first we might think Moses complained about being chosen. However, Moses never said he would not be, or did not want to be, leader. He was only timid. Surely, we would think less of him if he had boasted of his ability as leader.

### Moses Depended Upon God

Moses was very humble. "Who am I that I am chosen?" was his attitude. Our church would progress more if we had more humbleness in it today. Moses felt unworthy for such a task. God said, however, "Certainly I will be with thee."

God told Moses to gather the elders together to tell them what God had told him (Moses).

Moses asked what he should do to prove he had talked to God. The Lord told Moses to throw his stick upon the ground. It became a snake! When he picked it up by the tail, it became his rod or stick again!

Another sign God gave Moses was to turn his hand into one "leprous as snow" by putting it in his bosom. When he did it again, it became well.

He was also told how to turn water into blood.

### Two Leaders Instead of One

Moses further told God he was no public speaker. God said, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

We know our God is able. His promises are true. Moses failed to gain much-needed strength and help by

not trusting in God's power. Moses said that he wished the Lord's will to be done. He did not say he would go.

Then God became angry with Moses. He told Moses that his brother Aaron could be his spokesman. They were told to take that rod with them to do the signs God showed him. Aaron was later given the same ability to do signs.

Now, Moses was on the Mount of God before the burning bush. Aaron was in Egypt. God told Moses that Aaron was coming to meet him.

Moses asked his father-in-law's permission to go into Egypt and see his family. Then God spoke to Aaron. He sent him into the wilderness to meet Moses. Together they spoke to the elders. They did their signs, and "the people believed."

When Moses and Aaron went before Pharaoh, God had told Moses to ask Aaron to cast his rod down. So, Aaron's rod turned into a snake, too! Pharaoh had his magicians do the same signs Moses and Aaron did, but Aaron's rod (snake) ate up their rods when they were snakes.

### A Psalm of Trust

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. . . . Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

### New Members

Janice Elaine Ward of Morris, Illinois. Her name was sent in by her aunt, Mrs. Ivan Powers.

### Happy Birthday Wishes

John T. Neal, July 19, age 9, Jerico Springs, Mo.

Chalmer Dennis, July 20, age 5, Vanzant, Mo.

Violet Reed, July 21, age 13, Oregon, Ill.

Reva Hetrick, July 21, age 12, Ripley, Ill.

Betty Jean Foster, July 23, age 6, Hammond, La.

Wendell Rhodes, July 23, age 3, Hammond, La.

Leroy King, July 24, age 3, Lawrenceville, Ohio.

# Guess Who!



Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)

## THE POWER OF WATER

(Continued from page 7)

filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:21).

One cannot in his own way lay aside his sins, and say that Jesus will save him. To have a good conscience, he must be aware of his sins, repent of them, and, according to the Word of God, be baptized and thereafter constantly seek the Kingdom of God which will be established when Jesus comes. When the people of Samaria "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).

Much of the world is like Peter when he refused to let Jesus wash him. (John 13:8.) Jesus said to Peter, "If I wash thee not, thou hast no part with me." Many today say, "Why be baptized? Isn't sprinkling just as good as immersion?" It seems that Jesus' words to Peter might also apply here: "If I wash thee not, thou hast no part with me." Water that quenches the thirst within, and which is so essential to temporal life, also in baptism washes the individual as an essential to eternal life. "There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (1 John 5:8).

Who is thirsty for the water of life? "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).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The Cokesbury Press (Nashville, Tenn.) in past years has published two books of great value to those who plan parties and social programs for children, adults, and young people in the church. *The Book of Parties* and *The Book of Games*. The titles of these two books are self-explanatory; they both are still in print, and each sells for \$1.75. At least one has been on exhibition at recent General Conferences for examination by Sunday school and Berean leaders.

Now, Cokesbury has produced a companion volume: *The Book of Showers*, for our knowledge about which we are indebted to Mrs. Grace M. Marsh, long a teacher of children and young people and often faced with the perennial problem of what to do next when a church party comes around. *The Book of Showers*, too, is \$1.75.

Unlike any other book on the question of church socials of which we know, this new publication specializes exclusively in the methods of organizing and conducting showers—showers for the expectant mother, for the bride-to-be, for practically every imaginable occasion. Other books leave far too much to the imagination on this special phase of church social life; so *The Book of Showers* fills a need not to be filled elsewhere.

Programs—more than forty of them—are outlined in detail, from preparing the invitations to saying the farewells. Novel ideas for invitations that can very easily be used; new games and rearrangements of old games; indoor and outdoor affairs; small and large affairs; showers slanted to particular months or to particular days—the book covers all of these and more. One of the chief advantages of the book is its adaptability—its programs are nearly all of a type that will make real fun, and something new and different.

\* \* \* \*

*Reader's Digest*, recommended previously in this column, has announced to the trade that, effective immediately, its newsstand circulation will be cut one million copies per month. Total net paid English-edition circulation is now 9,200,000 monthly. Subscriptions are \$3.00 annually; \$5.00 for two years.

\* \* \* \*

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

### CONFERENCE CALENDAR

- July 16-18—Indiana Conference at North Salem.  
 August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 5-7—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 August 14-22—Missouri Conference at Fredericktown.  
 August 15-22—Western Nebraska Conference at Hollbrook.  
 August 19-29—Virginia Conference and Bible School at Maurertown.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

### NATIONAL EVANGELISM

- September 19-?—Special meetings at Ripley, Ill.

### CALENDAR OF EVANGELISM

- June 29-July 25—Special meetings at Happy Woods and Blood River Churches (La.).  
 July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.  
 Sept. 28-Oct. 3—Special meetings at Fonthill, Ont.

### APPOINT DELEGATES TO NATIONAL SUNDAY SCHOOL CONFERENCE

Forms for reporting officially to the secretary of the National Sunday School Association the names of the delegates selected by local Sunday schools for voting at the Association conference to be held in Oregon, Ill., August 7, 1943, already have been mailed to local officers.

However, it may be that, the mails and Association records being what they are, your Sunday school secretary or superintendent has not received a blank for your school. If so, simply have either of these officers write a brief note, stating that John Doe is authorized to cast the ballot of your Sunday school at the Association conference. Mail the note to the secretary of the Association at once, or have it ready to deliver to him at Oregon. An alternate delegate may be named if desired.

Under the constitution adopted by the Association in Oregon in 1942, only Sunday schools which are members of the association may vote. Each member school chooses one delegate (which may include his alternate); each delegate may cast one vote. If your school has not yet taken out membership in the Association, be sure to have your superintendent or secretary contact the national secretary immediately.

The Sunday school conference is open to all who wish to attend, and is held with the permission of the Illinois Conference, which sponsors the regular Bible school schedule from August 3 to August 15. Anyone present at the Sunday school sessions may speak—is asked to speak; but only authorized delegates of properly enrolled member schools may vote.

Arlen Marsh, Secretary  
 National S. S. Association  
 230 West 103rd Street  
 Los Angeles 3, California

### INDIA

Tempe, Ariz., Church \$ 4.59  
 Mr. & Mrs. C. E. Mills 25.00

### RE ROOMS AND RATION BOOKS

Everyone who desires a room outside the dormitory during the coming General and Illinois Conferences (August 3-15) should write to Miss Elizabeth Ordnung, 110 N. Seventh St., Oregon, Ill., telling her what is wanted, time of arrival, and length of stay.

Also, because of changes in rationing regulations, we are requesting that all who come for the Bible School and Conferences bring whatever ration books are in effect at the time of attendance. Further, if you have something to eat that you can spare from home, bring it along. Leland T. Hanson.

### ILLINOIS BUSINESS MEETING

The annual business meeting and election of officers of the Illinois States Conference of the Churches of God in Christ Jesus will be held in the Oregon Church of God Thursday, August 5, 1943, at 3:00 p.m.

Leland T. Tanson, President.

### CORPUS CHRISTI, TEXAS

Rejoice with us. After a short talk—"Things We Should Believe Before Being Baptized"—at our little church Wednesday evening, June 30, the following confessed their faith in Jesus as the Christ, the Son of God: William Edward Kirksey, Mrs. Mamie Elzadia Kirksey, 3015 Water St., and Maynard Lipscomb, 1016 Chaparral St. We went immediately to the beach about three blocks away, where, during the early twilight, they were baptized into Christ. The water being a little rough, Bro. Curtis Kirksey, our Sunday school superintendent, assisted in conducting the brothers and sister in and out of the water.

All three are elderly people who had never made a confession, because they had never heard what appealed to them to be the truth. Pray for them, that they may ever be faithful and receive eternal life at the Master's return.

George A. Waters.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Conner's Address: In writing to Bro. Conner, address him: Mr. L. E. Conner, Woodlawn Hospital, Rochester, Ind. As these lines are being written (July 9), Bro. Conner is feeling well but being prepared for an operation which probably will have been completed by the time this notice is published. Sr. Conner is near him and may be addressed either at the Woodlawn Hospital or at the Karns Hotel, where she is staying.

At 2:30 p.m., Friday, July 9, there is \$14,950.32 in the College Building Fund.

Harold K. Palmer, Des Moines, Iowa, visited his parents, Bro. and Sr. Harry Palmer, Golden Rule Home, July 7 and 8, this being his first visit to Oregon, Ill. He plans soon to move to Seattle, Wash.

Sr. Emory Macy, who accompanied her husband on his last trip to Kokomo, Ind., reports an attendance of one hundred one students in the Kokomo Sunday School, June 27. Good work, Emory!

David E. Rahn, pleased to have received communication from the Berean Correspondence Committee, should now be addressed: David E. Rahn, S 2-c, U.S.N.R., 4th Div., U.S.S. Chester, Care Fleet P.O., New York, N. Y.

"After Aunt Minnie Johnson's death one year ago, April 16, Uncle Art (Joseph Arthur Johnson) of Andover S. D., came to Monroe with Claude and made his home with us until his death, June 4. His body was sent back to Andover and he was laid beside his wife."—Mr. & Mrs. C. E. Mills, Monroe, Wash.

"There are so many ways in which I would love to help in the Lord's work, that I hardly know where I should use my talent—but I do want to help in the way that will best glorify Him."—Mrs. Charles Stedman, Madrid, Nebr.

Last Week's "Guess Who!" was a picture of Sr. Verna Thayer at Golden Rule Home when (about fifteen years ago) she was matron of Golden Rule Home. She is at this writing assisting in a daily vacation Bible school at Fonthill, Ont.

"The Restitution Herald is much comfort to me, as there is no other one of the faith here with whom I might talk."—Emma Sissle, Monroe, Nebr.

Come to General Conference and bring the family!

Sr. E. Dauterich, 2321 E. Oliver St., Baltimore, Md., now in her eighty-eighth year, writes that she has been interested in the gospel more than sixty years, writing, too: "I am surely watching and waiting for our blessed Lord's return to set up His glorious Kingdom on this earth."

Bro. W. J. Allender, 404 Cajon St., Redlands, Calif., writes that he has recently returned home from a hospital, where he had been six months a patient, and that he is even now in poor health.

Bro. J. R. LeCrone will preach for the congregation at Oregon, Ill., Sunday evening, July 18.

Bro. and Sr. Francis E. Burnett and daughter Martha, Oregon, Ill., will be with the Southlawn Park Church of God, Grand Rapids, Mich., the Sundays of July 18 and 25—visiting during the intervening week with Sr. Burnett's relatives.

The Oregon (Ill.) Sunday School, joined by the East Oregon Sunday School and the Summer Bible Training School, enjoyed a picnic, Saturday, July 10, at the farm home of Bro. and Sr. Ben Carpenter. Another long year to wait!



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercier, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### Delta Bereans

\* \* \*

*Amy Dunbar Frye, Ohio Berean Pres.*

On February 3, 1941, twelve members of the Church of God of the Abrahamic Faith met in the home of Brother and Sister Alfred Reighard to officially organize a Berean society. The present officers, Brother Glenn Dunbar and the writer were elected as president and secretary-treasurer, respectively. The membership has grown from twelve to thirty-one. This includes a junior Berean society of six members. This group was organized January 17, 1943. Sister Dale Dunbar teaches Bible stories and Sister Glenn Dunbar instructs in music. We had two honorary members until death claimed Sister Lydia Miller. Now her sister in faith and kin is our only remaining honorary member. She is Sister Elizabeth Reighard, ninety-four years of age. Our youngest member is Brenda Elton who is three years of age.

Our meetings are held every two weeks on Sunday afternoons in the homes of members. The first year, Brother Frank Dielman served as our faithful teacher, and we enjoyed the studies under his leadership. From that time on, each member has taken his turn at leading the discussion. We have almost completed Book One, "The Gospel Plan," of the Berean books. We hope soon to obtain the new Berean Searchlight Series, Book 1. From time to time, we have deviated from the Berean book, using only the Bible.

For the social side of these meetings, we often have a potluck supper in celebration of different members' birthdays. We have Christmas parties and numerous other affairs. We have enjoyed many spiritual and physical feasts during these past months.

We have endeavored to remember those in and out of our group who have been in need of encouragement, sympathy, or congratulations. We hope to grow and expand more each year. We are determined to "carry on" until the Master comes, regardless of the conditions about us. All feel much stronger since the organization of this class, and we hope to become strong enough to build our own church, wherein we can glorify God to our fullest measure. We are most glad to hear from our fellow Bereans, and trust that our report will be a source of encourage-

ment to other Bereans as well as to our editor. May God keep us faithful always.

### Ohio State Berean Meeting

On July 10, at three o'clock in the afternoon, the annual business meeting and election of officers will be held at the Lawrenceville Church of God.

In the evening of July 10, at eight o'clock, the Bereans will take charge of the program. Brother Delbert Jones will be the guest speaker, and many special numbers promise to make this an eventful occasion. The Ohio State Conference board granted the Ohio State Bereans this evening from their program, so we are anxious to express our deep thanks by proving that this time will be used well.

### This Means Everyone

Sister Muriel Randall has sent a letter to each of the societies requesting material for the Berean exhibit at General Conference, but we want to emphasize a particular portion of that request. We would like to have each Berean society or Bible study group assemble for a group picture and have this snapshot taken in time to send a print to Muriel Randall, Oregon, Illinois, before General Conference starts.

You should use the best camera owned by any member of your society, taking care that every member will be easily recognized. Accompanying this picture should be a list of names of the members, indicating their position in the group.

Not only will these pictures be used to enliven the Berean exhibit at Conference, but later we would like to get cuts made for this Berean page, that all Bereans may become better acquainted. In making this request, we expect one hundred per cent co-operation. Presidents, you are responsible to see that this is done in your group; but, members, if your president is slow to act, take matters in your own hands. We know you are not used to responding to requests, but for just once for the sake of true Bereanism *please* get those pictures to Muriel. It won't take long, and many young people, particularly isolated members, will be made much happier examining them. *Do it now!*



**MACOMB (ILL.) BIBLE SCHOOL**

On Monday morning, June 14, twenty-eight happy children and teachers gathered in the Open Bible Church of God at Macomb, Ill., for the first session of a two-weeks' daily vacation Bible school. Thus began one of the most successful schools that we have known. Its success was based on careful planning and preliminary effort. Sr. Verna Thayer, superintendent and teacher of the children under ten years of age, went to Macomb more than a week previous to the start of the school to lay the groundwork. She met with the Sunday school on both June 6 and 13 and explained her methods and her aims—chief of which was to strengthen the Sunday school. On Thursday, Friday, and Saturday preceding, advertisements of the school, and of the evangelistic meetings held in connection with it, appeared in the daily paper. Probably the most important of the preliminary work was a house-to-house canvass made by Sr. Thayer and Sr. Mary Wilson, passing out handbills and issuing personal invitations to all the children.

At the first session, Sr. Thayer explained about the various prizes to be given. A good, large Bible was to be given to each child who had a perfect attendance during the whole school. Second and third prizes were also given. Each member of the school was given a pin to wear (we ran out of pins on the second day), and they were promised a certificate of attendance, even though they attended only one session. There was an "honor roll" also. Those who committed to memory the Ten Commandments, the Twenty-third Psalm, the Beatitudes, the Lord's Prayer, and the Books of the Bible, were to be given a "Roll of Honor." Appealing to the children most, however, was a "Service Flag" for Christ. Each member of the school was given a star to put on the flag, which was white and red, square center, inside of which was a white cross. As we placed our stars on the flag, we sang, "In the Service of the King." Also, on the first morning, Sr. Thayer introduced her assistants, Sr. Mary Wilson, assisting with the smaller children, Bro. James Mattison and Bro. G. L. Cooper teaching the older children, and Sr. Hildreth Worley playing the piano.

The statistics for the school are as follows: total enrollment, 108; average attendance, about 50, largest morning attendance, 51, largest afternoon attendance, 58. First prize for bringing most children to the school went to a girl who brought sixteen children. Two second prizes were given to two boys who each brought twelve, and a third prize went to a boy for bringing ten. Thirteen of the original twenty-eight were given Bibles for perfect attendance. In addition, New Testaments were given to those who could attend only the afternoon sessions, due to summer school, and to those who had a perfect attendance after they started. Four of the older children were awarded a "Roll of Honor." Another enjoyable feature was the singing of choruses, about ten of which were learned by heart.

"God's March of Time" was the theme of both classes. Sr. Thayer taught hers by teaching verses about the subject and by making pictures, while the older class was taught by discussion.

The school was climaxed on the last day, June 25, with a picnic at noon, having a picture taken at three o'clock, and a program in the evening—showing the parents and friends what had been accomplished—and the awarding of prizes.

The evangelistic meetings were also successful, being well attended, and resulting in the baptism of one young man, Darrell Maddock. We also feel the church was strengthened and are heartened by being able to leave it in the hands of its temporary pastor, Bro. James Mattison. The sermons were based on

the simple gospel (good news) which is so necessary these days.

In addition to visitors from the neighboring church at Ripley, we were glad to welcome Bro. John Mercer (who preached one night) and his recent bride, also Sr. Gladys Mercer and Bro. Walter Croxton, all of Washington, D. C.

We write this report, not in pride, but with the thought that other schools would profit by our experience. The daily vacation Bible school is fast becoming one of our most important works. May God give us the strength to carry on this work in a way that is pleasing to Him.

The school and the evangelistic meetings were sponsored by the Board of Evangelism of the National Bible Institution.

Evangelism is worthy of YOUR support!  
G. L. Cooper.

**WATERLOO, IOWA**

A very pleasant day was observed at the church at Waterloo, Iowa, on Sunday, June 27, when, following the Sunday school service, Bro. H. S. Hunt preached for us. A basket dinner in the church dining room was a very satisfying experience. Following this, the State Conference board met and made further plans for the coming Conference and the rest spent the afternoon in a social way. We were very happy to have with us Mrs. A. J. Eychaner who has recently returned to her home for a time, her daughter, Sr. J. M. Prime of Omaha, the Jenkins family and Mrs. Nettie Lundquist from Stanhope, and the E. A. Taylor and V. E. Lillibridge families from Waverly with us.

The meeting was especially enjoyable because illness, death, the usual winter migrations, and the call of the army among our membership had so depleted our number that we had no services since the last of November, when Bro. J. W. Williams was with us.  
Mrs. W. H. Allard.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Chas. Netts	\$ 5.00
Eva Phelps	3.00
E. H. Magaw	1.00
Anonymous	3.00
Arthur Gilbey	5.00
Mr. & Mrs. Paul C. Johnson	6.00
Russell & Laura Harman	45.00
Frank Partlow	10.00
Maurertown, Va., S. S.	6.81
Mr. & Mrs. Wm. Hanson	25.00

**OREGON BIBLE COLLEGE  
Building Fund**

A Friend	\$ 100.00
Gerald L. Cooper	5.00
Mr. & Mrs. Olaf Lewis	50.00
Mr. & Mrs. R. H. Hall	10.00
Louis W. Rahn	100.00
Mr. & Mrs. Leland T. Hanson	25.00
Mr. & Mrs. H. W. Stadden	10.00
Margaret Budrow	10.00
Tulare, Calif., Bible Class	200.00
Mr. & Mrs. Wm. Hanson	100.00
H. B. Hathaway	100.00
<b>Total</b>	<b>\$14,950.32</b>

**MINISTERS' FUND**

Hillisburg, Ind., S. S.	\$ .87
Tempe, Ariz., S. S.	1.00
Oregon, Ill., S. S.	2.00
Golden Rule S. S., Cleveland, Ohio	25.00
Delta, Ohio, Bereans	14.30
<b>Total</b>	<b>\$1,849.63</b>

**SUMMER TRAINING SCHOOL**

Mrs. Nellie Ling	\$5.00
Chas. E. Anderson	5.50

**A REQUEST**

The Church of God at Mount Olive, Ark., extends its thanks to Sr. DeWitt Dauntler, Dixon, Ill., for a voluntary offering of five dollars to help defray the expenses of the little church which we are erecting.

We will appreciate any donation, should someone else wish to help us. When the building is completed, we will owe about one hundred fifty dollars. At present, we are holding services in a vacated schoolhouse. Send donations to W. O. Cox, Magazine, Ark., Rt. 2.

H. Scott Smith, Pastor.

**PEARSON - GIERHART**

Saturday, June 19, 1943, at 4:30 p.m., Miss Ruth Pearson, daughter of Mr. and Mrs. Clyde Pearson, Tipp City, Ohio, was married to Mr. Bill Gierhart, Dayton, Ohio, in an impressive double-ring ceremony at the home of Mr. and Mrs. A. M. Jones, Lawrenceville, Ohio, Bro. Jones officiating.

The bride wore a teal blue dress with white accessories, and a beautiful corsage. The bridegroom wore a gray pin-stripe suit. They were attended by Mr. and Mrs. Roger Pearson. The couple will reside in Dayton.

Martha Pearson.

**HERALD RECEIPTS**

Eva Phelps; Norman J. McLeod; Mrs. Geo. J. Rahn; Francis Burnett; G. A. Driskill; E. H. Magaw; Mrs. Chas. Stedman; Mrs. Emily Blackwell (self & others); Mrs. Louisa Frier; Charles Lapp; W. O. Cox; Mrs. W. H. Holland (for others); J. H. Frazier; Robert Hardesty; Ella M. Rose; E. C. Pearson; Charles Fankboner; Mrs. C. W. Scott (for another); James Stillson, Emma Sissle; Mrs. S. M. Simons; Edwin Graham (for another); L. J. Miller; Alfred Sanders; Mrs. Homer Boyle; Mrs. Scrapline Cleek (self & another); Mrs. Elmer Holthaus.

**EVANGELISM**

Oregon, Ill., S. S.	\$ 3.39
Lake View, Iowa	68.60
Mrs. Chas. Stedman	7.35
Mr. & Mrs. C. E. Mills	50.00
Mrs. Lela Drake	2.00
Mrs. George Johnson	1.00
Lester Prairie Church	1.00
Minnesota Conference	100.00
Hector, Minn., Church	22.50
Arthur Gilbey	5.00

**THE RESTITUTION HERALD**

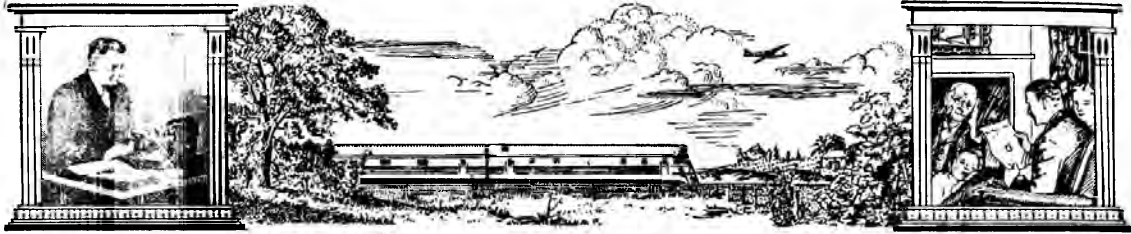
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L. E. Conner . . . Business Manager  
Orpha LeMasurier . . . Treasurer  
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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal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





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

## Come to General Conference

As General Conference approaches, it is well to meditate the need and joy of worship. May every member of the Church of God experience the feeling expressed in David's words: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" (Psalm 84:1, 2).

Let thirsty souls come to General Conference, and we shall "draw water out of the wells of salvation" (Isa. 12:3). "Let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17).

The dates? August 3-15, 1943.

## "Marvellous Kindness"

The Summer Bible Training School, this year so well attended, may no longer be considered an experimental part of our General Conference activities, unless, indeed, we should fail to recognize "marvellous kindness" of the Lord. Said David, "Blessed be the Lord: for he hath shewed me his marvellous kindness" (Psalm 31:21). To the Lord, as did David, we give thanks, but words do not adequately express deep thanksgiving—it is essential that He understands the heart.

## A Fallacy of Idealism

Tenney Frank, in "A History of Rome" (p. 566), says: "Rome grew too rapidly, and far beyond her power to assimilate." Pumpkin-like, Rome's borders bulged around a hollow center. Idealism of world conquest swept her off solid moorings.

There is danger, too, that the Church of God may try to grow too rapidly. Every step forward must be made prayerfully and permanently. Too rapid growth is a fallacy of idealism. Jesus foretold that in the last days there would be little faith, Paul, too, told of the "falling away," Peter prophesied that "the way of truth shall be evil spoken of," and James said, "Be patient . . . unto the coming of the Lord." Therefore, let not optimism run rampant. Be thankful for progress, spirited by vision, but reserved in speculation.

## Christian Science—"Falsely So Called"

As the Holy Roman Empire was said to be "neither Holy, nor Roman, nor an Empire," Christian Science may be rightly charged of being neither Christian nor science. Christian Science is in opposition to Christianity, for it denies the literality of suffering and death—thus making of no effect the passion and death of Jesus. Christian Science is in opposition to science, being only a science "falsely so called," for science, in harmony with true Christianity, recognizes as realities both suffering and death. Well did the Apostle Paul write the younger Timothy, saying: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith" (1 Tim. 6: 21, 22). Through that same text, the Apostle well cautioned and counseled Christians now to beware of oppositions of any "science falsely so called."

Christian Science? Touch it not, believe it not! It is not Christian, it is not science—it is not of God.

## Texts of Famous Men

The text from which John Bunyan preached to the multitudes—(John 6:27).

The text that saved William Cowper from suicide—(Rom. 3:24).

The text that made Martin Luther the hero of the Reformation—(Rom. 1:17).

The text that comforted the troubled soul of John Wesley—(Mark 12:34).

The text that made David Livingstone a missionary—(Matt. 28:19, 20).

The text to which John Knox anchored his soul—(John 17:3).

The text that gave William Carey a world vision—(Isa. 54:2).

The text on which Michael Faraday staked everything—(2 Tim. 1:12).

The text that made William Penn a conqueror—(1 John 5:4).

What is your life text?—*The Kingdom Digest*.

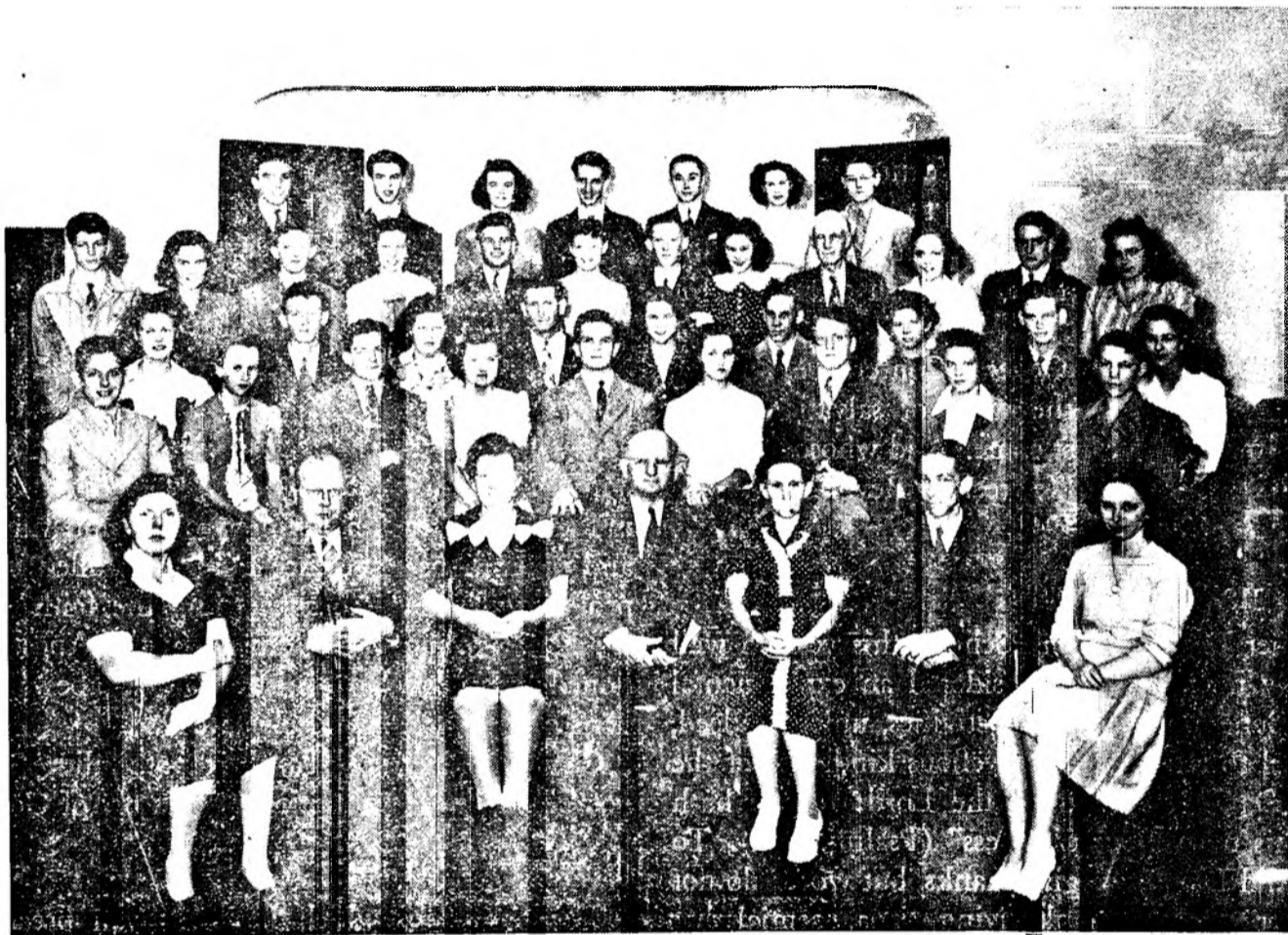


# THE RESTITUTION HERALD

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THE 1943 SUMMER BIBLE TRAINING SCHOOL

The largest Summer Bible Training School, to date, is progressing well in its study of God's Word as it meets from day to day in the Church of God at Oregon, Illinois. Pictured are: (back row, left to right) George VanFleet (Mich.), Alva Huffer (Ind.), Shirley Moore (N. Y.), Gary France (Wash.), Edwin Graham (Mo.), Ruth Hill (N. Y.), Rex Krausbauer (Mich.); (fourth row) Floyd Kessler, Jr. (Ohio), Willie Stone (S. C.), Ted Howard (Wash.), Loramae Karnett (Nebr.), Miles Doan (Mich.), Peggy Lu Pearson (Ohio), William Dick (Ind.), Thelma Richardson (La.), Dillon Lemon (Texas), Cleo Williams (Iowa), Forest Leighty (Ind.), Mary Catherine Ralton (Ill.); (third row) Bonnie Bowen (Iowa), Charles Timothy Pearson (Ohio), Kathryn Fish (Iowa), Clarence Poland (Md.), Donna Johnson (Nebr.), Paul Niles (Mich.), Virginia Siple (Mich.), Winfred Tackett (Ark.), Mary Helen Landry (La.); (second row) Gordon Landry (La.), La Verne Thieman (Mo.), Edwin Smith (Ohio), Joanne Blanchard (Ill.), James Siple (La.), Joyce Graham (Mo.), Charles Taylor (Ohio), Iola Magaw (Ill.), Lee Stine (Ohio); (front row) Hazel Reed (Ill.), Mr. and Mrs. J. R. LeCrone (dean and matron, Ill.), Mr. and Mrs. T. A. Drinkard (instructor and assistant matron, Texas), Ernest Barnum (instructor, La.), and Mary Ellen Macy (Ohio). . . . Several of these students plan to attend Oregon Bible College.

## “Thou Shalt Love”

(A radio address over WLDS, Jacksonville, Illinois.)

By J. R. LeCrone

THE lesson upon which we wish to elaborate today is a subject so important that every apostle points to it as being the one legitimate basis for all Christian activity. Without this one essential element, the doctrines that we teach, however true they may be, and the services that we render, however zealously performed, amount to nothing at all.

Matthew said that there came to Jesus one day a lawyer, seeking a flaw in Jesus' theology in order that he might discredit Him in the sight of the people. With this purpose in mind, the lawyer propounded to Jesus this question: "Master, which is the great commandment in the law?" The answer which he received should take precedence in the mind of every Christian over every other consideration. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40).

I submit that, if you and I, as Christians, test our every thought, each word that we speak, and all the deeds that we do, against these twin commands to love God with our entire being and to love those about us at least as much as we love ourselves, we cannot go far wrong.

That golden text of the Bible which we so glibly quote, assures us that love is the very foundation of Christianity. "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).

"Beloved," urged John, "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.

"In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

"Beloved, if God so loved us, we ought also to love one another" (1 John 4:7-11).

In verses 20 and 21 of this same chapter, John made an even stronger statement which, if taken seriously, might shake the confidence of many Christians who are sure that they love God with a perfect love. Listen: "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."

"It's very well," we are sometimes told, "to talk about loving my brother, but you don't know my brother. He is mean, selfish, and thoughtless. My brother is not worthy of anybody's love."

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). May I ask you a question? By what principle do men have a right to demand a higher standard of righteousness upon the part of those whom we will consent to love than God demanded of us?

The kind of love Jesus expects of us does not come easily. Only a heart that has fully grasped the meaning of Jesus' crucifixion for the sake of those who hated Him can manifest the type of love that Jesus expects of His disciples. Listen to the Master's words: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:43-45). We shall have need to remember these words when the time comes that we are called upon to make personal sacrifices in order that food and clothing may be sent to our defeated enemies.

Christians have little right to talk about loving their enemies until they have learned to love fellow Christians. We firmly believe in the inalienable right of every Christian to interpret the Bible as he believes to be right and to teach what he believes to be truth, but need our differences of interpretation rob us of our love one toward another?

"This is my commandment," said Jesus, "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 15:12, 13).

Also, in John 13:34, 35, the Master told His followers of the test by which men shall be able to distinguish between the true and the false disciples. "A new commandment I

# The Church of God and Her Opportunity

By T. A. Drinkard

IN GIVING His final instructions to the apostles, Jesus Christ said: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Again, Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

In harmony with the foregoing texts, the Spirit of God caused Paul to issue this command to Timothy: "Preach the word" (2 Tim. 4:2). This young man of faith Paul counseled to "be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:1, 2).

To the Church of God has come one of the greatest opportunities ever given men and women of faith. Shall we be "faithful men" and utilize our time and strength toward the accomplishment of God's will, or shall we lay aside this opportunity for greater service in the Master's vineyard for something less worth-while? May God give the Church of God men and women who will faithfully teach His gospel only, minus humanized theories that will always cause strife and dissension. Never before in the history of the Church of God has come a greater opportunity for gospel work. Whether or not we as a people take advantage of that opportunity and go forward as we should remains to be seen. Profession is one thing, practice is another.

God demands and requires consecration on the part of those who are seeking to carry on His work in the absence of our Lord. It is not *our* gospel work that we seek to advance, but the work of Him who gave His life in order to establish it. Jesus fully taught and gave every necessary requirement to safely carry on His gospel work for the salvation of men.

The first thing of importance is the teaching of the gospel as Jesus authorized it to be taught. When the gospel is taught in its purity and simplicity, God will bless every effort put forth with that end in view. But if we use that mission as a cover under which we seek to establish other ways and means less burdensome to us, there is the possibility that God in the final outcome will veto our efforts and decisions. It is an established fact of long standing that man's ways have been a miserable failure in bringing about an order of peace and lasting joy for humanity. Therefore, let us trust in Him who is fully able to accomplish His every purpose by willingly and obediently following every rule and obeying every command that the

Master gave for us to follow. In this way we can show our love and respect for His ways.

In these "perilous times," which are trying the very hearts and lives of men and women, the Church of God has a double responsibility of teaching the gospel truth and safeguarding the church against those who would undermine her foundation of faith and doctrine by the teaching of error. This same duty rested upon the apostles during their work after the Master had ascended to the Father. We cannot close our eyes to this obligation.

Truth has always separated God's people from those who are not content with His way. Jesus did not establish His church (Matt. 16:18) as a nursery in which to raise false teachers who speculate and deviate from things divine without Scriptural authority. How can we meet the requirement of the Father's command in one way, and disregard it in another way? The Spirit directed Paul to say: "That ye would walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. 2:12). It necessitated faith and courage on the part of the apostles to go forward, and it necessitates no less on our part. Jesus requires strict obedience to His commands, regardless of our wishes in the matter.

When we seek to improve on the Lord's ways, we are inviting and courting trouble for ourselves. This very mistake has been our bitter experience in the days gone by. Israel, too, experienced serious trouble by disregarding God's commands. Not only this, Israel is still away from God, drinking the bitter dregs of the cup just because she willed to have her way. Will this be our portion in the end? Will God accept us as we are? Have we done all that we could that His name be honored among men? Will we stand close examination on the part of the Lord? What will our record be? The Church of God faces a great opportunity; will she stand the test? Will her ministers stand united in the fight against sin? Or, will they allow dissension and discord to get in its bitter work? That is what the Devil wants. He is still on the warpath, and "as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

To have an effective work, a successful work, there must be unity based upon gospel truth. The Lord was very careful about this very principle when He established His new order of work. We can have our share of God's blessing for service rendered, provided we do His will. May our purpose and determination be to teach the gospel in the way that will please God.

# Preparing a Lesson for Beginners

(Sunday School Article Number Four)

By *Grace M. Marsh*

MUCH is now heard about the fact that Sunday school pupils will not prepare lessons in advance. This is true, except in rare cases. Many methods have been discussed and tried with more or less temporary results. I wonder if we have, in our efforts and planning, related this condition to the teacher's attitude.

The teacher should set an example for the class in all things, speech, manner, dress, attendance, study, and—above all—consecration and good judgment are the factors that need to be considered in choosing a teacher. Once an individual has accepted the privilege of leading an adult or a child closer to the Fountain of all wisdom, that teacher should consider herself as the factual and spiritual leader of that particular class, second only to the pastor of the church in responsibility. The teacher's influence over the pupils is frequently more potent than that of the pastor, because of the more intimate relationship.

All this should bring the teacher to a realization of the need for preparation commensurate with her opportunities. Any business man or woman who has been successful, has given careful thought to the related problems day by day, month by month, year by year. The future program has been planned and a building program is constantly in mind. Was not this the issue in the mind of the first great Teacher of Christianity when, at twelve years of age, He said to His worried mother, "Wist ye not that I must be about my Father's business?"

"Preparation," then, is the watchword for the teacher. Preparation for what? Preparation to bring every individual who comes within her class closer to a realization of God's interest in him, to lead each individual to express his confidence in that interest by obedience to God's commands, to promote a feeling of responsibility for the work and growth of the church in the heart of each, to inspire the pupils to go on to greater heights of service than the teacher has ever been able to reach! That is the goal!

Preparation for such lofty service takes nothing less than one's best. We Sunday school teachers should study God's Word daily, that we may be ready always with an answer when the questions come our way. We must study the world about us, so we may know the influences that mold the lives of those in our group. Watchfulness of our own behavior every hour of every day is important. (The teacher who enthralles her students on Sunday will lose much of her influence if they see her in a tantrum on

Monday.) Last and, perhaps, most important of all, learning to choose and adapt our lesson material to the age group under our care, and their needs, is a constant challenge.

With this background, perhaps you would like to be with me as I prepare for a Sunday school lesson hour with a pre-school class:

This is Tuesday. I must check my lesson book to see what we have to interest those babies next Sunday. They are all so interested and interesting! Twenty-five of them are enrolled, and rarely are less than sixteen present. None of them is more than five years of age, yet they really are learning many things.

Oh, yes! The lesson is to be about Jonah, and it is to impress obedience. Well, the story in the lesson will sound rather flat to them if I read it. I'll make it seem real to them as I tell it by putting in plenty of dialog. The first two chapters of Jonah will be the part I'll use for my story. But—it must be told in words they can understand.

The picture of Jonah paying his fare is good, and those boats are the kind they used then. (From "Beginners Picture Set," by Standard Publishing Co.)

Wednesday: How can I make that lesson different? The flannel board won't do. (They did so well with that when they pictured the Garden of Eden!) I'll look through the box of pictures I've taken from newspapers and magazines. There may be some that would illustrate the lesson. No—nothing there!

Friday: Ah! I have found the idea for handwork. It is in the "Poster Pattern Book" by Lillie A. Faris, on page 19. Each child shall have a half sheet of drawing paper. They may color the lower half dark blue for the water, and the upper half light blue for the sky. Then from those booklet covers I saved we will cut four-inch circles, and cut them in half. The children can paste one piece over the water for the boat, and add the other piece at right angles for a sail.

Saturday: I've decided now how I shall teach, tomorrow. I'll sit under the large picture so I can easily point to it when I need to, to focus interest. The chairs I'll set in four rows so every child can face me.

Since obedience is the theme in these lessons, I'll start with a question about Mother and something she might want them to do—pick up the toys, watch the baby, or

give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

The Apostle Paul devoted an entire chapter to explaining the importance of love and how love manifests itself, in order that you and I might know whether or not we are exercising love one toward another. 1 Corinthians 13 is known throughout the Christian world as "the love chapter." In our King James version, the word used is "charity," but it is exactly the same word in the original language which appears elsewhere as "love," and is so acknowledged by all Bible students.

After explaining that speaking with tongues, under-

standing prophecies and mysteries, the possession of all knowledge, faith sufficient to remove mountains, the bestowing of goods upon the poor, and even the sacrifice of the body all avail nothing in the absence of love, he proceeded to describe the distinguishing marks of love, that all may recognize its presence:

"Charity (love) suffereth long, and is kind; charity (love) envieth not; charity (love) vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things. . . . Charity (love) never faileth: but whether there be prophecies, they shall fail; whether (Please turn to page 11)

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## Obey God's Commandments

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By Margaret Budrow

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*"Love the Lord thy God with all thy heart" (Mark 12:30).*

JESUS said, "Love the Lord with *all* thy heart, and with *all* thy soul, and with *all* thy mind" (Matt. 22:37). Few, indeed, would be the dissensions among our members if the Lord's words were heeded; there would be no time for other than good works. Each of us should rid himself of "every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

In upbraiding Judah for her iniquity, Isaiah said, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. 1:13). Were those words spoken or written for the sole benefit of Judah? The richest rewards of the Kingdom will be given to men and women who worship in simplicity of truth and faith. After Isaiah scolded the men of Judah, he said, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (v. 16).

We notice that people who wear the "holier than thou" look in church usually are not the most devout Christians. Goodness comes from within, not from merely looking "good." Those Christians (?) are like the hypocrites about which Christ spoke in His Sermon on the Mount, loving "to pray standing in the synagogues and in the corners of the streets, that they may be seen of men" (Matt. 6:5). Further, we read that "they have their reward."

In religious services of profoundest meaning and impor-

tance, it behooves men well to set themselves apart from the men of the world, in a separate and private place. We read, also in Matthew 6: "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. But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking." It is man's sense of inferiority—not his love of God—which makes him deliver long, ornate lectures. A coyote can howl all night without accomplishing anything, but the tiny field mouse, stealing quietly through the meadow can acquire a store of food which will sustain him for days. The man who learns and teaches in meekness of spirit accomplishes far more than he who tries the "overpower them" technique.

Also, "Why take ye thought for raiment? Consider the lilies of the field, how they grow . . . even Solomon in all his glory was not arrayed like one of these." As Christ said, "Take no thought, saying . . . Wherewithal shall we be clothed?" Members of Christ's body should not make their major interest the seeking of a worldly livelihood. If they are doing God's work, the necessities of their physical existence "shall be added unto" them.

"Love the Lord thy God with all thy heart, and . . . thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30, 31). If we will keep these two greatest commandments, it will not be hard to obey all others. It should not be hard to obey our Lord.

# Eternal and Everlasting

By E. O. Stewart

THE words "eternal" and "everlasting" are English words—they were never used by our Lord Jesus nor by any of His apostles. These two words were not in the Scriptures at all. They are what the men who translated our English version thought the meaning of the Greek word *aionian* to be.

As "eternal" means endless duration, it cannot mean the same as "everlasting" which means age-lasting. Anything that is age-lasting endures for the age to which it is applied. As an age has both a beginning and an end, and eternal has neither beginning nor end, it follows as an inevitable conclusion that eternal and everlasting do not mean the same. As they do not mean the same, it is impossible for the Greek word *aionian* to express the meaning of both eternal and everlasting. As this is impossible, perhaps the word *aionian* is not meant to convey the thought of duration at all, but perhaps is used to express something altogether different. Let us test it by its usage in the Scriptures, for that is the only way to ascertain its true import.

An "eternal judgment" (Heb. 6:2)—which must precede eternal punishment, eternal life, and eternal salvation—would render punishment, the giving of eternal life, and eternal salvation absolutely impossible: for such a judgment could never be terminated so as to punish the guilty and reward the faithful. It seems to us that this alone is sufficient to cause anyone who can read to see that there is something radically wrong in the usage of the word "eternal" as we find it here.

The word "eternal" modifies judgment, punishment, life, and salvation, exactly alike in every passage in which it is used with one of these words. If it means to convey the thought of duration when it modifies the word "punishment," making the punishment endless in its duration, then how can anyone twist the language in such a way as to make it mean anything but endless duration when it modifies judgment in exactly the same way? This makes it impossible for anyone ever to be punished, for if one must face "eternal judgment" (Heb. 6:2), how and when could one ever go away into "everlasting punishment"? (Matt. 25:46.)

We think it is time we were waking up to some stubborn facts which are too clearly revealed in the Scriptures to be longer overlooked. I want the truth as it is revealed in God's Word, and if anyone can show me wherein I am wrong in these conclusions, I will be thankful for the information. Constructive criticism is always welcome.

The people of Sodom "are set forth for an example, suffering the vengeance of eternal (*aionian*) fire" (Jude 7). Peter declared they were reduced to ashes, and that they are an example for those that live ungodly. (2 Peter 2:6.) Fire is modified by the word "eternal" in Jude 7, exactly like judgment, punishment, life, and salvation are modified by it. If it means endless duration of punishment, why does it not mean endless duration of the nouns it modifies in all the other places it is found?

Physical facts show that the fire which reduced Sodom to ashes is not burning today. This is positive proof that *aionian* fire is not eternal in duration. Why, it is not even age-lasting, is it? It does not last for the age, a much shorter duration than is expressed by the word "eternal." This reference to eternal fire and the reference to eternal judgment in Hebrews 6:2 should convince anyone who believes in endless punishment for the wicked that it can never be such. The eternal fire of Sodom has gone out, and the wicked must be subjected to eternal judgment before they can enter into eternal punishment.

But some people who deny the endless duration of punishment may affirm that judgment, when modified by the adjective *aionian*, is eternal in its effect. If *aionian* judgment means that the effect of judgment is to be eternal, then *aionian* fire which destroyed Sodom should be eternal in its effect upon the Sodomites, but the Scriptures prove that the fire that destroyed Sodom is not to be eternal in its effect. Sodom and her daughters are to return to their former estate. They are to be given to Jerusalem for daughters under the covenant which God will make with Jerusalem when He is pacified toward Jerusalem for all that she has done, which He declares to be a worse sin than Sodom committed. (Ezek. 16:48-63.) Jesus declared that "it will be more tolerable for the land of Sodom in the day of judgment," than for some of the people of His day who had sinned against greater light. (Matt. 11:24.)

This is positive proof that *aionian* fire is not eternal in its effect. If it were, God would never speak of Sodom as returning to her former estate, neither would He affirm that she shall be given to Jerusalem for a daughter under His future covenant with Israel. Surely, if God is to be pacified toward Jerusalem for all that she has done, which He positively declared to be more abominable than that of Sodom, then certainly the condition of Sodom is not a hopeless one.

But, says one, such reasoning, if true, would prove that

stay out of the street. When they show an interest and we have talked about occasional consequences of disobedience (baby got lost, Daddy fell over Junior's skates, and so forth)—I'll go into the story something like this:

"And you know, sometimes grown people want to disobey, too. Today we will talk about a man who lived ever and ever so long ago. His name was Jonah. He had worked for the heavenly Father for many years. One day as he sat resting under a tree, he heard a voice call, 'Jonah!' Ever so quickly he answered, 'Here am I!' He knew it was God calling him.

"God said, 'Jonah, I want you to go far away to that wicked city called Nineveh. Tell them they must stop their wicked ways or I shall punish them.'

"But Jonah did not obey. He thought those people were not good enough to bother with, and *he disobeyed*

God. He said, 'I'll run away to another country and hide from the heavenly Father. Let Nineveh take care of itself!'"

Then pointing to the picture, I'll show them the boat, and Jonah paying his fare, using probable dialog as much as possible. I'll call attention to the difference in the boats of that time and those of today, tell them how, when the wind did not blow, the poor slaves who were chained to the boat must row until their hands were blistered and their backs ached. I'll dramatize the rising storm, the seasickness, the sailors' fear, their asking Jonah to pray, their effort to save all on board, and, finally, after their own prayer for guidance, their reluctance in throwing Jonah overboard to save the others *because Jonah himself asked them to do it.*

The final thought of the (Please turn to page 10)

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## The Last Days

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By Iola Magaw

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CONCERNING these last days, Jesus said: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Thus, we know that when Noah preached to the people before the Flood, telling them there was to be a flood, they believed not. We know, too, that they laughed at Noah and scorned him by the very fact that only his family was saved and all the rest were lost. According to Peter, we know that in the last days there will again be unbelief and mocking of the Word of God, as we read: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his (Christ's) coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4). Jude 17 and 18 also show that the apostles of Christ foretold that there would be "mockers in the last time, who should walk after their own ungodly lusts." Are people fulfilling this prophecy today?

"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, truce-breakers, 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). Would you call it natural affection when twenty to thirty falsely accused Jews are lined up before a firing squad and shot down in cold blood? We know that Hitler's peace agreements were broken one after another. People are today making promises they never intend to keep. Young people are getting married today, making rash promises they probably think they can keep, but their wills are not strong enough to keep them. The number of divorces has gone higher and higher, especially in England.

There is always more traffic on Sundays than on week days. One can hardly find a table if he arrives at a park later than noon for a Sunday picnic. I don't know, but I have been told that the best shows are on Sundays. Could it be that we are lovers of pleasures more than lovers of God?

"As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38, 39). As the mockers and unbelievers in the days of Noah were taken by surprise, so shall the people be surprised and destroyed when Christ comes. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

## EDDYISM vs. SCRIPTURE

By Emma C. Railsback

1. There is no sin.  
"All have sinned" (Rom. 5:12).
2. There is no evil.  
"Evil is present with me" (Rom. 7:21).  
"The works thereof are evil" (John 7:7).  
"Evil men . . . wax worse" (2 Tim. 3:13).
3. There is no sickness.  
"Heal the sick" (Matt. 10:8).  
"Lazarus was sick" (John 11:2).  
"She was sick, and died" (Acts 9:37).
4. The soul is sinless.  
"The soul that sinneth" (Ezek 18:4).  
"The sin of my soul" (Micah 6:7).  
"Sinned against thy soul" (Hab. 2:10).
5. Death is an illusion.  
"Lazarus is dead" (John 11:14).  
"Raise the dead" (Matt. 10:8).  
"Daughter is dead" (Mark 5:35).  
"Dead man (was) carried out," and the  
"dead sat up" (Luke 7:12, 15).
6. Christ never died.  
"Jesus . . . yielded up the ghost" (Matt. 27:50).  
"Liveth, and was dead" (Rev. 1:18).  
"Christ died for our sins" (1 Cor. 15:3).
7. God is a principle.  
"Express image of his (God's) person"  
(Heb. 1:13).  
"God created man in his own image"  
(Gen. 1:27).

## PREPARING A LESSON FOR BEGINNERS

(Continued from page 6)

story must be that God was taking care of Jonah (the big fish only swallowed him, did not hurt him) and after Jonah had thought for a while there in the dark, he prayed to God and promised to obey next time.

"And next thing Jonah knew, he was on dry land and not hurt a bit. But you can be sure he remembered, and did as God told him to do next time!

"Now we will make some funny little boats of our own. They will not look a bit like the one in our picture." So we will take up the handwork.

I'll sit here and imagine the children are in front of me and rehearse the story at least twice so I'll know it well. Then, in the morning as I wash my dishes, I can think it through again.

"Dear Father, please help me with each lesson to teach the children that Thy Word is true, and help them to learn to love it, and live by it. Amen."

## STEPPINGSTONES

Keep faith in humanity.

A man becomes what he most desires to be.

Do not mistake a prejudice for a principle.

Keep your intellectual and spiritual life bright.

Be energetic, wide awake, pushing—but be patient.

The world wants men who are well equipped and worthy.

False witness may be given by a gesture or a grimace.

Honor womanhood if you would keep faith in humanity.

What a marvel of a businessman's guide is the book of Proverbs!

The longer you live, if you live right, the less you will think of yourself.

Be true. Stand up and believe in yourself, then other people will believe in you.

—Selected by Richard Parish.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:10-12).

"Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29).

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

## ETERNAL AND EVERLASTING

(Continued from page 9)

are not eternal in their duration. They are special gifts granted for belief and obedience. (John 3:16; Heb. 5:9, 10.)

The special salvation is to them that believe. "God . . . is the Saviour of all men, specially of those that believe. These things command and teach" (1 Tim. 4:10, 11). The special salvation is deliverance from the wrath to come. He "hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. 1:10; 5:9.) These shall be granted the special privilege of reigning with Christ throughout the ages to come, in whose days "Judah shall be saved, and Israel shall dwell safely." Judah will not obtain the special salvation, but will be saved after the faithful ones of this present age have obtained the special, or *aionian* salvation. (Eph. 2:6, 7; Rom. 5:17; Jer. 23:5-7.)

The saints are to reign "for ever and ever" (Rev. 22:5), but they will not reign eternally, for when all things have been subdued unto Him, Christ Himself will surrender the throne and power to the Father, and shall cease to



*aionian* life and *aionian* salvation will not be eternal in effect. We are very glad that you have offered this objection. It gives us an opportunity to clear away some fog which blinds people to the true meaning of the adjective *aionian*.

*Aionian* is not the word employed in the New Testament to express endless duration of life. It is used to convey some other thought, rather than duration. Jesus was made "after the power of an endless life" (Heb. 7:16). If *aionian* is the word used to express the endless duration of

life, why does the word *aionian* not occur in Hebrews 7:16? In this verse, "endless" is the Greek word *akatalutos*, and not from *aionian*. When the saints are made like unto Christ at His appearing, they, too, will be made "after the power of an endless life." They can die no more. This guarantees their endless, living existence. At the beginning of the world or age to come, those who are at that time to be made after the power of an endless life will receive some special gifts, which are termed *aionian* salvation, and *aionian* life. These (*Please turn to page 10*)

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## Can We Have This?

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By F. E. Siple

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AS WE draw near to the time for the General Conference of 1943, which we hope will be the best attended and most enthusiastic Conference in the history of our church, there are ideas and suggestions in the minds of many which have arisen in contact with the field during the past year. Thinking it might be of advantage to have some of these presented for thought and study before the convening of the Conference, the writer here presents one suggestion. It is our hope that the brotherhood will not only give this one serious thought, but that others will be encouraged to write things which they feel would be beneficial to the planning and conducting of the work of the united church. Or, at least, if such suggestions and ideas are not written for publication in advance, that many will attend the meetings and present their thoughts before the brethren.

It is with much satisfaction that we behold in operation this summer the largest Summer Bible Training School in history. From reports received directly and indirectly from many of these young people, we draw the conclusion that the School is doing a good work. For this we are very thankful, but from the field we hear the cry of still another need, so we offer a suggestion for consideration at the coming annual gathering.

The Summer School as conducted this year and in previous years is almost exclusively for young people, the overwhelming number being of high school age. We do not propose to curtail the attendance of students of this age, but we do suggest that the School for next summer provide a teacher training class for adult Sunday school and Berean teachers, whether those teachers be twenty or sixty years of age. It would, of course, be very impractical to put these adult teachers and church workers in the same classes with the young folks. It would be wrong, not only because the older workers have a different viewpoint

from which they approach their studies, but because, too, each group would be happier in the association of others of similar age and tastes.

To accomplish this suggested purpose, at least one more teacher would have to be added to the staff, and we grant that this would add to the cost of the School. We know, personally, of several adult teachers who are anxious to attend such a course of instruction, and, in our opinion, there would be enough of these that their tuition would more than offset the added expense.

To make this Summer School the success that it really can be, it is our opinion that the board should make plans for it in the fall following Conference, and that it should be announced and advertised all through the winter, with a statement of the courses to be offered, the teachers for each subject, and the cost. Every Sunday school and church and Berean society in the land should be urged to consider sending one or more for the teacher course, as well as young people for the general course. We know from experience that if a group will work for such a goal, money will be forthcoming. However, it takes planning many months in advance.

It is required of those who teach in the public schools that they have proper training. Our churches and Sunday schools have not given enough consideration to seeing that those who teach the gospel have every opportunity of training in the best methods for doing this most important of all work.

In our vision of the future we see the Summer School developing into a very extensive institution, with enrollment of several hundred, and teachers and equipment adequate for handling such a school. As a step in the direction of having this vision fulfilled in a few years, is it possible for us to have the adult teacher training course added for 1944?

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



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

### A Smile

There is no room for sadness  
 When we see a cheery smile;  
 It always has the same good look—  
 It's never out of style.  
 It nerves us on to try again  
 When failure makes us blue;  
 The dimples of encouragement  
 Are good for me and you.  
 It pays a higher interest,  
 For it is merely lent—  
 It's worth a million dollars  
 And it doesn't cost a cent.—*Selected.*

### Temperance Today

Temperance means the same today as it did in the times our Bible was written. It means moderation or self-restraint. Temperance is a good quality to be developed along with meekness, knowledge, patience, love, and so forth, spoken of in 2 Peter 1:6.

For a Christian to think of temperance only in connection with alcoholic drink is very sad. Paul said if *meat* offended his neighbor he would never eat any. There are several reasons why we should never taste or drink alcoholic beverages. We might offend those dear to us. We might become drunkards, or cause someone who sees us drink to become a drunkard. Also, we have been given the statistics to show that nearly *one of every three* who drink becomes a drunkard. Then, too, we have that very excellent advice to keep from even the appearance of evil (1 Thess. 5:22).

A Christian should be temperate in all things. He is a follower of Christ, and should do nothing that might be a stumblingblock to another.

In our lesson today, the boy who was a drunkard was also a glutton. Eating and drinking go hand in hand. It is wrong to overeat as well as to drink alcoholic drinks.

### Appetite—Lust

The word "appetite" in relation to temperance need not refer only to drinking and eating. A person can have a strong liking or mental craving for something other

than food. Those desires, if bad, are called lusts. If the strong desire is a good one, well and good. But bad desires often grow until we can't think correctly any more. Then it is called lust. When the desire is kept in mind too long, sometimes it becomes sin. The wages of sin is death, we know.

Perhaps the strong desire you have is a passion to have your own way. Do not fail to heed your parents' advice. If your parents are Christian, we know their advice will be right and good. Even if they are not, their advice would be the very best they could give you.

### How About It?

How do you spend your allowance? I would like to know. Send me a letter or card. Which one of the following girls spent her allowance the better way?

Susan received fifty cents for the week. She spent ten cents for ice cream. Ten cents was saved for Sunday school, five cents for church. She bought a pair of anklets for twenty cents. The rest of her money she saved until later in the week when she might want some ice cream.

Julia also had fifty cents. She bought a box of chocolates for a quarter. She ate nearly half of them on the way home. She wasn't very hungry at dinner time, but that evening she had a cone of ice cream, a soda, and a bar of candy. That night she didn't sleep well. Was she temperate in her spending? Did she think of anyone except herself? Was she temperate in her eating?

Try to live temperately every day. Christianity is a way of life. That way is a temperate one.

### Happy Birthday Wishes

John Overholser, July 25, age 13, Springfield, Ohio.  
 John Cleek, July 25, age 11, Staunton, Va.  
 Curtis Kennedy, July 28, age 5, Hammond, La.  
 Nancy Jean Boyer, July 28, age 3, Waterlick, Va.  
 Gilbert Kennedy, July 29, age 8, Hammond, La.  
 Jean Marie McLain, July 29, age 5, Mount Sterling, Ill.  
 Damie VeNard, July 29, age 10, Macomb, Ill.  
 Martha Poland, July 29, age 10, Baltimore, Md.  
 Janice Elaine Ward, July 31, age 3, Morris, Ill.  
 Dorothy Jean Dawson, July 31, age 11, Macomb, Ill.

# Guess Who!



Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

No book published in recent years has excited more widespread public attention than Wendell L. Willkie's account of his 1942 circumnavigation of this embattled sphere: *One World* (Simon & Schuster, Inc., New York; \$1.00).

John Gunther, author of *Inside Europe, Inside Asia*, and all the other popular *Inside Something-or-Other* disclosures, in a testimonial which may or may not have been paid for assures us that Willkie has "out-written" the best of the foreign correspondents. This is sheer poppycock; Willkie has written well, to be sure, but John Lardner in *Southwest Passage*, Gunther himself, and half a dozen others have produced far more interesting and readable material than the nominal head of the Republican Party has produced.

Nevertheless, *One World* has its points. Mr. Willkie has ideas, here and there, which are well worth considering. They are ideas which are readily adaptable, in one way or another, to the interpretation of prophecy. The enormous bases established by American forces in Palestine, for instance—almost unmentioned in the news dispatches—will attract the Bible student's attention, and consume some little of the Willkie space.

Max Eastman, however, writing in the July *Reader's Digest*, and Eugene Lyons, editor of *American Mercury*, have done a pretty fair job of "debunking" the Willkie opus. Both comment freely on the fact that Mr. Willkie, after a two-week visit to the U.S.S.R., closely shrouded by official propaganda, is able to give what he calls the only really accurate information about Russia which has filtered out of the Republics in lo, these many years. Mr. Willkie does, for a fact, regard Russia with glasses that are almost opaque from rosinness.

Despite its faults and Mr. Willkie's personal cocksureness about the infallibility of his opinions and interpretations and perambulant observations, *One World* is both worth reading and worth buying. There is information in it—sound information—which can be obtained only by a good deal of scratching around elsewhere; all the book needs is an analytical and somewhat skeptical mind to interpret 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.

reign. The saints will not continue to reign after Christ has surrendered all authority and power unto the Father, hence the special privilege of reigning with Christ shall come to an end. Thus shall *aionian* life, and *aionian* salvation be terminated, for these pertain to the eons, or ages, and shall be terminated when they have served their *aionian* purpose. The saints will live eternally, not because of *aionian* life, but because of *akatalutos* (endless) life. Specialties will have then all served their purposes, and all the redeemed will live as one great family under God the Father.

### "THOU SHALT LOVE"

(Continued from page 5)

there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. 13:4-8). In verse 13 he added, "Now abideth faith, hope, charity (love), these three; but the greatest of these is charity."

Do you believe that your doctrines are correct? Then—by all means—teach them to the very limit of your ability, until such time as you may be led into further truth.

Are you convinced that the beliefs and practices of your particular denomination are essential to salvation? Then do not hesitate to tell others why you believe this to be the case! You owe it to others to present Biblical proof for your convictions.

Be as loyal to your particular denomination and as zealous in propagating its doctrines and tenets as you believe that God's Book of Truth gives you the right to be. But in all of our loyalty and zeal, let us never forget the words of Jesus, when He said, "By this shall all men know that ye are my disciples, if ye have love one to another."

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

- August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 5-7—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 August 14-22—Missouri Conference at Fredricktown.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 19-29—Virginia Conference and Bible School at Maurertown.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

### NATIONAL EVANGELISM

- September 19-?—Special meetings at Ripley, Ill.

### CALENDAR OF EVANGELISM

- July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.  
 Sept. 28- Oct. 3—Special meetings at Fonthill, Ont.

### OHIO CONFERENCE NOTES

The Maple Grove Church at Lawrenceville, Ohio, began its annual two-weeks' Bible school, June 27. At the end of the first week, the average attendance was 65. The highest single day's attendance was 70. With the addition of more local children and those from other churches, our average for the second week was 77, with a daily high of 87. Thirty-seven of these had perfect attendance for the two weeks. Appropriate gifts were presented for perfect attendance, and diplomas were given to all children who attended. The teachers for this school were Bro. and Sr. Harvey Krogh, Jr., of Grand Rapids, Mich., and Bro. and Sr. A. M. Jones, our local pastor and wife. Bro. Krogh acted as superintendent. The school culminated in a children's program on Friday evening, during which the children gave demonstrations of the things they had learned. Many of the parents were present, and our capacity was overtaxed.

The Ohio Conference business session convened at 1:30 p.m., Saturday, with a goodly number from each of the four churches present, despite the fact that many could not be present. All the present officers were re-elected, the officers being: H. H. Hawkins, president; R. C. Dunbar, vice president; C. E. Ballentine, secretary; Alice Lindstrom, treasurer; P. W. Overholser, A. J. Hoke, and C. L. Netts, board members. After all routine business had been cared for, Bro. Hoke invited the Conference to meet with Brush Creek next year. Sermons were presented each evening of the week, conducted alternately by M. W. Lyon, A. M. Jones, H. U. Krogh, Jr., and Delbert Jones.

The Ohio State Bereans held their business meeting and election on Saturday afternoon immediately following the Ohio Conference session. Saturday evening the Conference was entertained by a Berean program, as well as a sermon by Delbert Jones, the Berean speaker. On Sunday a basket dinner was served, and we feel we went away filled with enthusiasm to go forward with renewed zeal to carry on the Master's work during the coming year.  
 C. E. Ballentine, Secy.

### SUNDAY SCHOOL EXHIBIT

Send Sunday School Exhibit material to Mrs. Mabel Andrew, Oregon, Ill., before July 30. Delegates or other church members coming to General Conference can bring material with them if they are coming early enough in the session for the material to be put on display.

Mabel Andrew, Committee Chairman.

### TEMPE, ARIZONA

We are glad to announce the baptism of Mary Ann Corbell, Tempe, Ariz., Rt. 1. (Since our church is isolated, I am sure she would appreciate letters from other young people of high school age.) Last Sunday, July 11, we had our largest Sunday school attendance—fifty-five being present, and now we are going to try to reach the one hundred mark. High attendance in summer is a thing almost unheard of in this valley. Gas rationing may help church and Sunday school attendance, if it does nothing else.  
 C. E. Lapp, Pastor.

### LOUISIANA CHURCH NOTES

The special meetings at the Blood River Church came to a close Sunday night, July 11. There were no baptisms, but from the standpoint of attendance, this was the most successful meeting ever held at the Blood River Church. The smallest attendance was 65 and the largest was 120, the average being about 90. Bro. F. E. Siple delivered sermons dealing with prophecy and doctrine in his usual forceful and convincing manner, and the entire membership was built up in faith and spirit.

Bro. Siple began a series of meetings at the Happy Woods Church, Monday night, July 12, these meetings to last through July 25. We anticipate good attendance and interest there, too.  
 Harry Goekler, Pastor.

### NATIONAL BIBLE INSTITUTION

Mrs. Ida Orem	\$ 3.00
Lucy & Ida Lapp	3.00
Maybelle Hanson	5.00
A Sister	22.00

## Gleanings From the Field

"The field is the world."—Jesus.

Reluctantly, in making choice of speakers for General Conference, the name of our beloved president, Bro. L. E. Conner, was omitted, as it is most improbable that he will be sufficiently recovered from his contemplated operation to serve during the Conference.

Church secretaries, please at your earliest convenience prepare and return your Delegate Forms for church and conference representation at General Conference. All information needed is printed on the front page of said forms. Be "not slothful in business."

"We have a fine Bible school here: eighty-eight enrolled, attendance today was sixty-seven."—Verna Thayer, Fonthill, Ont.

Bro. and Sr. C. R. Randall and son David (he's a bouncer), South Bend, Ind., were recent visitors in Oregon, Ill., Sr. Randall being called home by reason of her Grandfather Zollinger's death.

"It is certainly gratifying that the sum of \$15,000.00 has been reached in the College Building Fund."—Otto E. Dick, Frankfort, Ind., Rt. 3.

Bros. Harold Doan and Terry Ferrell, Oregon, Ill., were at Colo, Iowa, and North Salem, Ind., respectively, Sunday, July 18.

"In the June 29 issue of The Herald, the two unknowns in the 'Guess Who!' picture were Ward Lindsay (the little boy) and I (the one standing between Ella Hanson and Roy Knodle). . . . I was sent as a delegate from the Nebraska Bereans to the National Berean Day. It was a wonderful experience to me, and I wish I were coming this year. However, our Western Nebraska Conferences have all been very good."—Mrs. Allen Johnson, Freedom, Nebr.

Last week's "Guess Who!" pictured a group of born-in-the-South attendants at the 1929 General and Illinois Conferences. From left to right (standing): M. W. Lyon, Cleveland, Ohio; Mr. and Mrs. E. E. Giesler, Moorefield, Nebr.; Leila Mae (Siple) Doeden, Oregon, Ill.; F. E. Siple, Grand Rapids, Mich.; E. O. Stewart, Sweetwater, Tex.; (seated): Dorothy (Lyon) Siple, Grand Rapids, Mich.; Archie Alexander (deceased), Hammond, La.; Margaret (Lyon) Duval, Skokie, Ill. . . . If you recognize yourself or anyone else in the picture published this week on page 11, please drop us a card making identification.

Bro. and Sr. J. R. LeCrone and daughters visited the Rockford, Ill., Church of God, Sunday morning, July 18, Bro. LeCrone being the speaker, and he will preach there, also, Sunday morning, July 25.

Bro. and Sr. George Loudenslager, Golden Rule Home, accompanied by Mrs. Magaw and the writer, went to Rochester, Ind., July 19, to visit with Bro. and Sr. L. E. Conner.

"Reverence, in its strictest sense, though, is for God alone, and not for any man, even though he be a minister or a leader of the church. This tendency to ascribe something that belongs to God only to men is more prevalent in some churches than in others, but it can be found in all, even our own. Reverence God only!"—G. L. Cooper.

Bro. G. E. Marsh, scheduled to preach at the Sunday morning service, August 15, at General Conference, announces his subject, "A Triple Message for Perilous Times."

"I am certainly glad to hear that the Summer Bible Training School is enjoying such huge success. May the Lord's work continue to grow and prosper."—Harold Hardesty, Camp Pickett, Va.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
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### The Boss

Turn time back a little to your school days. When you came upon a problem that was quite hard or a question that you did not understand, remember how you used to "ask teacher" about it. You could always get straightened out in a hurry that way. Of course, nearly all of you have gone to fathers and mothers to seek advice on all manner of things. It didn't take them long to set you aright.

A little later, when you began working, your "boss," or foreman, certainly was a "handy" man to have around when you came up against something for which you did not know the answer. If you had a good, hard-working, progressive boss, it may be that he has continued to be your superior for many years. He deserves it, because he can still help you to make a better living than you could make alone.

All of these advisers we have mentioned are fine in a human sort of way, but they always have their weaknesses. Sometimes physical weakness and certain events cloud their reasoning, and they fail to see our true problems or they may give unsound advice.

We know of a Boss who has no superior. You can take a problem to Him at any time. He has no "office hours" and can handle His work and our worries without requiring so much as a pause in labor on His part. He has recommended a way of life for you and every other man, and those who follow it are inevitably much happier.

Keep in close touch with God at all times. Talk with Him often in prayer. At bedtime, when rising, at mealtime, and all day long, don't break communications with God. He is guiding the destiny of the world in which you live, and will continue to do so for eternity.

We hear from numerous reliable sources that God is planning certain extensive reorganization in the near future. Every living thing will be affected. He is looking for helpers. Qualifications can be found in His Handbook, the Bible. Be a happy worker. Let God be your Boss!

### Whither Israel?

\* \* \*

By Cecil U. Wilson

We hear over our radios and read in our papers of the horrors and destruction of this present conflict. It is not

as other wars when nation fought against nation, but today nearly the whole world is aflame with such a wanton destruction that it can hardly be conceived by the minds of men. Where peaceful villages once lay basking in the sun, their inhabitants going merrily on their ways, now only bare, roofless walls remain. The walls are full of holes where shot and shell and bombs have torn them asunder, leaving a shapeless mass of twisted wreckage.

The people, for the most part, are gone, that is, those that were left alive. Not only where the iron monsters have destroyed and in return have been destroyed, but in the villages and cities and on farms all over the world, the results have been felt by high taxes, rationing, and so forth. I have seen the results of the destruction and desolation of war. It is not a pleasing sight. I have talked to people who were once well-to-do but now have nothing.

Why do these things have to be? Let us look at the other side of the picture. This same world, these same people, have been going merrily, greedily, and shamelessly on the broad way "that leadeth to destruction." In the mad whirl of events which filled their lives, the people, as a majority, forgot something. They forgot God! They made all their plans without taking God into consideration. They forgot that it was God who placed them here and promised them plenty beyond their fondest dreams if they would abide by His laws and keep His commandments, which, in themselves, are simple and easy to understand and follow. In all the world the percentage of people in relation to total population who have remembered God is small indeed. So, today, "as the world has sown, so shall it also reap."

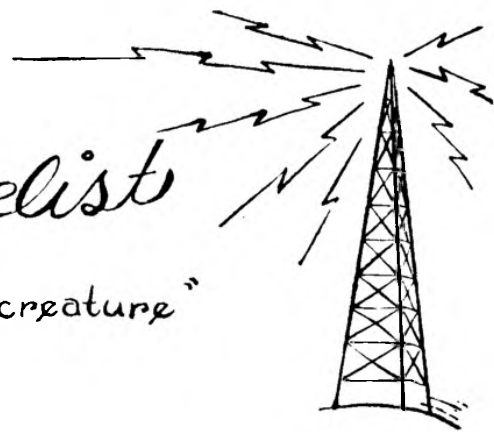
However, in all these dark and dreary days, God has not forgotten us. In Isaiah 60, we read how Israel again shall be in divine favor, providing God's laws are again restored. Then the land shall never more be afflicted by acts of violence, for righteousness shall have been fully enthroned. We, the people, have built our lives on false foundations, and all is folly and untrue that does not have as its foundation God's laws of divine administration.

The world that has been built on sand is slowly crumbling so that in its place can rise a new world of love, peace, and righteousness. One nation! One people! One King! May it soon be so!



# The Illinois Evangelist

"The Gospel to...  ...every creature"



## Conference and Bible School Program

\* \* \*

By Esta L. Starbuck, Illinois Conference Secretary

August 3, the opening day of General Conference and Illinois Bible School and Conference, is rapidly approaching. Because many have suggested that the regular, daily program schedule has been too heavy and crowded, we have eliminated some features and combined others in an effort to remedy the situation. Accordingly, the following schedule has been adopted:

### Morning

7:00—Breakfast  
7:30 - 8:30—Ministerial Conference  
9:00 - 10:00—Morning devotions and sermon  
10:15 - 11:30—Morning classes  
12:00—Dinner

### Afternoon and Evening

1:30 - 3:00—General assembly and classes  
3:15 - 5:00—General Conference hour  
5:30—Supper  
7:30—Song service, devotions, and sermon

The regular morning devotion period has been combined with a preaching service. The speakers for this service will be chosen from among the younger ministers and students. Morning classes will assemble at 10:15 in their various classrooms, dispensing with a general assembly in the auditorium. At 1:30 p.m., there will be a general assembly of classes for song service, attendance reports, announcements, and so forth, followed by the regular class period.

Sister Verna Thayer will be superintendent of the four younger classes which will demonstrate the workings of a daily vacation Bible school. These classes will be: **Beginners** (pre-school age); **Primary** (ages 6-8); **Juniors** (ages 9-10); **Intermediates** (ages 11 to high school). Assisting on the teaching staff will be Sisters Ruby Railton, Virginia McLain, and Mary Krogh.

The **High School** age class will be taught by Brothers Gerald Cooper and Harvey Krogh, Jr.

There will be **Specialized Classes** for all those above high school age—one class a day in each of the following: **Sunday School Administration**, M. W. Lyon; **Fundamental Doctrines of the Church of God**, Lyle Rankin; **Christian Living**, F. L. Austin; **Bible Prophecy**, F. E. Siple; **Pathways to Peace**, James M. Watkins. We suggest that the student select one morning and one afternoon class from this group and, insofar as possible, follow them throughout the entire school.

Following are the synopses of two of the specialized classes:

### CHRISTIAN LIVING

This class will be under the instruction of Brother F. L. Austin.

Upon what "root-stock" was Christian living "budded"? From where was the "bud" supplied? and by whom? Is Christian living always the result of budding or grafting into the human root? Can its bud be successfully grafted into peoples of all races and types? This will be a study of Christian living—its characteristics, fruitage—God's objective in Christian living as it currently affects Christians, as it ultimately affects them, as it affects the world, as it affects God. Christian living presents current aims and problems as to loyalty to Christ, livelihood, marriage and family life, worship, day of rest, obedience to those in authority, use of narcotics, and so forth.

### PATHWAYS TO PEACE

This class, with Brother James M. Watkins as teacher, will make application of fundamental Church of God doctrines to the primary causes of unhappiness and spiritual maladjustments.

**The Peace That Passeth All Understanding.** This is a Scriptural promise, but a fading reality. Do you enjoy it? or are you one of the ninety-five per cent to whom it is a meaningless phrase?

**The New Creature.** Is it an obligation to labor under, or a blessing to be enjoyed? Are you a new creature? or do you still worry about the same things you used to?

**Worry.** The late Professor James of Harvard said, "The sovereign cure for worry is faith." The test of whether or not we have faith is the extent to which we still worry. Do you have faith? Forgiveness, temptation, the unpardonable sin, feelings of failure, guilt, and self-criticism—these and many kindred problems find their echo in anxious hearts and troubled minds. The Bible provides the only complete and practical answers to these everyday mind-troublers. If the course of your inner life does not run smoothly, then it means that you have not as yet come to understand what the Bible has to offer in answer to the present practical problems of life. These are the topics to be considered in this class.

Brother Watkins is well grounded in the

doctrines of the Church of God, and is devoting himself to the study necessary in an effort to bring the blessings of those doctrines into the everyday lives of Christian people. He is convinced that a faith in the visions of tomorrow must reflect itself in certain inner satisfactions today, otherwise it is not faith. He has received certificates of recognition from the State of Illinois for special studies in Religious Psychology and Pastoral Theology, and is a recognized student of both Medical and Pastoral Psychiatry.

### SPECIAL DAYS

The first Saturday of the Conference (August 7) will be given over to the National Sunday School Association. An interesting and helpful program has been prepared, and we urge everyone connected with or interested in Sunday school work to be present for the entire day.

Monday, August 9, is to be Berean Day. Reports of officers and committees are to be given, Berean business transacted, and officers for the coming year elected. Bro. F. E. Siple has been chosen as speaker at the evening service.

## Illinois Business Meeting

The annual business meeting and election of officers of the Illinois States Conference of the Churches of God in Christ Jesus will be held in the Oregon Church of God Thursday, August 5, 1943, at 3:00 p.m.

Leland T. Hanson, President.

### OUR TREASURER

Conference expenses continue whether it is summer or winter. You are, therefore, urged to remember our treasurer, Miss Elizabeth Ford, 123 West First Street, Dixon, Ill.

### ABOUT SOMETHING TO EAT

When you come to Oregon—August 3-15—bring whatever ration books are in effect at the time. Brother Frederick Claussen is working with the local rationing board to make arrangements for whatever can be supplied locally. However, to be more sure of a plentiful supply of food, bring your ration books, and whatever canned foods can be spared from home. (In sugar, use your coupon at home, and bring just enough to take care of your needs while you are here.)



**T H A N K S !**

I would like to take this means of saying "thanks" to the brotherhood at large for the many letters and cards I have received since my illness; it has, indeed, meant a great deal.

I wish it were humanly possible to answer each one in person, especially the many friends who have written to me and whom I have never had the pleasure of meeting. However, that which we would like to do and that which we can do seem to be two different things for a while. Typing, letter writing, and excess study seem to be out for a time, because of their ill effects, so this is the only means we know to say thanks for all of your good wishes.

We would like, also, to thank the ministerial brothers and various committee members who have so whole-heartedly stepped to the front and relieved us of the many duties that have claimed our attention. By limiting myself to the very necessities of ministerial work for a couple of months, I hope to be able for a full schedule again in the fall.

Although our Conference efforts will be limited to our daily class period in the Bible school, we are planning to fill our other previous appointments, and hope we may see you all to say thanks in person.

James M. Watkins.

**OREGON BIBLE COLLEGE  
Building Fund**

Oregon, Ill., S. S.	\$ 10.00
Mr. & Mrs. S. T. Stantial	60.00
Mr. & Mrs. Harold Hardesty	5.00
<b>Total</b>	<b>\$15,050.40</b>

**NORTHWEST CONFERENCE**

The Thirty-Sixth Annual Northwest Conference convened at Felida, Wash., June 24-27. Sr. Minnie Rogers opened our Conference, then turned over the meeting to our evangelist, Bro. H. J. Prosser of Newberg, Ore.

At 9:00 a.m., Friday, Bro. J. Eagleston led our devotional meeting. He acted as song leader. Also, he preached a very helpful sermon.

Welcomed at this meeting was Bro. Paul Williams of Oregon Bible College. He preached two sermons: "Faith of Our Fathers," and "Resurrection." Also, Bro. F. O. Sapp of the Blessed Hope Mission at Salem, Ore., delivered a sermon concerning the atonement for sins. Then, Sr. Inez Titus, Salem, led one of our devotionals, selecting John 3:16 as her text.

At our Sunday school service, Sr. Paul Williams acted as superintendent. The adult class was taught by Bro. F. O. Sapp, the young people's class, by Bro. Paul Williams; the children's class, by Bro. Leo Behrends. We feel Sr. Williams makes an outstanding superintendent. Our Sunday attendance was the largest we have had for several years.

The Felida brethren made our stay there very pleasant. The basement of the church was used as a dormitory, and it was comfortably arranged.

Bro. Leo Behrends gave us an account of his Sunday school work at Albany. He has arranged for Bro. Prosser to come to the community once a month. Bros. Eagleston and Sapp told about the Blessed Hope Mission. They will soon move to a different meeting place, which they hope will be permanent.

Bro. Alfred Anthon told us of his meetings with the Wenatchee, Wash., church. He is planning to return to this work.

The Conference board for the coming year follows: Carl Barber, president, H. J. Prosser, vice president, Mrs. Alfred Anthon, secretary, and Ed McIrvin, treasurer.

We are thankful to our heavenly Father that we have had such a good Conference.

Mrs. Alfred Anthon, Secy.

**BURK - WILLIAMS**

In a single ring ceremony, June 16, at four o'clock, Sr. Hazel Burk became the bride of Bro. Paul Williams, the ceremony being per-



formed at the home of the bride's parents in Tacoma, Wash. The service was read by Bro. Lyle Rankin, who was assisted by Bro. Alfred Anthon. The bride was given in marriage by her father.

Miss Gerry Collecchi was maid of honor and Vernal Church attended the groom. "I Love You Truly" and "Oh, Promise Me" were sung by Miss Alice Young, accompanied by Miss Rose Wuest. A reception immediately followed the ceremony.

Both bride and groom have attended Oregon Bible College, Oregon, Ill., for two years. They are at present making their home in Tacoma, after which they will return to Oregon, Ill., where Bro. Williams will complete his senior year at Oregon Bible College.

—Adapted.

**HERALD RECEIPTS**

Earl Smith; Mrs. Alfred Hutchinson; Evangelism (for others); Harold Hardesty; Mrs. N. R. Hicks; Alice Price; Lucian Murphy; Dillon Lemon; Jessie May Wilson; E. L. McDaniel.

**GENERAL CONFERENCE SPEAKERS**

According to present schedule, evening and Sunday speakers at the General Conference will be as follows:

- August 3—Harry Gockler
- August 4—Harvey Krogh, Jr.
- August 5—J. R. LeCrone
- August 6—J. W. McLain
- August 7—not yet reported
- August 8—
  - 11:00 a.m.—Sydney E. Magaw
  - 2:30 p.m.—Grover Gordon
  - 7:30 p.m.—C. E. Randall
- August 9—F. E. Siple
- August 10—J. M. Watkins
- August 11—Walter Wiggins
- August 12—G. L. Cooper
- August 13—M. W. Lyon
- August 14—Lyle Rankin
- August 15—
  - 11:00 a.m.—G. E. Marsh
  - 2:30 p.m.—T. A. Drinkard
  - 7:30 p.m.—F. L. Austin

The speaker for August 7 (not yet reported) will be the Sunday School Day speaker. Bro. F. E. Siple, speaking August 9, will be the Berean speaker.

**ELEANOR SCOTT STORY**

Eleanor Scott, eldest daughter of a family of thirteen children, was born August 26, 1850, to William and Priscilla Scott, near Millersburg, Ohio, and died June 27, 1943.

When four years of age, she accompanied her parents to Scott County, Iowa, where she lived until seventeen years of age, then accompanying them to Hardin County, Iowa. At this place she met and on February 25, 1872, married R. P. Story. They resided in Hardin County until the spring of 1884, at which time they moved to Furnas County, Nebr., there living on a homestead and enduring the hardships of pioneer life. To this union were born three sons and three daughters—one son and one daughter having preceded her in death. Shortly after fifty years of marriage, she was left a widow.

To mourn her demise are her children, Mrs. Alice Johnson, Mrs. Jessie Lewis, and J. Stephen Story of Arapahoe, and Warren E. Story of Beaver City; a sister, Annie Roberts of Oxford, Kan.; one brother, Clifford Scott of Savonburg, Kan.; nineteen grandchildren, twenty-two great-grandchildren, and many nieces, nephews, and friends.

In the year 1882, she confessed her faith in Christ as her Redeemer and embraced the doctrines of the Church of God, to which convictions she continued steadfast unto the end. She was a helpful neighbor, being always ready to assist a friend or neighbor in a time of need. By such service she endeavored to exemplify her faith by her works.

Pallbearers were her six grandsons: Floyd, Chauncey, and Rolland Johnson; Richard, Don, and Carl Lewis. Funeral services were conducted at the Church of God in Holbrook, by the writer, and she was laid to rest beside her husband in the Plainview Cemetery. After more than sixty years of faithful service in the vineyard of the Lord, she rests in the blessed hope of the resurrection of the dead in Christ at His second coming.

Grover Gordon.

**MINISTERS' FUND**

A Cleveland Sister	\$ 10.00
Mr. & Mrs. N. R. Hicks	3.00
Lucy & Ida Lapp	2.00
<b>Total</b>	<b>\$1,957.80</b>

**"INDIA"**

Lucy & Ida Lapp	\$5.00
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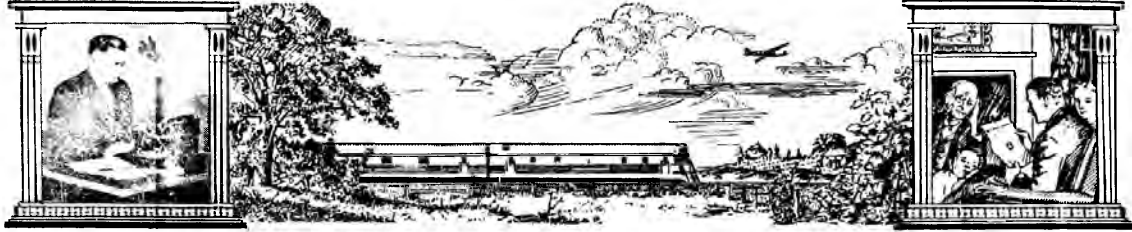
**THE RESTITUTION HERALD**

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.



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

## Conner Sends Love to Everybody

It was our privilege, July 19, 20, in company with Brother and Sister George Loudenslager and Mrs. Magaw, to visit Brother and Sister L. E. Conner, at Rochester, Indiana, where Brother Conner is a patient in Woodlawn Hospital. Because of his senior years and because his contemplated operation was being postponed, we had become somewhat apprehensive about our beloved President, but, since visiting him, we are optimistic. We are pleased to report that he, also, is optimistic, hoping soon to have the operation, then to bounce back to normal health.

Brother Conner's deepest regret is that he will not be able this year to attend the General Conference, it being his first absence. More, he has attended the Illinois State Conference more than forty consecutive years, a record probably duplicated by none.

When leaving his bedside, we asked if he had any particular message for anyone, to which he replied, "There is no special message, except that I send my love to everybody."

## What Is Your Interpretation?

How many students will there be in Oregon Bible College this fall? That is a question frequently being asked. Candidly, we do not know the answer, but we are hoping and praying for a more successful School. Recently, we placed an order for ten more classroom chairs—so what is your interpretation of the attendance question?

Young men and women interested in entering Oregon Bible College should write the registrar, Mr. Vivian Kirkpatrick, Oregon, Illinois.

## Dangerous Charity

Though charity is one of the three abiding graces, there is occasionally danger of too much charity. We knew a man who was so easily influenced to help any and all in need that, in the later years of his life, members of his own household were equally in need as were those he had helped. Possibly, this should be called *misguided* charity.

In the realm of religion, it is well to be charitable toward all. There is danger, however, of tolerating that

which one believes to be error until, at last, he robs his own soul of heartfelt convictions. Religion becomes mixed with a kind of politics—"deceiving and being deceived"—and those nearest the one charitable toward all are, likewise, robbed of the very spirit too freely given others.

The principle has a bearing on the life of the Church of God. In the early days of our church history, ministers and laymen were agreed as to what comprised the great fundamental and essential doctrines of the Bible. They were not quick to stand idly by, or merely to grin, when these essential doctrines were challenged or besmirched. Most of our ministers, becoming convinced of the error of inherent immortality, going to heaven at death, endless torture of the wicked, and being converted to the truth and importance of the second coming of Christ, the establishment of God's literal Kingdom upon earth, and kindred doctrines, forsook their membership in the more popular denominations to become ministers of the Church of God. More, having learned the truth and being baptized, they considered it as much their duty to try to convert any professing Christian who was in error as it was their duty to try to convert one who made no profession.

Conditions have changed most too much. Members of the Church of God now have scant knowledge of the doctrines of the Church of God. It is compromise here a little, and compromise there a little. It is not "faith, hope, and charity"—it is charity, charity, charity, and the true faith and the true hope are in danger of being lost to our own children.

## "Without Natural Affection"

"Without natural affection" are words describing one of the last-day conditions causing "perilous times" (2 Tim. 3:3, 1). If "it takes a heap o' livin' in a house to make it a home," one might begin to question if there are any homes. Husbands are gone from home to foreign lands, wives are tempted by high wages to hustle their home responsibilities into an hour or two, and the children are left in community centers or to shift for themselves. There is little time or place for "natural affection." Whether or not one believes the Bible, it always tells the truth.



# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, JULY 27, 1943

NUMBER 43

## Evangelism in the Wilderness

*A Prophetic Glimpse of John and Jesus*

“The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

“The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

“O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm (the Christ) will rule for him: Behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young” (Isaiah 40:3-11, R.V.).

. . . . .

“Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple . . . but who can 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 will sit as a refiner and purifier of silver, and he will purify the sons of Levi”—“Ye are . . . a royal priesthood” (1 Peter 2:9)—“and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years” (Malachi 3:1-4, R.V.). Mightier than John, *Come!*

# General Conference Evangelistic Work

## Annual Report

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*By J. W. McLain, Chairman Board of Evangelism*

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THE fields in which we have labored during the past year are Macomb, Illinois; Cedarville, Missouri; Arkansas City, Kansas; Mount Olive, Arkansas; Delta, Ohio; Lake View, Iowa; Lester Prairie, Minnesota; Hector, Minnesota; with a meeting at Mora, Minnesota, in prospect as this report is given.

### *Macomb, Illinois*

At the beginning of National Evangelism, the Illinois State Conference asked that we help to open another new field in that State, but some of our workers felt it would be better to go still further in developing Macomb before opening a new field; therefore, we went into Macomb after General Conference last fall with the objective of helping the members put their building fund into a building and obtaining a pastor. First, a series of meetings was held to encourage the members. Meanwhile, plans were developed for the construction of a basement church building, hoping in the future to be able to build a superstructure. Their lots having been paid for, the Macomb brethren had about six hundred dollars on hand to begin building. They became indebted for an additional four hundred dollars, which has now been liquidated within a few dollars. As they were without a pastor, we made arrangements with the Ripley church for their pastor, J. R. McCrone, to take oversight of the Macomb congregation, temporarily. As the building was started, we left the field in the care of their pastor. It was reported that attendance and young people's work showed immediate increase and better interest on completion of the building.

As a further aid to their work, National Evangelism, this summer, sent Verna C. Thayer into the Macomb field to conduct a children's Bible school. Assisting her was G. L. Cooper who conducted nightly evangelistic services—resulting in one baptism. Their temporary pastor, James Mattison, and local teachers also assisted in the Bible school. Mrs. Thayer gave instructive lectures to the Sunday school body and its teachers. She spent a week in that field canvassing the homes, preparing for the two-weeks' school. Careful planning, able oversight, and splendid co-operation made possible the unusual success. There were one hundred eight children enrolled, with an average attendance of approximately fifty students. Many Bibles, story books, and testaments were given as prizes. The Macomb church, at the time of writing, is negotiating to secure a permanent minister.

### *Cedarville, Missouri*

We held a series of meetings in this community in the late fall with splendid community interest and attendance. We then made arrangements to develop a circuit during the past winter months between this place, Mount Olive, and Arkansas City. While we have a number of members of the Church of God at Cedarville, the majority of them were not prone to co-operate with our effort in that field. We continued our efforts there through the winter because of the splendid reception on the part of the community. We expect to give them a meeting occasionally, as it is convenient to our travels through that territory.

### *Arkansas City, Kansas*

We began our work in this church with a short series of meetings at their invitation, at which time they decided to put their work in our hands for a time to see if we could develop it and strengthen it. They have an unusually fine building and good facilities for doing Christian work, but the membership is small. The methods we employed in the various departments of the church to try to build them all seemingly failed, so at their direction in the spring, it was thought best to terminate effort there. They suggested that they believed our funds could more profitably be used in some other field.

### *Mount Olive, Arkansas*

We held a series of meetings here which resulted in the baptism of two converts. As we returned, keeping our circuit appointments, we appointed a Sunday school superintendent and organized a training class for Sunday school teachers, using Sharp's *New Training for Service*. Later in the year, when their pastor came in the field, he organized the school, making use of this talent. They, being without a building of their own, were forced to share an abandoned schoolhouse with another church, whereby neither could organize a Sunday school without conflict. We began a project to build our own church. The people raised one hundred dollars, National Evangelism donated one hundred dollars and loaned them one hundred dollars. A piece of land was obtained across the road from their neighborhood cemetery, which is in better access than the schoolhouse. The building of rough lumber is nearing completion at the time of this report, and we plan, by their invitation, to hold a series of meetings in this building some time this winter. Having no worker on our staff at that time whom we could send to

## The Value of Evangelism

By Francis E. Burnett

ACCORDING to John D. Davis in his *Dictionary of the Bible*, "evangelist" comes from the Greek word *euaggelistes*, meaning a messenger of good tidings. Contained in the words "evangelist" and "evangelism" is the word "angel," which means "messenger" or "envoy."

Since the beginning of time, God has used different methods of communicating with His people. Ofttimes it has been through personal contact, but more often it has been by means of a special messenger. We doubt very much that God, at Adam's creation, told him the complete story of future plans. After Adam and Eve had sinned and the curse had been pronounced upon them, God spoke words to the Serpent which, to Eve, must have been consoling. "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). This was a message of good tidings. It expressed hope and contained the *sure* promise of God. Why do we say "sure"? "The word of the Lord is right; and all his works are done in truth" (Psalm 33:4).

Later, when God revealed to Moses the duties of the Levites and the people of Israel after they were to receive the Promised Land, He said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15). This, too, was a message of good tidings. It gave assurance to the Israelites that a heathen would not become their leader. The value of these good tidings was that it inspired the children of Jacob to serve, to hearken unto God's laws, and to be submissive to His commandments. This we can call *gospel*. True, the word is not used in the Old Testament, but the writer of the Galatian Letter said, "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).

Some students might question this usage of the word *gospel*. We find that the word is derived from the Anglo-Saxon *godspel* (long "o"), which meant good tidings. Later, it became *godspel* (short "o"), which meant God story, that is, the story about God, and, therefore, about Christ. (See Davis' Bible Dictionary, p. 267.) When God first began to have dealings with man, He Himself told the story about Himself and the Christ. The value of this evangelism, good tidings, or *gospel*, previously mentioned, was that faith, hope, love, service, and other attributes were shown by those who were following God.

To appreciate more fully the study of this term "evangelism," we now refer to the New Testament.

The first mention of "evangelist" in the New Testament is in Acts 21:8, where we read that Paul and his company "entered into the house of Philip the evangelist, which was one of the seven; and abode with him." Philip was called in the beginning to be a deacon—one who would help serve in the church, making provision for widows and orphans and performing other duties. In Acts 8:5, we read, "Philip went down to the city of Samaria and preached Christ unto them." This was after the severe persecution of the Christians had started in which Saul (the Apostle Paul) had a part. Philip was preaching Christ, *godspel* (good news), unto them. He was a messenger of good tidings, an evangelist.

There were others who, we believe, were evangelists, although they may not be so named. The angel that appeared to the shepherds said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). He was a messenger telling them the good news of the birth of Jesus who was to be the Saviour of the world. John the Baptist proclaimed, "I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (John 1:26, 27). This man, John the Baptist, who was born of common parents, not well educated, was an evangelist. He told about the coming of Jesus and salvation through Him. Perhaps the greatest organizer and evangelist of all time was the Apostle Paul. He spent the best years of his life traveling from place to place, that persons might know about the gift of God, eternal life through Jesus Christ. It seems that much of Paul's time was spent in teaching those who had heard the *gospel*; nevertheless, we do know that he approached some who were heathen—for example, the Ephesians.

What is the value of evangelism? It prepares the way for future work. Evangelism alone will not suffice, neither will organized church work prosper without it. The Apostle Paul, speaking about Christ, said, "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the

(Please turn to page 11)

# Some Things Jesus Christ Did NOT Do

## (In Four Parts — Part One)

By *Arthur G. Young*

WE ARE quite accustomed to hearing from pulpits of the churches sermons interpreting what Jesus Christ said and did when He was on earth some nineteen hundred years ago. It is an ever fresh and impressive record and one that, upon constant examination, grows ever larger in both principle and accomplishment. All that was necessary for Him to do during His first advent, He did, and it is worth noting that many of His acts depended upon the decisions of others. To illustrate, His course of action was in a large measure determined by the decisions and acts of the Jews.

We do not hear much, however, from these same pulpits about what Jesus did *not do*. The revealing of character and the individual's governing policy of life can be seen almost as clearly from observing that which one does not do as from that which one does. It requires decision and will power in both instances, and it therefore should be profitable to examine Christ's record from both angles. It has been truly said, "Show me what a man does in his free time, and I will show you what kind of a man he is." Likewise, what one does not do in that same free time also reveals this. Jesus Christ could have done many things which by deliberate choice He did *not* do, and therefore His true character is revealed to the observer.

Unfortunately, and I believe entirely incorrectly, the belief has become prevalent in certain sections of the modern Christian church that the Old Testament is obsolete and not applicable to our times, and that the New Testament is "all that matters." The covenants, laws, prophecies, and so forth, of the Old Testament are considered outmoded and not applicable to our day, but a more dangerous and incorrect position could hardly be taken. One might just as well expect the superstructure of a building to hang suspended in the air without a foundation, or that the foundation is no longer needed once the superstructure is erected. The foundation of the Old Testament is still essential to the realization and understanding of God's plan and purpose. It must be realized and acknowledged that man has no power to annul that which God has declared, and that Christ repeatedly reaffirmed the validity and truth of the Old Testament which, in His time, was the entire Scriptures.

Man has repeatedly tried, and is still trying, to cancel the law requiring his responsibility and accountability to God, but to do this is as impossible as it would be for man

to cancel or amend any of God's laws within which man lives and acts. Amendment or cancellation of any of God's laws can only be made by and with His authority. This is a basic and important point to be remembered when making decisions, and it is not too much to say that it is right at this point that man's tragic mistake was made in the beginning of his relations with God in the Garden of Eden. Ever since then, man has continued to make the same fundamental mistake, which is the basic reason for all sorrow, suffering, and death.

Therefore, it is definitely worth noting what Jesus Christ did *not* do in regard to annulling or amending that which had been established of God and was existing at the time Christ was on earth as the authorized personal representative of His Father. Let us enumerate a few examples of what Jesus Christ did *not* do.

1. Jesus Christ did not do away or change the covenants God made with Noah, Abraham, Isaac, Jacob, or David, all of which were both unconditional and unilateral (one sided, as their fulfillment depends solely upon God).

2. Jesus did not fulfill during His first advent, which presented Him as the Saviour of the world and as the Redeemer of Israel, those prophecies pertaining to His second advent, which is still future and which will present Him as King and world Ruler.

3. In what He said and did, Jesus did not confuse Israel with the church, nor did He make promises or utter prophecies to the one that were applicable to the other. Neither did He confuse the church with the Kingdom in any of His pronouncements. He never declared that the church was, or was to be, the Kingdom.

4. Jesus did not define the Kingdom of God as spiritual *only*, which would appear to be the modern church's definition and description of the Kingdom. In fact, the reverse was the case, as He clearly defined on numerous occasions that the Kingdom of God was then, and would be in its future perfected state, a material Kingdom, but which would be spiritually controlled in perfect righteousness.

5. Jesus did not do away with the basic laws of God which had been, and were then, and would be in the future, operating. Although He healed the sick and raised the dead, sickness and death have continued as a universally operating law on all life. Physical laws, such as gravity, the seasons, inter-relations between animal, vegetable,

carry on this field, we encouraged H. Scott Smith to give up his teaching of school and take charge of the work, full time. Seeing their need, he took a leave of absence for a year from his school to become pastor at Mount Olive, except that he reserves one Sunday each month to continue care of two other churches in the State.

The financial arrangement is that the Mount Olive congregation is to support him to the best of its ability and that National Evangelism shall supply the difference to make up his full salary. The people of this community are not people of wealth, but they are progressing and strengthening their church on the basis of the tithe. After a sermon on God's finance plan for the church, the majority of families agreed to begin tithing. In only a few weeks' time, an empty church treasury had enlarged to thirty-five dollars. From that beginning they have steadily progressed. They have many fine young people, and it may be that they will desire to form a Berean organization this winter.

*Delta, Ohio*

We gave a series of sermons at the Raker Community Church, where our membership attend. Our evangelistic purpose in this field is to encourage the brethren to form their own organization and to build their own church home.

*Lake View, Iowa*

On the invitation of the officers of the church, we held a series of meetings here. They have only recently purchased their own church building, beautified the grounds, and redecorated the building. They were desirous of evangelistic meetings to boost their work.

*Minnesota Conference*

An arrangement was made by the Minnesota Conference and National Evangelism to do an extensive work in the State of Minnesota during this summer. This is an arrangement that has been advocated before, whereby a state conference having insufficient funds to maintain its own full-time evangelist workers may pool their limited resources with National Evangelism and do an effective work of evangelism. The places selected for this effort were Lester Prairie, Hector, and Mora. It was upon the advice of National Evangelism that the effort was to be concentrated in the field most prospective for development. In our contact with these fields, Hector was selected as the place in which to go "all out" to develop a new work.

*Lester Prairie*

A series of meetings was held at Lester Prairie first, where emphasis was placed upon their youth, leading them in Bible drills, memory work, song choruses, and other features of interest to them. One of the results of this meeting that followed later was the election of a Sunday school superintendent and the formation of a Sunday school staff.

*Hector*

Our first work at Hector was to find a site for the tent. A double lot was found and rented. This lot is in the heart of the town. We used the newspaper and the sound truck to advertise the meetings. There were splendid response and attendance, not only on the part of our own people here, but on the part of the community. The attendance probably ran to sixty-five or seventy on the better nights. The interest was sufficient to warrant us making plans for a permanent organization and church structure. A down payment was made on the two lots which were for sale at four hundred dollars. In a short time, two hundred dollars had been raised by the membership, one hundred dollars donated by the Minnesota Conference, and one hundred dollars contributed by National Evangelism, paying for the lots. We are now engaged in the project of searching out the possibility of buying a church, building a basement church, or some other means of providing a church structure on the lots. Members at large, who ordinarily have gifts for this sort of thing, would do a good service to send their gifts to Roy Johnson, Hector, Minnesota.

We began our meetings using planks for seats. The Eden Valley brethren, having recently installed new opera-type seats, donated their pews which made a very welcome addition to the comfort of the audience. As a follow-up of the meetings in continuing our work here, we have begun a leadership training course to provide workers for both Sunday school and Berean society which are soon to be organized. There being no church organization here other than a Bible class, the Minnesota Conference Board in conjunction with the evangelism effort plans a service for the appointment and induction of officers for the church at Hector. The tentative date set, which may be changed, is August 25. It is a mutual plan of the State Conference and National Evangelism to continue in this field until permanent work is established. One or the other of the National evangelists will continue in this field full time for several months to effect this purpose.

Some of the experiences of the field in the past year had caused us to doubt the wisdom of trying to build where there were already members and a small organization, but this field has changed our minds and caused us to believe there can be no fixed rules for evangelism. The workers here are enthusiastic, sound doctrinally, and doing their utmost toward the success of this public venture.

*Mora*

At the time of this report, only tentative plans have been made for this field, but it is probable that before General Conference, one of the evangelistic workers will have held a series of meetings in this place to further strengthen that field of work. (*Please turn to page 10*)

ment for sin," because after Christ's death there is no more need for an atoning sacrifice. The atoning ordinances of the Mosaic law were temporary and pointed to the atonement of Christ, as there is no atonement in the ordinances and there would have been no atonement for sin, save through the sacrifice of Christ. Paul, in Colossians 2:14, clearly and correctly stated that the end of the atoning ordinances came at the cross as the ordinances were nailed to the cross, but please carefully note that Paul did not state that the cross of Christ did away with the continuing validity and operation of the commandments and the statutes and those judgments of the Mosaic law which pertain to those subjects covered by the commandments and statutes.

The facts of the world since Christ clearly prove that Christ did not do away with that body of law covered by the commandments and statutes and those judgments referred to, as by examining the meaning and content of Christ's first and second commandments, it will be clearly seen that these two commandments contain every one of the Ten Commandments (except the fourth) and which are thereby expressly carried over into the Christian era by the authority of the Son of God.

The fact is that, instead of freeing men from all responsibility or accountability for observing the provisions of the law during the Christian Era, Jesus Christ, by the giving of His first and second commandments, reaffirmed and immeasurably strengthened the provisions of the Mosaic law as applicable to the Christian. The observance of law is to be through love and desire to be obedient to our Lord's commands, and not because of fear of punishment, but though the compelling force is love and not fear, it does not follow that the Christian is free of the necessity to observe the law. The requirement to observe law necessarily implies the existence of law.

To follow to a logical conclusion, the contention of some that the Christian is not under any law, is in effect a claim for a license to violate law, but it is this very point in connection with the violation of law, or sin, that Paul repudiated in Romans 6:15, when he said: "What then? Shall we sin, because we are not under (in bondage to) the law, but under grace? God forbid."

The supreme test of any theory is the result of the operation of such theory. If Christians are at liberty to disobey God's laws because by grace they claim they are no longer under law, then the proof of this would be that when God's commandments and statutes are broken no Christian would receive punishment. The facts are, however, that any violation of these laws by Christian or non-Christian brings upon both alike sure punishment. The result therefore disproves the theory that the Christian is not under these laws. Again, I repeat, the Christian has been freed from that portion of the laws covered by the atoning ordinances, but they are still under those laws

covered by the statutes and commandments and judgments referring thereto.

The obligation of the Christian to keep the commandments, statutes, and those judgments is more stringent and binding than it was on the Hebrew. Under the commandments, statutes, and the judgments of the Mosaic law, the Hebrew must keep the "letter" of the law, but to keep the "spirit" of these same laws as contained in Christ's commandments (see Matt. 5:17-37) is infinitely more difficult, and would be impossible but for the grace of God in providing Christ as the Atonement for sin.

Hebrews 8:10 reaffirms what Jeremiah prophesied in Jeremiah 31:31-33 would some day be, namely, that God's laws would be written in the heart. When God's laws are written in the heart of an individual, they are kept—but this clearly implies there continues to be governing law, otherwise there would be nothing to keep.

Furthermore, there will be laws operating in the future Kingdom of God, as revealed by the Prophet Micah when he said: "The law shall go forth from Zion and the word of the Lord from Jerusalem" (4:2). It is God's purpose that the time is to come when it will be man's delight to keep God's laws, but when this condition exists it clearly implies the existence of laws in the Kingdom of God.

Reference was made above to the non-inclusion in Christ's commandments of the fourth commandment of the Mosaic law, which pertains to the keeping of the Sabbath, or seventh day of the week. Much could be properly said in regard to the benefit to humanity of keeping the physical law which still operates on all men of the one day in seven for physical, mental, moral, and spiritual recreation, but this is not the place to do so. However, it can be said, in passing, that the fact of the non-inclusion by Christ of the fourth commandment in either the first or second commandment is one of the strongest, and possibly the strongest, answer to the contention of the Seventh Day Adventists that all Christians are required to observe the Mosaic Sabbath, or seventh day in the week.

On the other hand, to take the opposite extreme position, as many would appear to do, that Christians are relieved of responsibility under *all* of the Mosaic law because the ritualistic and atoning ordinances have been fulfilled by Christ, is exactly the reason those who take such a position find it extremely difficult, if not impossible, to satisfactorily answer the position of the Seventh Day Adventists on the subject of observance of law. One must be careful not to try to prove too much.

It should be observed that the physical law of one-day rest and recuperation out of the week is complied with by the selection of the first day in each week as the day set apart from the regular occupations of the remaining six days. The reason Christians chose and have since observed the first day of the week is a subject in itself, and space does not permit it now being considered.

and the human, continue uninterrupted by any act of His during His first advent, which in individual cases exhibited His power over these otherwise universal laws.

It is with particular respect to this relationship of Jesus Christ during His first advent to God's existing laws, that this article principally attempts to deal. It is earnestly hoped that those who read these thoughts will get a fresh and clearer understanding of same along with a better comprehension of Jesus Christ and His ministry.

To accomplish this, it is much needed that some of the fundamentals be carefully re-examined, and to do so should clarify many things hitherto appearing to be contradictory. What is presented is not with the view of promoting controversy, but in the hope of a clearer understanding and a reconciliation of views held by some, which in reality are not contradictory, but are only different and not fully understood angles of the same subject.

It may come somewhat as a surprise to some for us to assert that Jesus Christ did not do away with the basic code of laws contained in the Ten Commandments God gave to Israel through Moses, as Christians have had it repeatedly impressed on them until it has somehow been taken for granted and accepted as proved that Christians are not under any law, due to their being under grace. This assumption, however, needs careful and honest re-examination. The confusion that has arisen has mainly come about through an incomplete understanding of what is embodied in the Mosaic law. Therefore, to bring a clearer understanding and true conclusions, it is essential to break this down and classify in separate sections the main divisions of the Mosaic law. To re-examine this subject may involve for some the reversing of previously honestly held views, but it is the Christian rule to preserve open minds to truth when it is in accordance with, and supported by, God's Word.

We, in the United States of America, should be familiar with our law structure, so perhaps the best and clearest explanation of the structure of the Mosaic law is to use our own country's law structure as an illustration.

The basic law of the United States of America is the Constitution and the Bill of Rights, but these have been added to by subsequent legislative enactments by the Congress, and so forth, but all such additions in order to be included in our laws must be in accordance with the basic law. If not, such an enactment is nullified by reason of being declared unconstitutional.

The basic law of the Mosaic law is the Ten Commandments, and all additions thereto to be valid must be in accordance with this basic law. The complete body of the Mosaic law may be divided into four groupings. Each of these divisions must be clearly perceived to correctly understand what is the Christian's relation to "law" and "grace." It is the "lumping" of all four divisions together

that has blurred the understanding of so many people and brought about unnecessary and unprofitable disputes, as well as untenable positions being taken, however honestly believed.

The four divisions of the Mosaic law (more properly described as God's law) can be briefly stated as follows:

1. Laws contained in the "commandments." These govern the relations of the individual to God and to his fellow man.

2. Laws contained in "statutes." These govern administration and affairs of the state, that is, national and international relations, and which include politics and economics.

3. Laws contained in "ordinances." These cover the ritual and religious observances and obligations.

4. Laws contained in "judgments." These are God's decisions and interpretations of the commandments, statutes, and ordinances.

Strange as it may sound to some at first thought, man has not been given authority to make basic law, or set aside a single law of God in any field. Man is authorized only to make rules and regulations in accord with the basic laws of God and exercise dominion and administration of them. It is because of the false assumption by man that he can make basic law, particularly in the fields covered by God's commandments and statutes, and by ignoring the necessity of first examining the proposed law, to see whether it is contrary to or in accord with God's laws, that individuals and nations have been in such great difficulties throughout the centuries of human existence.

From the acts of men, they do not seem to realize that God long ago laid down immutable laws in *all* fields of human activity, and not in that alone of physical science. Men have chosen to ignore God's laws pertaining to the relation of the individual to God and to his fellow man covered by the commandments, which is the reason for wars and personal strife. Men have likewise ignored and gone contrary to God's economic laws, which is the reason for poverty and unequal and unjust distribution of the material things God has plentifully provided for all.

In the realm of God's physical laws, men have proceeded on a different basis, as they have sincerely tried first to ascertain what the existing laws are and, when discovered, have not attempted to ignore or go contrary to same, but have accepted and conformed to them. The great accomplishments by men in the field of physical science are due to this basic fact, and even with all the misuse of the discoveries in the field of material science, great benefits have been secured to the human race.

Let us try to clear away some of this mental confusion by at once clearly asserting that Jesus Christ as the duly authorized Representative of the Father did away forever with the atoning ritualistic ordinances of the Mosaic law by His death on the cross. There is to be "no more atone-

## SOME THINGS JESUS CHRIST DID NOT TEACH

*(Continued from page 9)*

quoted texts to support the contention that Christ did away with *all* the Mosaic law is Matthew 5:17 in which Christ stated that He came not to destroy, but to fulfill the law. To fulfill means to complete or accomplish, but it does not in all cases follow that that which is completed or accomplished is thereby destroyed, annulled, or cancelled. That which is fulfilled can be carried on in another phase by another method or form.

From a close examination of this text, it can be readily seen that the text does not state that Christ fulfilled *all* the Mosaic law, as it simply states He came to fulfill the law. He truly did fulfill the law in fulfilling that portion of the law pertaining to the atoning ordinances in becoming the Atonement, but this is a very different thing from fulfilling the law.

It cannot be reasonably asserted or successfully substantiated that the Ten Commandments are not a part of the Mosaic law. In fact, the Ten Commandments are the heart of the law, so it is readily apparent that Christ did not fulfill all the law in the sense that the word "fulfill" is usually used, namely, to cancel or annul.

It should be noted that immediately following verse 17, which refers to Christ fulfilling the law, Christ put penalty clauses in the law for violation, thereby clearly implying that those remaining portions for which penalties are pronounced are to continue in effect, otherwise why state such penalties? •

It should be further noted and recognized that these penalties were pronounced at the beginning of the Christian Era and, therefore, apply to the Christian. Therefore, it is clear the Christian is under law.

Now, in all of the above, will the reader please not misunderstand what has been said. God's grace is a fact, and the Christian, thank God, is under that grace (unmerited favor of God), because if Christ had not been sent by the Father as the atonement for sin, all humanity was condemned to eternal death and there would have been no atonement for sin—with the consequence of no hope of eternal life through resurrection or translation.

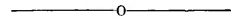
Those who have carried the doctrine of grace to extreme limits and have done their utmost to minimize the law in trying to prove that the Christian is not responsible and accountable to God under the law, find their main arguments in the writings of the Apostle Paul, but if his statements are carefully examined they will be found to be in complete harmony with the teachings of his Master, Jesus Christ, on this subject of law and grace.

Probably the strongest text generally used to support the assertion that the Christian is not responsible or accountable under any part of the law is Romans 6:14, which reads: "Sin shall not have dominion over you; for ye are

not under the law but under grace." Considered alone out of its context (a bad and dangerous thing to do) as part of Paul's analysis of law and grace, this text would appear quite definite. The fact is that the Christian is under the law, because the commandments, statutes, and judgments referred to have been carried over into the Christian Era by the Christ in His commandments. It was by the grace of God that Jesus Christ became the Atonement for sin. We therefore see that Paul's meaning in stating the Christian is not "under law" is that the Christian is not under that portion of the Mosaic law covered by the atoning ordinances.

In considering Paul's statements regarding law and grace, careful note should be taken of the concluding verse of Romans 3, when Paul said, "Do we then make void the law through faith? God forbid; yea, we *establish the law*." Faith still continues the operating principle, but the fact that faith continues is not contradictory to, nor does it make void, the establishment of the law.

May the few thoughts in this article be helpful to those who love God's Word and His plan and methods to work out that plan, and who also desire to understand this better. A fuller presentation of "some of the things Jesus Christ did *not* do" touched upon in the fore part of this article will be presented, God willing, in subsequent articles.



## GENERAL CONFERENCE EVANGELISTIC WORK

*(Continued from page 5)**Future Engagements*

We have a meeting scheduled at Ripley, Illinois, to begin September 19. At whatever time we move our equipment again into the southern territories, we have invitations to stop at Cedarville, Missouri, and at Mount Olive, Arkansas. Beyond these, we have made no plans, believing it best to consolidate what we have started, rather than start more work than we can carry on with our limited staff and facilities.

In the past year, our truck has traveled eleven thousand miles. We have given away approximately a hundred of the dollar Bibles, many hundreds of tracts, and several dozen HERALD subscriptions. We have supplied teachers and superintendents with books and material that would help them in their work. We have purchased songbooks, both for Mount Olive and for Hector, as well as purchasing two hundred new evangelism songbooks. It is our belief that we must be prepared to spread literature, Bibles, and helps freely wherever they are needed. We have followed, also, this plan, that where there is immediate need for a sum of money to see a project through, to use our evangelistic fund to supply that need, "striking while the iron is hot," taking advantage of a situation when the most good can be done.



Matthew 5 is often referred to in sermons and elsewhere, and rightly so, but mainly is this so in regard to that portion of the chapter referred to as the "beatitudes." On the contrary, there is only occasional reference made to what Christ said (vv. 17-37), but these verses are as much the words of Christ as the others. If the reader will please lay aside this article and carefully read Matthew 5:17-37, and then meditate on it, it should be helpful in understanding some of the things stated in this article.

Murder, adultery, the taking of God's name in vain are all forbidden in the Ten Commandments, but in these verses please note what Christ says as to these sins and the consequences coming therefrom as applicable to the Christian dispensation, and note how Christ tremendously strengthens the previous law and the previous penalties for these sins under His definition and declaration.

One of the most frequently (Please turn to page 10)

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## A Study of Resurrection

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By A. E. Griffiths

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*"Thou shalt be recompensed at the resurrection of the just" (Luke 14:14).*

**R**ESURRECTION is a doctrine generally understood to have been introduced by our Lord, but careful study of the Bible shows that Job—whose writings pre-date those of Moses by about four hundred years—spoke fluently of the resurrection. He 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" (Job 19:25, 26). The Douay Version of the Bible is still more precise, verse 25 reading, "In the last day I shall rise out of the earth."

The word "resurrection" does not appear in the Old Testament, but the doctrine is taught very frequently in other words. The Greek word *anastasis* which appears in the original text of the New Testament is translated by the word "resurrection," and means "to stand up." There is no exact equivalent for "resurrection" in the Hebrew, and that accounts for the absence of this word in the Old Testament. Abraham believed God would raise up Isaac if he died; that was why he was willing to kill Isaac as a sacrifice. There are several instances of raising the dead recorded in the Old Testament. David believed in a future life of immortality, as indicated in his words, "I shall be satisfied when I awake with thy likeness."

Perhaps the most beautiful illustration of this doctrine of resurrection is in Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Here is an instance proving that the Bible and science harmonize. The dead here are referred to as dew, which is a natural product of the atmosphere: it is the result of the hydrogen and oxygen gasses, which are free in the air, combining with electricity. This wonderful agent known as electricity is an evidence of the power or Spirit of God work-

ing in conjunction with the natural elements of the earth. In this instance it revives the drooping plant life with sparkling dewdrops, the moisture they require to live by. All vegetation is revived by the dew which is naturally produced—so long as there is any fertility in them. In the same manner we will be revived from the grave if we are fertile with the Word of God in us. After first learning God's plan of salvation, through study of the Bible, we are baptized into Christ, and our "life is hid with Christ in God" (Col. 3:3). This seed in our dead bodies will be revived when Christ is ready to awaken us with His Power or Spirit, and we will rise out of the earth again to life, the same as any fertile seed we plant in the ground.

Jesus said, "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). If one plants a potato and leaves it for a time to germinate, and then unearths it before it has sprouted above ground, he will find a corrupt mass with an offensive odor, but if he leaves it until it has fully grown, he will dig up perhaps six or eight good potatoes, which are a very useful food. Our bodies are the same: they decay in the grave and, if left long enough, will dry up to dust, from which we emanated, and then—when Christ is ready to use us in His Kingdom—His power will raise us out of the earth because the seed of the Word, the fertility that is in us, responds to His power and we stand up (*anastasis*) alive "for evermore."

This doctrine is simple and very beautiful, and Isaiah's illustration of the dew outshines any theory the "immortal soulists" can offer. Their doctrines all tend to mystery and confusion, while the Word of God is simple and intelligible. Let us therefore be careful how we read, letting the Bible be our sole guide.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15).*

### Moses Began His Task

Moses was God's chosen leader. He did not feel able to speak to the Israelites, so God chose Aaron to help him. Aaron was to do whatever Moses told him to do or say.

Moses and Aaron met as Moses was going home from the wilderness. God sent Aaron to meet him. Then they went to visit Pharaoh to ask him to let God's people leave Egypt.

### God's Promises to Moses

Moses called upon the Lord. He asked God why He had not delivered the Israelites. Their burdens had been made heavier, instead, and the people were very sad.

Then God promised Moses He would deliver them. He said Pharaoh would be so glad to let the Israelites leave that he would drive them away. (Ex. 6:1.)

The Lord renewed the promise to Moses that He had made to Abraham, Isaac, and Jacob. The land of Canaan was to be the Israelites'. (They will receive it when Jesus returns and all things are made right.)

Moses then told the Israelites all that the Lord had promised him. But the depressed Israelites would not listen!

Then Moses was commanded to go to Pharaoh. Moses answered, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me?"

God said He had made Moses a god to Pharaoh and Aaron his prophet.

Moses and Aaron were made to do many signs and wonders in the land of Egypt. Aaron stretched forth his hand that held the rod which could turn into a serpent. He held it over the Nile River. The water turned to blood as God had said it would. There were many plagues, too, among the signs and wonders. There was a plague of frogs.

It is interesting to notice that the Israelites were separated from the Egyptians. They did not have the worst plagues fall upon them.

There was a plague when the dust became lice. There was a plague of flies. One plague caused the Egyptians'

cattle to die. There was another plague of hail which broke down trees. The plague of locusts ate all the fruit and herbs left after the hail had passed. For three days, they had as a plague a period of darkness.

God then told Moses there was one more plague, for which Pharaoh would thrust out the Israelites from Egypt. The Israelites were told to borrow jewels of silver and gold from their neighbors.

The last plague was the death of the first-born of all who had not the blood sprinkled upon the upper and two side doorposts. The Angel of Death, upon seeing the blood, would pass over without killing the first-born. God told Moses that the Israelites were to keep the Pass-over each year in memory of their deliverance. They were delivered from the Death Angel and from the Egyptians. The Israelites were told to tell their children, so their children would never forget. (Ex. 12:14-17.)

The same night the Death Angel passed over the Egyptians, he also passed over the homes of the Israelites. In the homes of the Egyptians the first-born children were killed. They had no blood upon their doors. Pharaoh called for Moses and Aaron that same night. He told them to get up and leave Egypt at once. (Ex. 12:31, 32.)

Thus it was that the Lord kept His promises to deliver the children of Israel out of the land of Egypt.

### Be With Us

Be with us, Lord, be with us now

In all we do or say,

Be with our minds and hearts and lips,

Be with us now today.

### New Member, ECE Club

Melvin Brant of Staunton, Va. His name was sent in by an ECE member, John Cleek.

### Happy Birthday Wishes

Carolyn Uttech, Aug. 3, age 9, Saint Paul, Minn.

Lorna Adams, Aug. 4, age 14, Norbeck, S. D.

George Lederer, Aug. 6, age 12, Cleveland, Ohio.

Joyce Telschow, Aug. 7, age 5, Cincinnati, Ohio.

# Guess Who!



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although in large measure it is merely another book for public speakers, with little one way or the other to distinguish it from its numerous competitors, *The Speaker's Notebook* (McGraw-Hill Book Co., Inc., New York; \$2.50; 334 pp.) does offer certain innovations which merit some attention.

There are the usual voice exercises—none of which the average reader ever will practice, even though he should; there are suggestions on preparing talks and organizing talks and selecting material and even pronouncing words; there are what the publishers call “twelve stimulating addresses” by prominent citizens on various up-to-date problems—addresses which are well put together.

These are the normal complement of any book on speaking. Not quite so common in such a volume—a volume presumably dedicated to improving one's own ability to hold an audience—are the 232 anecdotes, and the well-classified list of epigrams, all of which will come in handy for the average speaker—ministerial or secular—in pointing up his own remarks. Incidentally, there are a few really valuable tips on telling stories and jokes and on adapting them to your own particular use. Even the most solemn of religious teachers, lecturers, or ministers will discover bits of worthwhile information in these two chapters on the use of humor.

In short, *The Speaker's Notebook* is the type of book you will buy if you have no intention of buying anything else on public speaking and its problems. It condenses into 334 pages an anthology of good, modern speeches; a dictionary of good, modern quotations; a collection of good, modern anecdotes; and directions for doing everything from improving your enunciation to delivering a (we hope) successful radio talk. It is practical enough as far as such single volumes go, but we are unable to wax too enthusiastic over it because of our conviction that the really good public speaker is developed more through constant practice and experienced personal criticism than through any scanning of theoretical texts.

William G. Hoffman, Professor of English and Public Speaking for Boston University's College of Business Administration, is the author.

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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.



Watch next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)

During the course of the year, we have been instrumental in three building projects, the organization of one church, three Sunday schools, one Berean organization, and two training classes.

Workers who have been in the field this summer are Verna C. Thayer, Gerald L. Gooper, H. Scott Smith, and the writer. Beginning with National Evangelism full time, September 1, will be Francis E. Burnett.

We believe this is self-evident: Evangelism must organize Sunday schools, Berean societies, churches; also, that Sunday schools, Bereans, and churches cannot be organized without Evangelism. Also, for the successful prosecution of this effort, we must have adequate equipment, workers, literature, Bibles, and funds to finance new pastoral effort and building projects. The work that we can do in the future is limited only by the funds we have with which to acquire these facilities.

### THE VALUE OF EVANGELISM

(Continued from page 3)

body of Christ" (Eph. 4:7-12).

There is not a person in God's fold who cannot in some way serve. It is true that some members have more talent than others. It seems to us that every Christian could be, in part at least, an evangelist. All of us should tell the "good news" to others. Among the instructions that Paul wrote to Timothy, we read, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5).

Evangelism is of utmost value to the Church of God. Your support in work, deed, and contribution will help provide means whereby the gospel may be preached to all.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

July 18-30—Special meetings at Buckingham Chapel, Arlington, Va.

Sept. 28- Oct. 3—Special meetings at Fonthill, Ont.

### FONTHILL, ONTARIO

In our church, Sunday night, July 4, Sr. Verna Thayer spoke about the life of a child from babyhood onward and of the great need of bringing our children up in the fear and admonition of the Lord.

The following morning the vacation Bible school opened under the leadership of Sr. Thayer, with an attendance of twenty-five.

Just before coming to Fonthill, Sr. Thayer conducted a Bible school at Macomb, Ill., and, after reading in The Herald of July 13 Bro. G. L. Cooper's very complete and detailed report of the work done there, I feel it is not necessary for me to go too much into detail, as the schools were very similar.

The children in our vicinity were very enthusiastic and greatly enjoyed the crayon work, as well as the singing of songs and choruses. Most of our pupils were fairly young, so it was thought best for Sr. Thayer to superintend the group as a whole, several of our church ladies assisting her to the best of their abilities.

The attendance increased each day until the peak day reached eighty-six, and the total enrollment came to one hundred fifteen.

Thursday evening, July 15, the pupils presented a program to parents and friends. At this time, all the children received certificates, and honor rolls were presented. The following morning, the children met at the church, where an hour was spent in worship and praise. Following this, the children marched through the village of Fonthill. Upon reaching the very pleasant and shady grounds of Bro. and Sr. David Elliott's home, all proceeded to have a happy time in games and visiting. Later, a picnic lunch was much enjoyed.

The school came to a close by the marching of the pupils back to the "Church in the Heart of the Village"—singing as they marched, "Onward Christian Soldiers."

We all thank Sr. Thayer for the work she has done in our midst, and we hope and pray some of the children will have received some truth into their hearts and lives that will bring forth fruit for the Master.

Bro. C. E. Randall left on Friday night to assist Bro. John Mercer in special meetings at Arlington, Va.

Sr. Randall accompanied Sr. Thayer back to the United States, where she will visit with Bro. and Sr. Celaine Randall.

Sr. Wilda Fletcher, daughter Mabel, and Harry Payne are vacationing in Toronto this week.

Last night, Bro. Randall's pulpit was filled by Bro. Linford Moore, who gave us some splendid thoughts on the subject of "Obedience."

Another payment has been made on our parsonage. We are glad to report that each payment sees our debt considerably reduced. Every good and perfect gift comes from above, and we are thankful that our heavenly Father has put it into various hearts to return some of their gifts in His service, and for His work. Irene Holland, Reporter.

### SUMMER BIBLE TRAINING SCHOOL

Mr. & Mrs. Glenn Birkey \$5.00

### EDEN VALLEY, MINNESOTA

Greetings from Eden Valley. We feel a new interest has been shown in the work at Eden Valley, and that God is working with many of our number. Recently, Marion Otto, Paynesville, Betty Mills and Vonnie Cossairt, Eden Valley, and Joyce Magedanz, Lexington, Ky., have been baptized. May they continue in the faith they have started! They all come from Christian homes, and their stand is fulfillment of Solomon's advice in child training (Prov. 22:6). We have no fear—except that the world about them is full of pitfalls for boys and girls who are beginning to walk a Christian life. Our heart's deepest sympathy goes out for our young people. They have many trials. There is a splendid group of young people here.

Many of our number are in the service of the United States. Also, many are in defense work. Despite these handicaps, we have splendid attendance, thanks to the faithful.

With all our joys, sorrow has to come. We were deeply hurt one morning to hear of the serious illness of Anita Dorothy Stock, daughter of Mr. and Mrs. Art Stock, granddaughter of Ernest and Lula Bennett. We were at her bedside when death came. She was the only child and the only grandchild in both families. She was only five and one half years of age. (Death is no respecter of persons.) As we were returning from the hospital, word came that John Bennett, seventy years of age, had died. He was a brother of Mrs. Sumner Hurd. The writer conducted his funeral at the Church of God, July 16, 1943. Walter Wiggins.

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Delos Andrew \$2.00  
A Friend 1.50

### KOKOMO, INDIANA

The Kokomo Church of God, Kokomo, Ind., closed a very interesting Sunday school contest July 11. On that date the annual Sunday school picnic was held. One hundred eighteen members enjoyed the day together. After a huge dinner, Bro. Emory Macy took several pictures of the crowd. There were contests and prizes were awarded, with Bro. and Sr. Macy acting as judges for the Bible verse contests.

August 1, the church will begin a week or ten days of Bible school, which will be followed by another contest. This contest will be sponsored by the children. They will select their own captains and choose their own teams.

Bro. Macy, his wife, his daughter Joyce, and his sister Juanita Macy were here Sunday, as Sunday was Bro. Macy's regular appointment here. Mrs. O. J. Parker.

### OREGON BIBLE COLLEGE

#### Building Fund

Mr. & Mrs. Earle Mogle	\$	10.00
Warren Knodle		15.00
Mr. & Mrs. Irvin Ferguson		5.00
Mr. & Mrs. Fred Tavenier		10.00
Mr. & Mrs. Ben Magedanz and Vivian		25.00
Total		\$15,115.40

### HERALD RECEIPTS

Benj. A. Johnson; Mrs. Evela Jordan; J. W. Williams; Mrs. A. L. White; J. D. Lawrence; J. R. Gardner; Austin Orr; Mrs. R. S. Cooper; Fred Tavenier; Mrs. Olaf Lewis; O. H. Berry; Lynn Leighty; Arthur G. Young; Mrs. Lola Clark; Warren Knodle; Mrs. Walter Skinner; Ben Magedanz.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Leland T. Hanson, first vice president of the General Conference, announces that Miss Elizabeth Ordnung and Mrs. George H. Loudenslager will comprise the Credentials Committee for the coming General Conference.

"May God bless every effort put forth in the General Conference, and may there be much fruit."—Jessie M. B. Kauffman, Riverside, Calif.

"On July 4, 1943, the church at Fredericktown, Mo., gathered on the banks of a nearby creek to witness the baptism of Lillian Graham, twelve years of age. Following the baptism, the crowd enjoyed a basket dinner at the home of Bro. Henry Cooper. We invite all to attend our conference, August 14-22."—Mrs. Ellsworth Routson, Fredericktown, Mo.

National Evangelist, J. W. McLain is leading in a good work at Hector, Minn., concerning which we shall hear more, promptly.

Attendance prospect for General Conference is getting better.

Graduation exercises for the Summer Bible Training School will be conducted at the Church of God, Oregon, Ill., July 30, Bro. J. R. LeCron being the speaker. The meeting will begin at 7:15 p.m., due to the general blackout to start at 9:00 p.m.

Persons wishing private rooms while at the General and Illinois Conferences will facilitate matters by writing Sr. (Miss) Elizabeth Ordnung, Oregon, Ill., stating their contemplated time of arrival and length of stay.

Mr. and Mrs. R. E. Powell, Point Reyes, Calif., announce the marriage of their oldest son, Lieut. Richard L. Powell, U.S.A., to Mary C. Pitchford, Y 3-c, U.S.N.R., in Washington, D.C., July 4. They also ask prayers for the safety of their son, Robert A. Powell, who was a member of the crew of the U.S.S. Helena, which ship was lost in the Battle of Kula Gulf, July 6.

Last week's "Guess Who!" picture was of a group of children at the 1929 General and Illinois Conferences. We are still waiting for you to "Guess Who!" and tell us.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Robert Hardesty, 2 V. President  
Oregon, Illinois

### Your Duty

As General Conference approaches, and, with it, Berean Day—when we meet to make plans for a bigger and better year for our society—we think it would be well to “prepare the individual,” that each of us will be better able to fulfill his assigned task. In talking with Bereans of all ages, it appears that the great problem at present in the minds of most is, “What shall I do?” or “What can I do?” What you will do remains yet to be planned. If the Berean work is to succeed, all present members will have to work together for one common objective. How they shall do this is the work of officers and committees.

What you can do is yet another matter, for there are things you can do every day which will praise the Father, help you, and help Christianity as a whole. You can pray every day, regularly, or you can pray inaudibly many times a day. There is no better way to draw close to God.

You can choose your own subjects and methods of study, searching your Bible for a certain length of time each day. You can also set aside a small portion of this time to do nothing but just sit and think, reflecting about everything connected with God’s domain. This is a good way to find those elusive answers to problems which have been baffling you for some time.

Up to now, you have merely helped yourself. This is necessary, of course. You can’t build a good house until you have learned something of the various trades involved in its building. But you can go still further—helping others. Christ lived not only that He could be sacrificed that men might be saved; but—He also organized a church which was to spread the news of this salvation throughout the world.

If you are a member of the church, you are responsible for doing your share to declare the gospel to all men. We would present a thought for your consideration: You are now a member of the church. By listening and reading, you have come to believe that certain things concerning the Scriptures are true. In this you disagree with many other people. All Christians believe that God is the Ruler of the universe, and that Jesus Christ, His Son, died for the salvation of mankind. There is nothing in the Bible to contradict that. From here, the field is “wide open” and discussion is rampant.

Some of these problems are: how people are going to be saved, and when; who is going to be saved? how many chances we have; how much doctrine must we believe? what ordinances must we observe? does the Holy Ghost work today? and how much? is faith-healing of any effect? will everyone be saved? All these questions and hundreds more split churches, promote grievances, and hamper the distribution of Christian teaching—in a way, that is, but perhaps in another way they make us more zealous. Who knows?

Very often we will hear one Berean say to another, “Why do people who read the same Bible get so many different interpretations?” Our (perhaps faulty) answer is, that, in interpreting the Bible, people draw upon the sum total of their education, experiences, and environment.

What you, as a Berean, can do under these circumstances is to first find out what another person believes, and how he has come to believe it. Do not condemn him for what he believes. Your position is not as a judge, but as a teacher. Your duty is to teach what you believe to be true to as many people as you can reach. If you shun others because their doctrine is different, how can you expect them to know what you believe and why you believe it? Do you think they are going to come to you, when they feel certain that in your heart you believe they are wrong at the start? They won’t!

Bereans, we appeal to you to learn the doctrines of other faiths—but don’t stop until you have learned why they believe as they do. With those of our own church who have found certain new or different doctrines, please be tolerant. Where two sincere people differ, man cannot condemn.

Even amateurs in the “wicked business world” know that, in promoting your product, you should point out only the good points of that product, not the bad points of a competitive product. If a man has the intelligence to make enough money to buy the product, he has the intelligence to recognize its merits when presented.

Bereans, you can go forth telling what you believe to be the truth. Do not expect to change anyone’s mind. You are not supposed to convert people. The Word converts when it is understood. Your job is to see that every one hears or reads what you believe to be the truth.

THIS IS

NOT

GOOD NEWS!



**BUT-**

"They shall beat their swords into plowshares, and their spears into pruninghooks; Nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:4

THIS IS GOOD NEWS!!

*"Go ye into all the world and preach the gospel (Good News) to every creature."* Mark 16:15

**SUPPORT EVANGELISM**





Bro. Ernest Barnum, instructor of Religious Drama in the Summer Bible Training School, announces that his class will present "The Dream of Queen Esther" at the Coliseum, Oregon, Ill., July 29 and 31, beginning each evening at eight.

**IN DIXIE LAND**

The writer has been enjoying the privilege of a month of work with our two churches in southern Louisiana, and wishes to report on the faithful work which these churches have been doing.

For six and one half years Bro. Harry Gockler has been serving as pastor of these two churches, which are located approximately ten miles apart, and the results and the people speak highest praise for the work which he has done. Having submitted his resignation some months ago, to become effective August 1, Bro. Gockler now leaves this field, taking with him the love and appreciation of a people with whom he has rendered a most constant and unselfish work. During his pastorate, the Blood River Church has grown from a comparatively small congregation, meeting in a small log building, to a much larger and thriving body which two years ago built a fine structure, where the building used to stand.

During the two weeks of meetings just closed at the Blood River Church, there was every reason to be thankful for the large building, as the attendance, the largest on record, could not have been accommodated otherwise.

The meeting at the Happy Woods Church near Hammond is drawing to a close as these lines are written. A steady, faithful attendance has been present through these services.

One feature the writer has appreciated deeply is that many from each church have

driven time after time to attend, while the meeting was in progress at the other church. There are several persons who have missed only a few of the meetings for the entire four-weeks' period.

It has been our effort during these meetings to build up the spirituality of the brotherhood, rather than to be evangelistic. For this reason, the type of sermons preached was designed to show the importance of doing our part in the church program in a period of time when wars and developments show God's plan to be rapidly moving toward completion.

We pray God's blessing and guidance upon these churches, and upon Bro. Vernis Wolfe, who will become pastor, September 1.

F. E. Siple.

**GOLDEN RULE HOME**

Mr. & Mrs. N. R. Hicks \$ 2.00  
Mrs. Adelle Starbuck Howe 30.00

**OREGON BIBLE COLLEGE**

Mrs. Ida Orem \$25.00  
Mr. & Mrs. N. R. Hicks 10.00  
Mr. & Mrs. Benj. A. Johnson 3.00  
Mrs. Alice Johnson 20.00  
Mrs. James Kessler 6.00

**MINISTERS' FUND**

Dixon, Ill., S. S. \$ 6.55  
Albert City, Iowa, Church 5.00  
Koszta, Iowa, S. S. 10.00

Total \$1,979.35

**NATIONAL EVANGELISM**

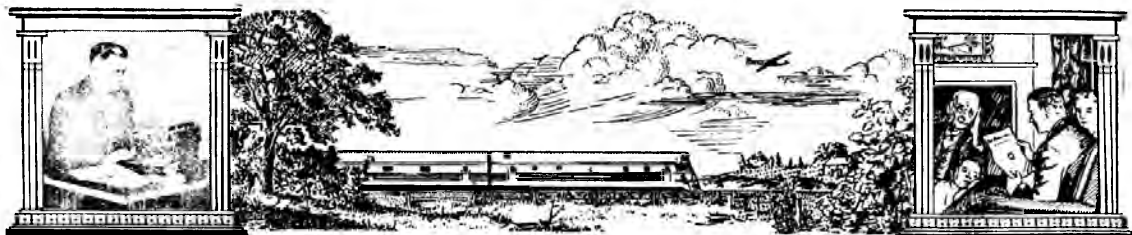
September 19 -?—Special meetings at Ripley, Ill.

**EVANGELISM**

Mrs. James Galbraith	\$10.00
Brush Creek, Ohio, S. S.	3.51
Mrs. Clarence Bassett	2.00
Hope Chapel, South Bend, Ind.	3.70
Mr. & Mrs. N. R. Hicks	3.00
Lucy & Ida Lapp	3.00
Maybelle Hanson	5.00
Mrs. S. A. Parsons	3.00
A Sister	5.00
J. H. Frazier	3.00
Mrs. Ben Carpenter	5.00
Maurertown, Va., S. S.	6.00
Mr. & Mrs. Wm. Hanson	25.00
A Helper	20.00
Mrs. Alice Johnson	5.00
Mr. & Mrs. Glenn Birkey	5.00
Verna Thayer	5.00
Mrs. James Kessler	5.00
Mr. & Mrs. Ben Magedanz and Vivian	15.00
John Lehman & Anna Eidemiller	30.00
Mr. & Mrs. George Jones	5.00
Mr. & Mrs. Fred Tavenier	3.50
Mr. & Mrs. Olaf Lewis	10.00

**CONFERENCE CALENDAR**

August 3-15—General Conference at Oregon, Ill.  
August 3-15—Illinois Conference and Bible School at Oregon.



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 Voice of Prophecy

As John the Baptist's voice crying in sin's wilderness announced the first coming of Christ, the "more sure word of prophecy" now announces in clarion tones the second coming of Christ. Except for today's voice of prophecy, there is little hope to offer the world steeped in sin. The world is approaching that day, if indeed it has not already entered therein, when "darkness shall cover the earth, and gross darkness the people" (Isa. 60:2).

Because of difference of opinion in interpreting the prophecies, some students of the Word have more or less lost faith in the value of Biblical promise concerning Christ's coming. "Despise not prophesyings" (1 Thess. 5:20). Interpretations may err, but the promise cannot fail—for "God is not a man, that He should lie" (Num. 23:19).

### "The Promise of His Coming"

The Apostle Peter foretold that "there shall come in the last days scoffers, walking after their own lusts" (2 Peter 3:3). What is the target of this scoffing? It is not predominantly the inspiration of the Bible, it is not the value of Christianity, it is not the Messiahship of Christ. Rather, the target of this scoffing is the Second Advent. These scoffers say, "Where is the promise of his coming?" Many promises in the Bible may be acceptable to these scoffers, but not the promise of Christ's returning.

Now, the one outstanding promise of Scripture concerns Jesus' coming. It is called "the promise." We read the scoffers' question: "Where is *the promise* of his coming?" Similarly, it is called *His promise*: "The Lord is not slack concerning *his promise*" (v. 9). Finally, "We, according to *his promise*, look for new heavens and a new earth, wherein dwelleth righteousness" (v. 13).

So, in all study of prophecy, the central theme is the promise of the Second Coming. He who studies rehabilitation of Palestine is more interested in the Second Coming, than in the immediate sign. He who studies last-day "perilous times" studies not as a pessimist, but as one who looks intently through the darkness of night for the first signs of Christ's coming Day. He who studies world-wide

church statistics, seeing the "falling away," is not disturbed, for here, too, is a sign and an assurance that the coming of the Lord draws near. So-called "learned" men are constantly studying, but "never able to come to the knowledge of the truth" of Christ's second coming.

### Future Interpretation of Prophecy

Characteristic of the Church of God is our futuristic interpretation of prophecy—this in contrast to the so-called historical interpretation.

Repeatedly and emphatically, the Old Testament prophets foretold the regathering of Israelites and the rebuilding of their nation. Some interpreters teach that these prophecies were fulfilled in the days of Cyrus and Nehemiah, following the Babylonian Exile. They call attention to the fact that nearly fifty thousand Jews returned after the seventy-years' Exile, a number approaching, if not totalling, the number that went into captivity. Well, seems it not strange that God's Word would say so much relative to a return of fifty thousand Jews to Palestine, yet have nothing to say about the present return of more than ten times fifty thousand? Cyrus was a shepherd (Isa. 44:28), but he was not the Good Shepherd who is yet to gather the scattered Israelites to Palestine where, "in the regeneration," the Son of Man and the twelve apostles will rule over the twelve tribes of Israel. (Matt. 19:28.)

Concerning the futuristic interpretation of prophecy, let it be borne in mind that the Apostle Peter counseled Christians to take heed to the more sure word of prophecy *until the day dawn*. There is no counsel in the Bible to heed the voice of prophecy only until the return from Babylon, nor merely until the first advent of Christ, nor until 1914, 1936, or any other known date. The counsel of Scripture is that we heed the sure word of prophecy "until the day dawn"—until Jesus comes! How, then, can the value of prophecy be primarily historical?

Let us respect the voice of prophecy as "a light that shineth in a dark place," pointing more and more to the dawn of a better Day—even to the coming of Christ and the establishment of His Kingdom, of which "there shall be no end."



# THE RESTITUTION HERALD

VOLUME 32

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NUMBER 44

## Scanning the Prophetic Horizon

By Alfred Anthon

*"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."—Jesus.*

JESUS' suggestion in John 5:43 that the Jews, having rejected Him who came in His Father's Name, receiving another in his own name, implies to us the acclaim that will be given the Son of Perdition. Many texts foretell a lukewarmness toward the Lord in the last days, and several texts foretell the rise of Antichrist. The Apostle Paul said: "Let no man deceive you by any means: for that day (the Millennial 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" (2 Thess. 2:3, 4).

John the Revelator, foreseeing the time that one would come in his own name and be publicly received, prophesied: "They worshipped the dragon which gave power unto the beast (beast number one of Revelation 13): and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:4-6).

Then, foreseeing also a second beast who, likewise, will come in his own name and not in the Name of the Lord, John prophesied: "He exerciseth all the power of the first beast . . . he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do"—performing miracles by the permission of God—and he will "cause that as many as would not worship the image of the beast (beast number one) should be killed" (Rev. 13:12-15). John further prophesied about this second

beast, saying: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and 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" (vv. 16, 17).

The question might arise, How can it be that God will allow such a beast power to arise, to perform miracles, and to deceive the public? We believe the answer to this question is to be found in lukewarmness toward our Lord and toward truth, even that lukewarmness that now indicates we are living in the last days. Speaking of the falling away in the last days, and this to precede the coming of the Man of Sin, the Apostle Paul prophesied: "For this cause God shall send them strong delusion (by means of miracles which he will have God-given power to do), that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11, 12).

Christ once said, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John 14:30). In prophesying the coming of "the prince of this world," may not Jesus have foreseen the Antichrist who will come in his own name and be received?

God, after challenging Israel to obedience, said: "I form the light, and create darkness." That is, God gives wisdom to the obedient and delusion to the disobedient. "I make peace, and create evil." God makes the obedient to have patience, and He creates the curses: pestilences, diseases, on the earth because of sin; God did not create sin, but created evil because of man's sins. "I the Lord have created it" (Isa. 45:7).

John, referring to Satan after the Millennium, said, "When the thousand years are expired, Satan shall be loosed out of his prison"

*(Turn to page 10)*

# Some Things Jesus Christ Did NOT Do

(In Four Parts — Part Two)

By Arthur G. Young

IN A previous article, it was attempted to show the true relationship and operation of God's laws, as given in the Ten Commandments, to the New Testament or Christian Era. It was pointed out that the character and governing policy of Jesus Christ was revealed by not only noting the things He did during His first appearing, but also by an examination of the things He did *not* do. That we may more fully understand the character and policy of Christ in His consistent adherence to the fuller development of the plan and purpose of the Father, we desire to consider in this and following articles, as in also the previous one, things that Jesus Christ did *not* do.

In all Christ's acts, as well as in those things He did *not* do, it must always be kept well in mind that He personally expressed the will of His Father, that He had complete authority and power to put that will into full force and effect, and that in all things He had full knowledge of, and was in complete harmony with, God's plan and purpose.

In view of this, every act performed and every thing *not* done by our Lord are full of meaning and are worth noting for our guidance in understanding the will, plan, and purpose of God. We therefore repeat, this is no academic question now being considered, but it is one of profound interest and importance.

Long before the first advent of Jesus Christ, God, in dealing with the nations of the world after the captivity of the kingdoms of Israel and Judah was complete, gave to a succession of Gentile kingdoms, beginning with Babylon, a world charter to govern, subject to responsibility to God for their acts. This grant of power was limited to that period of time described as "until the times of the Gentiles be fulfilled." There was therefore decreed by Him, who alone could authoritatively make such pronouncement, to be an end of such a grant of power, and as there must always be existent in some agency the power to rule, this of necessity implied that such a grant of power would in course of time inevitably be succeeded by another agency to perform that function. This succeeding power is plainly declared in the Bible to be Jesus Christ at His second coming, and the next great development in the historic purpose and plan of God will be that event. We wish to note that the grant of power to the Gentile nations did not expire when Christ was on this earth, nor had it expired prior to that coming.

The Roman Empire, which was one of these succession powers, held political supremacy over the whole of the known world during the whole of Christ's life on earth. He supported its authority in human governmental affairs whenever the issue was presented. He told the Jews: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." He submitted to the Roman authority, though it meant His death. He stated plainly that His Kingdom was not of the age in which He lived, but that it pertained to another time. The charge that He was in conspiracy against the Roman authority to overthrow it, because He claimed He was a King, was the very point that the Jews tried repeatedly to use against Him, and it was on this false charge of rebellion against Rome that He was arrested, brought before the Roman Governor, and was tried for His life. Pilate could find no fault with Him, which completely cleared Him of the charge. He was not put to death because of proved charges, but because of political pressure from the Jews, regardless of proof. The Jews preferred Barabbas, the proved criminal, to Christ, the pure and perfect Man.

His own apostles' question, "Wilt thou at this time *restore* again the kingdom to Israel?" clearly shows that they, who had witnessed His acts, listened to His teaching, fully understood that the grant of national supremacy in God's sight previously given to Israel had been withdrawn from them, and was therefore then residing elsewhere. This further confirms the fact that the grant of power to rule this world among human governments, given as previously announced, was then existent in a world of Gentile power by the will, and in accord with the purpose of God. Christ's reply to their question also confirmed this fact, and it also reaffirmed that the period of time granted to the Gentile nations had not yet come to an end. This is quite in accord with the facts of history.

The relationship of Christ to the organizational or structural forms of world government that will bring peace to this troubled earth, and bring into existence the Kingdom of God in which righteousness will be universal, was not the purpose of His first coming, nor was such result achieved, but those are the things that will be accomplished by, and subsequent to, His return to this earth in person with power and majesty as King of kings and Lord of lords. There would appear to be ample evidence this

## Evolution—Restitution

By G. E. Marsh

SCIENCE has nothing to fear from the Bible, nor has the Bible anything to fear from science. It is only "science falsely so called" that has anything to fear from the Bible, and it is only from "science falsely so called" that the Bible has anything to fear. Truth is truth, whether found in the Bible or in the laboratory of the scientist, the contentions of "foolish and unlearned" dissenters of every cult notwithstanding.

It should be remembered by self-appointed defenders of the Bible—which needs no defense from any man—that, like the Sabbath, of which Jesus spoke (Mark 2:27), the Bible was "made for man, and not man for the" Bible. That is, God's revelation of truth was designed primarily for the instruction of the average man, if there is such a man, and not to provide mysteries which only profound scholars can fathom.

The true scientist speaks modestly, as did Thomas A. Edison when he said on his sixtieth birthday, referring to the progress thus far made in the discovery and utilization of natural forces, "We stand on the threshold of knowledge. Perhaps a hundred years from now we may begin to guess."

The Honorable William Jennings Bryan, in his valuable but sometimes illogical work on the origin of man, calls attention disparagingly to this questioning, uncertain attitude of the scientist, as though it were evidence of the falsity of all of his conclusions. To me such an attitude is a manifestation of his honesty, for he who is constantly engaged in an effort to "separate, distinguish, and (come to) know" the facts—all the facts—on any subject is always learning new things pertaining to it, things which often necessitate the rearrangement of facts learned earlier, and the discarding of theories or ideas which were based on such incomplete data. Like the Athenians of Paul's day who "spent their time in nothing else, but either to tell, or to hear some new thing," the modern scientist devotes his entire attention to a search for new light, new facts, truth which has not hitherto been discovered or understood. Unconsciously, he obeys the Scriptural injunction—the motto of my own library—to "seek out wisdom, and the reason of things" (Eccl. 7:25), and is continually rewarded for his efforts in the unearthing of rich

*"Evolution — An unfolding, or unrolling, as of a scroll; hence, a process of opening out what is contained or implied in something; a manifestation of related events or ideas in orderly succession, as a process of growth; a development." . . . "Restitution — Act of restoring; restoration; . . . the final restoration of all things and persons to harmony with God's will."*

— *New International Dictionary.*

and wonderful treasure from the deep, dark mines of nature. He must be ever ready and willing to readjust his ideas to meet the logical demands of his increasing knowledge. Consequently, as has been said, the true scientist speaks modestly. And it has frequently occurred to me that, as interpreters of prophecy, we would do well to emulate the scientist in his interpretation of natural phenomena, and speak more modestly and less dogmatically of the exact time and order of future events, however certain we may feel in our own minds that our conclusions are true. If we did so, we would at least avoid subsequent embarrassments due to the mistakes we make because of our lack of complete information and perfectness of comprehension.

At this point I cannot do better than quote from a lecture on "Genesis and Geology," which I gave many years ago, the essential thoughts of which I have not thus far found it necessary to discard.

"Two agencies are employed to reveal the mind of God to man, two mediums of communication acted upon by the same Power. *Mind* and *matter*, each when controlled by the Spirit of God, reveals His will. . . . Nature and Inspiration, Creation and Revelation, God's handiwork and God's law—these are the instrumentalities acted upon by the *ruach*, *pneuma*, *Logos*, power, force, or Spirit of God, through which and by which He makes known His will and purpose to men. In both cases it is the Spirit, or force emanating from the Creator, that actuates the medium of communication. These two separate and distinct streams of divine wisdom, flowing from the same celestial Fountainhead through the arid plains of terrestrial creation, dispensing freely the waters of life, sing in perfect unison a melody of praise to the Source from which they come. Since the time 'when the morning stars sang together, and all the sons of God shouted for joy' (Job 38:7), every soul that has been 'in tune with the Infinite' has borne witness to the harmony existing between God's two great books of record—Inspiration through Mind and Revelation through Nature. Equally divine, and bearing the same wonderful and assuring message that '*God is love*,' they cannot but harmonize—they cannot disagree. The 'morning stars,' symbolizing (*Please turn to page 6*)

## EVOLUTION—RESTITUTION

*(Continued from page 3)*

inanimate nature, and the 'sons of God,' His intelligent creatures, unite heaven and earth, angels and men, in one eternal, universal hymn of joyful adoration!"

Evolution signifies "an unfolding, or unrolling, as of a scroll; hence, a process of opening out what is contained or implied in something; a process of growth; a development." In no sense does it suggest the originating of something new and better than that which preceded it. Evolution has to do, not with origins, but with growth and development of that which already exists. Such growth may result in increased size but reduced quality. Evolution, however, speaks of an orderly succession of changes, each connected with, and proceeding from, an antecedent cause.

To find an illustration for a natural phenomenon in a spiritual one, we observe the fact that before the truth of God lays hold upon him, man is by nature both carnal and mortal. When he believes the gospel, spiritual seed is planted in his carnal heart and immediately begins to grow. And as it grows it gradually absorbs the carnal and destroys it, and a new spiritual creature is *evolved* out of the original carnal one. So it will also be with the man's mortality, which will be "swallowed up of life" when the Lord comes and completes the "process of opening out" the fullness of man's eternal possibilities. Spirituality evolves out of carnality, immortality out of mortality.

But such radical changes as those suggested here by way of illustration involve much more than evolution can produce. For, as has been seen, evolution offers no assurance of *improvement*, but only of change. Evolution may result in that which is worse, rather than in that which is better. According to the scientific idea, evolution has produced from the tiny *cohippus* of the lower *Eocene*—a creature which stood about twelve inches high—the massive Percheron draft horse of today. Increased size, though, is not in itself an indication of betterment. The Wolf apple, one of the largest grown, cannot compare either in flavor or general desirability with the much smaller Jonathan ("Gift of God"), yet both are said to have been developed or *evolved*, from the same original fruit of the *Malus* tree.

*Restitution*, however, as used in the Bible (in this sense but once, Acts 3:21), does most definitely promise improvement, development of that which is inferior to that which is superior. Yet the word conveys much of the thought expressed by *evolution*: "an unfolding . . . a process of opening out what is contained or implied in something." Restitution "unfolds" the marvelous plans of the Creator. It "opens" up the age of restoration of man and earth to divine favor and blessing. It reveals a series of "related events" that lead in "orderly succession" to the accomplishment of that result. It introduces a "process of growth," of spiritual and physical "development," that is

destined to fill the whole earth with the glorious finished work of God as the waters cover the sea!

## SOME THINGS JESUS CHRIST DID NOT DO

*(Continued from page 5)*

to individuals is identical to that with nations. This important principle is not generally recognized, as through current teachings almost exclusive emphasis has been placed upon the individual with the result that the fact that God deals with nations as such in their collective entities is either forgotten or disregarded. God can do nothing with us as individuals to further, or fit into, His plan until we are willing to surrender our personal wills to His will and to work harmoniously with Him. This is equally true as to nations.

If the operation of this principle is once grasped, it makes the consecutive course of history clear and understandable. In fact, without such an understanding as this, Biblical and human history is not understandable.

Our faith in the triumph of good is deepened; immense portions of the Bible now ignored by so many become readable and easily understood, and we are able rightly to interpret the times in which we live, thereby giving us a guiding policy to our thinking and belief, if we once grasp this principle that God has a message to nations as such, as well as one to individuals. That God does deal with nations in their national capacity; that political and economic systems, as well as moral and spiritual values and standards, are His concern; and that He exercises control in these fields, as well as all others of human responsibility, is one of the greatest truths and principles found in the Bible.

Therefore, looking to the future fulfillment of God's plan, we can see how extremely important to that plan were the things that Jesus Christ did *not* do when on earth at His first appearing.

There are other important things He did *not* do which are worth noting, but these will be commented on in further articles. In the meantime, let us all ponder the fact that while God's plan is fixed, unalterable, and inevitably to be accomplished, nevertheless His methods are flexible and are affected by the acts of men. Also, let us meditate upon the truth that the fulfillment of this plan is a gradual process in which the element of time is always present. Sometimes the pace of achievement is slow, and then again the pace quickens, but all the while God's plan is maturing in accordance with His will. His will is to be done perfectly on this earth as it is now done in heaven. Blessed to all will be that Day of days. May it be hastened to fulfillment! How thankful to Jesus Christ should we all be that by reason of what He did and did not do, He made this consummation certain!

return is near, even during this present generation.

With the exception of His formal offering of Himself to the Jews as their Messiah and King at His entry into Jerusalem at the very end of His earthly ministry, Jesus Christ in His first appearing did not fulfill in completion the prophecies pertaining to His Kingship or Priesthood. He made no attempt then to fulfill such prophecies, as to have done so would have required Him to then exercise authority as a King concerning the functions of the state.

The bringing into operation of these prophecies depended upon the acceptance of Him by the Jews through

their official representatives as their Messiah and King, as until that basic decision was made by the Jews, God's program could not become operative. We know what occurred. The Jews rejected their Messiah and King, and suffered the penalty for their acts.

This is analagous to the time when God gave Israel the law. A mass of people were organized into a kingdom at Mount Sinai, as both the law and the kingdom did not become operative until the people of Israel, in solemn assembly, ratified by their assent their part of the agreement.

God's principle of relationship (*Please turn to page 6*)

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## THE GOSPEL

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*By Mary Mae Nedrow*

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*"How shall we escape, if we neglect so great salvation?" (Hebrews 2:3.)*

SUNDAY evening, July 11, we listened to a dynamic sermon delivered by our Brother T. A. Drinkard of Handley, Texas. One thought which seemed to stay with me was his kindly exhortation to ministers and laymen alike, to preach the gospel, and not to ride any particular hobby of their own, that Jesus' instructions to His disciples was to "go . . . into all the world, and preach the gospel to every creature" (Mark 16:15). It was the gospel which was to be preached—not some pet hobby one may have acquired! He spoke, too, of how we so often speak of the church we attend as "our church" or "my church," when in reality the church spoken of in the Bible as the "church of God" is a body of called out ones—called out from the world into the body of Christ. It is also spoken of as a temple, and we as living stones, Jesus Christ being the "chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:20, 21).

If it was fitting and proper for the gospel to be preached in Jesus' day, how much more should we endeavor to preach that truth now as we observe world conditions and recognize the end-time fast approaching! It is the duty of every Christian to warn those who have made a profession of faith "and have tasted the good word of God, and the powers of the world (age) to come," for "if they fall away . . . they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:5, 6). The Apostle John warns us that "he that committeth sin (continues practicing sin) is of the devil" (1 John 3:8). Those who have accepted Jesus as their Saviour have turned away from the world and will not willfully practice sin. We are not sinless because we are Christians, but we are sin-free,

in that we now have victory over sin. No more does it have dominion over us—as it did before we heard and accepted the gospel message.

Today, as in the days of yore, many men of God try to warn the people to repent, but to no avail. They did not choose to listen to Joel, the prophet to Judah, when he said, "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 not your garments, and turn unto the Lord your God" (Joel 2:12, 13). Neither would they listen to Jeremiah (25: 8-11), nor to Ezekiel (14:6) when he admonished them to repent and turn from their "idols." When Hezekiah began to reign over Judah, he found the people were worshipping the brazen serpent which Moses had made in the wilderness, and were burning incense to it. (2 Kings 18: 1-4.) Hezekiah broke it to pieces, calling it *nehushtan*, meaning a piece of brass. Today we find many who worship the cross instead of the Christ who died upon it for our sins.

We know that before the return of Christ "iniquity shall abound, (and) the love of many shall wax cold." It will be as in the days of Noah when they were "eating and drinking . . . and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. . . . Then shall two be in the field; the one shall be taken, and the other left. . . . Watch therefore: for ye know not what hour your Lord doth come." (See Matt. 24.) May we warn the impenitent to repent and turn to the Lord, that his sins may be blotted out! It is our duty to preach the gospel message, for "how shall we escape, if we neglect so great salvation?"

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51	The Race of Life .....	James Mattison BP	26	Victory Out of Defeat .....	Mary Richardson
44	The Regeneration .....	T. A. Drinkard*			
27	The Resurrection (poem) .....	Mary Mae Nedrow	41	Walking Together .....	Vivian Kirkpatrick
40	The Righteous Do Sing .....	Arlen Marsh	11	War, Rapture, Famine .....	Editorial
31	The Robes of Royalty .....	M. W. Lyon	17	Wartime Message .....	G. E. Marsh
4	The Saints' Inheritance (also 5, 6, 7) .....	A. L. Corbaley	30	Was Your Head in the Sand? .....	Editorial
43	Teaching the Faith to His Grandchildren .....	Editorial*	14	Watch! .....	C. E. Randall
26	Tell the World .....	Jo Ann Kasper BP	19	Watching, Waiting (poem) .....	Mary Mae Nedrow
22	The Shame of Elisha .....	Editorial	3	"Watchman, What of the Night?" .....	Paul M. Hatch
32	The Silver Lining (poem) .....	George A. Waters	3	We Are Only Men .....	Mary Richardson BP
30	The Smile of a Child (poem) .....	Mary Mae Nedrow	13	"We Are! We Will!" .....	Editorial
12	The Spirit of Giving .....	Gerald L. Cooper	22	We Go to Church .....	Thelma Richardson BP
41	The Summer Bible Training School*		35	Welcome! .....	Walter Wiggins
10	The Sure Word of Prophecy .....	T. A. Drinkard	33	We, the Needy .....	Harvey Krogh, Jr., BP
40	The Temple of God .....	Vivian Kirkpatrick	9	What Are You Doing? (poem) .....	
44	The Thief on the Cross .....	Mrs. L. M. Kiger	43	What I Believe and Why .....	Charles T. Lindsay
42	The Thousand Years .....	T. A. Drinkard	44	What I Do Not Believe and Why .....	Charles T. Lindsay*
43	The Tie That Binds .....	Editorial	41	What Is a Great Life? .....	Waleie Rhea Smith
26	The Times of Restitution .....	E. O. Stewart	15	What Is Life to You? .....	Hazel Reed BP
48	The Transformation (poem) .....	M. F. Clarkson	48	What Must I Do to Be Saved? .....	Thelma Richardson
38	The Tree of Life .....	Howard H. Hawkins	40	What Shall Jesus Offer? .....	Editorial
33	The Trial of Abraham .....	E. O. Stewart	51	What We Say (poem) .....	
50	The True Church .....	H. Scott Smith	34	What You Missed .....	
5	The True Faith .....	Hannah Barber	8	When Jews See the Nailprints .....	Editorial
18	The True Gospel .....	Nancy B. Robison	8	When Love Holds Sway (poem) .....	Betty B. Hummel
21	The Two Foundations .....	J. M. Morgan	37	When Our Ship Comes In .....	C. E. Lapp*
15	The War and Our Peace .....	Harvey Krogh, Jr.*	30	When Somebody Jumps the Track .....	Editorial
13	The War, the Jew, the Gallows .....	Editorial	35	When the Skies Are Gray (poem) .....	Gertrude R. Dugan
43	The Way of Salvation .....	Kathleen Granquist	44	Where Men Meet With God .....	Editorial
48	"The Way, the Truth, and the Life" .....	Arthur G. Young	8	Which Are Greater—Physical or Spiritual Needs? .....	Mrs. H. H. Kent
37	The World's Coming Springtime .....	G. E. Marsh	36	"Who Art Thou?" .....	Richard Smith
34	The Zionist Movement .....	Emory Macy*	34	Who Goes to Heaven at Death? .....	Editorial
44	They Cannot Succeed Alone .....	Evan Knodle BE	44	Who Shall Dwell With God? .....	Editorial
49	Things Worth While (poem) .....		51	Why I Am What I Am .....	R. H. Judd
36	Think on These Things .....	Robert Hardesty	1	Why I Attend the Church of God .....	Ruth Anderson
23	This Is the Time of the End! .....	M. W. Lyon	44	Why I Believe in Conditional Immortality .....	Mrs. H. H. Kent
13	This World, a Sinking Ship .....	Glenn M. Birkey	26	Why Worry? .....	Mary C. Railton BP
24	Thoughts on Wartime Service .....	R. H. Judd	34	Willing to Help India .....	Editorial
24	Thoughts Remain .....	Evan Knodle BE	10	Wisdom's Way and Youth .....	Florence E. Tuttle
41	"Thou, Lord, Hast Made Me Glad" .....	Editorial	44	With Christ in the House of Prayer .....	Editorial
1	"Thy Kingdom Come" .....	Lyle Rankin	18	With Christ or the Nations .....	Iyle Rankin*
9	Time .....	Evan Knodle BE	2	With John in a High Mountain .....	Alfred Anthon
32	Time Is of the Essence .....	M. W. Lyon	45	Witnessing for Christ .....	Mabel Lindsay
10	"Times of Restitution" (poem) .....		21	Work for Success .....	Editorial
4	"Timothy," Said Paul .....	Vivian Kirkpatrick	28	Works Gendered by Faith .....	Richard Smith
34	Today's Challenge to the Church .....	F. E. Siple*			
42	To Joe—on War .....	Evan Knodle BE	34	"Ye Are My Friends" .....	Barbara Fish
8	Tomb of the Seven Seas .....	Editorial	15	Yes, It Is Proper! .....	Editorial
1	To Our Brotherhood .....	L. E. Conner*	8	"Ye Must Be Born Again" .....	William Arbogast
10	To Please the Government! .....	Editorial	41	You Belong to Me .....	Norma Kirkpatrick
18	To the Household of Faith .....	Nancy B. Robison EP	47	Youth—Safest and Best Investment .....	Editorial
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			

\* Indicates picture accompanies article.

## SCANNING THE PROPHETIC HORIZON

(Continued from front page)

(Rev. 20:7). God will have had Satan bound a thousand years, then will loose him again "to deceive the nations" (v. 8). God said He will send "strong delusion"—making it imperative for every person definitely to choose between right and wrong.

In speaking of the disobedient, God said: "I will set my face against you, and ye shall be slain before your enemies . . . I will also send wild beasts" (and disease germs)

"among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate" (Lev. 26:22). God, too, through Moses, said: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which you have not known" (Deut. 11:26-28). This text has an application even in these last days: "other gods" re-



- 32 Operation of the Spirit of God ..... W. H. Arrington  
8 Opportunity Knocks ..... Evan Knodle BE  
37 Opportunity! Now! ..... Evan Knodle BE  
28 Oregon Bible College ..... Editorial  
28 Oregon Bible College\*  
47 Oregon Bible College—Your College ..... Vivian Kirkpatrick  
46 Organization ..... Evan Knodle BE  
12 Our Christmas Gift From Japan—War! ..... M. W. Lyon  
1 Our Future Home ..... G. M. Siple  
32 Our Historic Doctrines ..... C. E. Randall  
47 Our Sunday Schools Advance ..... Arlen Marsh
- 43 Paul and Peter Testify ..... Editorial  
50 Paul Before Bernice ..... Sydney E. Magaw  
19 Paul's Doctrine ..... Mrs. Harvey Hotchkiss  
32 Peace ..... Mrs. Charles Kron BP  
12 Peace? ..... Evan Knodle BE  
11 Peace on Earth ..... Gerald L. Cooper  
16 Peck, Peck, Peck ..... Editorial  
13 Peculiar Figures ..... Editorial  
15 Personality ..... Paul Williams  
21 Peter, and True Witnessing for Christ ..... Mary Mae Nedrow  
33 Pharisaism, the Foundation of Judaism ..... Emory Macy  
29 Pictures of Things to Come ..... M. W. Lyon  
25 Platonic Influences in Christian Teaching ..... G. E. Marsh  
40 Plowing ..... C. E. Randall  
34 Position and Disposition ..... Editorial  
30 Posthumous Giving ..... G. E. Marsh  
16 Practice ..... Evan Knodle BE  
39 Prayer ..... Loyd Cooper BP  
51 Prayer and Faith ..... C. E. Randall  
32 "Preach the Word" ..... Editorial  
51 "Preach the Word" ..... Orpha LeMasurier  
49 "Precious Promises" ..... Mary Mae Nedrow  
23 "Prepare War" ..... F. L. Austin  
33 Primitive Customs of the Hebrews ..... Francis E. Burnett  
12 Prince of Peace ..... J. R. LeCrone  
30 Proof of the Pudding ..... M. W. Lyon  
4 Prophecy and Fulfillment Concerning Christ  
14 Prophecy a Thousand Years Old  
43 Provisions of the Kingdom Covenant ..... Mary C. Railton  
26 Pulpit Echoes ..... M. W. Lyon
- 12 Rejoice ..... D. G. Harvey  
10 Religion Gains—Yes and No! ..... Editorial  
44 Repentance, a Place to Meet With God ..... Editorial  
48 Restitution ..... H. Scott Smith  
26 Resurrection Hope ..... James A. Patrick\*  
29 Rich Toward God ..... Mary Mae Nedrow  
38 Rock River From Castle Rock, Oregon, Illinois\*
- 16 Samuel, "Old and Grayheaded" ..... Editorial  
21 Saving to Build a School ..... Editorial  
5 Scriptural Adorning ..... Editorial  
7 Seedtime and Harvest ..... R. H. Judd  
47 "Seek Ye First the Kingdom of God" ..... Editorial  
7 Senior Social Correspondence Work ..... Mrs. Rhoda Hanson BP  
36 Seniors of Oregon Bible College\*  
36 Service Flags ..... Vivian Kirkpatrick  
39 Sister Chaffee and Golden Rule Home ..... Editorial  
24 Six Periods of Gentile Rule Over Jerusalem  
(also, in No. 25) ..... Grover Gordon  
13 Slipping Sands of Time ..... Sydney E. Magaw  
3 So Inexpensive, Too ..... Evan Knodle BE  
2 "Spirits in Prison" ..... C. R. Randall  
5 Spiritual Beings ..... G. E. Marsh  
34 Spring and Buds and Growth ..... Evan Knodle BE  
24 Stewardship Corner (also, Nos. 26, 32, 37) ..... C. E. Randall  
17 "Still Small Voice" ..... Editorial  
36 Stop Worrying  
47 Studying the Spirit Birth (also, Nos. 48, 50) .. J. M. Morgan  
4 Stumbling Blocks Removed ..... Rufus A. Curtis  
40 Summer Bereans ..... Evan Knodle BE
- 32 "Ten Dollars a Day" ..... Editorial  
23 Testing Times ..... Editorial  
18 Texts for Conscientious Objectors ..... Editorial  
7 Thankful for All Things ..... Ben Carpenter  
7 Thankful for Peace ..... Editorial  
7 Thankfulness in Action ..... J. R. LeCrone  
7 "Thanks Be Unto God" ..... C. E. Lapp  
7 Thanksgiving ..... G. M. Siple  
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 Randall  
35 The Abrahamic Promises and Baptism ..... Robert Hardesty
- 43 The Angels' Promise ..... Editorial  
40 The Angels That Sinned ..... A. E. Griffiths  
3 The Apostate Church ..... C. E. Randall  
28 The Ark of the Covenant ..... Francis E. Burnett  
51 The Armor of God ..... Cleo Williams  
10 The Bible Heaven and Hell ..... Mrs. Sue E. Stuart  
46 The Body of Moses ..... A. E. Griffiths\*  
45 The Book of Life ..... Mrs. D. Foster  
39 The Burden of Ezekiel ..... Emory Macy  
25 The Call to Christian Service ..... Mary Mae Nedrow  
9 The Call to the Ministry ..... Otto E. Dick  
The Children's Page (in all issues) ..... Madge Savage  
26 The Christ ..... R. H. Judd  
43 The Christian Life ..... Mary Mae Nedrow  
20 The Christian's Attitude Toward War ..... A. Anthoz  
41 The Christian's Race ..... Ellen Van Fleet  
33 The Christian's Weapons ..... Eva S. Johnson  
19 The Church of God, Corvallis, Oregon\*  
48 The Church of God in Kentucky ..... Ben Carpenter  
42 The Church of God, Oregon, Illinois\*  
14 The Church of God's Triplet Grandmothers\*  
12 The Coming of God's Son ..... Mary E. Hatch  
18 The Complete Searchlight Series ..... James M. Watkins BP  
32 "The Day of the Lord Jesus" (also, 33) .... Sydney E. Magaw  
19 The Destiny of the Incurable ..... F. O. Sapp  
50 The Devil's Plumb Bob ..... Editorial  
15 The Door Is Open ..... Editorial  
33 The Eunuch Asked to Be Baptized ..... Editorial  
49 The Faith of Abraham ..... W. S. Tomlinson  
20 The Fig-Tree Nation ..... Editorial  
47 The Friend I Love (poem)  
49 The Glory of Old Age ..... R. H. Judd  
6 The Good Fight ..... Mrs. Ellsworth Routson  
12 The Gospel of the Kingdom ..... R. H. Judd  
15 "The Gospel of the Kingdom" ..... C. E. Randall  
47 The Gospel Plan of Salvation ..... Emma C. Railsback  
27 The Great Commission and the Gift of Charity  
..... Harry A. Sheets  
38 The Great Deluge ..... Terry Ferrell  
21 The Greater Works ..... Alta King  
23 The Great Salvation ..... Lyle Rankin  
33 The Great Salvation ..... Mary Mae Nedrow  
40 The Hands of God ..... M. W. Lyon  
22 "The Healing Question" ..... Editorial  
1 The Hill Ahead ..... Mary Richardson BP  
19 The Home of Man ..... Mrs. Claiborne Lee BP  
8 The Hope Engraved With Iron Pen ..... Sydney E. Magaw\*  
39 The Hornet Song (poem)  
19 The Illinois Evangelist (also, Nos. 23, 28, 32, 37)  
38 The Jew (poem) ..... Mrs. George N. Brewer  
51 The Jordan Valley ..... Ellsworth Routson  
21 The Kingdom of God ..... A. Weldon McCoy  
24 The Kingdom of God ..... F. O. Sapp  
23 The Kingdom Restored to Israel ..... Sadie Skeels  
32 The King of Israel ..... Florence E. Tuttle  
14 The Last War? ..... J. M. Morgan  
50 The Levites ..... C. R. Randall  
11 The Life of Paul ..... Mrs. Alvin Ratering  
12 The Light of the World ..... Mabel Lindsay  
31 The Literal Kingdom of God ..... Ruth Hoskins  
19 "The Little Season" ..... Z. B. Self  
19 The Little Word "If" ..... Rufus A. Curtis  
42 The Lord in His Temple ..... Iola Magaw  
1 "The Lord Is My Shepherd" ..... Vivian Kirkpatrick  
50 The Maccabees ..... Ellsworth Routson  
33 The Man Who Bore Jesus' Cross ..... M. W. Lyon  
8 The March of Time ..... Mrs. Emory Macy  
22 "The Messenger of Great Counsel" ..... Editorial  
6 The Militant Church ..... T. A. Drinkard\*  
20 The Ministerial Conference\*  
21 The Ministers' Fund ..... Editorial  
13 The Ministry of the Church of God ..... C. E. Randall\*  
35 The Minnesota Conference ..... Editorial\*  
43 The Nazarites ..... C. R. Randall  
33 The New Jewish Bible Reads: ..... Editorial  
31 The New World ..... R. E. Parish  
15 The Obscure Christ ..... Beatrice Walter  
1 The Odds Are Very Great ..... Mary Richardson BP  
28 The Oracles of God ..... C. R. Randall  
31 The Other Side ..... F. E. Siple  
45 The Pastor and His State and National  
Denominational Organizations ..... Sydney E. Magaw  
42 The Perfect and Eternal Home ..... Thelma A. Reed

\* Indicates picture accompanies article.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"The Lord is my strength and song, and he is become my salvation" (Exodus 15:2).*

### The Way God Led

The Israelites were not led the shortest route to Canaan from Egypt. God did not lead them along the route usually followed by traders or armies. God led them through the wilderness to the Red Sea. (Ex. 13:18.)

These people had been slaves for a long time. They were not trained or armed to fight armies. The Lord said He feared the people would want to return to Egypt if they met with the great army of the Philistines. They would have met them, had they gone the usual route.

A pillar of fire by night led them to show just the way they should travel. In the daytime, a pillar of a cloud was their guide.

### Across the Red Sea

The army of Pharaoh was just behind them! The Red Sea was before them! They were frightened! Moses said they should "stand still" and see how the Lord would save them.

Moses was told by the Lord to stretch out his hand over the sea. When he did this, the angel of God, which had been before the camp of Israel, went behind them. The pillar of the cloud also went behind them. Thus—they were out of sight of the Egyptians. Such was God's protection.

Another thing happened, too. The Red Sea parted and the Israelites then went across to the eastern side on dry land! The Egyptians began to follow. After the Israelites were all safely across, the Lord had Moses stretch his hand again over the sea. The waters rolled together. All the Egyptian army that had followed into the sea were drowned. Their chariots and horses were lost, too. (Ex. 14:28.)

Then, the Israelites and Moses sang praises unto the Lord. They sang the story of their deliverance from the Egyptians. Miriam, Moses' sister, took her musical instrument and led the women with music and dancing. They danced alone before the Lord. They sang: "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Ex. 15:21). "So Moses brought Israel from the Red sea" (v. 22).

### God Leads Us Today

While our leaders do no wonderful miracles, we can see, as Moses did, they do tell of Jesus, our Saviour. They tell of our glorious hope. We must study our Bibles, because God speaks to us today by His Word, through His Son.

Today we walk by faith. You, according to your faith, I, according to mine. Then, we should study and listen to the Word, that we may grow to have more faith. Faith comes by hearing, and seeing (studying) the Word of God. Then few could read. Now, every family has one or more copies of the Bible in the home.

### Signs and Signs

In the story of Gideon, we read that God was with him, but Gideon wanted a sign so he could be sure his God was directing him. He wanted to be sure God had chosen him. He prayed for a sign. "If the dew falls only on the fleece, and all the ground is dry, then I shall be sure—"prayed Gideon. It came to pass. Again he prayed. He asked that the fleece be dry and the ground be covered with dew. "That night God did it" (Judg. 6:40, Moffatt).

Another sign stated in our Bible is of the "last days." These are the days before Jesus returns to earth. "Men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent . . . savage; they will hate goodness . . . preferring pleasure to God" (2 Tim. 3:2-4, Moffatt). People who live so as to be like these signs are fulfilling God's Word, but to their own destruction. We are not forced to do evil. Neither are we forced to do good. "Choose to-day whom you will serve" (Josh. 24:15, Moffatt).

### Happy Birthday Wishes

Jerrold Moore, Aug. 8, age 13, Mineral, Calif.  
 Ishmael Humphreys, Aug. 8, age 14, Royal, Ark.  
 Jo Ann George, Aug. 9, age 13, Havana, Ark.  
 Anne Pearson, Aug. 9, age 2, Troy, Ohio.  
 Wilma Jean Bengel, Aug. 11, age 14, Frankfort, Ind.  
 Juanita Croxton, Aug. 11, age 9, Moline, Ill.  
 Lita Mock, Aug. 11, age 12, Fruita, Colo.  
 Esta Lee Millsap, Aug. 14, age 14, Mount Vernon, Ark.



ferring to beasts number one and two. "See, I have set before thee life and good, and death and evil"—that is, a blessing or a curse, so choose that which you want, "I have set before you life and death, blessing and cursing; therefore choose life" (and blessing) (Deut. 30:15-19).

Thou, even thou, art Lord alone; thou hast made heaven (this earth's heaven), (also) the heaven of heavens, with all their host, the earth, and all that is therein, and seas, and all that is therein, and thou preservest them all" (Neh. 9:6).

Returning to the subject of evil, God, through Moses, said, "The serpent was more subtil than any beast of the field which the Lord God had made" (Gen. 3:1). The Septuagint Version reads: "The serpent was the most crafty of all the brutes on the earth, which the Lord God made." God set before Adam and Eve—also before every Adam and every Eve since—"life and death, good and evil, blessing and cursing," obedience and disobedience, God Himself and the Serpent, the truth and a lie. The Lord made it equally as convenient to choose the lie as it was to choose truth. Notice, however, before God went away from them to return later "in the cool of the evening" to see which they had chosen, He explained to them in detail all about good and evil, life and death, the truth and the lie. God told them what would be the end of each choice. He did not give them opportunity to "fall" without first teaching them carefully the consequences of each. Therefore, when Adam and Eve sinned, the fault was theirs, not God's.

God will not allow anyone to be in His Kingdom Paradise who is not obedient enough to believe what God tells him. The person who will hardheadedly choose to his own hurt when he fully knows, would sooner or later do evil deeds in Paradise. God knows how to test!

Thus—we see that after God has explained the whole truth to us, He will make it convenient for us to follow a delusion, a lie. We may be deceived by a man coming in his own name—the "prince of this world" who will have nothing in common with Jesus Christ. This Deceiver will be the Son of Perdition—the Man of Sin—the Anti-Jesus.

As the climax of the delusion of sinful man, God will give Beast Number Two power to perform miracles to delude wicked people into thinking he is God, as Christ was given power to perform miracles to prove that He was sent from God.

However, God has already told His people (the church) about the coming of Beast Number Two to perform miracles, so when a righteous person sees a man performing real miracles, he will know that man is Beast Number Two—the Son of Perdition. The righteous will not be deluded. God has already told (1 Cor. 13) that no righteous man will have superhuman gifts of prophecies, tongues, or knowledge after apostolic days. God has foretold, though, that a "man of sin" should arise, having these gifts to perform miracles to delude the simple wicked. The wise understand this and will not follow this Anti-Jesus. "The wise shall understand" (Dan. 12:10). We must be ever watchful, that we will not be deceived.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

- August 3-15—General Conference at Oregon, Ill.  
 August 3-15—Illinois Conference and Bible School at Oregon.  
 August 14-22—Missouri Conference at Fredericktown.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 19-29—Virginia Conference and Bible School at Maurertown.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

## CALENDAR OF BVANGELISM

- Sept. 28- Oct. 3—Special meetings at Fonhill, Ont.

## NATIONAL EVANGELISM

- September 19-?—Special meetings at Ripley, Ill.

## INDIANA STATE CONFERENCE

The annual Indiana Bible School was to have convened on Wednesday, June 16. Due to several inches of water in the church basement, it was postponed to July 7. However, at that time it was decided to hold only the Conference—July 16-18. Although conditions in the church had improved somewhat, teachers for the Bible school were not available, and it was very doubtful if many would have been able to attend.

The business meeting was called to order at 2:00 p.m. Saturday, July 17, by Bro. Floyd Stilson. Bro. Stilson stated that there had been a great change in conditions since the previous year's meeting and, too, that we had suffered the loss of our Conference president, Bro. Ernest Logan.

Bro. Willard Naylor, our treasurer, reported that a new roof had been put on the dormitory. He commented, also, on the fact that, although enthusiastic plans had been made to carry on evangelistic work during the year, the plans did not materialize. In discussing this matter further, Bro. F. L. Austin said we should recognize that the world is in a great change. The church must hold its place or lose out. The nation is demanding more service than ever before. The church is making no more demand, but Christians should make more effort and labor harder than ever before.

Bro. Dale Rouch expressed thanks for the help of others in promoting the work of the Morning Star Church of God in South Bend.

The following are the new Conference officers: Bro. Otto Dick, president; Bro. Dale Rouch, first vice president; Bro. Edgar Harvey, second vice president; Bro. Willard Naylor, treasurer; and Sr. Erma McChesney, secretary.

In electing delegates to attend the national conference at Oregon, Ill., Bro. Floyd Stilson was chosen, with Sr. Pearl Zechiel and Bro. Alva Huffer as alternates.

Sr. Evelyn Austin made a very interesting report on the history of the Indiana Bereans. In electing new Berean officers, a group of young people was selected to carry on this work. The meeting was then adjourned, everyone resolving to put forth greater effort in the Master's work during the coming year.

Erma McChesney, Secy.

## LAWRENCEVILLE, OHIO

Our two weeks' Bible School and the Ohio Conference are now history, and both were a grand success. Our daily average for Bible School was 76. We gathered at 10:00 a.m., had a picnic lunch, and dispersed at 3:00 p.m. At the program, the children proved that they had assimilated much of what had been taught them, and all are desiring a longer school for next year. At the program, our church was filled to capacity. Bro. Harvey Krogh delivered a sermonette after the program, urging Christian education for all children as well as for adults.

We were happily surprised at the good attendance at Ohio Conference. More than one hundred fifty registered and, as usual, some failed to do so. Brethren were present from Brush Creek, Delta, and Cleveland, making our hearts happy by their presence. I am sure you will appreciate my statement when I say it was the most enjoyable conference I ever attended—no bickerings, no whisperings, with a spirit of brotherly love which is a pleasure to behold!

A. M. Jones.

## NATIONAL BIBLE INSTITUTION

Oregon Church of God	\$ 8.22
Maurertown, Va., S. S.	6.37
Mr. & Mrs. L. A. Boice	20.00
Mrs. A. J. Hoke	3.00

## OREGON BIBLE COLLEGE

A Friend	\$10.00
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## MOUNT OLIVE, ARKANSAS

The Church of God at Mount Olive, Ark., wishes to thank all who so generously helped us make it possible to have a place of worship. By donating all the labor, we will have almost enough money to finish our building. We now have it in shape to use, and held our first services in it Saturday evening, July 24, and the Sunday following.

We organized an Ambassador Class and will present our first program Sunday evening, August 1. We are enthusiastic about the interest the people are manifesting in carrying on the Master's work.

We hope the Summer Bible Training School has been a wonderful success, and hope to be able to send a student next year. We sincerely wish the General Conference will be a success, and pray much good will be accomplished.

H. Scott Smith, Pastor.

## HERALD RECEIPTS

M. C. Brake; Chas. A. Pearson; C. E. Good; Mrs. W. J. Fine; Hanna Barber; Mrs. J. E. Laurence (self & another); Clint Scott; Mrs. Eliza M. Cassen; Mrs. J. W. Kinsey; Mrs. Kittie Humphreys; Mildred Somers; Mrs. Frank T. Rogers; Eva Mae Shelton; Mrs. Sophie Ammerman; Mrs. Mary McCune; E. A. Titus; Flem Anderson; Mrs. Maurice Guest; Mrs. Mattie Agard; Luther Wiggins; Mrs. Jack Pease; Clara Hoke (for another); Bert Burch; Gospel Gleaners Class (for another); Edgar Harbert.

## Gleanings From the Field

"The field is the world."—Jesus.

"Scripture Searcher's Assistant" is now ready for sale at ten cents each or one dollar per dozen. This is a forty-four page tract (almost a booklet) written by Maurice Joblin and now in its third edition. It covers well the leading doctrines of the Bible as interpreted and taught by the Church of God.

"If God had intended for a man to have more than one wife, He would have taken more of Adam's ribs and made him several helpmeets."—G. L. Cooper, in Truth Seekers' Sunday School Quarterly.

"The State work is progressing well. The Hector church has elected officers and the State Conference Board met with them, Sunday, July 25. Bros. J. W. McLain and Gerald L. Cooper have been doing a grand work there, and we pray the Lord's richest blessing on the Hector church."—S. O. Ross, Litchfield, Minn.

Sr. Cora G. Pace, Cedar City, Utah, writes, "I would feel lost without my Restitution Herald."

Among the first comers to General Conference were: Sr. Emma C. Railsback, Los Angeles, Calif.; Bro. and Sr. Vivian Magaw and their three sons, Russell, Harold, and Larry, Tipp City, Ohio; Gerald L. Cooper, Ripley, Ill., and Sr. Dorothy Magaw, Saint Paul, Minn.

Bro. and Sr. Charles (Bob) Pearson, and daughter Joy Ann, Harold Blalack, and Betty Bridenbauch, all of West Milton, Ohio, and Juanita Macy, Troy, Ohio, came to Oregon, Ill., July 29, to visit Charles and Peggie Lu Pearson, students of the Summer Bible Training School, to attend "A Dream of Queen Esther." They and we were sorry they could not stay for Conference.

Sr. Frederick Claussen and her three daughters, Barbara, Betty, and Donna, Oregon, Ill., recently enjoyed a ten-days' visit with relatives and friends at Culver, Ind.

Shirley Smith and Diane LeMasurier returned to Oregon, Ill., July 20, ending a five-weeks' vacation at Eden Valley, Minn.

"We hope that the Conference will be a real spiritual meeting and that much good will be accomplished."—Mrs. Edna Brewer, Troy, Ohio, Rt. 2.

"We wish to thank all who in any way gave aid to us in establishing the church here. We can say, with deep gratitude, The Lord is with us. A good interest is being shown, and hope runs high. Bro. McLain is 'tops,' and compliments are many."—E. W. Johnson, writing for the new Church of God at Hector, Minn.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### Dear Mother and Dad

We're writing a few lines to all you mothers, dads, aunts, uncles, friends, and relatives of the young people of the Church of God to give you information on the secret longings of these young people. We have been exchanging letters and talking with the boys and girls and have noted a bit of discontent with their opportunities to make progress in Berean work in their various churches.

They like you grown-ups "a lot," these "young-uns" do, and that's what makes their problem all the more baffling. There are things they want to do that don't interest you, and they are afraid that if they suggest forming a group by themselves, they will offend you. This they refuse to do. We thought that, if we could explain their story to you here, you might be able to make a few suggestions here and there in your own group, straightening things out, with everyone happy.

In the first place, the Berean society was organized to train the young people of the Church of God to be good, faithful, reliable, and energetic church members when they are grown. Of recent years, however, many of the societies have settled down to the weekly task of merely gathering to discuss some Bible subject under the direction of some leader. The grown-ups have their favorite subjects, and they more or less turn the discussion around to these hobbies, no matter what the original lesson subject may be for a particular meeting. These people thoroughly enjoy themselves, but the younger ones are quick to learn the points of each side of the discussion early in the meeting.

In some places, the younger ones have complained of this monopolization of the class period by the older ones and, as a result, the older ones took the easier way and quit coming. This greatly harmed the society because it needed older counsel in the right amount, but was getting none.

Some societies with liberal and far-sighted older members have divided into two or more age classes on amicable terms. They come together at the beginning of the meeting to worship, later forming into their respective classes.

In a number of places, however, we have such a pre-dominance of older people that it seems impractical to put the younger ones in a separate class. In other localities, the young people get along so well with the grown-ups

that they refuse to be separated from them. They can't be helped—they don't need it.

Woven in with these difficulties is still our lack of organization and dearth of sufficient planned lesson material. We have the talent and organization to correct these troubles, but unless you folks give us a little sympathetic help, we'll have a pretty tough row to hoe. If you'll agree to help us, all of you all over the country, we'll tell you what we plan to do.

We are going to return to that old proposition that the Bereans are to "train young people for church service." We are going to provide means for the young people to communicate with one another in a systematic manner. We are going to propose projects for them and enlist the aid of the necessary supervisors. In fact, we are planning a program which, if followed, will give the church graduate Bereans who are prepared with Biblical education, personality adjustment, and knowledge of church affairs to take their place in the administration of church work. Each one will be ready to help build the church on his own initiative.

It is necessary that Bereans have a thorough knowledge of the Bible. It is also necessary that they be able to work with everybody, educated and uneducated, rich and poor, if they are to spread this knowledge to others. They must learn how to enter into all phases of church work and do their full share. You'll agree to that, won't you?

Here's what we'd like to have you mothers and dads do. In your Berean services and study, make the young ones do the work. Elect them to Berean offices. Give them so much work to do that they beg for a chance to rest a little. If you still like to have your "arguments," plan to organize the confirmed "argufiers" into a separate class after opening exercises. But keep a few of the young-minded old folks in the younger class.

Soon you may find your Bereans working on projects that will force them to omit a regular lesson at some of their meetings. It's going to be different than a Sunday school class or prayer meeting, because there will be such a variety of things to do. So, if you like the program, come along and join the fun, but please let the young Bereans lead the way in the Berean class which is their very own. Thanks, folks.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

## 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
Jehovah Is One God, Arlen Marsh	4	.10	.60
Life! Life! Eternal Life! R. H. Judd	4	.10	.60
What Is a Christian? J. W. Williams	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
Spiritual Beings, G. E. Marsh	6	.15	.90
Kingdom of God, Harry Goekler	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
The Gospel Plan of Salvation, Emma C. Railsback	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	
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? J. A. Patrick	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	.25	1.65
Ancient Mysteries, George Johnston	116	.25	
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	.25	

## 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**



## MRS. T. J. DANIEL

Mrs. T. J. Daniel, widow of Dr. T. J. Daniel, died at the home of her daughter, Mrs. W. H. Hendon, Magazine, Ark., July 11, 1943, where she had made her home for a number of years. She is survived by four sons: James W. Mulberry, W. S., Little Rock, T. J., Bluffton, Ark., and I. P., Evanston, Ill.; two daughters: Mrs. J. A. Carnes, Duncan, Okla., and Mrs. W. H. Hendon, Magazine; eleven grandchildren, nine great-grandchildren, two great-great-grandchildren, and a sister, Mrs. J. A. Pence, Conway, Ark.

Mrs. Daniel was born December 29, 1855, at Mount Vernon, Ark. She was married, September 18, 1873, to the late Dr. T. J. Daniel. Mrs. Daniel became a Christian at an early age and became a member of the Church of God of which her late husband was a faithful minister. She remained strong in the faith, looking forward to her coming Saviour until the end came. She was a truly wonderful woman and an unusual mother, having lived a life of service and complete devotion to her family and many friends.

Surely it can be said that Proverbs 31:29, "Many daughters have done virtuously, but thou excellest them all," applies to this noble mother.

Mrs. W. H. Hendon.

## I NEVER KNEW THE TIME

By G. E. Marsh

I never knew the time when He was not my Friend,  
When my hand was not in His hand,  
When Jesus was not near.  
I never knew the time when His love did not enthrall me,  
When my heart did not respond to His heart,  
When I knew not Jesus cared.  
I never knew the time in childhood, boyhood, manhood,  
When I felt not His presence with me,  
When Jesus was not there.  
I never knew the time when my pain He did not ease,  
When my prayers went long unanswered,  
When Jesus did not hear.  
\* \* \* \* \*  
I do not know the future, but I am not afraid,  
When my hand is held in His hand,  
When Jesus still is near!

## EVANGELISM

Jennie Salisbury	\$ 3.00
Harvey Krogh	20.00
Maurertown, Va., S. S.	6.00
Mr. & Mrs. L. A. Boice	20.00
Gospel Gleaners Class	1.50

## THE RESTITUTION HERALD

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

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## "Thy Will Be Done"

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By Cecil U. Wilson

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THE actions of men or nations matter little. God, in His goodness, does not alter the course of nature. His is a merciful providence, and His world is a *living* world. God's world is not falling—it is the man-made Babylon which is falling. The mad world of pleasure must die, so a new world will arise. "Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people" (Isa. 51:4, 5). God's way of life will be normal—wherein the broken relationship between God and man will be healed. Then, "of the increase of his government and peace there shall be no end."

We are an Israelitish nation, long ago chosen to be of service in the establishment of righteousness and peace. "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).

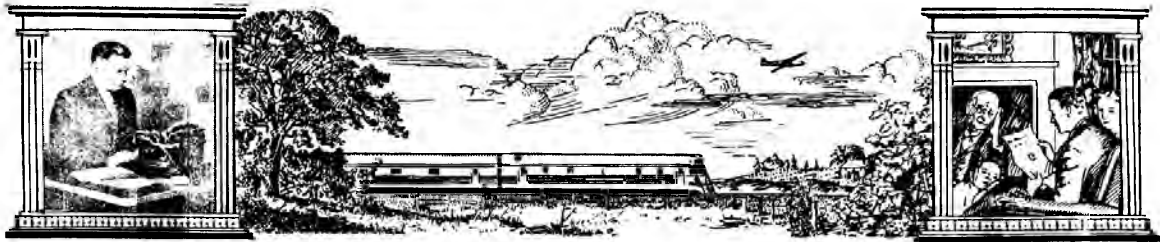
Oh, that we in America would awaken to the supreme command! Oh, that we were true watchmen of God! Or—do we want the condemnation God promised? He said, "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked . . .

Thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:7, 8).

The doing of the King's business is the challenge of the day; He expects those who already know the "good news" to tell others about it. It is our place to help with the plan so Israel will blossom and bud and fill the face of the world with fruit.

Many will be unwilling to conform to the requirements of the new order of things. The prophets tell us how they will be curbed when they refuse to acknowledge the authority of God's government of peace. In these dark days of tribulation, we know what God is going to do: we know what God expects us to do, and when we walk with Him we need have no fear of the future. God revealed His plan to us long ago where its operation involves our obedient turning to Him. How glad we should be to have His guidance and protection! Let us not try to change nations, but let us, with God's help, try to better ourselves, that by our light we shall lead the nations to a better life through righteousness.

Let us be as servants, faithfully doing the work He gave us to do. "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 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 Well Attended

Despite gasoline rationing, war-time wages, and congested train service, the attendance at General Conference, Oregon, Illinois, is almost equal that of last year and may yet surpass last year's attendance. "They came, every one whose heart stirred him up, and every one whom his spirit made willing . . . and they came, both men and women, as many as were willing hearted" (Ex. 35:21, 22).

The spirit, too, is "tops."

## Brother L. E. Conner Improves

Last word from Sister L. E. Conner informs that Brother Conner, a patient in the Woodlawn Hospital, Rochester, Indiana, is steadily mending since his recent operation. This is encouraging and comforting news to the brethren assembled in General Conference at Oregon, Illinois, and will cheer the hearts of our brethren everywhere. May he, under God's blessing, soon return to normal strength. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:12).

## The New Executive Board

Choice of the General Conference in session has placed Brother L. E. Conner, long-time and faithful president and business manager of the General Conference, in the highest possible office, making him President Emeritus of the Conference so long as he shall live. Brother Leland T. Hanson, many years first vice president, now bears the responsibilities of president. Brother J. W. McLain, National Evangelist, is first vice president; J. R. LeCrone is second vice president, (Mrs.) Margaret Budrow is treasurer, and the writer continues as secretary.

On behalf of all members of the new Executive Board, the writer bespeaks thanksgiving for the confidence of the brethren, praying, too: "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways . . . that all the people of the earth may know that the Lord is God, and that there is none else" (1 Kings 8:57-60).

Continued interest and co-operation of all Church of God brethren are needed and solicited that we may press steadily (*but not too rapidly!*) forward in the Lord's work. Let Christ be our Alpha and Omega.

## Read the Minutes, Next Week

The Secretary's minutes of the General Conference will appear next week. Read them, fully. Thus, members not privileged to attend the Conference will learn much of the business and spirit of the meeting and be better prepared to go and to grow with the ever-pressing-forward work of the Church of God.

Dry reports, like desert sands, now and then reveal oases.

## "A Time to Weep"

Life is like the weather: there is much sunshine, but there is some unwanted rain. During the past three years, we have enjoyed the unassuming but most efficient and congenial help of Treasurer Orpha LeMasurier. Now, choosing to be relieved of her most-too-trying burdens, she will shortly leave the office. It is a "time to weep" (Eccl. 3:4). Farewell, and "grace be with you" (Col. 4:18).

## The Site Committee Goes to Work

In counsel with Brother L. E. Conner and all members of the Board of Religious Education, we have organized a College Site Committee, and it is now faithfully at work. The Committee members are: Leland T. Hanson, Leaf River, Illinois; Dale Dunbar, Delta, Ohio; Albert Siple, Hammond, Louisiana; (Mrs.) Emma C. Railsback, Los Angeles, California; Mrs. T. J. Ellis, Waterloo, Iowa; C. E. Randall, Fonthill, Ontario, Canada; Frank Laning, Ripley, Illinois; Tom Savage, Waite Park, Minnesota; C. Alan McLain, Dixon, Illinois; Vivian Kirkpatrick, Oregon, Illinois; and Alfred Anthon, Corvallis, Oregon.

Though at this writing nothing has been reported by the Site Committee, it is possible that something definite will develop soon. Outlook of an enrollment this fall of about twenty-five students spurs us forward. "Lead on, O King Eternal!"



# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, AUGUST 10, 1943

NUMBER 45

## Preview of the Kingdom

Isaiah 65:17-23

THERE shall be a new heaven and a new earth; and they shall not at all remember the former, neither shall they at all come into their mind. But they shall find in her joy and exultation; for, behold, I make Jerusalem a rejoicing, and my people a joy. And I will rejoice in Jerusalem, and will be glad in my people: and there shall no more be heard in her the voice of weeping, or the voice of crying.

“Neither shall there be there any more a child that dies untimely, or an old man who shall not complete his time: for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed.

“They shall build houses, and themselves shall dwell in them; and they shall plant vineyards, and themselves shall eat the fruit thereof. They shall by no means build, and others inhabit; and they shall by no means plant, and others eat: for as the days of the tree of life shall be the days of my people, they shall long enjoy the fruits of their labours.

“My chosen shall not toil in vain, neither shall they beget children to be cursed; for they are a seed blessed of God, and their offspring with them.”—*Septuagint Version.*

# Bible Proofs of Pre-Adamic Man

Considered in relation to Early Bible Themes

By R. H. Judd

WE HAVE seen it emphatically stated by various writers that the Bible nowhere gives countenance—to say nothing of proof—to the belief that other men existed prior to and contemporaneously with Adam.

It is unfortunate that the mere mention of such a thought calls forth harsh and unkindly criticism on the part of some of our leaders, instead of a willingness to investigate. Willingly, we give them credit for a zeal toward God, but we, on the other hand, should also be given credit for equal zeal, and for precisely the same reason, namely, we are, as they are, jealous for the honor of the Word of God.

The question at issue is not a moral one affecting the moral character of personality, divine or human, such as, for instance, that of charging God with being the author of sin, for were God the author of sin, He Himself would be a sinner. Pre-Adamic man is a fact or it is not. The fact itself, whichever way it lies, is not affected one way or the other by the *moral character* of any individual, or by *the belief* of any individual. If it is true, evidence can be found to support it. If it is not true, it is not possible to bring evidence—historical or circumstantial—of that which never existed. No subject in the Word of God stands by itself. We cannot, therefore, neglect as of no value any subject contained therein.

For many years, the writer has expressed his tendency to belief in the existence of pre-Adamic man, and the more the subject is studied in Scripture, the more conviction grows that it is a demonstrable fact. He is further convinced that it is basic to a consistent, comprehensive, and *reasonable* understanding of the foundation facts of human history as outlined in the early chapters of Genesis. There have been numerous objections and emphatic denials, but denial does not necessarily disprove, and he has yet to meet with one that is consistent and satisfactory. We here give a number of points in the discussion which we believe the reader will find of worth-while consideration. Some of these will appeal more strongly to one type of mind, some to another. While many aspects of the topic are brought forward, others will suggest themselves to the reader.

1. The account of creation in Genesis 1, from verse 3 onward, is a *surface re-creation*. There are several Bible proofs of this, but probably there is no stronger proof than that found in verse 2, just where it should be found.

It is generally considered that *light* mentioned in verse 3 was the *first* act of creation and the *first* appearance of light. A careful reading, however, of verses 2, 9, and 10, makes it clear that oceans were already in existence, though not in their present form. This is indicated by the phrase the “face of the deep.” (See Psalm 104:30; also Gen. 7:11; Job 38:30; Psalm 104:6.) Possibly the great fossils were creatures of that former creation, being suitable for the conditions then obtaining, but unsuitable, however, for the habitation of man. They were necessary for preparing and storing the earth in preparation for his coming. Light was as essential to that former age as it is to the present creation.

2. As shown in an earlier article (RESTITUTION HERALD, February 20, 1940), the days of Genesis 1 were literal days. In this connection the English Revised Version gives the correct rendering, namely, “one day” instead of “the first day.” (Cp. Ex. 20:11.) Professors Chalmers, Buckland, Sedgwick, Dr. Kurtz, Arch-deacon Pratt, and others agree that the days of Genesis were days of twenty-four hours. That being the case, when God created man “male and female,” it is evident that they were created *on the same day*. Such was not the case with Adam and Eve, for, according to the second chapter, Adam was first formed, then the animals, and then Eve. Thus we have a totally different order of events to that mentioned in chapter 1. Here, then, we have at least one very substantial proof that Adam was not, in the absolute sense, the first man, but was the “first man” of a special creation.

3. Adam was placed “eastward in Eden.” The very naming of the district is circumstantial evidence that it was known to others besides Adam. The statement that Adam was placed “eastward in Eden” could have no value, were Adam the sole human inhabitant on earth.

4. Neither could there be any objective in placing Adam within an enclosure with instructions to “dress it and to *keep* it” (more correctly “guard”) unless there were foes outside.

5. When Adam and Eve were turned out of the Garden, Cherubim were placed “at the east of the garden of Eden . . . to keep (guard) the way of the tree of life.” Cherubim were symbolic figures having *human* and animal faces, surely ample circumstantial proof that both men and animals were in existence prior to, and contemporaneously with, Adam.

# "Thy Kingdom Come"

By Miles Doan

*"As in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).*

IF ONE were suddenly to realize that death were at hand, what would he do? Would he be terrified because he did not know what would come after death? Or, would he, as a true Christian, accept his fate calmly, being almost glad that his sufferings had ended? All Christians should realize that "it is appointed unto men once to die," and fully and joyously knowing that "after this (will come) the judgment" (Heb. 9:27). Yes, we, as Christians, should look forward to the death sleep, having no confusion in our minds, for we know that this is merely the final issue of life. (1 Thess. 4:14, 15.) It should be clearly understood that "this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53) when Christ comes to re-establish the Kingdom.

## *Type of Marriage*

We read, in Genesis 24, of the marriage of Isaac, the son of Abraham to Rebekah. We can well use this as a type, comparing it to Christ, the Son of God. We know that Isaac did not choose his own bride. Abraham sent forth a servant to find a wife for Isaac (vv. 2, 3). In like manner, God, through the ministry of His Word, is selecting a bride for Jesus. As Rebekah rode upon the camel to meet Isaac (v. 6), we are riding upon the camels of faith to meet Christ—for we are saved by faith (Rom. 5:2). Isaac came forth to meet Rebekah, as Christ will come forth to meet us. (1 Thess. 4:17.) The final dwelling place of Isaac and Rebekah was to be in Sarah's (Isaac's mother's) tent. (Gen. 24:67.) Since Abraham is a type of God, Sarah would be a type of Israel. Israel's "tent" is on earth, therefore, Christ and His bride will dwell on earth.

## *Rapture and Revelation*

During discussions of the coming of Jesus, the questions of "rapture" and "revelation" are often considered. Many people are very much concerned with both questions, but are unable to distinguish the difference between them. "Revelation" means "appearing" or "shining forth." "Rapture" means "to be caught up, or away." The rapture will occur when the church is caught up "to meet the Lord in the air" (1 Thess. 4:17). That will be before the tribulation, and the revelation will occur when Christ comes with His saints, lasting until the end of the tribulation, when the judgment will take place. At the rapture, Christ will come into the air for His saints. (John 14:3.) Then, He will return to the earth with them. (1 Thess.

3:13.) Therefore, we can certainly see why Christ will have to come for the saints before He can return to earth with them.

"While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut" (Matt. 25:10). So it will be at the rapture: Christ will come as a bridegroom to take unto Himself the church. (Eph. 5:25.) At the rapture, Christ will come only to meet His saints in the air, whereas, at the revelation He will come to the earth. (See Acts 1:11.) Also, during this period, the Millennial Kingdom will begin, the church having been previously taken out of the world as was Enoch. (Heb. 11:5.) This will be at the beginning of the tribulation, so, "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). The foregoing refers to the first resurrection. (Rom. 8:23.) The church will escape all the suffering and tribulation before the second advent of Christ, as we read: "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). Also, in Revelation 3:10, the same blessed promise is given to the church.

The rapture may be expected to occur at any moment. (Matt. 24:42.) The revelation will not occur until the Antichrist is revealed. (2 Thess. 2:3.) Thought of the rapture (or being caught away at the coming of the Bridegroom) is full of much comfort (1 Thess. 4:18), but the revelation of Christ with His saints, to take vengeance on the ungodly, will be full of terror to those who have no conception of the Word of God, for those who do not know what to expect after death, and for those who will not obey the gospel of our Lord Jesus Christ. (See Rev. 6:12-17.)

## *A Sign of His Coming*

There must be great suffering, sorrow, and restlessness among those who have no idea of the beauty and of the glory of the coming of the Son of Man. This may seem to be a tragedy to the Christian who is not in darkness, but he should not entertain that attitude, but be glad—for it is a sign of the times, a sign which foretells the coming of Christ in the near future. (2 Tim. 3:1.)

The tribulation will be not only personal—it will be national. There will be national jealousies, national debts, and absolute bankruptcy. There (*Please turn to page 15*)

# Some Things Jesus Christ Did NOT Do

## (In Four Parts — Part Three)

By Arthur G. Young

AS mentioned in previous articles dealing with this same topic, it is helpful to a better understanding of the character and policy of Jesus Christ during the time He was on earth to note not only the things He did, but the things He did *not* do, as well. Both require choice and the exercise of the will.

Christ came to this earth after millenniums of human history had been recorded. That record had been made and could not be changed, nor was it right or possible for Him to ignore it, so what He did and did *not* do were both inevitably influenced by the facts of that record.

It was *because* of that record and the necessity for God to fulfill the specific and unconditional promises contained in His Word, that Jesus Christ was sent the first time to this earth. It will be likewise true that *because* of that same record, enlarged by Christ's own pledges, He will return the second time to this earth.

There were many things in the record at the time of Christ's first coming, some of which are of major, and some of comparatively minor, importance, but among those of major value, the covenants (contractual agreements) which God made with various men stand out like beacon lights in the night. It is impossible to understand Christ's policy and acts unless in relation to these legal and binding covenants.

There are three main covenants in the Old Testament:

### *The Abrahamic Covenant (see Genesis)*

This covenant was made between God and Abraham, confirmed and enlarged by Jehovah with Isaac and with Jacob. It is of the broadest possible scope and is applicable in the course of human history to the peoples of all the world, and the complete fulfillment of same was declared to be in the "latter days," namely, the end time, in which time we now are.

### *The Mosaic Covenant (Exodus, Leviticus, Deuteronomy)*

This covenant was made between God and the nation of Israel at Mount Sinai, and is applicable to all the tribes of Israel, but is strictly limited to them.

### *The Davidic Covenant (2 Samuel 7)*

This covenant was made between God and King David and is applicable to him and his kingly successors. It deals with the throne and dynasty to govern Israel. It did not end with King Zedekiah, as in this covenant is found the promise of God that out of the lineal descent of King

David would come the Messiah, the Redeemer of Israel, the Saviour of the world, the King of kings and Lord of lords—all one and the same person. From this, it can be readily seen this covenant is not yet completely fulfilled.

These covenants were a part of the human record existing when Christ lived on this earth, and which therefore He understood and fully considered in deciding what was essential for Him both to do and *not* to do during the short space of His ministry.

A sincere believer in God and in Christ should give the utmost attention to those portions of the Bible that record what might properly be termed the "legal documents" of which God or Christ is the "Party of the first part." It should almost go without saying that anything deemed of sufficient importance to be registered in the Bible as a covenant or contract of God is of the utmost importance.

Unfortunately, however, many Christian people have very little, if any, comprehension of the meaning, significance, and relation of the Old Testament covenants, or their application, to the Christian and the Christian Era. It is erroneously assumed by many modern writers that these covenants are today null and void on the grounds they have been cancelled by the annunciation of our Lord of the New Covenant. It is, however, because of this false assumption that so much confusion, misconception, and misinterpretation has arisen pertaining to the plan, purpose, and methods of God to bring into actual operation on this earth the Kingdom of God. It can also be further said: It is because of this same false assumption that there has grown up in so much theological teaching such a serious misunderstanding and misconception of the structure, organization, and scope of, what is termed in the Bible, the "kingdom of God" or the "kingdom of (not *in*) heaven." What is needed on the part of those who have become confused by what men have written *about* this subject, is for them to examine the original record *in the Bible* with honest intentions and belief, and with fresh eyes. If that is done, much of the confused thought that exists in many minds today in regard to the Bible and the promises of God contained therein, would be clarified. To go back to the original record in the Bible would result in a much better acquaintance with God's plan and purpose and would strengthen faith in God and Christ by giving the desired supporting evidence on which to base that faith. God has given us intelligence, and He does not

6. Cain moved from the district of Eden to the land of his wandering on the east side of Eden (Gen. 4:16)—further proof that Eden was a definite district, the situation of which was well known. It is recorded that Cain “dwelt” there. The Hebrew word used occurs several hundred times, and in the great majority of instances has the sense of living together with others in companionship. There he got his wife, and there he built a city. The truly thoughtful mind will realize that none of these events could possibly come about without the existence of a numerous population. Here are several facts which, if taken separately or collectively, are indisputable circumstantial proof of the existence of others beside Adam and his immediate family. Such facts as these, when carefully weighed, challenge the doubter.

7. Had Cain gone into a land without inhabitant, none of the events mentioned could have occurred, *and the possibility of his being slain by others would have been a foundationless conjecture.*

8. Cherubim were placed at the east of the Garden of Eden because populations were eastward. Cain went in the same direction.

9. The precise locality of the land of Nod does not appear to be known. The only direct information is that it was “east” of Eden. The name may be descriptive of the character of some of its inhabitants, for it means “wandering”—indicating the nomadic and exploratory nature of some of the peoples outside of Eden.

10. Linked with these facts is the story of Genesis 3 and 4, for Cain, in giving expression to the greatness of his punishment, revealed his evident knowledge at the time of inhabitants other than those of the Garden. It is not unnatural to suppose that he also knew from his parents the story of Eve’s temptation by a man of another race.

11. The recording of people of giant stature is in keeping with the abnormal size of all early life as testified by fossil remains.

12. The Scriptures make definite and interesting references to “the ages which were before us,” namely, before the Israelitish people, of which Adam was the progenitor—“the first man.”

13. The finding of “science,” while in some instances mistaken, have not in general been for the petty purpose of discrediting Scripture, but to seek out facts, and when the two are brought together, the marvelous accuracy of Scripture detail is vindicated.

14. Most Bible students are agreed that the Bible is the history of a particular people—the Israelites—and that references to other “peoples” occur only when these two divisions of mankind came into contact with each other.

15. It will be noticed that the Revised Version makes clear distinction throughout between the “people” (singular) of Israel and the “peoples” (plural) of other races.

16. Another distinction with the same purpose in view

is between “the sons of God” and “the sons (and daughters) of men.” (See Revised Version, as per RESTITUTION HERALD article of December 15, 1942, “The Sons of God and the Daughters of Men.”)

17. The genealogy in the Gospel of Matthew places Adam (without reference to angels) as the first “son of God.” Early Christian commentators held the view that he was the beginning of the Israelitish nation.

18. The Bible also makes similar distinction between “nation” and “nations.”

19. Noah was commended because he kept his genealogy pure from intermixture with other races.

20. No reader of Scripture can fail to notice the persistent endeavor from the time of Adam onward to keep the lineage pure. The Israelites were forbidden to intermarry with other peoples.

21. Cain’s lineage is given as distinct from the rest of Adam’s race, the record of which begins at Genesis 4:16, and, strangely enough, stops at verses 23 and 24, with another record of murder, the sign of the new paragraph being rightly omitted at verse 19 in the Revised Version.

22. The true line is again taken up with a new paragraph at verse 25, with Seth “appointed” the seed instead of Abel.

23. The symbolic language used in Genesis 3 is itself ample proof of pre-Adamic man, for such well understood forms of symbol could not have come about in the lifetime of two persons only.

24. Such language addressed to the “serpent” is also proof that the “serpent” spoken to was no animal in the ordinary sense of that term, for there is no record in all the annals of animal history that testifies to their ability to understand expressions of speech indicating wide experience in human affairs. If the speech of Balaam’s ass is called to memory, we would point out that such was a recognized miracle performed for the purpose of saving a man *from* sin. In Genesis 3, however, *the miracle* (if it was such) was for the opposite purpose of *enticement to sin*, in which case God Himself would be the sinner.

25. The expression “all the days of thy life” is further proof that the tempter was no angelic being, for, on the authority of the Lord Jesus Christ, there is no limit to the life of angels.

26. Notice the statement “thy seed and her seed.” If the seed of the woman are actual personalities for the purpose of maintaining the race, the language used demands the same explanation in relation to the seed of the “serpent.” Throughout all succeeding history there has been enmity between the seed of the woman and all other peoples, particularly in the case of the Jews.

27. The question asked of Adam, “Who told thee that thou wast naked?” could not have had reference to merely self-suggestion, nor do we think that anyone would suggest that it had

(Please turn to page 10)

# Activities for the Primary Class

By *Ruby Railton*

IF YOU receive Sunday school papers containing colored pictures, by all means save them. Every child likes to see a colored picture of the story he is being told. Use these pictures with the lessons in our own quarterlies published by the National Bible Institution. These papers also have good songs the children can learn. Make a loose-leaf songbook with these. Save the bits of verse in another book, they are very useful. Have as many different pictures as possible on the same subject. Have one or two of each picture on file for class use. Any others may be used for scrapbooks or book covers. They also may be used in making posters.

When making posters, keep the picture you build as simple as possible. Small children cannot assimilate too much detail. An outline of a figure or two and a background object to be used in a picture will be enough. Make a pattern of all these, as they can be used many times. Before class time, have everything cut out and ready for each child to make his picture, because primary children cannot manage scissors well, and too much class time will be used in helping the children cut out the pictures.

## *Where and How to Get an Idea*

If you are giving a party or planning a social evening, you plan the evening as a whole, then work out each detail. Sometimes many hours are spent looking in stores, magazines, and so forth, for something new to be used. It is the same with Sunday school lessons. Plan for the quarter as a whole, working out each lesson in detail. It takes "looking around," too, sometimes, to find something new and different. As you work on one lesson, an idea may come to mind for a lesson a few weeks ahead. Make note of it and be ready to use it when necessary. The book and small toy counters in the stores give much material and many ideas to be used.

You do not need an expensive array of material to work with. A cork, two wire hairpins, and a piece of colored envelope lining will make a lamp which will delight any child. Construction paper, if obtainable, crayons, paste, scissors, a well-supplied kitchen, an ordinary back yard, a child's toy box, and a good junk pile will supply material for many lessons.

## *A Few Ideas*

The houses built on rock and on sand is a good illustration. (Matt. 7:24; Luke 6:47-49.) Use two pans from the kitchen, about three or four inches deep. Get some sand and a brick from the yard and some building blocks

from the toy box. In one pan put the brick. In the other pan, put the sand. During class time, while telling the story, build a house on the brick with the building blocks. Pour water around the brick. "It fell not." Repeat with house built on sand, pouring water on sand. "Great was the fall of it."

Magazine pictures may be used for many things. When teaching the Lord's Prayer, pictures from magazines may be used to illustrate each phrase of the prayer. Make into a little booklet. If you cannot find the right picture for a particular phrase, one may be drawn by the child. Each youngster should make his own booklet.

When studying the life of Paul, children enjoy crowns to wear. (2 Tim. 4:8.) Use yellow construction paper, or let children color white paper yellow. Pin a crown on each one's head. Two or three stars on each crown help to make the crowns more interesting.

A poster of Daniel in the lions' den is enjoyed. Use three or four lions standing or crouching in the background. Put an outline figure of Daniel in front of them. Paste narrow bars up and down over Daniel and lions, placing a bar crosswise near the top and the bottom of the picture.

Peter's vision on the housetop can be made very real. Make a house such as used in those days. Place the figure of Peter on the housetop in a sleeping position. Use a small piece of white cloth for the sheet and slowly lower it as the story is being told. The animals in the sheet? Animal crackers! Put a low wall with a gate in it around the house and at the right time bring up the servants of Cornelius calling for Peter. Each child makes his own poster after the story.

Build a Noah's ark on a flat surface and march the animal crackers in two by two. A poster may be made using animal stickers, which stickers may be obtained from most supply houses.

A poster of Jacob's ladder is easily done, using a sand box. Have figure of Jacob sleeping on ground with stone under his head. Cut a ladder from rather heavy cardboard and stand it up in the sand. Cut angels from white paper and paste on ladder. To make the poster paste figure of Jacob sleeping and with a crayon draw a ladder. Paste angels on ladder and put a few stars around the top of ladder. Use a medium or dark blue paper for poster.

Joseph's dream (Genesis 37:5-10) may be done with stars, sun, and moon in the sky, with Joseph sleeping. Let children make the sheaves with crayons.

expect us to have a blind faith unsupported by competent evidence.

Nothing herein should be construed by the reader as belittling in any way the New Covenant given by our Lord. The reverse is the case, as it is with heartfelt gratitude for the love and mercy of God made possible through the atonement of His Son that we gladly testify to our belief of our being under the provisions of the New Covenant. The point to be borne in mind, however, is that the New Covenant has not done away with the Abrahamic and Davidic Covenants. Christ, by giving the New Covenant, did here, as in so many other instances, clarify, strengthen, reaffirm, and fulfill the Old Testament principles.

It would appear to be true that there has grown in many Christian minds a belief that the New Testament contradicts and in many respects annuls the Old Testament. While it is true that some practices and customs of the Old Testament have been supplanted by the teaching of

the New Testament, in the main, the New Testament is a further unfolding and enlargement of the principles enunciated by God in the Old Testament. The New Testament is meaningless unless based on the continuing validity of the Old Testament.

What is meant by the terms "Old" and "New" Covenants? The New Covenant which Christ gave, applies only to those who believe and follow Him, and in that fact it becomes selective in its application, as it is not to all. The Old Covenant was given by God through Moses exclusively to Israel, and therefore it is likewise selective, as it applied to no other nation than Israel. Never is the term "Old Covenant" referred to in the New Testament as applicable to the covenants made with Abraham, Isaac, Jacob, and with David, but whenever this term is used, it is only with reference to the Mosaic Covenant.

This is a clarifying point: The Abrahamic and Davidic Covenants carry over in their application to the Christian and to the Christian Era, but *(Please turn to page 10)*

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## Seeking the Lord

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By Jack Pease

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*"Who is this that darkeneth counsel by words without knowledge?" (Job 38:2).*

WHERE can men go to seek the Lord, and how may one become acquainted with Him and His ways? I wandered far in search of Him. At last, when I called, there came this answer: "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). After studying and better understanding this text, I began to realize that to become well acquainted with the Lord, I must study more about Him.

Surely the creation shows God's great power. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). "Where shall wisdom be found? and where is the place of understanding?" (Job 28:12). Wisdom in the ways of the Lord is not found in the world, nor can it be bought with silver or gold. Job answered the foregoing question, saying: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (v. 28).

By studying and meditating, we have concluded that there is no other way to seek the Lord than by studying His Holy Word, the Bible. It is our Guide to a better hope, and we try to search it with all our hearts, attempt-

ing to obey His commandments written therein. What hope, though, have the wicked? We read of them: "Thou (God) hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

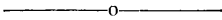
I have found a wonderful hope, a precious promise, in serving the Lord. It is the hope of Christ's second coming—a hope that inspires faith. One day, I sat thinking about how much faith birds have in their wings, using them to fly south in the winter, when they would otherwise starve or freeze to death. Faith, implanted of God, always saves. Jesus said, "If ye have faith as a grain of mustard seed, nothing shall be impossible unto you" (Matt. 17:20).

Let us gladly receive the promise of Jesus' coming again with the Kingdom. Let us accept it with childlike faith, for without faith in this blessed hope, it is impossible to please God. We should look upward to Him in whom we put our trust. Let us faithfully watch and do His commandments, studying to know His will. Having learned this precious truth of our Lord's return, and of the great Kingdom of God that is to be built on this earth, and the reward of everlasting life Jesus will bring to His saints, let us watch and be ready—for the Kingdom is near at hand.

Print the name of the place and talk over what happened at each. For the second journey, use a bright green crayon with green dots at ports of call. Use orange crayon and orange dots for the third journey, and blue crayon and blue dots for his last journey to Rome. Take at least three or four Sundays for this, or use it for junior church, as it may throw the Sunday school lessons out of schedule. One box of assorted colored dots is enough for an ordinary sized class.

These are a few ideas used by myself and others. Some do take a little time to prepare, but no more than we often spend arranging and preparing for some social event. The expense is very small, so there can be no excuse there.

You also have ideas different from these. The rest of us would like to know yours, and several are asking for ideas to use. Write yours, and send it with a sample to Mrs. Mable Andrew, Oregon, Illinois, chairman of the Exhibit Committee of the General Conference. It can then be used for next year's exhibit.



## BIBLE PROOFS OF PRE-ADAMIC MAN

(Continued from page 5)

reference to a snake.

28. In 2 Corinthians 11:3, R.V., Paul used language which makes it abundantly clear he believed Adam had a rival to Eve's fidelity. That he believed an actual serpent to be that rival is to strain human credulity beyond all reason, to say nothing of drawing the comparison of the Christian's fidelity to Christ.

29. We admit he used the word "serpent"; but when history and present fact demonstrate as true that worshippers of the serpent called *themselves* "serpents" we are convinced that Paul used the term naturally as *descriptive* of Eve's tempter. Nor would anyone at the time have misunderstood him!

30. No animal has ever been known to have knowledge of God to the extent of ability to reason in reference thereto.

31. Nor has any animal been known to have a lifetime extending from Genesis in the Old Testament to Revelation in the New Testament. Consistency with "orthodox" logic demands that the literal serpent of Genesis 3 (as they suppose) is as literally a serpent when John speaks in Revelation of "that old serpent," the Devil and Satan.

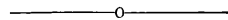
32. In Romans 5, the Apostle Paul offered an unanswerable argument in proof of pre-Adamic man which is of all the more value because it is introduced incidentally. None will dispute that according to Scripture Adam was the *first* man put under law. Law, therefore, began with Adam. Yet Paul stated it as a fact that "until the law, *sin was in the world,*" then he added, "but sin is not *imputed* when there is no law"—but it is still sin. You can-

not have sin apart from a sinner. Certain proof that sinners were in existence! Some may contend that the law referred to was the law of Moses. It may be so. But if law was given to Adam—a fact which cannot be denied—the statements made still hold good.

33. The Parable of the Good Seed and the Tares in Matthew 13 is familiar to all. As far back as memory will carry, we have noticed the tone of satisfaction with which evangelists of all denominations have quoted the declaration of our Lord in verse 39 that "the enemy that sowed them (the tares) is the devil." The evangelists in most cases, however, add a capital "D" to the record, implying that the immaterial "Devil" of popular theology antecedent and incident to Eden is the one referred to. But surely none will have the temerity to suggest that our Lord's interpretation of the parable did not endorse the details of the story so vividly given in verses 24-30! Turning back, we notice that the Revised Version rendering of the Greek of verse 28, as given in the margin, reads—"A *man* that is an enemy hath done this." Thus, the well known axiom of Euclid is upheld—the Devil of Eden and the Devil of popular theology, and the Devil who sowed the tares being identical, it is proof positive that the Devil of Eden was a man. "Things which are equal to the same thing are equal to one another."

The foregoing list does not exhaust the subject, but we think sufficient has been said to convince the fair-minded reader of the Scriptural truth of our theme.

The writer makes no claim to be entirely free from error, and he will be pleased to have errors pointed out, that he may benefit thereby. It is not logical or kindly to attempt to vitiate a whole argument (as is so often assayed by incompetent critics) because some slight error has been detected, but which can be satisfactorily explained if honest inquiry is made. Why not *help* each other by kind inquiry and sympathetic exchange of viewpoint?



## SOME THINGS JESUS CHRIST DID NOT DO

(Continued from page 7)

the Mosaic Covenant did not carry over to the Christian Era *for the Christian*, but is superseded *for him* by the New Covenant of Christ.

Christ was not sent to the earth the first time because of the contractual obligations of God contained in the Mosaic Covenant, although particularly in the atoning ordinances it pointed to Christ, the Saviour of the world. The Mosaic Covenant was a *conditional* contract between God and Israel. It was not binding on the one party if broken by the other. The record shows that Israel broke the con-



If you are making a poster with a church in the picture, cut out the windows of the church and paste a piece of the colored envelope lining over the opening before pasting on the picture. This makes stained glass windows.

Fish nets can be made of crepe paper. Use a piece from fifteen to eighteen inches long and cut it in three equal pieces across the width of the paper, which makes each piece about six and one half inches wide by fifteen or eighteen inches long. Put two ends together and fold until one to two inches wide. Cut slashes about one half inch apart down one side. Then slash from the other side between first slashes. Open and paste fish in net cut from paper. This may be used with the draught of fishes. Use a piece of newspaper to experiment with net.

Children like to act, and many little plays may be used. Jesus calling the fishermen is one. Let children sit around mending net (tennis net). Have one boy slowly walk up to them and say, "Follow me, and I will make you fishers of men." The children should drop the net and slowly follow the leader, singing, "I will make you fishers of men."

Christ's stilling the storm can be made very real. Using a piece of chalk or a string and thumb tacks, outline a good-sized boat deck on floor of classroom. Use a lightweight stick with a sail fastened to it. Put a string from top of stick to each end of deck and thumb-tack it so stick will stand. Put little chairs on deck or let children stand if necessary. Tell the story of the stilling of the storm, using voice inflections when wind blows. You will have to be careful that the boat doesn't upset. Reaching the place in front of boat where Jesus stretched out His hand and said, "Peace be still," all will be quiet on the little boat.

All children like to dress paper dolls. Using the picture of a pilot from a ten-cent book of an air pilot and stewardess, we made and dressed a Christian soldier. (Eph. 6:10.) Make the outline of a soldier on a light cardboard and joint the arms at shoulders and elbows so they bend. Make the different pieces of armor as named in Ephesians. Use a picture of David and the giant Goliath for idea of style and armor. Print lightly the words, "faith," "spirit," "salvation," and so forth, on each proper piece. The children will likely want to color these pieces. After the coloring, use a black crayon and outline the word printed on each piece. Paste an open Bible sticker in one hand. When cutting pieces of armor, cut tabs on them as any paper doll cutout has. Paste these tabs down when everything is finished. This has been used for junior church. Children cannot memorize the text, but can learn the different pieces of armor. Take two or three Sundays to finish this.

Variety is necessary with children, so here is something which has proved very interesting: Use the bottom of a shipping carton, or a piece of celotex, or whatever will

hold thumb tacks. Over this, put two strips of crepe paper, thumbtacking on under side. Don't draw paper too tight. Tear newspaper into about one-fourth sheet pieces and wad it rather loosely. Tuck this under the crepe paper, making high and low places which will be hills and valleys. On one edge, using a piece of blue paper, fasten a part of the Sea of Galilee. Around the edge of the Sea of Galilee and on the crepe paper at edge smear paste. Also, make trails of this paste out between the hills. Sprinkle sand over this and you have a seashore and the path Jesus may have followed as He came to the sea. Using the pictures from the colored lesson papers, cut the picture of Jesus and the fishermen. Place a toothpick on back of picture, leaving one half inch or so below the picture, and paste a piece of paper over the toothpick to hold it in place. Place these figures at the edge of the sea, and, using a toothpick and a piece of string fasten a boat close by. A flat-bottom boat is best, but directions to make one are too difficult to write here.

This same idea can be used, I am sure, for illustrating the Transfiguration, or perhaps the Ascension. Make a high mountain under the crepe paper and put the figures at the top of the mountain.

Green paper such as is used to fill children's Easter baskets makes a very good substitute for grass.

An empty thread spool, an all-day sucker stick or a meat skewer, a colored crinkle baking cup, a piece of colored thread, and a couple of beads will also make a lamp. Put the stick or skewer into the spool and thumb tack the crinkle cup on top. Put beads on thread, and use the cords to turn the light on and off. Thumb tack it under the shade. Let children color spool and stick with crayons.

When making books that are tied together, use brightly colored yarn. This will not tear the paper as thread or string does.

Children like to receive little remembrances for special days, such as Easter, Thanksgiving, Valentine Day, and so forth. They also like to give. So to help them enjoy and learn to give, let them make things. This can be used at junior church time. One of the best we have tried was a little nosegay made of fine wire, colored gum drops, a lace paper doily, tinfoil from a florist flower pot, and a little ribbon. Stick wire into the gum drops and put stems through the doily. Tie with string, wrap stems with tinfoil, and tie with the ribbon, making little streamers. This was given to the mothers by the children on Mother's Day.

Paul's missionary journeys will be more interesting and remembered longer if an idea is taken from a day school. Give each child a map drawn from a map found in the back of most Bibles, but draw it larger. Using a red crayon, trace Paul's first missionary journey on the map and at each stopping place put a red dot such as may be bought in a book supply store or among school supplies.

(Over)

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Give us this day our daily bread" (Matt. 6:11).*

### Alone With God

"I strive each day to walk alone with God,  
 Aware that He is ever at my side;  
 To rise in faith to try the paths untrod,  
 With such a Master Pilot as my Guide.  
 I long to share His calm, abiding strength,  
 And cease to care what others think of me;  
 Then, having gained an inner pose, at length,  
 Unbind my shackled thoughts and set them free.  
 It is with certainty I strive to walk,  
 Bearing my cross along the upward way,  
 And stilling each outward voice to hear Him talk,  
 Alert to timeless truths He leans to say;  
 Then, reinforced by holy ecstasy,  
 A little of His grace will fall on me."

—*Jewell Woodard Alderman.*

### The Father's Provision

The Israelites traveled along the eastern side of the Red Sea, toward Mount Sinai. Mount Sinai is also called Horeb. That is where God talked to Moses out of the burning bush. God promised Moses that after He led the Israelites out of Egypt they would worship Him upon that very mountain.

When the Israelites were hungry, Moses called upon the Lord. The Lord answered them, promising them meat in the evenings and bread for mornings.

That very evening after His promise, quail came into camp until the camp was covered with them. (Ex. 16:13.)

In the morning, there was a dew upon the ground. When that had gone, the ground was covered with "a small round thing." They called it "manna" because they did not know what it was. The word "manna" means "what is it?"

### Some Facts About Manna

Manna had to be gathered early or the sun would melt it. It had to be gathered daily—just enough for one day at a time. The only time the Israelites gathered more was the day before their Sabbath. Then they gathered twice as much. It kept well for the Sabbath, but any other day what was left over spoiled and was wormy.

Manna tasted like fresh oil and like wafers made with honey. These Israelites lived upon it for forty years! The manna suddenly stopped covering the ground when they first got the new corn in their promised land of Canaan. It was always considered a miraculous gift from God.

Just think what a lot of manna they needed every day for two million people! The Bible Dictionary states that three hundred tons were needed daily!

### The Lord's Further Provision

The people became thirsty again! Moses cried to the Lord. He feared the people would stone him.

God told him how to obtain water for them. He always answered Moses' prayers. He answers ours, too.

Soon after this, they met an army and had their first battle. (Ex. 17:8-16). While Moses held up his hand, the Israelites prevailed. When he let his hand down, the Amalakites prevailed. So Moses had two helpers hold up his hands, one on each side, "and his hands were steady until the going down of the sun" (Ex. 17:12).

### These Endure Forever

His Mercy—Psalm 118:1-4.

His Praise—Psalm 111:10.

His Righteousness—Psalm 112:3.

His Truth—Psalm 117:2.

His Word—1 Peter 1:25.

His Name—Psalm 135:13.

### New Members

Mrs. J. C. Waller of Hickory Ridge, Ark., sends in the following names of new members from that place: Marine, Peggy, and Joan Burnett.

### Happy Birthday Wishes

David Skinner, Aug. 16, age 9, Sauk Rapids, Minn.

Virgie Smith, Aug. 17, age 15, Dayton, Ohio.

Bruce Savage, Aug. 18, age 7, Waite Park, Minn.

Leroy Merchant, Aug. 20, age 14, Cleveland, Ohio.

Shirley Kennedy, Aug. 21, age 15, Hammond, La.

Roy Hutchinson, Aug. 21, age 12, Hammond, La.

Gordon Roach, Aug. 21, age 15, Eden Valley, Minn.

## Guess Who!



Watch Next week's Herald for the answer.  
(The answer to last week's "Guess Who" is on page 14)

tract by her official acts, and thus released God from His contractual obligations.

On the other hand, God made the Abrahamic and Davidic Covenants *unconditionally*. Therefore, their fulfillment depends alone on God. Any act or acts by those with whom God made the covenants had no relation to their fulfillment.

It is not generally recognized or appreciated, but it is a truth, that Jesus Christ was sent to this earth *because* of the contractual obligations of God under the Abrahamic and Davidic Covenants, which are superior to and override the Mosaic Covenant. God would have dishonored His sworn word to Abraham, Isaac, Jacob, and David if He had not sent Christ the first time, or does not send Christ back to this earth the second time.

Christ's chief relationship to the Abrahamic and Davidic Covenants is still to be fulfilled in the future, as these covenants deal with land, peoples, future government of Israel and of the world, dynastic rule, and so forth. In other words, they deal with those functions of the state to be performed by Christ as King at, and subsequent to, His second coming. It is therefore quite readily understandable just why the Abrahamic and Davidic Covenants were not cancelled by Christ during His first coming.

We, as Christians, are *included* into the blessings of the Abrahamic and Davidic Covenants by reason of our belief in and obedience to Christ, but this inclusion does not carry with it any implication of *exclusion* of those previously included in them. In fact, the reverse is the case. Romans 11 is clear on this point, but the case does not rest there alone, as it is abundantly clear from many other passages in the Bible.

When contemplating the problems of mankind as they exist, it is with gratitude to both God and Christ that we assert the Abrahamic and Davidic Covenants are still in full force and effect today.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

*The Tree of Life* (Viking Press, New York! \$3.00) is something comparatively new under the literary sun. Books contrasting the philosophies and histories of the various religions of the past with each other have been published in profusion; so have books containing word-for-word excerpts from the literature of these religions. But a book which concentrates its attention on the creative period of the world and its place in religious literature is rather unique.

This is what *The Tree of Life* accomplishes. The editor, Miss Ruth Smith, some time ago collaborated with Robert O. Ballou on a book called *The Bible of the World*, which carried translations of parts of sacred literature of many different peoples, together with the authors' interpretation of that literature. Work done on that volume resulted in this second book, introduced by Dr. Ballou.

*The Tree of Life* contains word-for-word translations, made as readable as possible, from the sacred writings of Christianity; from the Hindu hymns and tales; from the literature of Buddhism, Mohammedanism, Zoroastrianism, Confucianism; from the ancient religious literature of Babylon, Greece, China, and Egypt; even from the songs and legends of the Navajos, the Senecas, the Ojibwahs, and the Blackfeet. The larger share of these fragments of religious writing is centered on the period covered by the first two or three chapters of Genesis—the period when the universe was formed and man came into being under the will of God.

Interesting facets of religion are revealed by the book. The Golden Rule and the spirit of forgiveness, for example, have places in all faiths. The *Tao Te Ching*, chief book of the Chinese Taoists, exhorts its readers to "return love for great hatred"; the Dhammapada of Buddhism declares, "Let a man overcome hatred by love, let his overcome evil by good, the greedy by liberality, the liar by truth." It requires nothing from this reviewer to point out the similarities between these philosophies and that of Jesus Christ.

The translations, as has already been commented, are as literal as possible; a good glossary, however, translates any unfamiliar words in the text.

\* \* \* \*

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

## CONFERENCE CALENDAR

- August 14-22—Missouri Conference at Fred-ericktown.  
 August 15-22—Western Nebraska Conference at Holbrook.  
 August 19-29—Virginia Conference and Bible School at Maurertown.  
 August 21-29—Iowa Conference at Waterloo.  
 August 22-29—Eastern Nebraska Conference at Omaha.

## CALENDAR OF EVANGELISM

- Sept. 28- Oct. 3—Special meetings at Fonthill, Ont.

## NATIONAL EVANGELISM

- September 19-?—Special meetings at Ripley, Ill.

## HOLBROOK, NEBRASKA

The Annual Conference of the Church of God of Western Nebraska will be held at Holbrook, August 15-22, inclusive. We hope it will be possible for many of the brethren to avail themselves of the opportunity of hearing the sermons and Bible lessons which Bros. Sydney E. Magaw and James M. Watkins have in store for us.

Remember the dates and plan to come.  
 Icel Stedman, Cor. Secy.

## IOWA BAPTISMS

At Koszta, Iowa, July 18, Bro. J. W. Williams baptized twin brothers, Donald and Doyle Ficken, of Delta, Iowa. At Lake View, July 25, he baptized Russell Swanson, John Jacobsen, and Bro. and Sr. Jacobsen's three children, Douglas, Donald, and Kathryn.—The Searchlight.

## OREGON BIBLE COLLEGE

### Building Fund

An Arkansas Friend	\$ .50
Mr. & Mrs. H. D. Hathaway and daughter	100.00
Winifred Gould	5.00
Los Angeles United Bereans	35.00
Mr. & Mrs. Carl A. Carlson	25.00
Helen McInturff	10.00
Brush Creek, Ohio	250.00
Elizabeth Ford	100.00
Compton, Calif., Berean Bible Class	10.00
Mr. & Mrs. Don C. Huffer	40.00
Mr. & Mrs. Willis A. Roose	25.00
Mr. & Mrs. Harold Hardesty	10.00
Mr. & Mrs. J. B. Gaspar	100.00
Parent Teacher's Class, Grand Rapids	100.00
<b>Total</b>	<b>\$15,928.38</b>

## EVANGELISM

Maybelle Hanson	\$ 5.00
Mrs. Maurice Robinson	3.00
C. N. Adams	10.00
A Friend	25.00
Mrs. Myrtle Houser	1.00
Mr. & Mrs. Howard Moore	8.00
Mr. & Mrs. Paul Uline	17.35
Carl Bunch	1.00
Mae Swanson	2.00
Mrs. E. W. Johnson	5.00
M. W. Lyon	60.00
Mrs. Edward H. Barek	4.35
Oregon, Ill., S. S.	4.64
Mr. & Mrs. Francis Burnett	20.00
A Sister	5.00

## HICKORY RIDGE, ARKANSAS

The writer has recently concluded a short but successful series of meetings at Hickory Ridge, Ark. The people at Hickory Ridge are the friendliest and most hospitable people I have ever met. Further, they are sincerely zealous in their religious endeavors.

My acquaintance with these fine people was brought about by Sr. Jessie Claypool of Marshall, Ill., who, in correspondence with her sister, Mrs. J. C. Waller of Hickory Ridge, brought about the arrangements for me to go there. Sr. Waller was the first one of the faith to go to Hickory Ridge. The community represented several denominations, but there were not enough of any one to afford a church building. By pooling funds, a community church was built.

Ministers of other faiths have preached at Hickory Ridge, but I was the first from the Church of God. At the close of the Sunday morning sermon, Roy A. Waller, aged 27, and Eva Waller, aged 19, both children of Sr. J. C. Waller, accepted Christ and were baptized by the writer.

The preceding services were well attended, but the Sunday evening service was the best—the house being filled. Much of the success of these meetings is due to the Sunday school superintendent and the song leader.

May God bless the efforts of these people. We are thankful to have been instrumental in bringing the gospel to these good people. We shall return to the community if there is an opportunity.  
 Roy S. Graham.

## BAPTISM

We are happy to report the baptism of Miss Ruth Briskey, Kirkland, Wash. Miss Briskey is sixteen years of age. May the Lord assist her to abide in Him, faithful unto the end.  
 Lyle Rankin.

## OREGON, ILLINOIS

In conformity to the resolution of the General Conference at the 1942 session, the pastoral work of the Oregon, Ill., Church of God and the secretarial work of the National Bible Institution will be carried on by two men instead of by one man, beginning September 1, 1942. The Oregon church wishes to publicly announce that Bro. F. L. Austin has been secured to carry on its pastoral work.  
 Leila Mae Doeden, Secy.

Many in attendance at General Conference have taken opportunity to visit East Oregon Chapel. The Chapel is a project of the Oregon Church of God, Sr. Mae Nedrow being the heart of the venture. Following is Sr. Nedrow's poem about the chapel:

"Humble little chapel, pointing out the Way;  
 Wistful little children going there to pray.  
 Jesus guides their little feet  
 In Christian fellowship to meet.  
 No! Not one He will cast out;  
 They need not fear, nor have a doubt.  
 For them, there will always be a seat—  
 Though they may come in their bare feet,  
 Our chapel doors are open wide—  
 Come, enter!—and in Christ abide.

## INDIA

A Friend	\$5.00
Tempe, Ariz., Church	4.16

## NATIONAL BIBLE INSTITUTION

Mrs. J. W. Grimsley & Gail	\$20.00
Mrs. G. E. Marsh	2.75
A Sister (S.T.S.)	5.00
A Sister	10.50
Maybelle Hanson	5.00
Mr. & Mrs. Chas. L. Netts	5.00

## Gleanings From the Field

"The field is the world."—Jesus.

Last word from Bro. L. E. Conner (Woodlawn Hospital, Rochester, Ind.,) indicates that he is gaining slowly, and fully as well as could be anticipated. Sr. Conner says: "His voice is strong and he eats well, so I think he is on the 'up and up.'"

If we hear not amiss, Bro. G. E. Marsh will soon become pastor of the Brush Creek (Ohio) Church of God, and Bro. Arlen Marsh will become pastor of the Rockford (Ill.) Church of God.

Bro. Harry Goekler, retiring pastor from the Happy Woods and Blood River Churches in Louisiana, preached for the Southlawn Park Church of God, Grand Rapids, Mich., August 8, supplying for Bro. F. E. Siple.

More than thirty ministers are in attendance at the General Conference—hope to present a picture of same in next issue.

"Mr. and Mrs. Carl R. Davenport, Eldorado, Ill., announce the birth of a nine-pound son, July 11. His name is James Brian."—Virginia Davenport.

Last week's "Guess Who!" picture was that of a group at General and Illinois Conferences in the year of 1925. The picture of the preceding week was a group of Illinois attendants at the same gatherings in 1929.

During a recent "vacation," Bro. F. E. Siple preached thirty-one sermons!

The National Bible Institution sports a new sign over its entrance—thanks to Bro. Richard Parish.

Monday morning, August 9, the enrollment at the General Conference and the Illinois Bible School and Conference had reached 418. Last year at the same time, the enrollment was 427.

"Thank you for printing the poem 'Two Portraits.' It does contain some false statements; I did not remember those, as I was young when I read the poem. What impressed me was how true it is that sin leaves not only its mark on one's character, but on his features as well."—Ruth M. Dennis, Sanger, Calif.



Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
815 Portland St. SE  
Washington, D. C.

Arlen Marsh, 1 V. President  
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Los Angeles (3), Calif.

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Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### After Baptism

*By Cecil U. Wilson*

"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).

Life and happiness are beginning for us. We must faithfully perform the tasks set before us; fulfillment does not depend on others. The interest in living and the reason for living depends on personal faith, resolution and endeavor. Our new life is wonderful. But remember, there are many pitfalls along the way, and we must know which way to detour around them. We must keep our heads clear and our judgment independent of the ways of the world as far as possible, always keeping in mind that our new life is not for us alone, but for those, too, who still stumble along in darkness. We must be their doctors. They are sick, but no medical doctor or hospital can aid them in their illness, which is mental. Because of this illness the world is deep in sin, evil, and wrongdoing. Those who crucify Christ know not what they do. It is up to those who take unto themselves the new life to place love, gentleness, and God's wonderful truth into these diseased minds. To do this, we must not think ourselves masters, but must always remain students, teaching as we are taught. Life's pathways are crossed by many problems. There is no end to these problems and there is only an end to our lives. God grant we may end them in His service. By correctly solving our own problems, we are better able to help others to solve theirs. Solving these problems is not an eternally hopeless effort, but a sane, sure, and intelligent way to progress from a wonder chamber to chambers more wonderful—locked rooms which contain miracles and open only when we find the proper key that fits the lock. The key is the Word of God. We must unlock those locks and lead into those chambers those who are hungrily waiting to accept the truth, because the refuge of faith is waiting for everybody. That is our destiny after baptism.

### After the Battle

Today we were moved by a letter which our employer read to us. The writer, a pilot in the A. A. F. over Sicily,

was writing to his friends in a war plant where he formerly worked. Their equipment was on a plane which he was flying when one of the four motors failed and the plane was forced to return home. The crew was fortunate not to be attacked and destroyed.

The purpose of the letter was to impress on the workers the importance of turning out faultless material, but to us it revealed a very important thought. In describing the flight, the flyer said, "This war has certainly made a believer of me."

That impressed us as presenting to all church workers and particularly to Bereans the challenge of providing these war veterans an opportunity to learn the truth when they return. We are going to have to be thoroughly organized into a well-informed, active, and helpful group ready to serve with written and spoken words and with the most important of all—daily living.

What will your Berean society be "after it's all over"? Will you be waiting for your friends to return so you can "really do something," or will you already be doing things—that these folks can work in a place made ready for them?

You who are in the service can be of great assistance, if you will write home telling us what you would like to see in the line of church activities when you return. The folks at home seem so secure and at times so unable to "do anything," that sometimes they need to be jolted a bit by someone who has lost his security temporarily.

Who is going to prepare the way so the Bereans will be ready to welcome back to the fold those who were forced to leave? We would suggest that here is a great opportunity for those who have attended the Bible Training Schools. You can lead the way and put into practice many of the theories you learned and discussed while at school. Everyone must help. Everyone must be put to work in some way. More and more, young people must be given opportunity to "experience" Christianity. The happiest Christians are not those who merely believe in the Word of God, but those who have worked with the Word. The truly joyful ones are those who have eased another's fears by explaining the gospel, or who have eased another's needs in other countless ways. After this is over, all must be given opportunity to "live" Christianity.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS							
Name	No. Pages	Per Doz.	Per 100	Name	Pages	Each	Per 6
Four-second Series A (25 of each of four kinds)			\$ .25	What Is Man? J. A. Patrick	12	.25	1.75
Four-second Series B (25 of each of four kinds)			.25	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
Essential Truths	1	\$ .05	\$ .30	The Resurrection, J. L. Wince	32	.12	.75
God's Promises, Anna E. Drew	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
Obedience (Baptism), F. E. Siple	2	.05	.30	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
The Reasons Why	2	.05	.30	BOOKS			
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each	Per 6
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
The Thief on the Cross, F. E. Siple	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.25	1.65
A Study of the Word "Soul"	4	.10	.60	Ancient Mysteries, George Johnston	116	.25	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
Jehovah Is One God, Arlen Marsh	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25	1.25
What Is a Christian? J. W. Williams	4	.10	.60	The Student's Textbook, board cloth, Wilson	200	.45	2.60
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
The Coming of Christ, R. A. Curtis	6	.15	.90	The Visitor, paper, Boice	212	.50	
Spiritual Beings, G. E. Marsh	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25	
Kingdom of God, Harry Goekler	6	.15	.90	BEREAN BOOKS			
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	Name	Pages	Each	
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25	
The Gospel Plan of Salvation, Emma C. Railsback	8	.20	1.20	Children's Bible Story and Study Book	60	.20	
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	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	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Five (The Church of God)	50	.20	
God, R. H. Judd	12	.25	1.75				
First Principles, G. E. Marsh	18	.35	2.00				
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
The Sabbath, S. J. Lindsay	13	.30	1.85				

**National Bible Institution,**

**Oregon, Illinois**

## "THY KINGDOM COME"

(Continued from page 3)

will be tribulation such as the world has never known. (Matt. 24:21-26.) Also, we read, in Daniel 12:1: "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."

What suffering and shame there will be in the world! "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17.) It may seem hard for men to turn their eyes from the world, but it really is simpler to say, "No," to the world than to Christ. Think of the comfort Christians have looking forward to the coming of Christ. What a glorious thought—to look forward to the coming of Jesus Christ and His Kingdom!

"Then what if pain, if toil and tears,  
Be crowded in these fleeting years,  
Or poverty should be our lot,  
Our dwelling but the meanest cot?  
Joint-heirs with Christ, and heirs of God,  
Some day we'll walk the verdant sod,  
Beneath the smiling cloudless skies,  
Of the heavenly Paradise."—*Anonymous.*

### *The Marriage*

"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 . . . is fulfilled" (John 3:28, 29). This text is a clear distinction between the Old Testament saints and the bride of Christ. The saints will be perfected, but God has "provided some better thing for us, that they without us should not be made perfect" (Heb. 11:40). The church is not to be so greatly privileged because of its worthiness, but because of the overflowing grace of God. (Eph. 2:7.) The church is to be the heavenly bride of Christ.

"The marriage of the Lamb is come, and his wife (the church, Eph. 5:32) 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). "Christ also loved the church, and gave himself for it . . . 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).

Who are the saints who are going to be raised incorruptible? Are we ready for Christ, should He come today? Those of us who are Christians anxiously await

the day when the Lord and Saviour "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).

"O death, where is thy sting?  
O grave, where is thy victory?" (1 Cor. 15:55.)

## THREE MONKEYS

Three monkeys dining up in a coconut tree  
Were discussing some things they had heard to be true.  
"What do you think? now listen, you two.  
Here, now, monkeys, this cannot be true  
That humans descended from our pure race.  
Who ever heard of a monkey deserting his wife,  
Or leaving a baby to starve and ruin its life?  
And have you ever known a mother monk  
To leave her darling with a stranger to bunk?  
Babes are handed down from one to another,  
And scarce ever know the love of a mother.  
I've never known a monkey so selfish  
To build a big fence round a coconut tree,  
So other monks won't get a taste,  
But let all the coconuts there go to waste.  
If I built a fence round this coconut tree  
Starvation would force you to steal from me.  
Here is another thing a monkey won't do:  
Seek a bootlegger's shanty and get in a stew,  
Carouse and start in disgracing his life,  
And reel madly home—just to beat up his wife.  
They call this pleasure, and make a big fuss.  
They've descended from something, but not from us!"

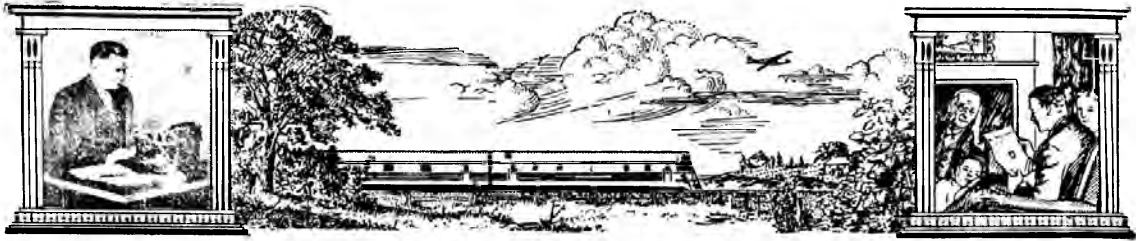
—Selected by Catherine Davis.

## PRIEST AND ATHEIST

*By Harold Hardesty*

ONE day an atheist and a priest chanced to meet. After some conversation, the priest said to the atheist, "How can you say there is no God? You find a crude drawing upon the wall of a cave, or you discover a footprint imbedded in a rock, and you say, 'Man has been here.' Then you behold the wonderful harmony and inimitable splendor of the heavens, or you delve into the fathomless mysteries of the plant and animal world, but you say, 'This all came about by chance.' You are not consistent."

"I find it easier to believe in no God at all," replied the atheist dryly, "than to try to believe in a God who demands that His creatures be merciful and sympathetic to temporal human suffering, while He Himself mercilessly condemns men to a place of eternal torture, callous to their continual cries of anguish and pain. In the words of your own Great Philosopher, 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?'"



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

## No Herald Next Week

In keeping with a long-time practice, there will be no issue of *THE RESTITUTION HERALD* next week, that is, the second week after General Conference. Be patient, brethren, and be not disturbed—we shall see you again, August 31.

## En Route to Holbrook, Nebraska

As these lines are being printed, your Editor and Sister Magaw will be en route to the Western Nebraska Conference at Holbrook. Others in attendance at General Conference who also will be going to Holbrook are: Sister Ruth Hoskins, Eden Valley, Minnesota; Brother and Sister E. Anderson Drake, Cashmere, Washington; and Brother C. R. Meyerhoeffer, the latter returning to his home.

## Attendance Record Broken

Sister Wayne Laning, registrar of the recent Conference, reports an official record of five hundred fifty-five persons in attendance—fifty-five persons more than registered at last summer's Conference.

## Looking Through the Windows

Persons not privileged to attend the recent General Conference of the Church of God (Oregon, Ill., August 3-15) may look through the windows, as it were, by reading the Secretary's minutes of the several business sessions, which minutes begin on the opposite page.

## Dale Dunbar and His Site Committee

One of the most outstanding and inspiring features of the recent Conference was the forward-moving steps of the College Site Committee, led by Brother Dale Dunbar, Delta, Ohio. Committee members worked like beavers, considered several sites, agreed generally upon one site, reported to the General Conference in session, and, largely to the credit of Brother Dale Dunbar, won the Conference

delegates to instruct their Executive Board to purchase the Spoor property for Oregon Bible College.

Full details of this new work will appear in the next issue. In the meantime, let everyone keep pushing up the Building Fund to \$30,000.00, the original goal and the amount necessary to buy, to condition, and fully to equip our new home for the College. It will facilitate matters and reduce the expense, if we can have most of this money by the first of October.

## “Beautiful for Situation”

Like Jerusalem, the Spoor property into which we hope soon to move Oregon Bible College is “beautiful for situation”—all now to be accomplished is to make it “the joy of the whole earth” (Psalm 48:2). The building is spacious and beautiful, the campus lies along beautiful Rock River and is directly across the river from Lorado Taft's renowned statue of Black Hawk. . . . More of this, though, in the next issue! The important part now is to raise immediately several thousand dollars—if possible the complete \$30,000.00—and if we can, that too would be “beautiful for situation.”

## The College Attendance Outlook

Registrar Vivian Kirkpatrick reports a present enrollment of twenty-four students for Oregon Bible College this fall—classes to begin at eight o'clock, Tuesday morning, September 14. We are still hoping to hear from other young men and young women who are high school graduates, who are consecrated, and who wish better to prepare for Christian service.

## Tuition—\$35.00 per Month

The Executive Board of the National Bible Institution has voted to charge a tuition of \$35.00 per month, per student, for board, room, and actual educational purposes. This cost is little more, if any more, than one might expect to pay for board and room. Students' only other expenses will be for textbooks and personal incidentals.



# THE RESTITUTION HERALD

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MINISTERS IN ATTENDANCE AT 1943 GENERAL CONFERENCE

We are pleased here to present a picture of ministers in attendance at General Conference: (*back row*, left to right) Vivian Kirkpatrick, Alfred Anthon, J. R. LeCrone, J. W. McLain, Vernis Wolfe, Terry Ferrell, Harvey U. Krogh, Jr., Roy Graham, Emory Macy, Harry Goekler, C. Alan McLain, and Arlen Marsh; (*second row*) Robert Hardesty, Sydney E. Magaw, Tom Savage, C. R. Randall, C. E. Lapp, M. W. Lyon, Ellsworth Routson, Walter Wiggins, Paul C. Johnson, Lyle Rankin, G. L. Cooper, and Francis Burnett; (*front row*) G. E. Marsh, F. E. Siple, Grover Gordon, (Mrs.) Lucille Appleby, (Mrs.) Emma Railsback, F. L. Austin, C. E. Randall, J. M. Watkins, and T. A. Drinkard. . . These are they who "speak . . . that God in all things may be glorified."

read last year's motion relative to the Revision Committee and its work. Said motion was read, and Brother Siple's motion was ruled in order.

Brother Austin then moved to amend Brother Siple's motion to read in accord with his minority report, said motion to amend being seconded by Emma C. Railsback. The following delegates participated in discussion: F. L. Austin, F. E. Siple, J. W. McLain, T. A. Drinkard, M. W. Lyon, Tom Savage, and Richard LeCrone.

Brothers Arlen Marsh and F. E. Siple moved and seconded, respectively, to table Brother Siple's motion, pending further study. Motion lost. Discussion continued. Brother Austin suggested that nominations be made by delegates assembled in General Conference, but that election be at least one day later.

Brother Hanson calling Second Vice President J. W. McLain to the Chair, spoke briefly concerning the original motion and the wisdom of using sufficient time and care in elections and in deciding the present issues.

Motion was made and seconded by F. E. Siple and F. L. Austin to table the original motion until the morrow. Motion carried.

Vice President L. T. Hanson returned to the Chair, and called for the Auditor's Report. The Secretary read the following:

"In accordance with instructions of Sydney E. Magaw, I have made examination of the books of the National Bible Institution and the Golden Rule Home, together with such records of Evangelism and subsidiary accounts on hand.

"All cash in the banks for the various checking and savings accounts was verified directly with the depositaries.

"No attempt was made to verify sources of income for the various accounts, and they together with the disbursements, appeared to be regular.

"All entries to the General Ledger from the Cash Receipts and Disbursements Journal of the National Bible Institution and the Golden Rule Home were checked and verified.

"The Treasurer's report on the receipts and disbursements, and earnings statement for the National Bible Institution, the Golden Rule Home, Evangelism, and subsidiary accounts was checked and found to be correct.

"Due the limit of time for auditing, Notes Receivable and Accounts Receivable were not verified, nor was any attempt made to value or check the securities held."

(Signed) Howard F. Engelbrecht.

Brothers Harry Goekler and F. L. Austin moved to accept the Auditor's report. Motion carried.

The Chair then called for the Secretary's annual report, which was read as follows:

## Secretary's Report

### 1. Publications:

a. *The Restitution Herald* has a paid subscription list of about sixteen hundred names. The total number of *Heralds* being mailed is somewhat less than one year ago by reason of the decision to eliminate all free subscriptions and the withdrawal of the special rates to new readers, these steps being taken because of governmental limitation of paper purchases.

b. *Truth Seekers' Sunday School Quarterly* has a paid circulation of approximately twenty-three hundred copies, quarterly.

c. *The Children's Quarterlies* continue to serve many of our Sunday schools, and two three-year series of quarterlies have been completed.

d. *Tracts*. During the past year, several good tracts have been published or republished, notably: "Where Are the Dead?"—L. S. Bronson, "Hell, What Is It?"—adapted from Bullinger's *Critical Lexicon and Concordance*, "Spiritual Beings"—G. E. Marsh, "The Scripture Searcher's Assistant"—M. Joblin, "Resurrection"—S. E. Magaw, "Words of Comfort"—G. E. Marsh.

### 2. Religious Education:

a. *Oregon Bible College* enjoyed its fourth successful year, having an enrollment of sixteen students. Two students, Francis Burnett and Terrence Ferrell, were graduated June 11. Brother Vivian Kirkpatrick, fellow-instructor and registrar, reports prospect that the enrollment this fall will be increased by six or eight students.

Gross income for *Oregon Bible College* during the year was sufficient to meet all expenses, though, because of increasing food prices, we were running on a very close margin, especially during the second semester. Much credit goes to Sister Edna Brewer, matron, for her care and economy in the Students' Home.

b. *The Summer Bible Training School* enjoyed an enrollment of thirty-nine students—this being the sixth consecutive Summer School and the largest Summer School to date—Brothers J. R. LeCrone, T. A. Drinkard, and Ernest Barnum being the instructors. The Summer School, like *Oregon Bible College*, has been self-supporting. Brother and Sister J. R. LeCrone teamed well as dean and matron, respectively, and Sister T. A. Drinkard faithfully assisted in the kitchen.

c. *The College Building Fund* has steadily increased, now surpassing the \$15,000.00 mark. It is the intent of the Board of Religious Education to continue advertising need of a college building, hoping to increase the Building Fund to \$30,000.00 during the ensuing Conference year.

d. *The College Site Committee*. In planning for an eventual college building, the Board of Religious Education has thought it well to name a Site Committee to make investigations during this General Conference and

# Minutes of the 1943 General Conference

Oregon, Illinois, August 3-15, 1943

Tuesday, August 3—3:15 p.m.

VICE PRESIDENT L. T. Hanson called to order the first meeting of the 1943 General Conference at 3:15 p.m., August 3. J. W. McLain led the singing, and F. L. Austin led in prayer.

First order of business was the seating of delegates. The Credentials Committee, Elizabeth Ordnung and Mrs. G. H. Loudenslager, reported 1506 members represented by authorized delegates. Delegates seated at this session were: L. T. Hanson, J. W. McLain, Orpha LeMasurier, F. L. Austin, Arlen Marsh, Robert Hardesty, Edwin Graham, Emma C. Railsback, Mrs. Delos Andrew, James Mattison, Ben Carpenter, George Siple, Delos Andrew, Wayne Laning, Frank Laning, Verna Thayer, Mrs. F. L. Austin, Ernest Barnum, Thelma Richardson, Mrs. Martha Doan, Mrs. F. E. Siple, Tom Savage, Mrs. Roy Graham, Dale Dunbar, Mr. and Mrs. Vivian Magaw, Vernis Wolfe, H. U. Krogh, Jr., Alfred Anthon, C. E. Lapp, Harry Goekler, Gerald L. Cooper, C. R. Randall, F. E. Siple, James Watkins, M. W. Lyon, Lyle Rankin, T. A. Drinkard, Vivian Kirkpatrick, Mrs. Lyla Van Fleet, and Sydney E. Magaw.

The Chair then called for reading of the minutes of the last session of the 1942 Conference. These minutes were read and approved.

Upon call by the Chair, the Secretary reported his recent visit with our beloved President L. E. Conner, now a patient in Woodlawn Hospital, Rochester, Indiana. Report was also made of communications received from Sister Conner, informing that Brother Conner is "doing well" since his operation, July 31.

Motion was made and seconded by F. L. Austin and H. U. Krogh, Jr., respectively, that the Secretary be instructed to prepare a message of cheer on behalf of the General Conference assembled to be sent Brother Conner. Motion carried.

The Chair appointed M. W. Lyon as parliamentarian.

The Chair asked if the Secretary had any communications, to which he reported a communication from the National Service Board for Religious Objectors, which letter he thought might more profitably be presented at a later meeting—the Chair ruling accordingly.

The Chair called upon F. E. Siple to present his report as chairman of the Constitution Revision Committee.

Brothers Siple and J. W. McLain moved and seconded respectively, the VII. (12) under the Working Rules of

the General Conference be amended to read: "The term of office for each officer shall regularly begin at the close of the session at which such officer is elected, and shall continue for three years, or until a successor has been duly elected and qualified. Exception to this shall be that at the 1943 Conference the president and first vice president shall be elected for three years, the second vice president and secretary shall be elected for two years, and the treasurer for one year." Brother Siple then spoke concerning the motion, explaining its purpose is to safeguard retaining experienced officers on the Executive Board, i.e., to have in office at all times a majority of members having served at least one Conference year.

Brother F. L. Austin, a member of the Revision Committee, made a statement accepting Brother Siple's motion and explanation thereof, but presented the following as a minority report of said Revision Committee, also moving adoption of same: "The term of office for each officer shall regularly begin at the close of the Conference at which such officer is elected and shall continue for three years, or until his successor has been duly elected and qualified. Exception to this shall be that at the 1943 Conference the president and second vice president shall be elected for three years, the first vice president and secretary shall be elected for two years, and the treasurer for one year.

"12 a. A nominating committee shall be appointed from year to year, which committee after earnestly considering the needs of the work, and carefully counseling with the one, or ones, to be nominated, shall present to the Conference in session by majority voice, the name of one nominee for each office to be filled that year.

"Said nominating committee, excepting the nominating committee appointed for 1943, shall be appointed one year in advance, as follows: One member by the Chair, one member by the Ministerial Association, and three members by the Conference in session.

"Additional nominations may be presented from the floor."

Arlen Marsh, substantiated by Parliamentarian M. W. Lyon, objected to Brother Austin's motion by reason of Brother Siple's motion still being before the house—which objections *were indubitably sapient and sagacious*. Brother Marsh also objected to Brother Siple's motion, stating it was out of order. The Chair ruled Brother Austin's motion out of order, but called for the Secretary to

sooner than one day after the meeting at which nominations for that office shall have been made. Otherwise, the election shall follow the course later described in Article IX (14) of these working rules." Motion was seconded by Brother F. L. Austin.

Brother Siple then spoke to the motion, explaining its desirable features. Others then entered into questions and discussion, these being: Sydney E. Magaw, F. L. Austin, H. U. Krogh, Jr., C. R. Randall, T. A. Drinkard, Arlen Marsh, and M. W. Lyon. When the motion was thoroughly understood, there seemed to be general agreement of its desirability. Call was made for the question, and it was passed without dissenting vote.

Prior to the passing of the foregoing motion, Brother F. E. Siple read a substitute motion, to be considered if the foregoing motion failed to pass, said substitute motion including the adoption of a nominating committee, but this substitute motion was not introduced for action by reason of acceptance of the foregoing motion.

Brothers M. W. Lyon and G. E. Marsh moved that a special meeting be held on the morrow at 11:30 a.m., for nominations of General Conference officers. Motion carried.

The Chair then called for the Treasurer's report, which was read by Treasurer Orpha LeMasurier. (This report appears on the following page.)

Several questions arose, notably, one by Brother C. E. Lapp relative to the listed "sundry expense" of \$1,284.21 for Golden Rule Home. Sister LeMasurier explained that this figure included expenses for the following: digging a fruit cellar, repairs and upkeep on properties owned by Golden Rule Home, legal expenses, electrical and plumbing expenses, extra help in the Home, doctors and drugs, clothing, freight, locker plant rental, telephone, exchange on checks, and other miscellaneous and incidental expenses.

Brother H. U. Krogh, Jr., asked about excess expense over income which is listed at \$2,012.80. The Treasurer explained that this seeming deficit is met by entrance fees paid into Golden Rule Home. Brother C. R. Randall then suggested that if such deficits continued over a period of years, reserve funds for Golden Rule Home might be endangered, if not wholly depleted—to which suggestion there seemed to be general assent. The Secretary explained, however, that in actual practice, the reserve financial strength of Golden Rule Home is steadily increasing, that when the Home was started more than twenty years ago it was started without a penny, and that its worth today surpasses \$41,000.00. The Secretary explained that the expenses of operating the Home have always exceeded the income from the Home and its properties, but, by reason of entrance fees and accumulated properties, the Home has steadily increased its financial strength and for the past several years has more than paid its own way.

To this explanation, Brother F. L. Austin added that the Home was started not only penniless, but under the burden of considerable indebtedness.

Brother M. W. Lyon asked for explanation of the listed contributions of \$200.00 under "Expenses" in the Evangelism section of the Treasurer's Report. The Treasurer and Brother J. W. McLain replied that Evangelism is contributing, occasionally, to the support of work in new fields where local financial strength is insufficient to meet the need—the \$200.00 under question having been contributed toward church building funds.

Brother J. R. LeCrone asked if the truck and trailer are now fully paid, to which question Brother McLain replied in the affirmative.

G. L. Cooper and Harry Goekler moved to accept the Treasurer's Report with thanksgiving. Motion carried. G. E. Marsh commented that the report was the best Treasurer's Report he had heard in any of our General Conferences.

The Chair called for report of the Board of Ordination. F. L. Austin, chairman of said Board, replied that he had no report to offer.

J. W. McLain, National Evangelist, then called the Secretary to the Chair, while he gave his report of the Evangelistic work. His report was, in large part, a review of his published report in *The Restitution Herald* dated July 27. Problems had been encountered, but excellent work where, with help from the Minnesota Conference, it appears a permanent work is in the making.

G. E. Marsh and F. L. Austin moved that the report of the Board of Evangelism be received with appreciation. Motion carried.

F. L. Austin and G. E. Marsh moved to recess until 11:30 on the morrow. Motion carried, and meeting was recessed.

Thursday, August 5—11:30 a.m.

#### *Special Meeting for Nomination of Officers*

Meeting was opened by song led by Brother C. E. Lapp. Prayer was offered by Brother F. L. Austin. The Chair asked for the Credentials Committee, but said Committee was not present. The Secretary read the minutes of the last meeting (to be approved later) for the information of newly arrived delegates.

Qualifications of persons making nominations were discussed. It was ruled that persons making nominations be delegates. Then, calling Brother J. W. McLain to the chair, Brother L. T. Hanson asked whether or not nominations for the regular election would be made from the floor or by ballot. A discussion followed, including comments by Brothers F. E. Siple, T. A. Drinkard, L. T. Hanson. Brother Hanson returned to the chair and it was ruled that nominations would be made from the floor.

Nominations were made as follows: (*Turn to page 8*)

to report as soon as convenient, either to the Board of Religious Education or to the General Conference assembled, that a suitable site and campus might be purchased as soon as reasonably convenient. Persons serving on this committee are: L. T. Hanson, Albert Siple, Mrs. Emma C. Railsback, C. Alan McLain, Henry Mattison, Mrs. T. J. Ellis, Frank Laning, Vivian Kirkpatrick, Tom Savage, Dale Dunbar, C. E. Randall, and Alfred Anthon.

### 3. *Golden Rule Home*

a. *Residents.* Nine residents now occupy Golden Rule Home, and arrangements have been practically completed whereby two new members will enter the Home.

b. *Ministers' Fund.* The Ministers' Fund, a permanent fund to assist ministers and ministers' wives to become residents of Golden Rule Home, is nearing the \$2,000.00 mark.

### 4. *India Missionary Work*

In accord with decision at last General Conference, the Secretary began investigation of the personnel of the proposed India Missionary work by writing the British Consulate in Chicago, the matter then transferred to the American Consulate, Bombay, India, and from thence to the American Consular Service, Madras, India—covering the district in which Bangalore is situated, where also the proposed work would center. Reply was received through the United States Department of State informing that such matters do not comprise a part of its official work. Suggestion was made that we investigate through some existing missionary society having representatives in Bangalore.

At about the same time, we received a letter from George G. Robinson telling that he had suffered inconveniences and the loss of friends since he had "agreed to co-operate with the National Bible Institution" inasmuch as we and he were teaching conditional immortality.

Since last General Conference there has been practically no publicity in *The Restitution Herald* for the India work, yet contributions have been frequently made. One hundred twenty-four dollars ninety-nine cents has been sent, and there is a neat balance on hand. The last letter received from India was in May, whereupon we sent a contribution of fifty dollars. We were hoping to receive word from India, receipting this money, before this General Conference, but to date no letter has arrived.

### 5. *Conclusion.*

Notwithstanding solicitation of funds for various special features of our work, such as Evangelism, the Building Fund, the Ministers' Fund, India, and so forth, the parent organization, that is, the National Bible Institution, has suffered no financial loss. In fact, the Treasurer's report shows that contributions to the National Bible Institution during the past fiscal year slightly surpassed contributions made during the previous fiscal year.

(Signed) Sydney E. Magaw, Secretary.

Following the Secretary's report, there were several questions and suggestions, notably that of Brother M. W. Lyon in which he cautioned against too hastily purchasing a site for the College. The Secretary replied that the choice of a Site Committee was made by decision of all members of the Board of Religious Education and by recommendation of President L. E. Conner, that the Site Committee is not now to make any purchase, but to investigate thoroughly all possible sites and make recommendations.

Brothers C. E. Lapp and H. U. Krogh, Jr., moved to accept with thanksgiving the Secretary's report. Motion carried.

The Chair then reported briefly about the general business of the Institution, telling especially about the properties now owned by Golden Rule Home, inviting delegates to visit the Home, and appointing a Survey Committee to visit all properties and make report relative thereto. This Survey Committee is composed of the following persons: Ben Carpenter, Frank Laning, and C. E. Lapp.

Order of business for the morrow was then announced: the tabled motion by F. E. Siple, Treasurer's Report, Evangelist's Report, and reports by the chairmen of the Boards of Publication and Ordination. Friday was announced as day for election.

Motion to recess by Gerald L. Cooper carried.

Wednesday, August 4—3:15 p.m.

Second Vice President J. W. McLain called to order the second meeting of the 1943 General Conference at 3:15 p.m., August 4. Brother G. E. Marsh offered prayer.

Sister Elizabeth Ordnung reread the names of authorized delegates, and delegates present were properly seated.

The Secretary read the minutes of the preceding meeting, also read the word of cheer to be sent Brother Conner, both the minutes and the message being approved as read.

Brother F. E. Siple, with the consent of his seconds, then withdrew the motion presented by the Constitution Revision Committee, making way for a new motion which he presented as follows:

#### *General Conference Constitution Amended*

"VII. (12) The term of office shall regularly begin when the unfinished business has been disposed of during the Annual Conference, and shall continue for three years or until a successor has been duly elected and qualified. Exception to this shall be that at the 1943 Conference the president shall be elected for three years; the first vice president and secretary shall be elected for two years, and the treasurer and second vice president one year.

"Nominations shall be made by the Conference in session, but nominations shall never be closed with less than two nominees, and voting to fill an office shall occur not

## MINUTES OF THE 1943 GENERAL CONFERENCE

*(Continued from page 6)**President:*T. A. Drinkard nominated *L. E. Conner*M. W. Lyon nominated *G. E. Marsh*C. R. Randall nominated *L. T. Hanson*

Brother G. L. Cooper moved nominations be closed.

Sister F. L. Austin seconded motion. Motion carried.

*First Vice President:*Dale Dunbar nominated *J. W. McLain*Harry Gockler nominated *M. W. Lyon*Vivian Magaw nominated *L. T. Hanson*M. W. Lyon nominated *Paul C. Johnson*J. W. McLain nominated *C. E. Lapp*

Brothers C. E. Randall and G. E. Marsh moved and seconded nominations be closed. Motion carried.

*Second Vice President:*G. L. Cooper nominated *J. R. LeCrone*Harry Gockler nominated *Walter Wiggins*Sydney E. Magaw nominated *Tom Savage*M. W. Lyon nominated *C. E. Randall* and *F. E. Siple*Vivian Magaw nominated *J. W. McLain*

Brothers G. L. Cooper and Arlie Townsend moved and seconded nominations be closed. Carried.

*Secretary:*F. E. Siple nominated *Sydney E. Magaw*Harry Gockler nominated *G. E. Marsh*C. E. Lapp nominated *M. W. Lyon*Arlie Townsend nominated *C. E. Randall*

Sister Emma C. Railsback and Brother Alfred Anthon moved and seconded nominations be closed. Motion carried.

*Treasurer:*

Before candidates for the position of Treasurer were nominated, the Secretary read the following statement signed by the present Treasurer: "It is the wish of the Treasurer that she be *not* considered a candidate for reelection, for she cannot and will not accept."

T. A. Drinkard nominated *Margaret Budrow*J. W. McLain nominated *Esta Starbuck*M. W. Lyon nominated *Mrs. T. J. Ellis*Vivian Magaw nominated *Paul M. Hatch*Orpha LeMasurier nominated *Gerald L. Cooper*

Before nominations were closed, Sister T. J. Ellis requested that her name be removed from the list of nominees. Brother Ellsworth Routson moved nominations closed, Brother Wayne Laning seconding the motion. Motion carried.

Immediately following termination of nominations, Brother F. E. Siple asked permission to give comments concerning nomination by J. W. McLain of Esta Starbuck for treasurer.

A discussion then took place, participants being F. E. Siple, M. W. Lyon, C. E. Randall, Vivian Magaw, L. T. Hanson (McLain taking chair), and C. R. Randall. This discussion concerned the advisability of makers of nominations commenting upon qualifications of nominees. The Chair ruled that, in view of there being no ruling against it, delegates be permitted to speak in favor of their choices of nominees. He was substantiated by Parliamentarian M. W. Lyon. Following this, Brother F. E. Siple gave reasons why he thought Esta Starbuck would be efficient as treasurer.

Brothers M. W. Lyon and C. E. Randall moved and seconded to recess. Motion carried.

Friday, August 6—3:15 p.m.

With Vice President Leland T. Hanson in the chair, Brother C. E. Lapp opened the meeting with song, Brother H. Krogh, Jr., read Scripture, and Brother F. L. Austin led in prayer.

Sister Elizabeth Ordnung, chairman of Credentials Committee, called the roll. Seventy-five delegates were present—including twenty-three ministers.

The Secretary read the minutes of the two preceding meetings, and they were approved as read.

The Chair ruled that nominating speeches be very brief—a minute or so. Brother T. A. Drinkard gave a nominating speech in behalf of Brother L. E. Conner for the presidency.

The Chair requested that nominating speeches be limited to remarks about the nominee under consideration, only.

Brother M. W. Lyon gave a nominating speech for his nominee, Brother G. E. Marsh, and Brother C. R. Randall followed with his reasons for nominating Brother Leland T. Hanson. Sister Ellis also gave a nominating speech in behalf of Brother Hanson.

Brother C. E. Randall then moved adoption of the following resolution:

"Whereas our beloved president, Brother L. E. Conner, has served this Conference untiringly and without thought of personal gain over a period of many years, charting and guiding this Conference safely and successfully through times of trouble and days of instability, with counsel that has been wise and judgment that has been mature and righteous, be it therefore resolved, that we enshrine this wisdom and preserve this counsel and judgment by electing him President Emeritus of this Conference, and extending to him the right of counsel as an honorary member of future Conference boards as an indication of our gratitude and appreciation."

Brother G. L. Cooper seconded the motion. Discussion followed, comments being made by C. E. Randall, T. A. Drinkard, Alfred Anthon, and Leland T. Hanson. Brothers Arlen Marsh and F. E. Siple moved that a vote of

# National Bible Institution, Inc.

## Treasurer's Annual Report

NATIONAL BIBLE INSTITUTION Statement of Income and Expense July 1, 1942 to June 30, 1943		
Return from sales		
Merchandise sales	\$4,114.11	
Restitution Heralds	2,921.02	7,035.13
Cost of goods sold		
Merchandise purchased	\$2,522.55	
Inventory, 7-1-42	1,163.80	
	\$3,686.35	
Less inventory, 6-30-43	1,619.62	2,066.73
Gross profit on sales		\$4,968.40
Contributions		3,155.43
Total income		\$8,123.83
Operating costs		
Office salaries	\$2,662.53	
Plant salaries	2,538.75	
Postage & express	342.57	
Sundry expense	647.85	
Light & fuel	328.08	
Insurance	108.40	
Repairs	57.85	
Taxes	83.06	
Depreciation	191.66	
Victory tax	47.43	7,008.18
Excess of income over expense		\$1,115.65

NATIONAL BIBLE INSTITUTION Statement of Assets & Liabilities June 30, 1943		
Current Assets		
Cash on hand	\$ 95.44	
Cash in bank	833.91	
Accounts receivable	258.73	
Merchandise inventory	1,619.62	\$2,807.70
Fixed Assets		
Furniture & fixtures		757.25
Machinery & equipment	3,817.19	
Less depreciation	191.66	3,625.53
Real estate		3,600.00
		\$10,790.48
Liabilities		
Accounts payable		67.22
Net Worth		
National Bible Institution	\$9,607.61	
Excess income over expense	1,115.65	10,723.26
		\$10,790.48

India Missions		
Cash on hand	\$107.00	
Contributions	370.71	
	\$477.71	
Money sent & expense of sending	127.71	
Cash in fund		\$350.00
Ministers' Fund		
Total in fund at beginning	\$1,263.98	
Contributions and interest	715.37	
Total in fund		\$1,979.35

GOLDEN RULE HOME Statement of Income and Expense July 1, 1942 to June 30, 1943		
Income Account		
Contributions	\$ 946.94	
Rent	1,690.98	
Board	230.00	
Interest	281.21	
Sale of potatoes	127.16	\$3,276.29
Expenses		
Groceries	\$1,047.98	
Sundry expense	1,284.21	
Interest	50.62	
Insurance	211.57	
Light & fuel	719.41	
Repairs	19.28	
Salaries	1,564.97	
Taxes	258.30	
Depreciation	132.75	5,289.09
Excess expense over income		\$2,012.80

GOLDEN RULE HOME Statement of Assets & Liabilities June 30, 1943		
Current Assets		
Cash on hand	\$ 49.62	
Cash in bank	331.11	
Savings account	3,453.88	
Bonds receivable	1,520.00	
Notes receivable	675.00	
Haywood mortgage	1,100.00	
Phillips contract	2,478.90	\$9,608.51
Fixed Assets		
Furniture & fixtures	\$2,664.79	
Less depreciation	132.75	2,532.04
Real estate		29,605.00
		\$41,745.55
Liabilities		
Accounts payable	79.88	
Trust funds	21,309.60	21,389.48
Net Worth		
Golden Rule Home	22,368.87	
Expense over income	2,012.80	20,356.07
		\$41,745.55

SUMMER TRAINING SCHOOL		
Receipts		
Tuition	\$1,233.00	
Contributions	131.25	
Meals	3.00	
Returns from play	37.60	\$1,404.85
Expenses		
Groceries	\$433.01	
Salaries	425.00	
Coal	11.87	
General expense	67.36	
Play expense	29.97	967.21
Cash on hand		\$437.64
Savings account		\$126.89

EVANGELISM Statement of Income and Expense July 1, 1942 to June 30, 1943		
Cash in checking account	\$ 692.56	
Income		
Contributions	4,805.93	
Total cash		\$5,498.49
Expenses		
Contributions	\$ 200.00	
General expense	786.93	
Postage	50.10	
Salaries	1,896.60	
Mileage	79.02	
Camera expense	122.88	
Truck & trailer	1,579.74	
Gas & oil	156.51	
Victory tax	23.40	
Loan	100.00	4,995.24
Cash on hand, 6-30-43		39.63
Cash in checking acct, 6-30-43		463.62
		\$5,498.49

Savings account	\$526.49
Interest	5.27
	\$531.76

OREGON BIBLE COLLEGE Statement of Income and Expense July 27, 1943		
Cash on hand		\$ 77.81
Receipts		
Tuition	\$3,213.00	
Contributions	1,133.92	
Rent	119.00	
Refund on merchandise	22.88	4,488.80
Expenses		\$4,566.61
Merchandise	\$ 44.87	
Groceries	1,165.76	
General expense	300.36	
Fuel & lights	482.63	
Salaries	1,835.31	
Rent	584.00	
Library	41.21	
Telephone	28.62	
Victory tax	11.19	4,493.95
Cash on hand at close of period		72.66
		\$4,566.61

Balance in savings account	\$108.24
Outstanding tuition	75.00
Outstanding on rent, etc.	11.25
Bills unpaid	76.74
Loan Fund	
Total received in fund	\$449.30
Interest	2.24
	\$451.54
Loans out	251.95
Cash balance in fund	\$199.59
Oregon Bible College Building Fund	
Total in fund	\$15,215.90

Orpha LeMasurier, Treasurer.

2. Maintain minimum (approaching elimination) of controversial articles.

3. Will later be slightly reduced in size.

4. Editor wishes pictures of church interest.

#### *Summer Training School*

1. Should be recognized as a permanent work.

2. Will probably next year have a senior class in Sunday School Teachers' Training.

3. Permanent rules to be adopted and published.

4. Growth wanted and expected, but not too rapidly.

#### *Oregon Bible College*

1. Site Committee is working.

2. Importance of pay-as-you-go policy.

3. Entrance requirements to be emphasized.

4. Intent to keep courses predominantly religious.

5. Faculty to be increased as financially justified.

6. Operating expenses to become much higher, this by reason of increase in food prices, additional room needed, increased enrollment, etc.

7. Continue the "Building Fund."

Following brief discussion, motion was made, seconded, and passed, calling for recess until 1:45 p.m., August 11.

Wednesday, August 11—1:45 p.m.

First Vice President J. W. McLain opened the meeting with song, Brother J. R. LeCrone offering prayer. The Credentials Committee reported three new delegates, and forty-two delegates were properly seated. Minutes of the preceding meeting were read, but, being incomplete, were referred to the next meeting for approval.

Brother Dale Dunbar, associate chairman of the Site Committee, made report of extensive investigation of possible obtainable properties for college purposes, and offered the following motion, said motion being seconded by F. E. Siple:

"In view of the extensive investigation which our committee has made of the available sites for Oregon Bible College, and after careful study of prices, advantages, and disadvantages—both immediate and in consideration of the needs of coming years—I move that this Conference instruct the Executive Board to purchase at once the thirty-acre tract at the north edge of Oregon known as the Spoor property for the sum of \$30,000.00, and that they proceed as rapidly as feasible to put facilities in condition for Oregon Bible College needs. It is further recommended that the Board offer up to \$450.00 to purchase lot 10 of the above tract, which is held by another party.

(Signed) Dale Dunbar

Chairman of Site Committee.

There was very thorough discussion concerning the motion, both pro and con, Brothers Dale Dunbar, F. E. Siple, and Sister E. C. Railsback leading in the affirma-

tion, and Brothers C. E. Randall, Arlen Marsh, J. R. LeCrone, C. E. Lapp, Vivian Kirkpatrick, and C. R. Randall leading in the opposition. Several others spoke to the motion, calling attention to various problems and weighing these with possible advantages in buying the Spoor property, counseling against burdening the General Conference with heavy indebtedness, yet being interested in seeing the School progress and not being emphatically pro or con re the motion—these speakers being G. E. Marsh, Francis Burnett, and Sydney E. Magaw.

Brothers M. W. Lyon and F. E. Siple then moved that action on the motion be postponed until tomorrow's session, that a committee be appointed to investigate carefully the prospective cost of operating the property under consideration as compared with present costs and as compared with other housing arrangements, and to report at the next session. Motion carried.

President L. T. Hanson, having taken the chair during the discussion, called upon Evangelist J. W. McLain to present his proposals and budget for the ensuing year. Chief points of his talk concerned enlarging the evangelistic work in employing Brother Francis Burnett and essential equipment for him as helper, also in recommending a budget of \$7,147.88 for the Evangelistic work—an increase of \$2,152.64 over last year's budget. Brothers Arlen Marsh and F. L. Austin spoke in favor of the program. Brother G. L. Cooper recommended that persons ask questions now, rather than later.

The Chair appointed the following persons to serve on a committee to present lists of prospective expenses in operating Oregon Bible College during the ensuing year: Sydney E. Magaw, Dale Dunbar, M. W. Lyon, F. E. Siple, and C. E. Lapp.

Brothers Dale Dunbar and C. R. Randall moved to recess until 1:30 p.m. on the morrow. Motion carried.

Thursday, August 12, 1943

The meeting was opened by C. E. Randall, who led in singing, read Scripture, and offered prayer.

Delegates were properly seated. The Chair ruled that persons speak only once until all had finished, except as certain ones might be called upon to answer questions. The Secretary's report was read, and was accepted with corrections.

Discussion about the Spoor property was resumed, after which Dale Dunbar, with the consent of his second, withdrew his motion, offering the following motion, seconded by F. E. Siple:

"I move that this Conference instruct the Executive Board to purchase the twenty acres of the Spoor property lying east of the highway for the sum of \$26,000.00 at once, and proceed as rapidly as feasible to put the property in condition for the use of Oregon Bible College."

Discussion and debate ensued by the following: Harry



the house determine whether or not Brother Randall's motion was in order. Motion carried. Following this, the resolution was voted upon. It passed with a large majority. Next, Arlen Marsh moved that all previous speeches be expunged from the record. M. W. Lyon seconded. Motion carried.

Voting for officers resulted as follows:

Leland T. Hanson, president.  
 J. W. McLain, first vice president.  
 J. R. LeCrone, second vice president.  
 Sydney E. Magaw, Secretary.  
 Margaret Budrow, Treasurer.

After all elections were finished, Brothers C. E. Randall and G. L. Cooper moved to recess. Motion carried.

Tuesday, August 10—3:15 p.m.

The meeting was opened by First Vice President Leland T. Hanson. F. E. Siple led a song and read Scripture, followed by prayer by Brother Ellsworth Routson.

First in order was the reading of the names of newly arrived delegates by the Credentials Committee chairman, Elizabeth Ordnung. Next in order was the reading of the Secretary's minutes of the last meeting, and they were approved.

Following this, C. E. Randall read the report of the Board of Publications. He said that one tract is now being printed, and that two are in preparation. Also, work is under way on the history of the church. He stated that this latter work had not been pushed very heavily because of the paper shortage. Brothers G. E. Marsh and F. E. Siple moved and seconded that the report be received, placed on file, and the Board be continued. Motion carried.

Then, as a member of the committee to prepare Sunday school outlines, Brother Arlen Marsh reported. This committee consisted of Arlen Marsh, F. E. Siple, and Verna C. Thayer. He stated that the committee was instructed to prepare quarterly lesson outlines for presentation to this Conference—said lessons to be for intermediates, young people, and adults. He further stated it would be impractical and impossible to abide by the letter of the motion, because of paper restrictions and because no one knew how long the war would last. As a result, the committee's lesson outlines were confined to a one-year period. The outlines include a survey of the entire Bible—the first six-months' lessons to concern the Old Testament, and the last six-months' the New Testament. During the first quarter, he said, would be studied the first part of the Bible—as far as Judges. The second quarter's work would contain subject lessons from the latter part of the New Testament. Both the third and fourth quarters would also consider subject lessons—but from the New Testament.

Then Brother Arlen suggested that these new lessons be incorporated into the present Sunday school quarter-

lies—the only change being a careful editorial policy. He thought it would be best to continue intermediate, senior, and adult departments, and drop the doctrinal side light department. Instead of "Doctrinal Side Lights" should be a lesson background section. The Golden text and junior departments should also be eliminated, their place taken by others which would more fully cover the lesson background. C. E. Randall suggested the report be received and placed on file. F. E. Siple moved that a committee be appointed to consider this change, namely: one member, editor of Truth Seekers' Quarterly, second member, from Board of Religious Education, and the third member to be from the Ministerial Association. G. E. Marsh seconded the motion. Then it was suggested that the committee be of five members instead of three.

After the Chair stated that the Conference was ready to consider new business, J. W. McLain read from the Working Rules of the National Bible Institution the part describing the powers of members of boards in relation to the National Bible Institution Board. He then (seconded by G. E. Marsh) made the following motion:

"It is moved that all boards, which have been appended to the Executive Board of the General Conference, as substitutes for departmental heads, cease to function and be hereby dissolved and that we proceed to carry out the provisions of Article II, section 3, of the constitution, making the Executive Board fully responsible for administering the work of all departments under its jurisdiction, and securing competent heads for each of these departments."

Long discussion followed, the participants being: C. E. Randall, G. E. Marsh, Alfred Anthon, M. W. Lyon, J. W. McLain, Arlen Marsh, and T. A. Drinkard.

Alfred Anthon moved that the motion be tabled until some future time. Motion was seconded by J. R. LeCrone. More discussion followed, by F. L. Austin, Dale Dunbar, F. E. Siple, Alfred Anthon, J. W. McLain, G. E. Marsh, Arlen Marsh, C. E. Randall, Sydney E. Magaw, L. T. Hanson, C. R. Randall, Mrs. T. J. Ellis, M. W. Lyon, Paul C. Johnson, H. U. Krogh, Jr., Walter Wiggins, and Vivian Kirkpatrick.

Following this discussion, M. W. Lyon moved and C. E. Randall seconded that the motion be tabled until tomorrow's session. Motion lost.

After this, F. E. Siple asked that the question be presented for a vote. Motion carried.

Next in order of business was the report of general policy for the Restitution Herald and Oregon Bible College for the following year.

### *Secretary's Outlook and Proposals*

#### *The Restitution Herald*

1. Let all writers emphasize doctrines as named on page 15.

(Over)

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Galatians 5:14).*

### My Light Within

"I'm just a little boy who loves  
The stars that wink and blink;  
And sometimes when I'm all alone  
These are the thoughts I think;  
What makes the world look good to me?  
What keeps me gay and glad?  
Is it the sun, the light of day,  
The fields with beauty clad?  
Is it the moon, the stars that shine  
When darkness comes at night?  
Is it the friends I see at school  
When day again is bright?  
Is it my heart when I am good  
And Mother smiles at me?  
Is it His love when'er I sing  
'Nearer, my God, to Thee'?  
I think it's all of these in one;  
The Light of God in me!  
"It makes me want to share this light  
With every one I see;  
To bear this light through all the world  
To every girl and boy;  
To say to all, 'See! how this Light  
Turns everything to joy!'"

—*Author unknown.*

### Conference Highlights

Were you at Oregon, Illinois, for Conference this year? There was a number of ECE Club members there. By talking to a group or two of children, these facts were mentioned by one or more:

Most of the members read the Children's Page.

"New Members" section was watched with interest.

The "Happy Birthday" corner is popular with the readers. One boy remarked, "I've always been on that page."

The ones interviewed were Betty and Barbara Clausen of Oregon, Illinois, Betty Hammer, Bird Island, Minnesota, Reva Hetrick, Ripley, Illinois, Robert Doeden, Oregon, James E. McLain, Mount Sterling, Illinois, and Larry Dunbar, Swanton, Ohio. There were other club mem-

bers at Oregon, all of whom could not be mentioned.

Some of the readers are looking at the whole Herald. They like the pictures and read some on other pages than their own. Will that not help them to get ready for the Berean work later, if they have not already become Berean members?

We trust you have enjoyed these items. Perhaps next year you, too, will be at Conference. Perhaps you will be interviewed then.

### The Great Lawgiver

The Israelites were fed while in the wilderness. They often complained against God. Perhaps they did not intend it so, but to find fault about such things as the Israelites did was to find fault with God. Today we murmur and whine, too, when we should rather be giving thanks for the many good things of life we often fail to notice.

Such laws as those given in Exodus 23 are good rules for a Christian today. We should not "follow a multitude to do evil." We should keep "far from a false matter."

### Moses Pleaded for Israel

God became angry with His people, Israel, for their many sins. God asked Moses to let Him alone and His wrath would consume them. He told Moses He would make of *him* a great nation. Moses, however, pleaded for pardon for the Israelites. God relented and made a covenant with Moses and Israel. (Ex. 3:27.) Then Moses wrote the words of the covenant, the Ten Commandments (v. 28).

### Happy Birthday Wishes

Franklin D. Hawkins, Aug. 24, age 3, Minneapolis, Minn.

Tommy Pearson, Aug. 25, age 5, Troy, Ohio.

Ophelia Richardson, Aug. 28, age 5, Hammond, La.

William G. Sizer, Aug. 28, age 15, Waterloo, Iowa.

Mildred Richardson, Aug. 29, age 6, Hammond, La.

Neal M. Hammer, Aug. 30, age 5, Bird Island, Minn.

Rita June Landry, Aug. 30, age 13, Hammond, La.

Lois Litchfield, Sept. 1, age 2, Macomb, Ill.

Mary Lou VeNard, Sept. 2, age 10, Macomb, Ill.

Ralph Low, Sept. 2, age 15, Cleveland, Ohio.

## Guess Who!



*Watch Next week's Herald for the answer.*  
(The answer to last week's "Guess Who" is on page 14)

Goekler, Dale Dunbar, Lucille Appleby, Sydney E. Magaw, Vivian Kirkpatrick, Grover Gordon, C. E. Randall, J. W. McLain, J. R. LeCrone, Jane LeCrone, Francis Burnett, T. A. Drinkard, Dorothy Siple, Leila Whitehead, F. L. Austin, L. T. Hanson, C. R. Randall, Mrs. F. L. Austin, Mrs. Mary Bell, Alfred Anthon, Arlen Marsh, and Mrs. T. J. Ellis.

Brother Dale Dunbar then withdrew his motion and offered the following:

"I move that this Conference instruct the Executive Board to purchase the twenty acres of the Spoor property lying east of the highway for the sum of \$26,000.00 as soon as \$21,000.00 shall have been paid into the building fund in cash, or underwritten by parties which the Board considers reliable." Discussion followed. A vote was taken, and the motion was passed, 28 to 20. Brother F. L. Austin then moved that it be accepted with a unanimous "yes." He was ruled out of order by reason of a former ruling against such so-called "unanimous" votes. The Secretary offered prayer, pleading for divine help and guidance, and for unity on the part of our workers.

Brother C. E. Randall moved that those who had pledged to the Building Fund be not held responsible to contribute to the present proposition. Seconded by Dale Dunbar. Then, on further thought, he withdrew his second and spoke persuasively in favor of the new project.

Brother F. L. Austin moved that the whole affair of buying property be left to the Executive Board, said motion being seconded by Dale Dunbar. Motion carried.

After this, Sister F. L. Austin and Brother Dale Dunbar moved that the Conference go on record as saying "Amen" to the spirit of the Secretary's prayer. Motion carried.

Brothers F. E. Siple and F. L. Austin moved that the Conference express thanks to Dale Dunbar and the rest of the Site Committee for their work. Motion carried.

Brother J. W. McLain declared pledges in order and received same, \$3,765.00 being pledged. (An additional

\$1,161.00 was raised at the evening service and thereafter, making a total of \$5,000.00.)

The Chair named the following persons on a committee to examine the proposed Sunday school quarterly materials: M. W. Lyon, Arlen Marsh, C. E. Lapp, Harvey U. Krogh, Jr., and Sydney E. Magaw.

The Secretary then explained the purpose and workings of conscientious objector camps, naming young men of our denomination who are now in these camps, explaining that our denomination is not under written obligation to financially support these young men in their respective camps, but, recognizing the interest of the so-called Peace Churches in all young men who are conscientious objectors, including our own, the Secretary recommended that the General Conference of the Church of God co-operate with the National Service Board for Conscientious Objectors to the extent of organizing a fund in behalf of this work, said fund to be dependent upon voluntary contributions. Brothers G. E. Marsh and F. E. Siple moved that such a fund be organized. The motion carried, and Brother Siple asked the privilege of contributing the first five dollars. (Insert: he paid it.)

Brother J. W. McLain then explained the present setup of department heads in the National Bible Institution as provided by the Working Rules: President L. T. Hanson being head of the Benevolence Department (including the oversight of Golden Rule Home, its properties, the Ministerial Fund, etc.; Evangelist J. W. McLain being head of the Department of Evangelism, the Secretary being head of the Department of Education and the Department of Publications, stating, too, that the Executive Board has elected Sydney E. Magaw as Executive Secretary of the Institution.

Brother C. E. Lapp, chairman of the Survey Committee, then reported, chief points of general interest being:

1. Recommendation of painting and doing limited repair and then selling the "Drew" property in Dixon. Estimated value, after improvements, to be \$3,500.00.

2. Recommendation to paint exterior of "Ordnung" property, do slight repair work, and investigate the matter of rent—it being thought the present \$35.00 a month insufficient. Estimated value of this property—\$6,000.00 to \$7,000.00.

3. The "O'Byrne" property also is in need of exterior painting, and slight repairs. Its estimated value is \$3,800.00 to \$4,200.00.

4. The "Knapp" property is in need of numerous small items of repair, and estimated value is \$4,500.00.

5. Golden Rule Home was reported in very excellent condition, except that exterior woodwork should be painted.

Brothers F. L. Austin and M. W. Lyon moved to accept and approve the report of the Survey Committee. Motion carried.

*(Please turn to page 15)*

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

August 14-22—Missouri Conference at Fred-  
ericktown.  
August 15-22—Western Nebraska Conference  
at Holbrook.  
August 19-29—Virginia Conference and Bible  
School at Maurertown.  
August 21-29—Iowa Conference at Waterloo.  
August 22-29—Eastern Nebraska Conference  
at Omaha.

## CALENDAR OF EVANGELISM

Sept. 2-15—Hillistburg, Ind.  
Sept. 28-Oct. 17—Special fall meeting at  
Fonthill, Ont.  
Nov. 15-?—Special meetings at Wenatchee,  
Wash.

## NATIONAL EVANGELISM

September 19-?—Special meetings at Ripley,  
Ill.

## ANNUAL IOWA CONFERENCE

The Annual Conference of the Church of  
God in Iowa will convene at Waterloo, Au-  
gust 21 to 29, inclusive. We hope many will  
feel the need of the spiritual food they will  
be able to receive under the direction of Bros.  
J. W. Williams, E. O. Stewart, and others.  
Plan to be with us. We need you.  
Esther Jenkins, Secy.,

## HERALD RECEIPTS

Mrs. L. F. Slocum; Mrs. Earl Smith (for an-  
other); C. N. Adams; Dale Dunbar; Grace  
Lippincott; Mrs. W. F. Rhodus; Don C. Huf-  
fer; Abel Grant; Mrs. E. A. Montgomery;  
Lois Randall (self & another); C. H. Horton;  
Floyd Kessler, Jr.; Mrs. Ted Bremer; Mrs.  
Bess Kasper; Mrs. Amy Weaver; Mrs. Myrtle  
Houser; Arthur Dennis; J. C. Cooper; Henry  
Cooper; Marvin Cooper; Mrs. G. E. Black;  
Mrs. Elias Thorene; Maybelle Hanson (for  
another); Willis A. Roose; Paul Uline; Ger-  
trude Logan; Mrs. Claude Graham; Warren  
Landry; Mrs. Hattie Poland; Mrs. Robert  
Boyd; Wayne Thompson; Chas. L. Netts.

Mrs. Julia Mead; Pearl Zechiel; Chas. T.  
Lindsay; Mrs. Ida Eastman; Mrs. Ethel Dila-  
marter; Evangelism (for others); Mary Rich-  
ardson; Clyde M. Long; Mrs. Iva Moore;  
H. S. Bell (for others); Orris Mills; Mildred  
Dolph; Mrs. Meredith McKinney; L. T. Han-  
son; Francis VanFleet; J. Don Swartz; Wm.  
Eckert; Eldridge Ellis; H. S. Lasher.

## EVANGELISM

Marion L. Long	\$ 2.00
The Zechiels	20.00
Los Angeles S. S.	38.52
Mr. & Mrs. C. P. Morgan	5.00
Hope Chapel, South Bend, Ind.	2.25
Clark's Chapel, Church of God	7.37
Chas. E. Anderson	5.50
Texas Friends	5.00
Mrs. Ray McCann	10.00
Mr. & Mrs. J. W. McLain	8.00
Golden Rule Family	5.00
Alice Plantner	1.00
Mrs. Grace L. Myers	5.00
Mr. & Mrs. H. W. Stadden	5.00
Mrs. Lela Drake	2.00

## OREGON BIBLE COLLEGE

### Building Fund

God in form of tithe by Minnesota Friends	\$ 100.00
Mr. & Mrs. F. L. Austin	100.00
Lottie E. Young	100.00
J. M. & Pauline Prime	25.00
Mr. & Mrs. Leland Hanson	5.00
Mr. & Mrs. Wayne Laning	100.00
Mr. & Mrs. Frank Laning	100.00
Harry Goekler	50.00
Emma C. Railsback	200.00
Mr. & Mrs. D. G. Harvey	10.00
Mr. & Mrs. Emory Macy	50.00
Mr. & Mrs. Paul Overholser	10.00
Milo Magaw	10.00
Mr. & Mrs. J. Don Swartz	100.00
Mr. & Mrs. Albert Siple	500.00
H. S. Lasher	6.00
Mr. & Mrs. H. W. Stadden	10.00
David, Mary, and Ruth Sprinkle	2.00
Total	\$17,406.38

## NATIONAL BIBLE INSTITUTION

Anonymous	\$ 3.00
Mr. & Mrs. Eldridge Ellis	10.00
Clyde M. Long	20.00
Dorothy Magaw	2.00
Ida Vogel	10.00
Marion L. Long	2.00
Harry J. Stadden	5.00

## CONSCIENTIOUS OBJECTORS' FUND

F. E. Siple	\$5.00
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## INDIA

Texas Friends	\$ 3.00
Mrs. Ray McCann	10.00

## THE RESTITUTION HERALD

Published by  
National Bible Institution  
Oregon, Illinois

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L. E. Conner . . . Business Manager  
Orpha LeMasurier . . . Treasurer  
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\$2.00.

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 immortali-  
zation 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. Eldridge Ellis	\$15.00
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## MINISTERS' FUND

Oregon, Ill., S. S.	\$ 4.21
Rockford, Ill., S. S.	12.39
Mora, Minn., Church	7.10
Omaha, Nebr., Church	5.00
Total	\$2,008.05

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. J. M. Watkins left Oregon, Ill., for  
Holbrook, Nebr., Friday, August 13, to serve  
as one of the guest speakers at the Western  
Nebraska Conference.

Bro. and Sr. J. R. LeCrone, their daughters  
Faith and Martha, Sr. Verna Thayer, and  
Terry Ferrell are en route to the Virginia  
Conference.

Sr. A. M. Jones joined Bro. Jones at Gen-  
eral Conference on Thursday, August 12, after  
accompanying her mother, Sr. Hoar, to Oel-  
wein, Iowa.

A former Bible-Training-School quartette,  
Bros. C. E. Lapp, H. U. Krogh, J. R. Le-  
Crone, and Gerald L. Cooper, sang at the Fri-  
day evening services (August 13) at General  
Conference.

We are pleased to report the birth of Ken-  
neth Wesley, July 25, to Bro. and Sr. Lyle  
Ward, Morris, Ill. Both the mother (Mar-  
garet Cooper) and father are members of the  
Ripley, Ill., church.

Bro. Dale Dunbar, zealous and capable  
leader in the new venture for Oregon Bible  
College, is arranging some changes in the  
heating equipment of the prospective new  
home.

Calling all ministers: Now, "while the iron  
is hot," tell your congregations about the new  
venture for Oregon Bible College. Let's see  
how quickly we can reach the goal of \$30,000!  
Why tarry? Time flies!

"He whose head rises highest must expect to  
become the target of fools."

"Guess Who!" last week presented the like-  
ness of Bro. S. J. Lindsay (deceased) as he  
appeared in early middle life.

"Scripture Searcher's Assistant" is now  
ready for sale at ten cents each or one dollar  
per dozen. This is a forty-four page tract  
(almost a booklet) written by Maurice Joblin  
and now in its third edition. It covers well  
the leading doctrines of the Bible as inter-  
preted and taught by the Church of God.



Evan Knodls, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
4010 Q St. S.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.    Miss Lorna Macy, Treas.    Robert Hardesty, 2 V. President  
Eden Valley, Minn.            Troy, Ohio                            Oregon, Illinois

### God, the Only True Lawmaker

\* \* \*

By Cecil U. Wilson

Mortal sense, mortal mind's representative, resists the prohibitions of spiritual law, clamors for license to indulge in every material desire, thus exposing the indifference and opposition of mortal mentality to God, the only true Lawmaker.

The growing recognition of the laws of God has been uncovering the fundamental error in the use of alcoholic liquor as it has the inherent error of war. War has come about through selfishness, fear, and pride, the false concepts of mortal minds. The use of alcoholic liquor has been perpetuated by the fleshly cravings of materiality. The craving for alcohol is a form of animal magnetism employed by mortal men to hold men enslaved in the hell of materiality. It is a deterrent to spiritual growth, stimulating the material sense of self which the Master said "profiteth nothing." Because its influence is wholly negative, it must disappear before spiritual enlightenment can take place. "Every plant which my heavenly Father hath not planted, shall be rooted up." No mortal mind or its hypnotic suggestions can prevent God's idea, man, from being constantly aware of spiritual law, which refuses recognition of the appetites of the flesh. It is well for us to constantly remind ourselves that God is the Lawmaker and His laws are established. It is up to us to obey them.

Judge Ida Mae Adams, while sitting on the bench at the Los Angeles night court, once said that eighty percent of the youth under twenty-five years of age convicted of felons, committed their acts because they were directly or indirectly under the influence of liquor.

Solomon condemns the evils of drinking, while the law definitely instructs in the need of temperance for all, prohibition for some, and death for the depraved and drunkard.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the

last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32).

### Parable of the Mustard Seed

\* \* \*

By Walter F. Coulter

"Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?" (Luke 13:18). "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field" (Matt. 13:31).

A grain of mustard seed is very small, but after it is sown and it grows to its full size, it is a large plant. Jesus said that when it is grown, it is the greatest among herbs, and that the birds came and sat in its branches.

Again, someone asked Jesus what the Kingdom of heaven was like, and He said, "It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (Mark 4:31-32).

That mustard plant is a large plant when full grown, not like the mustard plants we have. Some seeds are smaller than mustard seeds, but mustard seeds are the smallest of garden seeds. The birds may have come for the seeds of the plants. I don't seem to be able to find in the Bible where it says how large the birds were. Most likely, they were the small birds.

Dr. Thompson says that he has seen the wild mustard on the rich plains of Akkar as tall as the horse and rider. If cultivated in a garden, it probably would become larger.

We start with a small amount of knowledge as the mustard plant starts with a small seed. If we cultivate our knowledge, it will grow and become large as the mustard seed grew into a large tree. Let us cultivate our knowledge so it will grow!

"Oh! Lord above, please give us strength

To curb our worldly ways,

Look in our hearts and keep them pure;

Watch o'er us day by day.

Keep all our words and thoughts for Thee,

'Keep us, O Lord,' we say.—Anonymous.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS						
Name	No. Pages	Per Doz.	Per 100	Name	Pages	Per 6
Four-second Series A (25 of each of four kinds)			\$ .25	What Is Man? J. A. Patrick	12	1.75
Four-second Series B (25 of each of four kinds)			.25	The Rich Man and Lazarus, J. H. Anderson	10	1.75
Essential Truths	1	\$ .05	\$ .30	The Resurrection, J. L. Wince	32	.75
God's Promises, Anna E. Drew	2	.05	.30	Resurrection, S. E. Magaw	8	.60
Obedience (Baptism), F. E. Siple	2	.05	.30	Coming Events in the Light of Prophecy, A. L. Corbaley	60	7.50
The Reasons Why	2	.05	.30	<b>BOOKS</b>		
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	<b>Name</b>	<b>Pages</b>	<b>Each</b>
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10
The Thief on the Cross, F. E. Siple	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	1.65
A Study of the Word "Soul"	4	.10	.60	Ancient Mysteries, George Johnston	116	.25
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75
Jehovah Is One God, Arlen Marsh	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	\$3.50
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	1.25
What Is a Christian? J. W. Williams	4	.10	.60	The Student's Textbook, board cloth, Wilson	200	2.60
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	1.25
The Coming of Christ, R. A. Curtis	6	.15	.90	The Visitor, paper, Boice	212	.50
Spiritual Beings, G. E. Marsh	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25
Kingdom of God, Harry Gockler	6	.15	.90	<b>BEREAN BOOKS</b>		
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	<b>Name</b>	<b>Pages</b>	<b>Each</b>
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25
The Gospel Plan of Salvation, Emma C. Railsback	8	.20	1.20	Children's Bible Story and Study Book	60	.20
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	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
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Five (The Church of God)	50	.20
God, R. H. Judd	12	.25	1.75			
First Principles, G. E. Marsh	18	.35	2.00			
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00			
The Sabbath, S. J. Lindsay	13	.30	1.85			

**National Bible Institution,**

**Oregon, Illinois**

## MINUTES OF THE 1943 GENERAL CONFERENCE

*(Continued from page 11)*

Brothers F. L. Austin and F. E. Siple moved to recess to call of the Chair (said time being later announced as 10:00 a.m., Friday). Motion carried.

Friday, August 13—10:00 a.m.

First Vice President J. W. McLain opened the meeting with song, and Brother G. E. Marsh offered prayer. Sister Verna Thayer spoke concerning Sunday school quarterlies for intermediates, moving that the Department of Publications be instructed to publish an intermediate quarterly. Mrs. E. C. Railsback seconded. F. E. Siple discussed the question, stating he thought printing of Truth Seekers' Quarterly should be curtailed, and leaflets containing each separate lesson should be used by Sunday school classes—the quarterlies being planned especially for teachers.

Arlen Marsh then said that publishing additional intermediate quarterlies would mean a higher cost, because curtailing Truth Seekers' Quarterly would raise the price per quarterly. M. W. Lyon asked about the size and shape of the proposed quarterlies, to which Sister Thayer answered that they would be about the same size as Truth Seekers' Quarterly. Discussion ensued by Sydney E. Magaw, T. A. Drinkard, Ben Carpenter. Motion carried.

Next in order of business was the reading of the previous meeting's minutes. They were approved as corrected.

Next, the Secretary read a report and request for print shop equipment, submitted by Paul C. Johnson. With the exception of the Linotype, all the plant equipment is obsolete.

Discussion followed, participants being Dale Dunbar, G. E. Marsh, Vernis Wolfe, J. R. LeCrone, Mrs. T. J. Ellis, F. L. Austin, and Dr. Gertrude Logan. After this, G. E. Marsh moved and Sydney E. Magaw seconded that the Executive Board be recommended to purchase such equipment for the print plant as may be required and as funds are available for that purpose. Motion carried.

Ben Carpenter then discussed the voting system, moving that a minister be not given a vote by reason of his ministry. Discussion followed by M. W. Lyon. Brother Carpenter's motion was ruled as against the Working Rules of the National Bible Institution. It was suggested that a committee be formed to make an amendment to the Working Rules. Brother Carpenter then withdrew his motion and moved that a committee look into the matter of inequality of the present system of voting. G. E. Marsh seconded the motion. Discussion followed by Vernis Wolfe, Arlen Marsh, and F. L. Austin. Brother F. L. Austin then moved that the committee report at the opening of next General Conference. Sydney E. Magaw said that such an amendment should appear in The Res-

titution Herald at least three times during the next year. Discussion followed: Dale Dunbar, J. R. LeCrone, Walter Wiggins, F. L. Austin, and C. E. Lapp participating.

M. W. Lyon and F. E. Siple moved that we recess to call of the Chair. Motion lost.

There was further discussion by Vivian Kirkpatrick, F. L. Austin, F. E. Siple, and Ben Carpenter. Motion by Brother Carpenter carried.

C. E. Lapp moved that Oregon Bible College tuition be increased to \$40.00 per month, seconded by Emma C. Railsback. Discussion followed. F. L. Austin offered amendment to the motion that the matter be referred to the Executive Board, seconded by F. E. Siple. Motion to amend carried. Then the first motion was ruled out of order by reason of the adopted amendment which nullified it.

Then, the Secretary continued discussion of the Sunday school quarterlies. He moved that the Publications Department accept with thanks the work of the Committee to prepare lesson outlines for a new quarterly (eliminating the use of the International Sunday School outlines), and to retain the Committee indefinitely. Motion was seconded by Harvey Krogh, Jr. Motion carried.

After Brother McLain's announcement that Leland T. Hanson (not present) thanked the Conference for its interest and co-operation, Brother F. L. Austin offered a standing vote of appreciation to the Executive Board. Motion by Brother and Sister F. L. Austin to recess to call of Chair was carried.

Saturday, August 14—3:20 p.m.

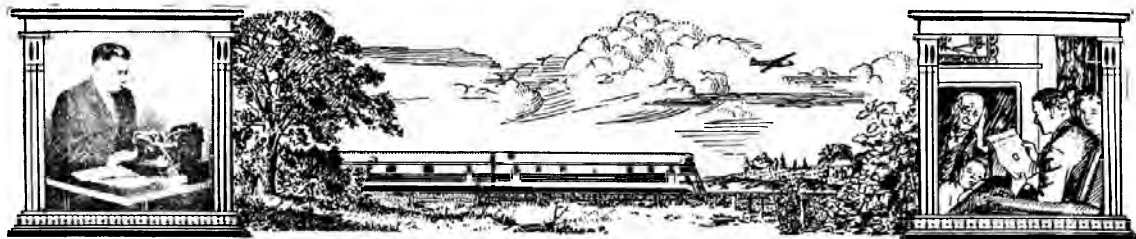
First Vice President J. W. McLain opened the final session of the General Conference business meetings, Brother Gerald L. Cooper leading in prayer. The purpose of this meeting was primarily to pass on the minutes of the last preceding meeting. The Secretary read the minutes of the preceding meeting, they were corrected, Brothers Paul C. Johnson and G. E. Marsh moved to accept them, motion carried, and they were approved as corrected.

Following brief informal consideration of several interesting matters (re the new College venture and the proposed new quarterlies), Brothers Gerald L. Cooper and Wayne Laning moved to adjourn. Motion carried, and the meeting was closed with prayer by Brother G. E. Marsh.

Sydney E. Magaw, Secretary.

As supplementary to the foregoing minutes of the recent General Conference, we here list the names of persons serving on various committees:

1. Constitution Revision Committee  
M. W. Lyon, G. E. Marsh, A. M. Jones
2. Ministerial License and Ordination Committee  
C. E. Randall, C. E. Lapp, Vivian Kirkpatrick
3. Committee on Evangelism (Department head—J. W. McLain)  
C. E. Lapp, H. U. Krogh, Jr., Dale Dunbar
4. Committee on Education (Department head—Sydney E. Magaw)  
Leland T. Hanson, Otto E. Dick, Eldridge Ellis, Orpha LeMasurier



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

## The College Picture

The front-page picture of the new home for Oregon Bible College is reproduced from so dark a print that it really does an injustice to the beautiful building. Indeed, it was first thought best not to use this only available print, waiting until a new and better picture could be made before giving this publicity to the new venture, but, upon further consideration, decision was made to "go ahead," as it is important immediately to win as much financial support as possible.

## Financing the New College Venture

Chief items of general interest in the contract to purchase the twenty-acre Spoor Estate for Oregon Bible College are:

1. Total cost—\$26,000.00.
2. \$1,000.00 paid in escrow (better understood as a 'down payment').
3. \$17,000.00 to be paid on October 1, 1943.
4. \$8,000.00, the balance, to be secured by first mortgage.
5. Possession to be obtained October 1, 1943.

At this writing (August 27), \$18,909.38 has been raised in actual cash for the Building Fund, \$1,000.00 of this amount having been used for the escrow payment (see item 2 above). In addition, \$4,076.76 will soon become available by reason of pledges made to the Building Fund—most of these pledges having been made by persons who visited the Spoor Estate during the recent General Conference.

Now, though some of the pledges were made payable in one year, or in lesser stated intervals, many of the pledges were made immediately payable. We trust, therefore, that these pledges be paid as soon as reasonably convenient. The reason: in conditioning the residence for college use this fall, it was thought wise to make several improvements (primarily in the heating and water equipment), said improvements costing not less than \$2,000.00, thus making it essential to collect pledges and other contributions as quickly as possible.

## Aiming at an Ideal

For some time, \$30,000.00 has been the established goal for the Building Fund. We believe it wise to continue the effort to reach that goal, though immediate needs are slightly less than that amount. The ideal, it seems to us, would be for all our brethren quickly to get behind this project, raise the full \$30,000.00, pay off the total cost of \$26,000.00 (eliminating all interest on permissible balance of \$8,000.00), make all requisite improvements, and properly equip and furnish the building. May God see us as men of faith!

## Climbing the Trellis

In a recent letter from Brother Charles L. Netts, Springfield, Ohio, he wrote: "I am certainly glad to hear that we shall soon have a real college, although it is small—I know that it will grow. I feel that the college work may be likened to a climbing vine in our front yard. It made very little growth until I fixed a trellis for it, and then the growth was phenomenal. We now have something for our work to grasp and cling to, and I know it will grow."

## The Holbrook Trip

Following the General Conference, it was our pleasure to go to Holbrook, Nebraska, to assist in the Western Nebraska Conference. We were accompanied by Brother Robert Meyerhoeffer, a resident of Holbrook; Brother and Sister Anderson Drake, Cashmere, Washington; Sister Ruth Hoskins, Eden Valley, Minnesota; and by Mrs. Magaw. Brothers James M. Watkins and E. E. Giesler were fellow ministers at the Conference. Attendance and interest were good. Baptism of two adults united two homes in the faith. More than thirteen hundred dollars were subscribed for a Pastor's Fund, and effort will soon be made to employ a full-time minister at Holbrook.

En route homeward it was our pleasure, with Sister Hoskins and Sister Magaw, to visit the Eastern Nebraska Conference at Omaha—there hearing Evangelist J. W. McLain, and enjoying hospitality in the Joe D. Lawrence and Grover Gordon homes. Brother Gordon is doing excellent pastoral work in the Omaha church.

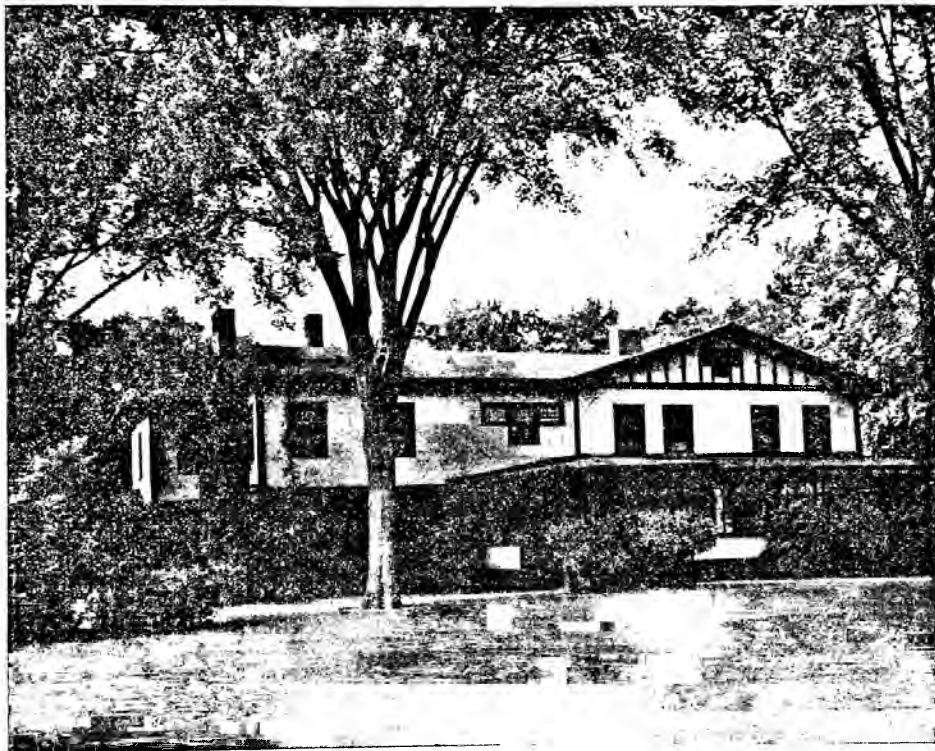


# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, AUGUST 31, 1943

NUMBER 47



PROSPECTIVE HOME FOR OREGON BIBLE COLLEGE

Oregon Bible College, outgrowth of the Bible Training School which began November 19, 1923, is steadily developing into a most spiritually fruitful enterprise of the Church of God. Classroom and student housing facilities having become wholly inadequate, the General Conference in 1942 authorized a Building-Fund drive. Excellent interest and co-operation pushed this work rapidly forward.

During the 1943 General Conference, a Site Committee was appointed. Its members worked like beavers, investigating not less than six possible sites. Now, contract is made to purchase the twenty-acre Laughlin Estate, also known as the Spoor property, a most beautiful and ideally situated site lying along Rock River and under the shadow of Lorado Taft's famous Blackhawk Statue.

# The Sunday School Conference

August 7, 1943

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THE third annual meeting of the National Sunday School Association convened at Oregon, Illinois, on Saturday, August 7, 1943. With permission of the Illinois State Conference, the regular Bible classes for those above high school age were cancelled for the day in order to permit open forum discussions of Sunday school problems.

Following a devotional service conducted by Emory Macy at 9:30 a.m., the forum discussions were opened by Mrs. Esta L. Starbuck, who spoke on "Developing Teaching Personality." "Do the best you can with what you have" was the gist of Mrs. Starbuck's remarks. Develop your work; improve it as rapidly as possible over the years; expect no miraculous results immediately. Remember names, for the student's own name is more important to him than anything else you may recall about him. Be careful of your personal grooming; good grooming inspires class confidence. To these observations were added, in general discussion at the close of the formal speech, the facts that each teacher must train himself to be adaptable to the needs of his class and that each teacher must seek constantly for new ways to catch and maintain class interest.

## *Teacher Training in the Sunday School*

M. W. Lyon continued the morning panel with a study of teacher training in the Sunday school, basing his talk on years of practical experience with the Golden Rule Sunday School, Cleveland, Ohio, one of the largest Sunday schools in the Church of God. "The best training for teaching," in Mr. Lyon's opinion, "is to teach." Theory alone is not enough; practice must accompany it. Make your Sunday school teachers appreciative of the need for more training. In selecting teachers, consider ability more than desire to lead classes; some of the poorest teachers have the most desire to lead. Establish regular teacher-training programs; such texts as Sharpe's *New Training for Service* are easily obtained and are easily taught. The David C. Cook Publishing Company's *100 Ways to Improve Teaching*, based on short articles in *The New Century Leader*, is particularly valuable. Continue training constantly; public school teachers must attend college in the summer or forums on education during the school year, and teachers of religion should do equally well. Encourage teachers to attend conferences. In the open discussion following Mr. Lyon's talk, it was pointed out that small classes of only three or four, with students all from the same general age group, are preferable to larger classes of mixed ages.

## *The "Teen Age" Problem*

"Teaching the Teen Age" was the subject covered by Mrs. Martha Doan, who commented that the emotional and physical upheavals of the adolescent make him the most difficult of all students to hold in Sunday school. Those of the teen age are emotionally unbalanced, subject to deep depression and correspondingly high spirits a moment later. "Teeners" drift away from Sunday school chiefly because they have been sent, not brought, to church. The teacher of the teen age should be young in spirit—"someone who has not forgotten some of the turmoil he went through when he was that age." "Teeners" are not in Sunday school for social activities; they want genuine religious teaching, with practical application of that teaching to their everyday living. In the early teens, sexes should be divided into separate classes whenever possible; later, from 16 on, they should be thrown together. In all cases, definite programs of activity should be worked out to keep adolescent energy directed in church-sponsored channels.

## *The Sunday School Library*

The last subject of the morning panel was "The Purpose and Use of the Sunday School Library," conducted by Arlen Marsh. The Sunday school should provide good study books to supplement what little material can be found in the quarterlies; it should also, whenever possible, provide good books for the younger Sunday school members as well as for teachers. Concordances, commentaries, Bible dictionaries and encyclopedias, and Bible geographies are particularly important. Teachers and students alike should be taught to use books and extra material, all of which should be chosen with an eye both to doctrinal soundness and to the particular needs of the school concerned.

## *Talks and Demonstration Class*

At 1:15 p.m., Iris Burnett gave a beautifully illustrated chalk talk on the spirit of life and death in church and Sunday school work. This was followed by a demonstration children's class (primary age) conducted by Mrs. Verna C. Thayer. "The Ten Commandments of the Sunday School Teacher" was presented by Mrs. Evelyn Austin. Mrs. Floyd Nedrow described the mission work being accomplished by the East Oregon branch of the Oregon, Illinois, Sunday School, a branch which now has its own chapel and regular Sunday preaching services in addition to Sunday school classes for nearly a hundred un-

# The Blood of Jesus

By A. E. Griffiths

**S**UGGESTION has been made that God provided Jesus with a special divine blood that made Him immune to sinning. This theory that the blood of Jesus was not the same as ours does not harmonize with the Scriptures. We agree that God, and not Joseph, was His Father, but there is no evidence for supposing that God provided Christ with other than human blood. When God created Adam, He gave him the same type of blood that men have today. Moses explained this in Leviticus 17:11, saying: "The life of the flesh is in the blood." This shows that blood is the main source of life. There is no blood in connection with God's heavenly creatures—the angels live by spirit the same as God does—so why would God produce in Jesus something He does not elsewhere recognize? Again, if Jesus was provided with some special life-giving fluid, by the use of which He could not sin, then He was not like us and He did not accomplish what He was sent to do. In fact, any man with a desire to please God could have accomplished His work, if he could have acquired this benefit.

We find the shedding of blood was necessary for the remission of sin. This was first demonstrated by God's act in clothing Adam and Eve with skins—blood of animals necessarily being shed before the skins were available. When Moses received the law, God used the same system of blood sacrifice for sin. When Moses sprinkled the blood of the sacrifice on the people, he said: "Behold the blood of the covenant" (Ex. 24:8). This was a type of the human blood to be shed by Christ. When Adam sinned, God passed the sentence of death on him because He had already warned that if Adam ate of the forbidden fruit he would die. So, that sentence affected all mankind and called for the sacrifice of human blood to lift the sentence. This is actually what Christ did when He offered His human blood to remit the sins of all mankind. Christ did not sacrifice a specially prepared blood that was not supplied to all other men—that

would amount to another form of substitutional sacrifice.

In the Book of Hebrews we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (2:14). Here is positive proof that Jesus had the same flesh and blood that the children had whom He

was saving. Again, in the same chapter, it says: "Verily he took not on him the nature of angels; but he took on him the seed of Abraham" (v. 16). Therefore, Christ had human flesh and blood—the same as did Abraham from whom He was descended. If Christ's blood had been other than of human origin, He would have been perpetrating a fraud. It would actually reflect on God as having deceived us, which is simply preposterous.

God's laws demand obedience and Jesus was the only man that was able, as a man, to obey all God's laws. Christ sacrificed His own life that He might remove the terrible sentence of eternal death which was passed on all mankind. Hebrews 2:14 explains that by His obedience Christ was able "to destroy . . . the devil (sin)," and so make it mandatory for God to give Him His life again—which life He had earned—and so open a way for all who believe on Him to look

forward to a resurrection from the dead when Jesus returns.

The conspicuous feature in the life of Jesus is that He was in every respect like us, except that He was without sin. "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Let us ever be careful not to be "carried about with every wind of doctrine" (Eph. 4:14), but to adhere closely to the Word of God and pray to be fit for His service when He comes to earth again. He who gave His life's blood for us will soon become our King.

## THE MAN OF SORROWS

"Who hath believed our message? and to whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

"He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that 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 a rich man in his death; although he had done no violence, neither was any deceit in his mouth." (Isaiah 53:1-9, R.V.)

# Some Things Jesus Christ Did NOT Do

(In Four Parts — Part Four)

By *Arthur G. Young*

**O**FTEN approaching a topic from the negative instead of from the positive side is quite helpful to a better and more complete understanding of it. In this series of articles, we have been considering the revealed policy and character of Jesus Christ through noting some of the things He did *not* do.

The central theme of the Bible is the Kingdom of God (synonymous with the Kingdom *of* (not *in*) Heaven. God's plan and purpose is to bring this Kingdom into operating existence on this earth and to have man a willing, co-operative partner in this glorious objective. In order to secure man's intelligent co-operation, it has been necessary for God to reveal to man not only His plan but the methods by which the objective is to be attained.

Therefore, God has had to take man into His confidence; He has given man the power of choice, and by recording the selected history of the human race in the Bible, He has shown clearly to man the results which come from exercising that free choice. To do this has required a long time (from the human point of view) and the end is not yet, but in the course of this developing program, a supremely important and decisive step was taken when God sent His only Son, in the person of Jesus Christ, to this earth to become the Atonement for sin and the Saviour of the world.

In this regard, however, it should be noted that, while this was a supremely important step, it was only a step in the development of God's plan. In other words, Christ's first coming was not the consummation of God's plan, but it was in preparation for the objective, namely, the Kingdom of God.

The Bible records man's unwillingness to co-operate with God through his disobedience and rebellion, and the entire human race thereby came under the sentence of death. Therefore, in order to still bring into being the Kingdom of God with man as partner, it became essential for God to provide the way through Christ's atonement, whereby all those individuals who are willing to co-operate with God could become partners with Him and His Son in administering the future Kingdom of God on this earth. This preservation of the personality and being of such individuals who have died is made possible through the power of God in resurrecting them from death at the second coming of Christ, and at the same time giving them a new and immortal life, together with those

then living ones who likewise have complied with God's conditions.

The central figure in the entire Bible is Jesus Christ. By passing His test during His ministry and at the cross, He qualified as God's chief Instrument in administering this whole program of the Kingdom of God. Also, every person who passes his individual test of belief in and obedience to Him, likewise qualifies as a partner and co-administrator in that Kingdom. God has created man for this purpose, so therefore those who do qualify are an essential part of God's plan, as without them the Kingdom of God could not be established in accordance with the purpose and will of God. What a wonderful opportunity is presented to everyone! It would seem as though it would be eagerly and universally accepted, but this has been, and is, not the case, and the tragic fact is that by far the majority spurn and refuse God's gracious offer.

What the Kingdom of God will be when established upon this earth as revealed in the Bible has been distorted and minimized to comparatively insignificant proportions by the modern theologians' "spiritualizing" method of interpretation of Bible texts. This has resulted in man's plan being advanced and attempted to be substituted for God's plan of the Kingdom. It is realized that this is a serious charge, but facts will support it.

To consider the question, therefore, of what Jesus Christ did *not* do, and also what we, His followers, do and do not do, becomes of great importance when considered in relation to our respective participation in the Kingdom of God.

During the Christian Era, and particularly in comparatively recent years, there has developed considerable confusion of thought and misunderstanding as to what the Kingdom of God is. This is mainly due to modern theological interpretations of understandable texts by "spiritualizing" them to the extent that these texts have been made to mean something entirely different to their original plainly stated meaning. This practice has been particularly flagrant in respect to texts describing the Kingdom of God, the nature of man, and the fulfillment of God's promises to Israel, and men have gone so far as to take a text entirely out of its context and make the special "spiritualized" interpretation contradict and override the plain and simple meaning not only of the text in question but all other texts dealing with the same subject. The

derprivileged children and adults. "The teacher must reflect the gospel message at all times," declared Mrs. Nedrow. "You cannot fool a child. You must win him by kindness."

#### *Annual Business Meeting*

President Frances Walls called the business meeting of the Association to order at 3:00 p.m. Eighteen Sunday schools were reported to have sent delegates to the meeting. Twenty-two schools were reported to have officially asked for membership. The minutes of the meeting of August 1, 1942, were read and approved.

The secretary announced that funds provided by the 22 member schools had permitted the establishment of the exhibit maintained throughout the General and Illinois Conferences, that a considerable number of schools had asked for and had been given help on various problems of their work, and that two new schools had been organized during the year. The report was ordered received with thanksgiving.

The treasurer reported receipts of \$106.55, expenditures of \$16.56, and a balance on hand on August 1, 1943, of \$92.78; of this latter amount, \$2.79 could not be accounted for by the book records. The report was ordered accepted.

The special committee to prepare quarterly lesson outlines (Arlen Marsh, chairman; F. E. Siple; Mrs. Verna C. Thayer) reported outlines completed for 1944 which were proposed to replace the International outlines for the Truth Seekers' Quarterly. These outlines were intended for young people and adults only; work on outlines for intermediates was in progress. The report was informal, since the committee's work was done at the order of the General Conference, to which a later comprehensive report was to be made. The report was ordered received with thanksgiving.

The exhibit committee (Mrs. Mabel Andrew in charge of Sunday school materials) reported a special presentation of work done by various Sunday schools and Sunday school materials had been arranged for the balcony of the church building and would be maintained there throughout the Conference. The report was ordered received with appreciation.

Inasmuch as a number of Sunday schools represented at the meeting had failed to provide for authorized delegates, it was moved by Arlen Marsh, seconded by Mrs. Esta L. Starbuck, and carried, that the rules be suspended and that each school represented by people present at the meeting, but not by a delegate, should be allowed one vote, this vote to be cast by a delegate selected on the spot by members of the school who were present.

After extended discussion of the work of the proposed field man (to organize new Sunday schools and to conduct teacher training programs), it was moved by Arlen Marsh, seconded by C. E. Randall, and carried, that the

treasurer be ordered to offer to return the tithe paid by certain member schools for the support of the field man, with the recommendation that all schools regularly contribute ten per cent of their incomes to the support of the national evangelistic work of the General Conference, these tithes to be earmarked for Sunday school work especially.

It was moved by F. L. Austin, seconded by C. E. Randall, and carried, that the work of outlining Sunday school lessons for coming years be urgently continued.

On motion of Arlen Marsh and M. W. Lyon, the constitution of the Association, Article III, Section 7, was amended to read: "Voting by everyone present shall be permitted at all meetings of the Association as a whole. Open discussions by everyone present shall be permitted at all meetings of the executive board." (This action abolishes the delegate system of voting, which originally was incorporated in the constitution of the Association to maintain uniformity with the General Conference voting system.)

It was moved by F. E. Siple, seconded by Mrs. Evelyn Austin, and carried, that the Sunday School Association strongly urge the General Conference Board to plan an adult teacher training class to be included in the Summer School plans for 1944 and subsequent years, and that the board make such plans as soon after this General Conference as possible and begin publishing the information and advertising the school, including names of instructors, by Thanksgiving time this fall. (This request of the Association was formally conveyed to the secretary of the General Conference and head of the department of education on August 17, by the secretary of the Association.)

Despite urgent appeals from the president that someone else be placed in her office for the coming year, nominations and balloting for president resulted as follows:

Miss Frances Walls, 14  
Arlie G. Townsend, 10

Arlie G. Townsend was nominated for vice president. On motion of C. E. Randall and G. E. Marsh, the nominations were closed and the president instructed to cast the unanimous ballot of the conference for Arlie G. Townsend.

Arlen Marsh was nominated for secretary. On motion of Paul C. Johnson and Alfred Anthon, the nominations were closed and the president was instructed to cast the ballot of the conference for Arlen Marsh.

Nominations and balloting for treasurer were as follows:

Mrs. Mildred Laning, 18  
Mrs. Esta L. Starbuck, 8

The meeting adjourned at 4:50 p.m.

Arlen Marsh, Secretary  
Frances Walls, President

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Thou shalt love thy neighbour as thyself" (Leviticus 19:18).*

### A Prayer Song (Tune: (Jesus Loves Me)

"Gentle Jesus, bow Thine ear,  
And Thy little children hear;  
Bless us as we go away  
From our Bible school today.  
Help us do the things we should,  
Make us gentle, kind, and good;  
Keep us in Thy loving care;  
Do Thou guard us everywhere."

This is a good song with which to end your regular morning devotions. This song was brought to our attention by Sister Ruby Railton at the Oregon Conference.

### "Be Ye Holy"

The Lord spoke to Moses. Moses was to tell the Israelites to be holy. To be holy, there were certain things they should not do. List them. (Lev. 19:11-18.) They are not good for us to do, either.

Perhaps you can draw pictures or make cutouts of the things they should do. (Lev. 19:32-34.) For example, a child standing beside his chair and an elderly, white-haired person entering the doorway would illustrate Leviticus 19:32. If you or your mother saw Sister Verna Thayer's class at Oregon, Illinois, you will know how to make them.

### The Ark of the Covenant

The ark was two and a half cubits long. A cubit was the Hebrew measure which at first was the length of the human arm from the tip of the middle finger to the elbow. Later, it was considered eighteen inches. However, earlier, it was about twenty-five inches.

The ark was one cubit and a half in height and width. It was lined inside and covered over the outside with gold over the wood. On the cover, it was edged with gold. The mercy seat was part of the cover. At each corner of the cover was a ring of gold. These were used to carry the ark. Staves were made of the same wood as the ark. They were put through the rings. The ark was covered over with a veil and other cloth when carried. (Num. 4:5, 20.)

A Cherubim was at each end of the cover. Their wings spread upwards. Their faces were turned toward each other and toward the mercy seat which was between them.

They are not described very fully. (Ex. 25:18, 19.) Try to make one or draw one.

In the ark, under the mercy seat, were kept the two tables of the law, the rod of Aaron, and a pot of manna. (Heb. 9:4.)

When the ark moved forward, the people of Israel went toward Canaan. When the ark rested, the people rested.

### "Sin Not"

"Be ye angry, and sin not" is good advice for us today.

Moses and Aaron failed to obey God. Moses said "we" and not "the Lord" would give them water. Moses failed God after so many years of faithful service.

Only Caleb and Joshua were allowed to enter the land of Canaan of all who were over twenty years of age at the time of the exodus.

### New Members

Louise Johnson, Oregon, Illinois, entered her name in the ECE Club. Won't you join, too?

"Dear Jesus, guide our little minds,

Watch us as we play,

Watch us every day.

Dear Jesus, watch us while we sleep,

As the stars above

Show to us Thy love.

Dear Jesus, keep us day by day,

Teach us to be good

As all children should."

### Happy Birthday Wishes

Delores Mae Boyden, Sept. 6, age 15, Oregon, Ill.

Ray E. Poland, Sept. 6, age 13, Baltimore, Md.

Ruth Dell Savage, Sept. 6, age 11, Waite Park, Minn.

James R. Grisson, Sept. 6, age 3, Frankfort, Ind.

Zora Derr, Sept. 6, age 9, Lawrenceville, Ohio.

Anna Lee VeNard, Sept. 11, age 6, Macomb, Ill.

proper name for this practice is "altering the Scriptures," and to do this is personally dangerous. (See Rev. 22: 18, 19.)

It is perfectly true that the controlling principle of administration in the coming Kingdom will be spiritual righteousness, but this spirit can and will be expressed only through organisms and organization. We illustrate: Those who give a "spiritualized" interpretation of such a text quote with attempted conclusiveness as descriptive of the Kingdom of God, the statement made by our Lord in Luke 17:21, "The kingdom of God is within you." This has been widely interpreted to mean that the Kingdom of God is exclusively within the heart of a Christian, and, therefore, the Kingdom of God consists only of spiritual belief and conscience, or the "soul" of a Christian. This is the negation of a fixed standard as it would vary according to the individual Christian's concept of Christ's teaching.

While it is true that the *spirit* of the Kingdom is within the heart of the true Christian, this is most emphatically not what Christ was teaching at that time. It should be noted that this statement was not made to Christians, but to the Pharisees, and we know, in view of all that Christ said to and about the Pharisees, that Christ did not mean to convey the thought that the Kingdom of God was "within," or "residing in," the heart of the Pharisees—of all people! What Christ did say to the Pharisees, when careful examination is made of the original Greek text, was that the royal majesty of the King, as representative of the Kingdom (referring to Himself) was in the midst of, or among, them (the Pharisees). This interpretation is in accord with the facts and with all other texts on this subject.

To restrict the scope and fact of what the Kingdom of God is, to mean the spirit of God is in the heart of a Christian (and that alone), as this "spiritualized" interpretation is rendered, would lead to a preposterous situation, namely: the exclusion of Christ from being in the Kingdom. Such a conclusion would, of course, be instantly disclaimed by those who so interpret this text, but by their own interpretation, they ignore the fact that Christ was talking to the Pharisees. In view of this, how can they justly interpret it to include Christ when it was He who said the Kingdom of God was "within" the Pharisees to whom He was talking?

Christ, in this statement, and in all others, did *not* confuse the Kingdom with the church. In other words, He did *not* say, or infer, that the church *is* the Kingdom. The Kingdom is much more comprehensive and inclusive than the church. The church is an important part of God's Kingdom, but it, nevertheless, is only a part.

In the course of time, through the interpretations by Jewish leaders of the Old Testament covenants and prophecies, the Jews came to think of God's Kingdom as

entirely material and earthly. They, therefore, were looking for the coming Messiah to be an earthly King, so when Christ came and claimed He was their Messiah, they were so disappointed when He refused to overthrow the Roman power by force, that they crucified Him. If He had led them in battle and defeated the Romans, thus placing the Jews in temporal national supremacy among the nations of the earth, the Jews would have joyously accepted Christ as their King. The Jews looked for Christ to come the first time in exactly the same manner the prophecies foretell that He will come the second time—in kingly power and majesty, to take over, by force, all rule and authority on this earth. The Jews entirely ignored the necessity for Christ to come the first time, and thus fulfill the prophecies as Saviour of the world and as the Atonement for sin.

The modern Christian church, either through such "spiritualized" interpretations, or by ignoring texts which plainly declare the second personal coming of Christ to this earth as King to establish a literal, worldwide Kingdom of God on this earth, has gone to the opposite extreme to the materialistic concept of the Kingdom held by the Jews. The result of such teaching has brought about a very confused assortment of ideas and beliefs on the part of those in the churches today.

It is generally admitted by those who claim the Kingdom of God is in the heart of the Christian, that this is the present phase, but that a fuller manifestation it to be in the future, after death. Perhaps the most generally held modern concept of where the Kingdom will be, and what the conditions in it will be, is that it is in heaven, and righteous persons immediately after death are granted an entrance therein through the "pearly gates" by Saint Peter, whose main work would seem to be that of a gate tender instead of being one of the rulers of the twelve tribes of Israel, as specifically promised by the Lord to Peter in Matthew 19:28.

After passing the "gates," the main occupation of the entrants would appear to be sitting continuously on a cloud, wearing a white robe, twanging a harp and wearing a gold crown. Just how, and who it is in the manufacturing business in heaven that is producing such material things as gowns, harps, and crowns is not explained by the interpreters.

All this would be downright silly if such belief did not result in the tragic loss of faith in God of many who instinctively reject such a silly future life, and it is hard to understand how ordinarily clear-headed, sincere Christian people could seriously advance or hold such ideas, then try to make the Bible back them up. Even a human mind could easily conceive of a better ideal future state and a more useful and less boring occupation than this. To believe that such a place and condition for redeemed people

(Please turn to page 11)

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

Sept. 28-Oct. 17—Special fall meeting at Fonthill, Ont.  
 Nov. 15-?—Special meetings at Wenatchee, Wash.

## NATIONAL EVANGELISM

Sept. 2-15—Hillisburg, Ind.  
 September 19-?—Special meetings at Ripley, Ill.

## HILLISBURG, INDIANA

Bro. J. W. McLain, accompanied by Bro. Francis Burnett, will conduct a two-weeks' series of meetings at the Hillisburg Church of God, beginning September 2 and closing September 15. Our annual Homecoming will be Sunday, September 12. We extend an invitation to everyone. Otto E. Dick.

## GROWTH AT NORTH SALEM, INDIANA

North Salem Church of God, Plymouth, Ind., has been the scene of a building enterprise for the last ten months. Today the fruits of much earnest labor on the part of all are being enjoyed. A new chimney stands by the small but fairly comfortable frame building which has been the scene of the Indiana Annual Conference and Bible School for many years. In the aisles and on the floor of the rostrum lies new carpeting of a deep wine color—a gift from the young people's class. The ceiling and walls have been redecorated with paper beautifully blending colors. The plain glass windows will soon be replaced by recently purchased stained glass windows of a very rich variety.

The baptism of Miss Phyllis Schaal at the Lake in the Woods, August 1, constituted a growth in membership. Phyllis was born October 25, 1928. She is the daughter of Mr. and Mrs. Schaal, Rt. 1, Plymouth. She is the third oldest of this family and is the third one to enter the body of Christ. She is the first of the attendants of North Salem to pledge allegiance to Christ since our work began there ten months ago. May the Lord bless her in this endeavor. R. E. Parish.

## OREGON BIBLE COLLEGE (Building Fund)

Oregon, Ill., S. S.	\$ 10.00
Mr. & Mrs. Harold Hardesty	5.00
W. A. Reid	20.00
Mr. & Mrs. Edward Dykstra	90.00
Mr. & Mrs. Harold Starbuck	100.00
Mr. & Mrs. Dale Dunbar	900.00
Mr. & Mrs. Glenn Birkey	75.00
Mr. & Mrs. H. U. Krogh, Jr.	10.00
Billy Andrew	5.00
Alice Lindstrom & Sons	35.00
Gladys E. Barber	5.00
Mr. & Mrs. Sydney E. Magaw	100.00
Linford Moore	5.00
Truth Seekers' S. S. Class, Oregon, Ill.	30.00
Louise Johnson	1.00
Estella Pearson	2.00
Warren Knodle	10.00
Carroll Bennett	100.00
<b>Total</b>	<b>\$18,909.38</b>

## OREGON BIBLE COLLEGE

Mr. & Mrs. Howard Moore	\$10.00
Mr. & Mrs. Frank Laning	3.00
Linford Moore	5.00

## ATTENTION — COLLEGE STUDENTS

Oregon Bible College, Oregon, Illinois, will begin its fall term at 8:00 a.m., September 14, 1943. All students should be present.

The tuition will be \$35.00 per month, payable monthly in advance. By reason of increasing food prices, extra expenses in getting started in our new college home, and a higher operating expense for instructors and home supervision, students are requested to plan paying their first month's tuition promptly at time of registration.

Sydney E. Magaw, Dean  
 Oregon Bible College.

## EVANGELISM

Mr. & Mrs. Albert Siple	\$20.00
George O. Renner	5.00
Mrs. Emma B. Coleman	3.00
Charles L. Netts	25.00
Leora N. Spindler	3.00
Carl W. Barber	15.00
Carl Bunch	1.00

## PRINTING EQUIPMENT FUND

Charles L. Netts	\$25.00
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## NATIONAL BIBLE INSTITUTION

Mrs. C. L. McCallister	\$3.00
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## Gleanings From the Field

"The field is the world."—Jesus.

Sr. Esther Holmes, 1043 Park St., Santa Paula, Calif., seriously sick during the spring of 1943, reports that she is well on the road to recovery, and writes this testimony: "I am happy to say prayers were heard and I am now able to perform all my household duties, also able to go to church. It is great comfort to know we can cast all our cares upon the Lord, knowing 'He careth for us.' Even sickness has blessings, for it gives quiet communion with God and with our Saviour; it makes one conscious of the really important things in life."

Bro. F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Mich., anticipates that members of his congregation who attended the recent General Conference are "bursting with new ideas," and suggests: "Let's try them out."

Sr. D. Hatten, Culver, Ind., recently submitted to a major operation, being a patient in Parkview Hospital, Plymouth, Ind. We trust that she will have sufficiently recovered by the time these lines are published to have returned home.

Bro. Vivian Kirkpatrick, registrar of Oregon Bible College, is serving as supply pastor for the Church of God at Oregon, Ill., until September 1, at which time Bro. F. L. Austin will begin his second pastorate here.

"Born to Mr. and Mrs. W. G. Williams on Sunday, August 1, a boy, Stephen Patrick Williams. (Mrs. Williams was formerly Ione Patrick.) Mother and baby are doing well. The father and Grandma and Grandpa Patrick will pull through."—James A. Patrick, Ashland, Ohio.

Last issue's "Guess Who!": Bro. James Carr, grandfather of Sr. F. L. Marsh, Oregon, Ill. Picture was taken on his 100th birthday anniversary. He and Sr. Carr were faithful members of the Church of God, living together for seventy-three years, their home being near Nevada, Iowa. There also he bought a schoolhouse and built it into a Church of God. Later, the building was sold and the proceeds were used in erecting the present Hickory Grove Church of God near Maxwell, Iowa. Bro. Carr lived to the ripe age of 101 years.

"We wish to report that God has answered our prayers in that our beloved son Robert survived the sinking of the U.S.S. Helena. We have received three letters from him, and he is safe and well—now in a rest camp with other members of his division aboard ship."—Mr. and Mrs. R. E. Powell, Point Reyes, Calif.

National Evangelist J. W. McLain and his co-worker, Bro. Francis Burnett, will conduct a series of meetings at the Hillisburg (Ind.) Church of God, September 2-15, 1943.

Sr. Grace Myers, 2958 Grand Ave., Davenport, Iowa, writes that she and her husband (Edward F. Myers) will soon be returning to Springfield, Ohio, their former home. Mr. Myers will there become manager of the Springfield Furniture Works.

"We are sorry to inform readers of The Restitution Herald that Bro. J. Eagleston is a very sick man, in the hospital, having submitted to an operation, and needs the prayers of his brethren. Bro. Eagleston has been very active for the Lord here in Salem. We began the Blessed Hope Fellowship about one year ago, having purchased a lot, and are now building a chapel of our own. It was while working on this property that Bro. Eagleston became sick. Brethren writing to Bro. Eagleston may address him in our care."—F. O. Sapp, Rt. 2, Box 188, Salem, Ore.

Bro. Charles L. Netts, 1013 Pine St., Springfield, Ohio, will gladly send a miniature Golden-Rule-Home bank to any church, Sunday school, Berean society, or any other church organization wishing to make savings for the Ministers' Fund as listed, week by week, in The Restitution Herald. This fund, now totaling above \$2,000.00, is to be used for ministers or their wives who may wish to take residence in Golden Rule Home, Oregon, Ill.

We are sorry to report that Sr. Walter Wiggins, Eden Valley, Minn., is a patient in a hospital at Rochester, Minn. Correspondents may address her at Kennedy Cabins, Cabin 6, Rochester, Minn.

We are very sorry to learn that Bro. Glenn Dunbar, Delta, Ohio, recently suffered an accident which necessitated amputating one of his arms at the elbow.





Evan Knodle, Editor  
222 N. Meriam Ave.  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
4010 Q St. S.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Alva Huffer, 2 V. President  
Oregon, Illinois

### Starting Now

According to a new editorial policy resulting from reports of various Bereans and by certain ultimatums issued previously, starting with this HERALD we are reporting to you just what is happening around the Berean circuit. Certain developments at the general business meeting will help to make this possible, but if the Berean page should be missing at various times, it will be because someone has fallen down in his responsibility of reporting to us. We will then be out after him, determined to get the news to pass on to you as soon as possible.

Because so many Bereans have expressed an interest in what other Bereans are doing and apparently have not had opportunity to find out in the past, we are asking each society to devote a small portion of its time at the beginning of each meeting to the reading of the Berean page to the entire group. This should be followed with a discussion about the news read, and if any questions arise or someone disagrees with the policy of the Berean Board, some individual should be designated to get in touch with the proper officer—immediately, right away. Please cooperate with us now, so you will not require constant reminding.

### Berean Business Meeting

The annual Berean business meeting was opened on August 9, by President John Mercer, with the singing of "Higher Ground." Prayer followed. The secretary read the report of the last meeting. The writer gave his report as Berean Editor, stating that the Berean page would better serve its purpose by printing news items rather than articles. (Keep the articles coming, we'll use them in a little different way which we'll explain later.)

Lorna Macy, Junior Social Correspondence Committee chairman, reported a total of 701 letters written, 599 letters received, and 531 tracts sent out. Arlen Marsh gave his report of checking on published materials, which this year consisted of the Berean Constitution. James Watkins, chairman of the Publishing Committee, reported the compiling for printing of the "Berean Searchlight, Book 2" and expressed his regret that he could not longer serve as

chairman, due to ill health. A rising vote of thanks was given for his work.

Lorna Macy, Berean treasurer, reported total receipts for the year at \$132.44; debits \$25.82; cash on hand, August, 1943, \$419.74. The total amount in the Sunday School-Berean Field Man Fund was \$374.25.

Gerald L. Cooper, chairman of the Senior Home Study Committee, reported that two people had finished the course and stated that he could no longer serve as chairman. A report from Verna Thayer, chairman of the Junior Home Study Committee, was read by the secretary. Lessons mailed numbered 553, 56 letters were written, 24 letters received, \$2.84 spent for postage, \$1.15 received, and 39 children were enrolled as Sunshine Scatterers.

Robert Hardesty reported on his work of locating societies and obtaining information concerning members. A brief discussion followed pertaining to the questionnaires sent out in former years.

State Berean reports followed. Wilma Knodle gave an interesting talk concerning the Iowa work. Alva Huffer did likewise for the State of Indiana.

Leila Whitehead was asked to describe and show her work of collecting Berean history. She called Mrs. F. L. Austin to the front of the room and told the Bereans of her work in helping to prepare this history. She also stated that it would be necessary for a new committee to continue with this work. After this interesting report (we'll have Sister Whitehead write an account of her work for you who were not at the meeting), the following motions were set forth:

Robert Hardesty moved that someone who was a member of the National Berean board during the presidency of Sr. Lydia Railsback be appointed to write up a history of the work of the society during her term of office, and that the same be made a part of this history.

Harry Goekler moved that each one of the presidents serving after Sister Lydia Railsback, namely, M. W. Lyon, Cecil A. Smead, Harry Goekler, J. R. LeCrone, Arlen Marsh, and Vivian Kirkpatrick, be requested to write up the aims of the society, projects undertaken, and accomplishments during his term of office, and that the same be made a part of this history. (Continued next week)

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS							
Name	No. Pages	Per Doz.	Per 100	Name	Pages	Each	Per 6
Four-second Series A (25 of each of four kinds)			\$ .25	What Is Man? J. A. Patrick	12	.25	1.75
Four-second Series B (25 of each of four kinds)			.25	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
Essential Truths	1	\$ .05	\$ .30	The Resurrection, J. L. Wince	32	.12	.75
God's Promises, Anna E. Drew	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
Obedience (Baptism), F. E. Siple	2	.05	.30	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
The Reasons Why	2	.05	.30	<b>BOOKS</b>			
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each	Per 6
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
The Thief on the Cross, F. E. Siple	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.25	1.65
A Study of the Word "Soul"	4	.10	.60	Ancient Mysteries, George Johnston	116	.25	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
Jehovah Is One God, Arlen Marsh	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25	1.25
What Is a Christian? J. W. Williams	4	.10	.60	The Student's Textbook, board cloth, Wilson	200	.45	2.60
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
The Coming of Christ, R. A. Curtis	6	.15	.90	The Visitor, paper, Boice	212	.50	
Spiritual Beings, G. E. Marsh	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25	
Kingdom of God, Harry Goekler	6	.15	.90	<b>BEREAN BOOKS</b>			
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	Name	Pages	Each	
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25	
The Gospel Plan of Salvation, Emma C. Railsback	8	.20	1.20	Children's Bible Story and Study Book	60	.20	
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	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	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Five (The Church of God)	50	.20	
God, R. H. Judd	12	.25	1.75				
First Principles, G. E. Marsh	18	.35	2.00				
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
The Sabbath, S. J. Lindsay	13	.30	1.85				

**National Bible Institution,**

**Oregon, Illinois**

## 1943 ILLINOIS CONFERENCE REPORT

The annual business meeting of the Illinois State Conference was called to order at 3:00 p.m., Thursday, August 5, 1943, at Oregon, President L. T. Hanson presiding. Meeting was opened with song and Scripture reading.

Reading of the minutes of the last meeting was dispensed with inasmuch as they had been printed in *The Restitution Herald*, and were approved as printed. The treasurer's report, given by Sr. Elizabeth Ford, was accepted.

Bro. Francis Burnett, chairman of the Finance Committee, reported that \$1,450.00 was contributed to the State work during the year.

Bro. James Watkins, chairman of the Radio and Evangelistic Committee, reported that the work had been somewhat limited by lack of funds. State aid was given during the year to Eldorado and Macomb churches. He expressed the conviction that the best and only really effective aid to churches is help in maintaining a resident pastor. Reporting on radio work, Bro. Watkins stated that radio has its place, but is not a cure-all. This was the State's first venture in the field of radio, with twenty-six weeks over the Harrisburg station and thirteen weeks from Jacksonville—one fifteen-minute program from each station each week. Bro. Watkins felt these radio broadcasts were very good as advertising for the local church and pastor. Half the cost of these programs was paid by the local churches at Eldorado and Ripley.

Reports were read from the following churches: Dixon, Eldorado, Macomb, Oregon, Ripley, and Rockford. Bro. Roy Graham gave oral report on the work at Marshall, and Sr. Esta Starbuck reported on the work at Casey. Pastors present from the various churches also gave oral reports on the work in their localities.

Sr. Leila Whitehead gave a very interesting report on the history of the church and Berean work in Illinois. The State work was first organized at Lanark in 1898, and Sr. Whitehead showed how the beginning and continuation of the work in many places throughout the State were due very largely to the efforts of Sr. Anna E. Drew in organizing and carrying forward the Berean work. It was moved by Paul C. Johnson and Francis Burnett that we express our thanks and appreciation to Sr. Whitehead and Sr. Evelyn Austin for compiling this report, and that a copy of that part of the report pertaining to Illi-

nois be put in the Conference records. The motion carried.

Election of officers resulted as follows: president, Paul C. Johnson, Oregon; vice president, Earle H. Mogle, Rockford; secretary, Esta L. Starbuck, Rockford; treasurer, Delos Andrew, Oregon. (Bro. Andrew, who was not present for the election, later tendered his resignation as treasurer because of lack of time to devote to the work. The board accepted his resignation and elected Sr. Tessa Laning as treasurer.) Bro. Francis Burnett tendered his resignation as a member of the board because of his entry into the National Evangelistic work. Bro. William Eckert of Dixon was elected to fill the unexpired term. The board members, in addition to the officers elected, are: Frederick Claussen, Oregon; Alan McLain, Dixon; Frank Laning, Ripley; and William Eckert, Dixon.

Bro. Paul C. Johnson spoke of the necessity of making provision for taking care of the valuable records and documents of the State Conference. A motion was passed that the president of the Conference be made custodian of records and be held responsible for them.

Bro. Johnson also spoke regarding the property owned by the Oregon Church and the State Conference and showed by blackboard illustration that most of the land to the south of the church and dormitory used as a lawn, playground, etc., is really public property which has been platted for a street but at present is not used as such. He recommended that the State purchase some lots adjoining its present property on the southeast. These lots have been offered for sale for \$500.00, and it would be very much to our disadvantage if they should be purchased by a factory or some concern that would require the opening of a street over the ground we now use for a lawn. On the other hand, this extra ground would be very beneficial to us for trailer parking space, playground, etc. It was moved by G. L. Cooper and Wayne Laning to give the executive board authority to purchase these lots and to start a fund to raise money to pay for them. Motion carried.

Bro. Leland T. Hanson, retiring president, thanked the board members for their cooperation in helping him carry on the work. A motion was passed giving a rising vote of thanks to all retiring board members.

The meeting was adjourned with prayer by Bro. F. L. Austin. Esta L. Starbuck, Secy.

## HERALD RECEIPTS

Frank Laning; Rosecoe Dunbar; Mrs. Nora Wanamaker; Mrs. Vernie Cunningham; Mrs. Emma B. Coleman; P. N. Benn; W. W. Booth; Leila Mae Doeden; A. Nichols; Wilda McCorkle; Henry Mattison; Elizabeth O. Frier; Mrs. Oscar Mathews; Mrs. Anna Fales; J. M. Morgan; Mrs. E. Dauterich; James W. Cole; Leora N. Spindler; Fred Pensyl; John Kannmacher; J. H. Anderson (self & others); Ruby A. Johnson; Mrs. R. A. Dart; F. A. Stilson (self & others); Mrs. C. L. McCallister; Mrs. Clara Claypool; Mrs. Charles Simpson; Mrs. Grace L. Myers; Mrs. Arthur Barnett; Leon Larrington; Mrs. Robert Larrington; Mrs. Orval Shepherd; Mrs. J. W. Hammond; Harry A. Dodson; Maurice Stephenson; Albert Harper; Mrs. A. M. Johns; Mrs. Emery Dixon; C. R. Dixon; Earl B. Friend; William Arbogast (for others); Mrs. Marian Ellsworth; Virgil D. Claypool; Muriel Randall; R. R. Reaser.

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

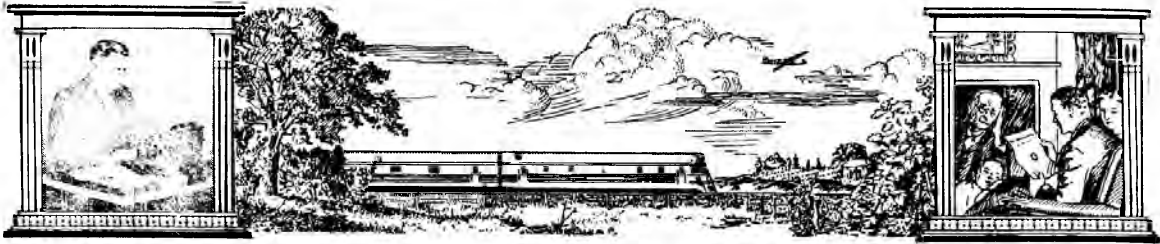
SOME THINGS JESUS CHRIST DID NOT DO  
(Continued from page 7)

is the ultimate goal towards the great God who created this wonderful world and universe, has been aiming, and that He allowed His Son to die to make such an insignificant result possible, does not make sense in any way one views it. All the more so, when the splendor and comprehensive worthwhileness of the Kingdom of God is not left to our imagination but is revealed to us in the Bible in plain words!

It does not seem to be generally realized that practically all of Christ's teaching consisted of presenting the various phases of the Kingdom, and in studying His parables and plain statements in regard thereto, it must always be borne in mind that He was trying to inject into the Jews' materialistic concept of the Kingdom that it was not *solely* material, but that it was a spiritually controlled material Kingdom. Christ never said or implied that the Kingdom

of God was exclusively spiritual, with no materiality. On the contrary, He clearly stated that both existed in the Kingdom, but the essential point He continually stressed was that the spiritual was supreme over and controlled the material both in this age and in the Kingdom age to come.

The true picture of the Kingdom that Christ and all the prophets presented is seen by combining the Jews' materialistic concept of it with the church's emphasis on the spiritual. The Bible ideal of the Kingdom is a righteous, purified, organized, earthly (spiritually controlled and directed) Kingdom of worldwide scope, ruled and administered by our Lord as King together with those who are His, all being in complete harmony of purpose and deed with the will of God. This will be to the glory of God and to the blessing of all. Then, but not until then, will the perfect conditions of peace and righteousness, long foretold in the Bible, actually come into permanent existence on this earth. May God hasten the coming of that day!



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

## Pull, Pull, Everybody Pull

Who has not enjoyed, at least in his youth, a good tug of war: it was "Pull, Pull, Everybody Pull!" For a while one side would gain a few feet, then the other side. Back and forth went the two sides, until one side tired, lost its grip, slipped a little, and was then pulled pell-mell off its feet. (Try it, boys, with a hose shooting a steady stream of water across the rope at its middle; it will encourage sterner pulling!)

This year is somewhat of a transitional year in our General Conference activities: a year in which all the Church of God must be pulling for victory, a year in which there will be some seesawing, but if everybody will pull, consistently pull, pull, pull, we shall win. (Somehow, boys, I see that hose and am not wanting a soaking.)

Of immediate concern, we must all pull together to increase our College Building Fund to \$30,000.00, or as near thereto as possible. We dare not slip now.

## The College Outlook

*Registration:* twenty-six young men and young women are now registered to be in Oregon Bible College when it resumes classes on September 14, 1943. The Church of God has no greater asset, save the direct blessing of God. We must not fail our youth.

*Operating costs:* a committee appointed at the recent General Conference estimated that operating costs of the College will this year be nearly \$9,000.00—approximately \$1,000.00 per month. We are reasonably confident the School can be operated at less expense than that estimated, and pledge to do the best we can. It will be necessary, though, for brethren to make contributions. It would be too optimistic to expect the School this year to be self-supporting. This is a testing year, a year for everybody to pull together in our College work that we might soon be free of all indebtedness on the new building and campus, and again operate on the pay-as-you-go basis.

*Actual finances:* \$19,042.38 is now available in actual cash for the new building, campus, and necessary conditioning and equipment. Also, \$4,166.76 has been raised in pledges still unpaid, but which are gradually being paid.

*Our plea:* \$30,000 to be raised as soon as possible. Let's put our heels into the sod, and pull for that goal! Who has faith to sacrifice? Who has love to give his all?

## Missionary Zeal and Tragedy

Sister Lottie E. Young (Seattle, Wash.) informs that Mr. and Mrs. H. H. Harrington, whose last address was Sunset House, Alberta, Canada, were drowned this summer, and their bodies not recovered, the accident occurring while they were fording a river. In this tragedy there fell from the ranks of Christian soldiers a woman of whom we heard little, but who nonetheless was a missionary for the Lord Jesus. Sister Young writes briefly:

"I had known Mrs. Harrington from the time she was a little girl in my Sunday school class in New York, and as she gave great promise, in 1915 I took her to the Bible training class in Oregon, Illinois, which she enjoyed. She became obedient to the Faith, Brother S. J. Lindsay baptizing her. She was quite a favorite of his and several others with whom she became acquainted, and this was probably the brightest spot in her life.

"Her parents were foreigners, but Angeline had one of the brightest minds I know. If conditions had been different, she would have been a power in the teaching line. Her last work was among the poor Russian children at Sunset House, to whom she made the Bible very real. I cannot feel her life has been a wasted one as (though always poor in this world's goods) she was ever ready to give to others. I believe she will be one to whom the Lord will say, 'Well done.' I shall miss her letters, as they were always interesting, but shall hope to see her when the Master comes."

Thus, a life that shone for Christ, now the prey of tragedy, comes more fully to light to inspire others with missionary zeal. Tragic, indeed, would be such a life if rewards were fully meted now, but he who serves the Christ has yet to hold the prize. Singularly, it is characteristic of the gospel plan that he who faithfully serves in obscurity now will be rewarded openly—even for that cup of cold water—when Jesus comes as Judge and King.

# THE RESTITUTION HERALD

VOLUME 32

OREGON, ILLINOIS, SEPTEMBER 7, 1943

NUMBER 48

## Judge Not Thy Brother

“Judge not thy brother, for perhaps if thou  
Hadst fought his fight upon life’s battlefield,  
The laurel wreath which decks thy temple now  
Thou hadst been forced to yield.  
He who has never tasted shot or flame  
Is unfit censor for his brother’s shame.

“Perhaps that look thou judgest to be fear  
Was caused by pain; he dared and knew the cost  
Thou didst not bear his burden year by year;  
What right hast thou to say his fight was lost?  
Perhaps thy boasted courage all had fled,  
Hadst thou but followed where his daring led.

“That tender note, so full of mercy’s power,  
Was added to his voice when he had cried  
In agony (’twas in that awful hour  
He knew for him that mercy was denied).  
Then, in his voice that note of tenderness,  
Took root and grew, the weaker ones to bless.

“Who gave thee right to judge? He braved the scorn  
Of men less strong. He took the unblazed trail.  
His hands were bruised, his bleeding feet were torn,  
And still his dauntless courage did not fail.  
Only the Unseen knows the bitter cost  
Of these brave fights, the world condemns as lost.

—Selected by (Mrs.) Eva Phelps.

# Sunday School Teaching

By (Mrs.) Louise Lapp

"NO ONE teaches any higher than he lives," therefore the first requisite for a good teacher is *spirituality*. A consecrated teacher who has God's Presence with him in the classroom has, indeed, a mighty power to direct him in effective teaching. Why not begin your class with prayer?

Think back to the teachers in your own life. Which one influenced you most? Why? You will readily see why a teacher should manifest the spirit of Christ. The most important fruit of the spirit is *love*. Love your pupils and your work!

Other qualifications equally as important are *education* and *common sense*.

## Classroom and Discipline

Order, neatness, and beauty do much to bring a spirit of worship into the classroom, as well as drawing respect and order from the pupils. "Beauty draws us by a single hair." Beautiful pictures on the walls and a fresh bouquet on the table certainly will change the appearance of any room. Create a cheerful atmosphere by being happy yourself.

A poised (but humble) teacher neatly and modestly dressed will also be respected. When respect is gone, control of the class is gone, too. If the teacher is able to meet a difficult situation in a calm manner, the pupils will remember her example long after the lessons are forgotten.

One way to solve problems of discipline is to catch and hold the pupil's interest. In spite of the best efforts, sometimes disorder will occur. Why not try a quiet but very effective pause? Many embarrassing situations can be avoided if the teacher has a good sense of humor. Looking at or speaking directly to the individual should be the last resort.

There are about five methods of teaching. For variety, it may be well to use some ideas of each method (except the lecture method) for children.

## Story Method

Jesus was a wonderful Storyteller. Much of His teaching was by this method.

In the Bible, it says of Paul, "He stood up." This is a good example to follow unless your class is small.

Be enthusiastic! *Know* and *feel* the story so well that it becomes vivid and real. Look the children straight in the eyes to tell a story; never read it.

Catch interest at the start by connecting the lesson with some experience of the pupil. For example: "How many

of you have been in a storm?" After some experiences have been related, then tell the story of Jesus and His disciples in a storm on the Sea of Galilee.

Choosing proper words, modulating the voice, and presenting the story in logical order (introduction, development, climax, and short conclusion) all help to make a good storyteller. Never forget the *aim* of the story. At exciting places you may occasionally have the pupils read a verse to see what happened.

Every teacher should read "Religious Education Through Storytelling," by Katherine D. Cather (Abingdon Press, Chicago). It is very profitable reading, and there is not a dry chapter.

## Question Method

It requires intelligence to ask a good question. Make the question simple, direct, clear, and definite. It should arouse thought on the important points of the lesson. Originate your own questions because they are more natural. No one can ask *your* questions like *you* can. Begin questions with "What," "Why," "Who," "Where," "Which" (the five w's), and "How." Study the questions of Jesus. "*What* is written in the law? *How* readest thou?" "Tell me therefore, *which* of them will love him most?" "The baptism of John, *whence* was it?" "*Whom* say ye that I am?"

Avoid questions that have more than one answer, or that can be answered by a guess, or "yes" and "no." First, ask the question and then call the name of the pupil who is to answer: thus you secure the attention of the whole class.

## Discussion Method

This method will help you to discover what the pupil is thinking and whether or not your teaching has influenced him. The length of the discussion should depend upon the wisdom of the speaker and its importance in relation to the lesson. Here is another place where the teacher must exercise common sense.

Young people generally like this method. If a slip of paper with a good question is handed to each pupil beforehand, the class will be better prepared for wise discussion. The teacher merely acts as a guide.

## Lecture Method

One can cover much ground in a short time if the material is informative, interesting, and well organized. Since sermons are patterned after this method, it may be well to use other methods in Sunday school. Too much of this

# Faith and Works

By Mary Mac Nedrow

**F**AITH and works go hand in hand. One's faith can be made perfect only by his works. There are some who believe there is a contradiction in the writings of the Apostle Paul and that of James. This is not true, as one can readily see by carefully comparing their writings. Martin Luther, too, the great reformer, believed in justification by faith alone, and wanted the writings of James excluded from the canon.

In Romans 4:2, Paul made this assertion: "If Abraham were justified by works, he (had) whereof to glory"—though no man can glory before God. James emphatically declares that Abraham was justified by works. (James 2: 20-22.) We believe Paul wrote to those who lacked faith, while James was writing to those who were not manifesting their faith by works. He said, "But wilt thou know, O vain man, that faith without works is dead? . . . Seest thou how faith wrought with his works, and by works was faith made perfect?" Strange as it may seem to some students, there is no contradiction in the writings of Paul and those of James; rather, there is perfect harmony.

In Hebrews eleven are listed for our edification the heroes of faith, linking them with the believers in Christ in the Gospel Dispensation. Without faith, all our acts of obedience would be meaningless. With true faith, they become something beautiful.

"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 which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance . . . went," and "when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (vv. 8, 17, 19). In these two accounts of Noah and Abraham, faith is demonstrated by works—by loving obedience to God's commands. Because Noah exercised his faith by works, he and his family were saved. Likewise, Abraham

was blessed for his faith which prompted him to obey God.

Further concerning Abraham, we read: "The angel of the Lord called unto Abraham out of heaven . . . and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed my voice*" (Gen. 22:15-18).

Thus, the essence of one's faith is shown in his obedience to God—call it works if you will. When a sinner is called out from the world, it is obedience to the call that saves him. He asks then for baptism, the seal of his faith, and becomes a "new creature in Christ Jesus." He takes hold (so to speak) of Jesus' nail-pierced hand, and walks the road of humility, ever pressing forward "toward the mark for the prize of the high calling of God in Christ Jesus."

Jesus read the Holy Scriptures, believed, then asked and received baptism. After that, He exercised His faith in works. He said, "I

must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

In Paul's Letter to the Ephesians, he said: "By grace (unmerited favor) are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works" (2:8-10). We must bend low in submission and abandon self-righteousness and conceit, if we would expect to be lifted up. Then we, like the Apostle Paul, will cry out, "Lord, what wilt thou have me to do?" (Acts 9:6.)

One needs only to look back and think of the recent General Conference at Oregon, Illinois, to realize what our churches throughout the United States and Canada can accomplish by exercising (Please turn to page 11)

### FAITH WITHOUT WORKS IS DEAD

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also." (James 2:14-24, 26.)

# CHRISTIAN SERVICE

By H. Scott Smith

*"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13).*

EVERY child of God has a responsibility of rendering acceptable service which he owes to God. There is work for all to do, and we as Christians should realize the importance of this work. The sin of omission is a great sin when we come to realize the duty bestowed upon us as workers in the vineyard of the Master. There are so many things that are neglected in His service. Many professed Christians have their minds so fastened on the things of the world, that they leave Christ entirely out of their lives, and by so doing they cause many to stumble.

We who follow Christ should remember that "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). Many people of today are trying to hold to God with one hand, and to the world with the other. What, then, has God given to every man? Let us read: "The Son of man is as a man making a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark 13:34). Besides work, Christ has given talents "to every man according to his several ability" (Matt. 25:15). Paul said: "Unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7). In verses 11 and 12 of this same chapter, we read: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

So we are to bear fruit according to our ability or gift of Christ. Therefore, when we fail to bear fruit we sever our relationship with Christ. The Master said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1, 2). Therefore, when we continue to bear more fruit we are in a growing state. If we fail to grow, we are like the plant—we begin to wither away. Our talent may be likened unto our muscles, when we fail to use them they wither away or dry up, and finally they fail to be useful to us. The same thing can be said of our talents. Christ said again: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye

can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (vv. 5, 6).

To bear fruit means to work in the cause of Jesus Christ. If we are workers in His cause, we can always find plenty to do. Peter said: "Add to your faith virtue," that is, be pure and clean; and "to virtue knowledge," which means to study God's Word, always seeking for the truth. Paul said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Too many Christians depend on man to lead them, instead of seeking knowledge for themselves. "To knowledge temperance": be temperate in all that we do and say: do not go to the extreme in anything. "To temperance, patience": I am sorry to say it, but we have some people who are not patient in handling the Word of God, hence they destroy their influence by their actions. "To patience godliness": this means to live a godly life. "To godliness, brotherly kindness": we should possess that brotherly kindness toward our fellow man. "To brotherly kindness, charity": we are taught to love everybody, even our enemies. Without these principles we cannot be true missionaries.

Other matters neglected are our duties toward the poor and support of the gospel. Christ said concerning His mission: "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 broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). It was David who wrote these words: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness" (Psalm 41:1-3).

Paul wrote regarding our duty to the poor in these words: "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). Solomon



"pouring" method is like water on a duck's back. No matter how good the water is, it still runs off.

*Object or Visual Method*

"No impression without expression" is a truth worth pondering when we realize that we remember at least eighty per cent of what we see.

*Objects.* Bring an object to class and immediately you have the intense interest and curiosity of every pupil in the room. Sometimes the impressions last through life. Try this one sometime: We will let two stones represent two boys who professed to be Christians. They worked for the same employer and did their work equally well. The employer decided to put them to an acid test. (Put a piece of limestone in a glass and pour on the testing water.) This boy endured testing and remained the same under trial. (Put the other stone in another glass. This stone is really a lump of carbide.) He looked the same as the other boy, but when the testing waters were poured on him he just "fizzled out."

*Pictures.* The Pictograph is a lovely, realistic way to show pictures. It projects and enlarges pictures, postcards, photographs, maps, diagrams, songs, and reading matter that are about four and a half by five inches. Save every usable picture from magazines. Beautiful sets can be ordered from many publishing houses.

*Maps.* Let your class model a relief map of Palestine in clay. We have a flannel map on which Paul's four journeys are depicted with different colored string. Tiny pictures and boats are tacked at the different cities as we travel with Paul.

*Flannelgraph* and the *blackboard* are invaluable aids. Make drawings very simple. Lightly outline beforehand, if necessary. Colored chalk make drawing more attractive. A word, an outline of the lesson, a map, a scripture, or the subject of the lesson on the blackboard will be remembered a long time. A puzzle put on the board saves the teacher making individual copies.

*Dramatization.* Beginner and primary children have wonderful imaginations. You can have the Sea of Galilee and a boat right in your room with very little effort. A chalk line the shape of a boat and a few little chairs inside will do the trick. Let the children make suggestions for other "stage settings." By *doing*, the children live the part. Memorizing the words of Jesus, Peter, or Paul is fun now.

*The Sand Table* is a very effective method for this age. Twigs from small-leaved trees make beautiful trees, and tiny flowers add a note of beauty. Stones make good altars or wells.

*Flash Cards.* Make a card six by eight inches. On one side put the first few words of a scripture and on the other side the reference. It is fun to see who can say the verse first and get the most cards. Turn the words toward the pupils and see who can give the reference first. Divide

the class into sides and see which side gets the most or let them take turns.

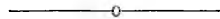
*Puzzles, Sword drills* (finding Bible verses), *memory chains* (each link with a verse on it), *memory ladder* (each rung a verse) are interesting ways to teach.

*Parties, games, hikes, etc.*, will cultivate friendship and help you to learn your pupils' needs. This is really how to "follow up" on your teaching. How can you teach effectively unless you check up on results? Be generous in your judgments and willing to give the pupil the benefit of the doubt.

Get catalogs from every publishing house. Read, study, pray, and be willing to devote much time and thought in preparation. Put this work first in your life and when the Master comes you will not be empty-handed.

If you think you cannot be a good teacher, remember, God said to Moses, "Who made your mouth?" You are God's creation and, like Christ, "he doeth all things well." "My grace is sufficient for thee: for my strength is made perfect in weakness." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

"Rest, if you must, but never quit."



WHY ONE MULE BITES ANOTHER

The driver gave the mule the whip,  
 For one thing or another;  
 The off mule gave the near a nip—  
 Yes, turned and bit his brother.  
 The near mule hadn't done a thing  
 To make his brother bite him,  
 But when the off mule felt the sting,  
 He turned his head to bite him.  
 The whip a lot of folks will feel—  
 And often undeserving—  
 Life's lashes, often sharp as steel,  
 Around the shoulder curving.  
 We cannot turn and strike the fate  
 That cruelly led us to it,  
 And so, I fear, we sometimes hate  
 Some man who didn't do it.  
 We frown at folks who live next door,  
 Who can't see why, and wonder;  
 We punish someone near to us for  
 Some other fellow's blunder.  
 We take it out, because we can,  
 Upon some helpless brother;  
 That's why we're mean to many men—  
 Why one mule bites another.

—Douglas Malloch.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Be ye angry, and sin not" (Ephesians 4:26).*

### A Sweet Promise

After a restful summer, now it is school time again. It is sweet to know our Lord is able to be with all of us everywhere. Here is a poem about that sweet promise:

"Laddie, I will walk with you,  
If roads are dark or fair;  
Only place your hand in Mine,  
And I will guide you there.

"Trust Me, for I will not fail;  
I will help you day by day;  
I will always guard and keep you  
At home, at school, at play."

God has promised to keep us from being tempted more than we are able to bear (1 Cor. 10:13).

### Promotion Time

Most of you are entering a new grade or class group in school. We, too, are going to have a promotion. We are not asking you to stop reading the Children's Page, but when the ECE Club members reach their fourteenth birthdays, we will not record them any more. The members listed below are promoted to the ranks of young people. We hope you will begin active work on the Berean page opposite this one. Our best wishes go to:

Dorrance Paul, Amie Moss, Donald Croxton; Billy Halls, Elfrida Morgan, Helen Rehmer, Evelyn Dennis, Carl Poland, John Bengé, Malcolm Magaw, John Anthon, Ivy McKinney, Virgil Granquist, Gordon Landry, Lois MacDonald, Lee Stine, Billy Mercer, Vonnie Cossairt, Don Ballentine, Marion Smith, Yvonne Liestman, Joyce Magedanz, Shirley Noske, Lota Peterman, Morris Netts, LeVern Holcomb, Virginia Coulter, Henry Alton, Sylvia Reed, Margaret Capps, Robert Voelker, Margaret Vernald, Darrell Maddock, George Murphy, David Sprinkle, Clarence Poland, Jr., Ralph Lindstrom, Mildred Murphy, Florence Klassen, Esta Millsap, Virgie Smith, Lcroy Merchant, Shirley Kennedy, Gordon Roach, William Sizer, Lorna Adams, Ishmael Humphreys, Robert Frazier, Ralph Low, Delores Boyden, Eugene Evans, Kenneth Gatewood, Floyd Kessler, Jr., Ralph Lederer, Joanne

Blanchard, Murray Lerner, Mabel Barnum, Gene Bauerle, Bobby Nedrow, Richard Jackson, Marion Coulter, Betty Pritchard, Stanley Circle, and Bonnie Weis.

### Lesson Pictures

Beginning next quarter (October 3), we shall begin to make scrapbooks again. When yours is filled, send it to me. We will keep them for the Exhibit at General Conference next year. So, between now and the first week of October, buy or make your scrapbook, ready to cut, draw, or paste your picture stories in it.

There may be some who will rather make posters. Any lesson picture can be changed into a poster if you wish.

### Lesson Helps

If you wish to get pictures to paste or trace into your scrapbook, write the National Bible Institution for their helps and prices. Our pictures will be for the quarterly topic "The Ten Commandments and the Teaching of Jesus."

### Moses Neared Canaan

The young Israelites who were born in the wilderness were thirsty. The older people were nearly all dead. They died without reaching the Promised Land.

When God told Moses how to get water for the Israelites, Moses disobeyed God. (Num. 20:8.) Moses failed to enter Canaan because he sinned. How much sorrow anger causes! We keep our tongues bridled, so we say what will not soil our lips.

May we be faithful always, that we will not fail to be among the number who live in the Promised Land with Jesus. (Gen. 12:7.)

### New Members

Melissa Grisson, Frankfort, Ind. Sent by Wilma Bengé.

### Happy Birthday Wishes

Peg Griffith, age 13, Sept. 13, Cleveland, Ohio.  
Eugene E. Evans, Sept. 13, age 15, Freedom, Nebr.  
Donna Eyster, age 10, Sept. 16, Oregon, Ill.  
Lucille Lobell, age 8, Sept. 18, Hammond, La.

wrote: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17). Job said: "I was a father to the poor: and the cause which I knew not I searched out" (29:16). Remember that Christ regards anything done to help the needy and suffering humanity as done unto Himself. (Matt. 25:31-40.) Again, too many are so interested in promoting self-interest that they cannot even sacrifice time or support to the cause of Christ. Let us wake up to our responsibility and do more work in the Master's an acceptable way.

Let us live as we would have others live. "Let us not vineyard. May we let our light so shine, that our influence may cause others to serve the true and living God in be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Remember the words of the Lord Jesus Christ: "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). What promise does God hold out to those that sow the gospel seed? 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" (Psalm 126:5, 6). "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

As the time of our Lord's return approaches, and as the night approaches in which no man can work, every Christian should become increasingly more active and increasingly more consecrated to do Christ's will. "Watch ye, stand fast in the faith, quit you like men, be strong"!

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## Having a Desire to Depart and Be With Christ

(Philippians 1:18-26)

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*By James Mattison*

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**P**AUL, in speaking of a desire to depart and be with Christ, was writing to the believers in Philippi. In these seeming "heaven-going" words is seen the strongest belief of all Christians—a hope for the appearance of the Kingdom of God. We are awaiting the Lord's coming that we may go out to meet Him. Paul, in his other Letters, explained more fully as to how and when this will occur.

By referring to 1 Thessalonians 4:13-18 and 1 Corinthians 15:51-58, we read how and when this will transpire. Both these Letters were written by Paul. What are we going to do with this seeming contradiction in Philippians 1:23? Here is our explanation: Paul was merely expressing the desire of all true Christians—the desire for the coming of our Lord when we shall be gathered to Him.

Paul wrote this account from a Roman prison. He did not know what fate he would have. The Romans were the only ones who knew what was going to happen to him. Paul knew, however, that whatever happened, no matter how good it might be, the coming of the Lord would be much better.

If Paul had believed that he would go to Christ at death, why did he not say, "I prefer death to life"? Instead, he said he preferred Christ's coming to either life or death. It was not a question of life or death, but a question of life or death OR going to Christ when He comes

for us. No one will find Christ if he seeks Him in death—for man's thoughts perish in death. (Psalm 146:3, 4.) No one will go out to meet the Lord as a result of death; rather, meeting Christ will be a result of the resurrection of the dead—excepting on the part of those who are alive at His coming. Those alive at Christ's coming will have their natures changed, then arise to meet Christ. Paul said he would glorify Christ, whether it be by living a Christian life or by dying for the cause of our Master. (Phil. 1:21.)

We read in 1 Thessalonians 4:18 that we are to comfort one another with this hope, the hope of the resurrection and the coming of the Lord. Christians should help one another, not hinder others by arguing over trivial matters. Are we not slowing up the Kingdom, rather than gearing it up so our Lord will come sooner? Are we not "lying down on the job"? We feel we have our salvation, so it will be well and good if the Lord comes tomorrow. Are we not coasting along on our own supposed righteousness, which is in God's sight as filthy rags? Should we "coast" after converting two or three erring ones to Christ? Consider this thought: There are so many people in the world working against Christ's teachings that we who are faithful must work harder, according to the ratio of sinful ones and faithful ones. In other words, if there are ten sinners to one true Christian, that Christian must work ten times as hard *for* Christ as sinners work against Him.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

Sept. 28-Oct. 17—Special fall meeting at Fonthill, Ont.

Nov. 15-?—Special meetings at Wenatchee, Wash.

### TWIN CITIES, MINNESOTA

Berean meetings are held every Wednesday at 8:00 p.m., at the homes of members. If you are in the Twin Cities, even temporarily, a cordial welcome is extended to you. We need you, and you need us!

For details as to place of meeting each week, call Bro. John Denchfield, Cherry 5352. Dorothy Magaw.

### HOLBROOK, NEBRASKA BAPTISMS

The undersigned, in conjunction with Bros. Sydney E. Magaw and E. E. Giesler, recently completed a very successful period with the folks of the Western Nebraska Conference. Although the number was limited to a certain extent by the gas situation, a sufficient number was present to fulfill a very interesting and profitable time. To add to our pleasure, we left the brethren determined to secure a full-time pastor at Holbrook, and with over a year's salary pledged to back up their determination. We feel sure the Lord will justify their forward vision.

As a climax to the Conference, it was the pleasure of the writer to lead into the waters of baptism on the afternoon of August 22, Orval Shepherd of McCook, Nebr., and Gloria Story of Beaver City, Nebr. These two new additions to the household of faith are young married folks, each now united with the other member of his family in the church—which has always given us a great pleasure to witness. May the Lord richly bless them in their future life together.

James M. Watkins.

### MISSOURI CONFERENCE

The Thirty-Sixth Annual Missouri Conference of the Church of God of the Faith of Abraham was held at Fredericktown, August 14-22, 1943. Bro. Emory Macy of Oregon, Ill., and Bro. C. E. Lapp of Tempe, Ariz., were guest speakers, being assisted by our pastor, Bro. E. O. Routson.

Bible classes were conducted each day at 10:00 a.m. for adult, junior, and primary ages. The adult class was taught by Bros. Lapp and Macy, the juniors were taught by Bro. Routson, and the primary class by Sr. Routson. The attendance at each meeting was much larger than last year.

Business meeting was held at 2:00 p.m. on the 22nd, the following officers being elected: president, Roy G. Graham of Saint Louis; first vice president, Loyd Cooper; second vice president, R. S. Cooper; secretary, Ethel Manken; treasurer, Ralph Thomas of Flat River.

Our president preached Sunday night, closing a very successful Conference. To the brethren of Missouri not in attendance this year, we say, Try to attend the Conference next year. We had a good meeting this year and hope to have a better one next year, the Lord willing.

Ethel Manken, Secy.

### MINISTERS' FUND

St. Cloud, Minn., S. S.	\$3.10
<b>Total</b>	<b>\$2,011.15</b>

### FREDERICKTOWN, MISSOURI

The close of August ended the first year of the pastorate of Bro. Ellsworth Routson. As first full-time pastor for our church, Bro. Routson has completed a successful year. With some doubtful as to our being financially able to employ a full-time pastor, this past year has shown that with a will to do, and with God's help, we can always go forward. We not only have been able to keep a full-time pastor, but are buying a parsonage, as well.

At our last church meeting, Bro. Routson was unanimously elected pastor for the coming year. Bro. Routson is to be commended for his work with our children. His interest in the children is something of which our whole church is very proud. The interest shown by the children is great, and our boys and girls are being won, one by one, to Christ. We pray God will continue to bless the work here.

Mrs. J. C. Cooper, Reporter.

### CONSCIENTIOUS OBJECTORS' FUND

W. O. Judy	\$5.00
Arthur Gilbey	4.00

### HERALD RECEIPTS

J. Homer Overholser; Andrew Harbert; Mrs. F. S. Weatherwax; Winifred Gould; John E. Miller (self & another); Mrs. Max Tarrant (self & another); Mrs. Eva Collins; Terry Ferrell (for another); Beth Hardesty (for another); W. O. Judy; R. F. Dunbar; Mrs. Annie Broberg; Mrs. Frank Moran; Ida M. Harding; Howard E. Drew; Fred E. Hall; Bert Reighard; Nettie M. Daharsh; Winifred Tackett (self & another); Mrs. Nora Malroy; C. Alan McLain.

### ATTENTION, COLLEGE STUDENTS!

Oregon Bible College will resume classes, beginning its fifth consecutive term, at 8:00 a.m., September 14, 1943.

Tuition will be \$35.00 per month, payable monthly in advance.

The door is still open to any students not yet enrolled, as we shall have adequate room.

Sydney E. Magaw, Dean  
Oregon Bible College.

"Scripture Searcher's Assistant" is now ready for sale at ten cents each or one dollar per dozen. This is a forty-four page tract (almost a booklet) written by Maurice Joblin and now in its third edition. It covers well the leading doctrines of the Bible as interpreted and taught by the Church of God.

### NATIONAL BIBLE INSTITUTION

Beth Hardesty	\$ 3.00
W. O. Judy	10.00
Maurertown, Va., S. S. & Va. Conf.	14.00
Mr. & Mrs. Delos Andrew	2.00
Oregon Church of God	7.95
Virgil VeNard	1.00
Mr. & Mrs. John E. Miller	8.00

### EVANGELISM

Jennie Salisbury	\$ 5.00
Mrs. W. H. Rose	5.00
Mrs. Ada M. Eldridge	4.00
Maurertown, Va., S. S. & Va. Conf.	13.62
Weldon Holland	2.48
Brush Creek, Ohio, S. S.	23.90
Mr. & Mrs. George McMurtrie	20.00

## Gleanings From the Field

"The field is the world."—Jesus.

**Bro. L. E. Conner Leaves Hospital.** Under date of August 30, a letter written in his own hand comes from Bro. Conner, informing that he was planning to leave the hospital the next day, going to his farm at Macy, Ind., then after a few days to go to the home of Bro. and Sr. Norman LaMunion, Rt. 2, Kewanna, Ind., where he will further rest before returning to Oregon, Ill. We quote, in part, "My strength has been a wonder to the surgeon, but I am coming, having had excellent care, and expect to see you in some weeks ahead, if all goes well." God be praised!

**Bro. Charles Gesin and Sr. Ruth Blanchard** of the Oregon, Ill., congregation were married Saturday, September 4. Congratulations!

**Good News:** Sr. Edna Brewer, matron Oregon Bible College, has consented to return soon to resume her duties—this to be her fifth year of service in this capacity.

Sr. Leila Whitehead, 5439 Ohio St., Chicago, attended services at Oregon, Ill., Sunday, September 5, being a guest of Bro. and Sr. P. L. Austin.

Sr. Mary Hatch, commonly called "Grandma Hatch" at the Editor's home, has moved to 706 W. Jefferson St., Oregon, Ill., where also one month hence her son Paul will join her, the two making their permanent home in Oregon.

Bro. Harry Gockler, recently chosen pastor of the new church at Hector, Minn., visited briefly at The Herald office, September 1, while en route from Hammond, La., to his new charge.

Bro. and Sr. Emory Macy have been employed to serve Oregon Bible College as soon as it is moved to its new home on the Laughlin Estate. Bro. Macy will be superintendent of the grounds and general caretaker of the Students' Home. Sr. Macy (Mildred) will serve as assistant to the matron.

Sr. Frederick Claussen has been going the "second mile" of service in canning vegetables for Oregon Bible College—reporting more than three hundred quarts canned. Will that make the matron happy!—and the students hungry!



Evan Knodle, Editor  
222 N. Meriam Ave  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
4010 Q St. S.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
230 W. 103 St.  
Los Angeles (3), Calif.

Miss Lorraine Gaspat, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Alva Huffer, 2 V. President  
Oregon, Illinois

### More About the Business Meeting

Last week, this page ended in discussion of the new Berean history. It seems that next, Wilma Knodle moved that the contents of the book be divided: that one book be used for the records of the National Berean Society and the four states that formed the original National Society—Illinois, Indiana, Iowa, and Michigan; and that the records of the state and local societies be kept in another book. A motion by Arlen Marsh authorized the purchase of an additional book.

Vernis Wolfe moved that a custodian be appointed to keep and be responsible for a file of all things printed by the National Berean Society, including a complete file of lesson books, tracts, constitutions, programs, etc.; and that said custodian also be responsible for keeping the history record books.

Wilma Knodle moved that everyone who has been president of the National Berean Society, and each succeeding president, be requested to provide a snapshot of himself so the presidents' gallery section already started may be maintained. There was brief discussion on Sister Leila Whitehead's question regarding the necessity of deciding on a definite name for the Society. It was decided that "National Berean Society of the Church of God" shall henceforth be the official name. Upon motion by Arlen Marsh, a standing vote of thanks was given Sister Whitehead in appreciation of her fine work in starting the compilation of the history. Arlen also moved that the Berean Historical Committee be discharged and that the executive board appoint a new committee.

The secretary read reports from local societies. Arlen Marsh pointed out that each local society should submit its report to the state society, and that the state, in turn, would report to the national secretary.

Although it was suggested that perhaps the National Berean Society could support the work of an evangelist, it was finally agreed that the Society should not attempt to interfere or compete with the work of our National Evangelistic Department.

John Mercer gave a brief talk concerning the Sunday School - Berean Field Man Fund. He stated that the Sunday School Association had turned its work over to the evangelists and that from now on we would have to work

on our own. He referred to the amount of money previously reported by the secretary to be in the fund, and promised that a man soon would be placed in the field.

### New Business

Alva Huffer, leader of the Round Table Bereans, reported on a new system of mapping the United States into sections with a special representative over each section. Societies are to correspond and work back and forth, thus unifying the Bereans. Complete report of this later.

Arlen Marsh moved these Round Table Bereans be made a special sub-committee of the Junior Social Correspondence Committee. It was decided that this was more an administrative group than a personal correspondence club, so the motion was withdrawn. The Round Table Bereans were officially recognized by a vote of the assembly, and upon motion by Harvey Krogh, a standing vote of thanks was given the committee for its work.

### Election of Officers

For president, Vernis Wolfe nominated Evan Knodle, and Vivian Kirkpatrick nominated John Mercer. John Mercer was re-elected by a vote of 24 to 15.

For first vice president, Vernis Wolfe nominated Arlen Marsh, and Arlen Marsh nominated James Watkins. Arlen Marsh was re-elected by a vote of 24 to 16.

Alva Huffer, nominated by C. R. Randall for second vice president, Lorraine Gaspar nominated by Vernis Wolfe for secretary, and Lorna Macy nominated by Robert Hardesty for treasurer, all were elected unanimously when it was moved that the rules be suspended.

With a motion by Harry Goekler, the Berean board was authorized to use the Berean Field Man Fund as it determined favorable. Arlen Marsh moved that the board streamline all reports for future meetings.

The business meeting was dismissed with prayer by John Mercer. The Bereans were invited by James Mattison, president of the Oregon Bereans, to attend a picnic. Many accepted the invitation.

In the evening, F. E. Siple presented the Berean sermon, stressing the necessity of being tolerant of one another's peculiar beliefs so long as the doctrine of Christ is placed first. Berean work during the coming year will be guided by this advice.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS						
Name	No.	Per	Per			
	Pages	Doz.	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? J. A. Patrick	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	<b>BOOKS</b>		
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each Per 6
The Thief on the Cross, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.25 1.65
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Ancient Mysteries, George Johnston	116	.25
Jehovah Is One God, Arlen Marsh	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75 \$3.50
What Is a Christian? J. W. Williams	4	.10	.60	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25 1.25
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Student's Textbook, board cloth, Wilson	200	.45 2.60
Can You Believe, H. V. Reed	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25 1.25
The Coming of Christ, R. A. Curtis	6	.15	.90	The Visitor, paper, Boice	212	.50
Scripture Searcher's Assistant Maurice Joblin	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25
Spiritual Beings, G. E. Marsh	6	.15	.90	<b>BEREAN BOOKS</b>		
Kingdom of God, Harry Goekler	6	.15	.90	Name	Pages	Each
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	The Hebrew People (Children's Lesson Book)	59	\$ .25
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	Children's Bible Story and Study Book	60	.20
The Gospel Plan of Salvation, Emma C. Railsback	8	.20	1.20	Senior Berean Book One (The Gospel Plan)	50	.20
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Senior Berean Book Two (Life and Immortality)	50	.20
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book Three (God's Kingdom)	50	.20
Do You Believe That—	1	free for postage		Senior Berean Book Five (The Church of God)	50	.20
An Open Letter, R. H. Judd	4	free for postage				
God, R. H. Judd	12	.25	1.75			
First Principles, G. E. Marsh	18	.35	2.00			
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00			

**National Bible Institution,**

**Oregon, Illinois**

**AN INVITATION**

The Oregon, Ill., Church of God invites the Rockford and Dixon Churches of God and all members and friends of the church in northern Illinois to meet at the Oregon church for a scramble dinner at 1:15 p.m., Sunday, September 19. A church service and program are to follow the dinner. Those who are not in attendance at worship services in Dixon or Rockford are invited to meet with the Oregon congregation for the morning services: Sunday school at 10:00; worship at 11:00.

Leila Mae Doeden, Secy.

**OKLAHOMA CITY, OKLAHOMA**

After meeting with the brethren of the Blush Church of God in Missouri (August 21-29) in a meeting we will long remember, we came to Oklahoma City. After rehearsing "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12), we went to the water and assisted Mrs. Alvin James, 2128 S.W. 19th St., Oklahoma City, in putting on the Lord Jesus Christ by baptism by immersion. Now, it is with pleasure we introduce to the "household of faith" (Gal. 6:10), and "the household of God" (Eph. 2:19), Sr. Alvin James of the above address. To her, may we add in the language of our Apostle Paul: "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

A. Weldon McCoy, Sr.

**MACY - JONES**

On Sunday, August 29, occurred the marriage of Bernedene Peace Macy, daughter of Mr. and Mrs. Jesse Macy, near Troy, Ohio, and Delbert Arthur Jones, son of Elder and Mrs. A. M. Jones of Springfield, Ohio, the ceremony being at the Brush Creek Church of God.

At eight o'clock, Delbert preached his farewell sermon, closing his four-months' pastorate. At the close of the service, Sr. Clark Balentine of Springfield played "To a Wild Rose" on her solovox. Sr. Emory Macy sang "I Love You Truly, accompanied by Sr. Balentine. Then, to the strains of the Wagner Wedding March, the bridal party took their places amid a bower of baskets of garden flowers. The double ring service was used, Elder A. M. Jones of the Lawrenceville Church officiating. The bride wore a street length dress of teal blue, with corsage of pale yellow roses. She was attended by her sister, Lorna, who wore a beige dress with corsage of pink rosebuds. The groom was attended by Kenneth Brewer, a long-time friend. After congratulations at the church the party assembled at the Macy home where a reception was given the happy couple. Many beautiful and practical gifts were received.

Mrs. Jones has lived in the vicinity of Troy all her life, graduating from the Troy High School with the class of 1937. She has since been employed at the Troy Sun Shade. Mr. Jones lived in Eagle Grove, Iowa, where he graduated from high school with the class of '38. He attended Oregon Bible College, 1940-'41, after one year of junior college in Eagle Grove. Since then, he has had three years at Upper Iowa University, Fayette, from which institution he graduated last May, receiving his Bachelor of Arts Degree. Both young folks attended the 1938 six-weeks' Summer Bible Training School.

After a few days, they will leave with their trailer home for Oregon, Ill., where Delbert will enter Oregon Bible College for his second year's training. They will be "at home" in their trailer house "somewhere in Oregon" after college starts. They will stop, en route, at Plymouth, Ind., where Delbert will preach on Sunday, September 5. Mrs. A. M. Jones.

**GLENN ROBERT McCHESNEY**

Glenn Robert McChesney died August 6, after several days had been spent in the Plymouth, Ind., hospital. He was born June 2, 1907, in a country home near Plymouth. In August, 1925, he was united in marriage to Sarah Moyer. To this union three children were born: Leo, Emerson, and Connie. Shortly after his marriage he became a member of the North Salem Church of God.

He is survived by his widow and three children; his mother, Mrs. Charles Warren; one brother, Elmer McChesney; and two sisters, Mrs. Ethel Jeffers and Mrs. Doris Rouch.

The funeral was conducted at the Johnson Funeral Home in Plymouth where he made his home, and he now rests in the Plymouth cemetery.

R. E. Parish.

**FAITH AND WORKS**

(Continued from page 3)

their faith in works. Never have we seen such faith manifested! All put their hand to the plow, and things were accomplished beyond all expectations. The land site for the Oregon Bible College is mute testimony that faith and works go hand in hand. Marvelous faith prompted the brethren to work zealously to make this hope a reality.

A unity of faith is essential, if we would succeed in furthering the work of the Lord. The "works" James mentioned are really the acts of faith which the Apostle Paul called the "fruit of the Spirit" (Gal. 5:22, 23). Works are the fruitage of faith. Thus, faith and works go hand in hand.

**OREGON BIBLE COLLEGE**

Building Fund

W. O. Judy	\$ 100.00
Beth Hardesty	● 5.00
Clarence & Amanda Greene	10.00
Mr. & Mrs. Howard Moore	18.00
<b>Total</b>	<b>\$19,042.38</b>

**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.

**SUPPORTING THE LORD'S WORK**

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution  
Oregon, Illinois

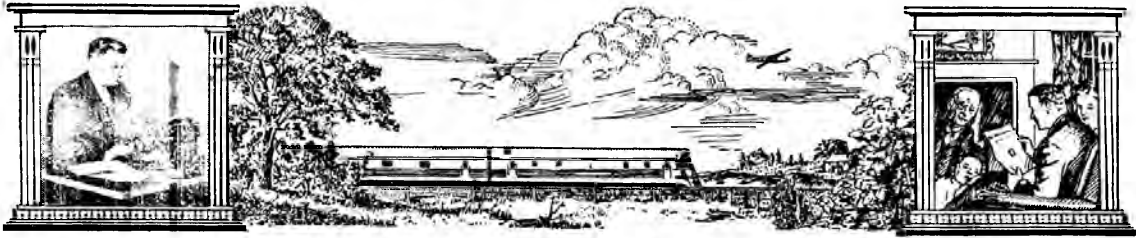
Dear Sirs,

Wishing to have a 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 . . . . .	\$-----
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Sydney E. Magaw, Editor

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## Students Are Coming

Before these lines are published, Oregon Bible College will have started its fifth consecutive year. At this writing (September 19), three freshmen already are on the grounds: Vivian Johnson from Hector, Minnesota; Lois Johnson from Minneapolis, Minnesota; and Gary France from Wenatchee, Washington. Several of last year's students are also in Oregon, and it is hoped that all the students—more than twenty—will be in Oregon by eight o'clock, Tuesday, September 14, when school begins.

## Badly Bent

We recall a friend's humorous reply when once we asked him, "Are you broke?" "No," he replied, "but I am badly bent." Now, it so happens that some of the expenses of Oregon Bible College continue during the summer vacation months, when, by reason of there being no school, income is negligible. Consequently, as we begin the new year, the college treasury, like the other friend, is "badly bent."

## Free Homestead

In pioneer days, many hard working and ambitious men took homesteads in the West. The land, granted by the government, was free. There were, however, certain terms in obtaining a homestead, terms that must be met at expense of forfeiting the homestead privilege. First, a shack of some type must be built within a specified time. Usually, a certain amount of land must be cleared, and the homesteader was commonly required to live on his land a specified number of days each year.

The foregoing is somewhat typical of every enterprise. Nothing desirable is absolutely free. The remark has not been too often made that one receives from any work in proportion as he contributes to that work.

The "free-homestead" idea is illustrative, even, of eternal life. Graciously did Isaiah say: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your la-

bour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:1, 2). Similarly, Jesus said: "My sheep hear my voice . . . and I *give* unto them eternal life" (John 10:28), and, "Whosoever drinketh of the water that I shall *give* him shall never thirst; but the water that I shall *give* him shall be in him a well of water springing up into everlasting life" (4:14). The gospel is free; eternal life is free—but *there are qualifications*. Consider the following terms, specified by the Christ who makes the gift:

"Except ye repent, ye shall all . . . perish" (Luke 13:5).

"He that believeth and is baptized shall be saved" (Mark 16:16).

"He that loveth father or mother more than me is not worthy of me" (Matt. 10:37).

"He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38).

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Is one to understand that there are deceptive "strings" attached to the gospel? to the gift of eternal life? No, a thousand times, NO! The homesteader saw no "strings" in the qualifications for securing the homestead—though those qualifications meant toil and sacrifice. Thus with Christ: He is the Giver of endless life, eternity is free, but so to be desired are they that sacrifice is never counted.

## "Swear Not at All"

Said Jesus: "Swear not at all" (Matt. 5:34)—thereafter giving several reasons. Moreover, Jesus said: "Let your communication be, Yea, yea; and Nay, nay: for whatsoever is more than these cometh of evil." Only God, whose Word never fails, has good right to make promise with an oath. Often, when man dares to make pledge with an oath, he does so at his own expense. "He," though, "that sweareth to his own hurt, and changeth not" shall abide in the tabernacle of the Lord. (See Psalm 15.)



# THE RESTITUTION HERALD

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## Relearning Old Doctrines

### Article One

By C. E. Randall

THE historic teachings of the Church of God are simple, and such instruction which cannot be reduced to the plain, understandable level of the average church member should be left off the list of subjects taught in general classes. The series of articles which will follow this one will be based on a line of study under the general heading, "Relearning Old Doctrines."

The basic teachings of the Bible need to be retold and retaught over and over again. There needs to be a constant stirring up of our minds by way of remembrance. Unless this work is carried on continuously, we all become, as a correspondent in a recent letter stated, "rusty." There seems to be a gradual gathering of "rustiness" on most of us in respect to knowing and teaching the simple historic doctrines of the church. We display such little enthusiasm over our teachings of long standing! Not long ago a young minister said to me, "Doctrine has killed our church." Not so! The reverse is true. The church has killed the basic doctrines which make us a separate people.

The late Brother S. J. Lindsay was constantly warning of the danger of neglecting and losing a love for the simple, yet fundamental doctrines of the church. At the recent General Conference, our HERALD editor several times asked for articles on our fundamental doctrines. Why this dearth of material on essentials? Can it be because of losing interest in such teaching? Regardless of the cause, one pivotal truth stands out in bold relief, and that is, that our strength lies not alone in the doctrines which we believe and teach, but in the separation which these teachings create. Israel has been strong in her separation from other nations: *separate in belief—separate in worship—separate in marriage*. The Jews' survival of the hardships of the ages is due to this unyielding separation.

The begetting of the Church of God and its amazing growth in the early years can be traced to its separation from other religious bodies. The strength of teaching lies in the degree of separation which it creates. For example: Christian teaching that does not bring into being in the life of the individual a separation from the ways and habits of the world is a powerless and more-or-less useless message. I recently read a booklet on the "Life of Paul," written by a Catholic priest, in which he asked the question, "Why was it so hard for Christians to convert Mohammedans?" His reply in part was to the effect that Mohammedans kept themselves so separate that they looked upon all others as heretics, and therefore closed their ears to what the heretics had to say. In brief, their strength was in their separation.



C. E. Randall

There may seem to be temporary blessings in cooperation, but such collaboration invariably puts the death knell on some important teachings, and when such is done the main supporting structure of separation is undermined.

"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). Let us hold to the doctrines which make us separate!

# March to Labor

By Arlen Marsh

THE twentieth and twenty-third verses of Acts 14, obscure though they are, have had as profound an influence on the government of Christian churches as the Golden Rule has had on individual conduct. In them is recorded the effective beginning—effective because it commenced a permanent chain of circumstances—of a system which has controlled our congregations, for better or worse, for a full nineteen hundred years.

"They"—that is, Paul and Barnabas—"had ordained them elders in every church" which had been set up in Derbe, Lystra, Iconium, and Antioch. These elders were to serve, in actuality, as the pastors of their respective groups; they were to be the overseers, the advisers, the leaders, of the churches which had been established by the Apostle and by Barnabas, but which could not be maintained by them. From this ordination grew the entire pastoral system as it is known today.

Now ordination is more than a formality; it does much more than confer upon the individual the right to perform the common ministerial functions, from burying the dead to performing legal marriages. These elders whom Paul and Barnabas ordained were ordained solely because they met certain rigid specifications, outlined by the Apostle in at least two of his Epistles—those to Timothy and Titus.

According to the Pauline requirements for eldership, the minister—whether he be active pastor or church official only—must be more than a paragon; he must combine the virtues of the angels with the down-to-earth humanity of ordinary man. That no minister, regardless of ability, can live up to the standards set for him by these apostolic demands is obvious; nevertheless, the standards must be used in choosing those whom we would have to be our religious leaders. To discard any one of them would be as senseless as to discard the exhortation to be perfect, even as our Father in heaven is perfect, on the grounds that absolute perfection is unattainable by anyone.

The bishop, or elder, or minister—whatever one chooses to call him—"must be blameless, as the steward of God" (Titus 1:7), a requirement which in itself is impossible of fulfillment, inasmuch as all of us have sinned. Yet the bishop can, in the sense in which the word is used here,

literally be "blameless"; he must be so endued with the spirit of his work, so thoroughly conversant with the Scriptures, so willing to put into practice the ethical teachings of Christianity, that his life will serve as an example to which his congregation may look for inspiration and for guidance.

Paul continues in Titus 1, as a matter of fact, with something of an explanation of "blameless": the bishop must be "not selfwilled, not soon angry, not given to wine, no

striker, not given to filthy lucre." In short, the minister is expected to put an iron restraint on his temper; he is expected to control the feelings which other men occasionally permit to run free; he is expected to prefer the rewards of his profession to the materialistic rewards of secular activities; he is expected—this above all—not to be temperamental. Almost, he is expected not to be human.

The minister must, moreover, be a "lover of hospitality," be so friendly toward others that his very attitude will draw those he meets into the church; he must learn to approach those outside the church in a way

that will make his own life a constant invitation for those outside to come inside. Yet the minister must be "a lover of good men"; he must not permit his "hospitality" to turn him from holiness, justice, truth, temperance.

In 1 Timothy 3, Paul amplifies these ministerial qualifications with the observation that the elder must be "above reproach," which is simply another way of saying "blameless." It is notable that Paul makes no effort to suggest that the minister will never be reproached; to expect this would be going much too far. Jesus, the sinless, was reproached perhaps more than any other individual in the history of men. Similarly, the minister—far from sinless—must anticipate, as his congregation must anticipate, that bitter criticism will be thrown at him at frequent intervals. The American Translation of "blameless"—"above reproach"—serves, thus, to clarify a standard, if not to encourage those who must meet it.

Vigilance, according to Paul's remarks to Timothy, is one of the chief requirements of the elder. The minister must be vigilant for himself, to see that his life is constantly in sympathy with Christian principles; he must

## "ELDERS IN EVERY CHURCH"

"Howbeit, as the disciples stood round about him (Paul, after being stoned), he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

# Faith, Hope, and Charity

By Lyle Rankin

**T**HOUGH the child of God can now see only "through a glass darkly," and knows "only in part" (1 Cor. 13:12), he must walk daily in the abiding virtues of faith, hope, and charity. Faith is not merely blindly doing that required. One can best understand faith as it is seen in the faithful acts of God's people of old: We read:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). God warned Noah of "things not seen as yet." Who had heard of such a flood as then predicted? Who thought it would ever occur? Noah undoubtedly had previously learned of the surety of the Word of God, and faithfully obeyed the command of God to "make an ark." Faith was exercised in the face of those who believed not. Would one today build an ark at God's command if everyone else thought it unnecessary? No words can better define faith than it is defined in the obedience of Noah.

True hope can be seen in the lives of Abraham and Sarah. They were convinced of God's faithfulness to fulfill what He promised. It is written of Abraham: "Who against hope *believed in hope*, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness" (Rom. 4:18-22). Thus, Abraham and Sarah exercised not faith alone, but had steadfast hope—looking forward to the fulfillment of God's promises though those promises seemed impossible of fulfillment.

As God made definite promises to Abraham, building his hope, God has made definite promises to all His people, and these promises pertain especially to the giving of eternal life to the faithful when Jesus returns. The prom-

ise of God, and the hope of His people, is that "whether we wake or sleep, we should live together with him (with Christ)" (1 Thess. 5:10). If one is alive when Christ comes, or if he is asleep in death, the promise is the same—that he should live together with Christ. That is "that *blessed hope*" (Titus 2:13).

Noah, Abraham, and Sarah fell in the sleep of death, as did Stephen when he was stoned. Though at death they did not receive fulfillment of the promise, they believed in resurrection at Christ's coming. Throughout life they were faithful, and hope was strong as they looked forward to the time God would fulfill what He had promised. (See Heb. 11:39, 40.) God has promised the same to His children today. Therefore, if we would come into the promises, we also must walk in faith and hope.

Faith and hope, however, are insufficient in themselves. Closely linked as they are, faith and hope are completed in charity. The Apostle Paul said: "Now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13). Paul called charity the "bond of perfectness" (Col. 3:14). Quoting more fully from the Apostle about charity, we read: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*. And above all these things *put on charity*, which is the bond of perfectness" (Col. 3:13, 14).

*Faith, hope, charity*: let them abide! "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?" "By two immutable things"—God's promise and His oath to fulfill—we "have a strong consolation, who have fled for refuge to lay hold upon the *hope* that is set before us: which hope we have as an anchor of the soul." "*Charity* suffereth long, and is kind . . . hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail . . . tongues . . . shall cease," and knowledge "shall vanish away."

### HE ABIDES

"Does He still abide when troubles  
Like sea billows overwhelm?  
And when waves are madly rushing  
Is He surely at the helm?"

"In the ev'ryday temptations,  
And the common ills of life,  
Is He there abiding with us,  
Just to help us in the strife?"

"In our sickness and bereavement  
Does He always close abide?  
And when driven by the tempest  
Can we 'neath His pinions hide?"

"If some sorrow overtakes us  
That we feel is not our due,  
And the clouds are dark and threat'ning,  
Does He let the sunshine through?"

"When by friends we are forsaken,  
And we drift upon the tide;  
When all things in life seem fading,  
May we in His strength abide?"

—Selected.

# Religion's Place in the Home

By Edward H. Goit

*"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).*

**D**RAWING closer, I could hear the strains of an organ. Upon further approach, that beautiful and soul-inspiring song was recognized: "Home Sweet Home."

Memories of years past were confronting me—thoughts of a home, *my* home. Years had swiftly passed before me. I now saw myself as a young man standing on the threshold of life. I had everything man could desire—a beautiful wife, two lovely children, a good position in one of the leading business houses, and faith in God. What more could any man wish?

Prior to my marriage, father had given me some very wise counsel. His words were words of experience, words of wisdom. Upon his deathbed, he had instructed me to place religion as the cradle of my home. It was this cradle, this thought that I associated with that beautiful song, "Home Sweet Home." I was mentally picturing what this cradle had done for me, for my wife, for my children, and for my association with my fellow man. Mainly, what place had I reserved in my home for religion? and to what extent had my family and I utilized it?

This is what my memory recorded: The molding of my two children into firm believers of God—through God the unity of one family in the faith. It is to this that I focused my attention.

Shortly after marriage, we two decided to rear a family. Jane, our first child, was a source of much happiness. Born unto us, she was for several years wholly dependent on us, her parents. We then were blessed with the arrival of our son, William. Quite early, Jane and William learned the importance of close co-operation and sharing in the study of the Bible. We were using the inspired Word of God as a guide in our home. We were trying to plant the seed of God's Word, and were praying for the roots of truth to be firmly entrenched in all our hearts. This experience of training in childhood was to prepare ourselves for God, the supreme Father, the foundation for true religion. God, that great Potter, had taken the rough clay of life and had formed a beautiful home. In just what way had this been accomplished?

Daily, we had a devotional service preceding breakfast and a closing benediction after the evening meal. We took turns in leading our little service. In the morning, it consisted of recitation of a memory verse selected from the Bible, song service, and expressing of thanks for the bread of life. At noon, we gave thanks and partook of God's

blessings. As day drew to a close and the curtain of darkness had fallen around our little home, we besought God, thanking Him for all the wonderful blessings of another day in this life. When the meal was concluded, we read our daily Scripture reading from God's Holy Writ, then meditated a few moments, and the leader of the day offered a benediction to close our day in worship.

It was through this medium of worship that education and religion had met in our home. The customs, habits, and traditions of my father's family had been passed on to mine.

Our home made an ideal nursery for God's Word. The family group gave us the ideal teaching situation. The religion of Jane and Bill was rooted in the religious life of the family of which each was a dependent member. Their thoughts, habits, and desires concerning God and religious affairs were derived from the current spirit and practice in the home. My wife and I presented this form of worship in the home to our two children at an early age, doing our best to bring this spirit of love and practice to bear upon the lives of our children conscientiously through formal instruction.

Being father and mother, we felt it our duty as Christians to teach our children whatever religion we knew, and actually to guide them in the practice of it. We felt that the spiritual development of our children was our responsibility. Also, as father and mother, we felt it necessary to imbue in our children's minds a keen sense of Christian virtues in connection with the task of living.

Our home was not a modern home. It meant more to us than to be used only as a place to eat and sleep. Our home was not only the building in which we lived, but it was the sweet companionship shared with one another through Christ.

As parents, we believed in constant instruction in religion. We tried to connect the lessons with daily living. Through this mode of learning, our children profited. Their morals were uncorrupted by worldly affairs. There was a binding tie of love between them and us: "Blest be the tie that binds." Our home was not broken by divorce. In our home was faith in the positive teachings of the Bible—in the plain, positive statements. We decided that the very atmosphere of the home was a matter of much importance. This atmosphere affected not one member of the family alone, but all members were united in spirit,

be vigilant for his congregation, to see that the lives of those of whom he is spiritual overseer are continuously developing, to see that error in teaching does not strike at the roots of his people's beliefs, to see that his congregation is constantly watching for the return of the Christ.

Largely for this reason—the need to be vigilant—the minister must not be a novice, a newcomer to the church, lest his teachings and his life bring quick condemnation from “slanderers.” His reputation must have been established among both those within and those without the church. He must be prepared to “rebuke them”—his people—“sharply,” and still remain “a man of peace.” Sharp

rebukes are not well taken from anyone; from novitiates, they serve only to arouse trouble.

Finally, the elder is expected to be “apt to teach.” Into this simple phrase is packed verbal dynamite. The elder must be, in brief, *able* to teach, not merely willing or anxious to teach. He must so speak that people will listen; he must so conduct classes that students will learn, and that they will want to learn; he must know his subject matter exhaustively; he must keep himself acquainted with the best methods for educating others. Unless the elder meets this qualification, his work is finished before it has begun. And it may be (Please turn to page 11)

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## God “Only Hath Immortality”

(See 2 Timothy 6:15, 16)

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By *Geraldine E. McClelland*

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**D**IFFERENCES of opinion seem to prevail as to whom belong the titles of “Potentate,” “King of kings,” and “Lord of lords.” Also, there has been question about “who only hath immortality.” For this study, we suggest that one start reading from verse 13. Paul said that Jesus witnessed before Pontius Pilate “a good confession.” When Pilate asked Jesus if He were a King, Jesus replied: “To this end was I born, and for this cause came I into the world.” So—Jesus could be called a King, although He never stressed His claim as such, but was crucified because He claimed to be the “Son of God.” More, no one will deny the name “Lord” being applicable to our Master.

Because “Potentate” is found only once in the Bible, then meaning “one having authority,” and because it says “*only* Potentate,” I ascribe this title to God alone.

A king is a ruler over a kingdom. A king of kings is a ruler over other rulers. We read, in Psalm 47:7: “God is the King of all the earth: sing ye praises with understanding.” Daniel said that God “removeth kings, and setteth up kings,” so no one as yet has this authority except God Himself. God is also an “everlasting king” (Jer. 10:10). Deuteronomy 10:17 ascribes to God the titles of “Lord of lords” and “God of gods.”

Until Christ comes in the glory of the Father to begin His reign as the “King of righteousness,” these titles cannot rightfully be given Him. Revelation 19:16 gives Christ two of these names at His second coming. Jesus had all authority given Him in heaven and on earth, which does not mean He could exercise it without some source from which to draw. A large business concern may

tell an executive that he has full power to buy and sell for the company without consulting the head of that firm. The finances for the transactions come from the owner of the concern, however, and all returns from investments are turned over to the owner.

Christ has authority to use any means or power He may choose to bring about man's salvation. Though He is able to save, He lacks the “drawing power.” Jesus said, “No man comes to me, unless the Father draw him.” Christ is not the sole possessor of all God's power and authority, but is a joint-possessor, giving God all the glory. We are sons of God, not of Christ. Christ is Heir to all that is God's, and we have the privilege of being joint-heirs to all His riches if we become worthy by humbling ourselves and exalting Christ in our hearts and lives.

“The only one possessing immortality” (Emphatic Diaglott) could not be Christ, for all desirable qualities originate with God. When God glorified the Son with His own Self, He clothed Jesus with His immortal nature. Immortality and eternal life are not the same: we need the first to live the last. Immortality is a condition, not a length of time.

I can see no Scriptural reason for changing “whom” to “which” (in 1 Tim. 6:16) just to help prove someone's point that Christ, rather than God, “only hath immortality.” The Emphatic Diaglott and King James Version are enough alike that no one need be misled. The latter part of the verse says: “To whom be honour and power everlasting.” If one substitutes “which” for “whom,” then the inaccessible “light,” instead of God, should receive honor and power forever.

## 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).*

### God's Promise of Blessing

Our heavenly Father told Moses, leader of His chosen people, many things. Moses then told the people all God had said.

The Israelites, God's people, were to obey His commandments. There was more thought given to the commandment about loving and serving God only. There was a blessing promised if this one was kept. If the chosen people had no other god before them, their living Lord would send rain for crops and grass.

There was a warning told them, too: "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them" (Deut. 11:16). If they worshiped gods of wood or stone, there would be no rain for crops or grass. There would be no fruit, no food!

### Daily Teachings

The Lord God told His own people, through Moses, that there were helps to aid them in remembering Him. Parents, Christian parents today, have forgotten these helps. Sorry it is, but true! God said, "Lay up these my words in your heart" (Deut. 11:18). There were bands with portions of Scripture to be worn on the arms and frontlets for the forehead. These were worn each day while they studied the Word. Chosen people then were given further aids. Why not use them today? Talk to your parents. Ask them questions that they, as those of old, will talk of the things of God *when they sit* in their homes, *when they walk* (or ride) "by the way," *when they lie down*, and *when they awake*. Make God's Word the chief matter of interest."

### A Word to Mothers (and children, too)

Do you read the "funnies"? "Every day!" no doubt you say. Pictures, pictures of good and ill always before their eyes! A child remembers about five times as much what he sees as what he only hears!

Let us, then, picture the life-giving, life-saving stories of our Bibles.

There are simple books of the life of Christ, for exam-

ple. Even the tiny child can color them very well, for only a wet brush, or small damp cloth, rubbed lightly over a picture, and it is beautifully colored! As a story or picture is studied, if one verse is learned, what a wealth of verses can be learned in a short time!

### Scrapbooks

Next week we shall begin a new quarter of study. If you haven't your book yet, get one. You can begin any time. For some of you, the lessons will be a week ahead, but for most of the readers they will be just right. Those of you who get them early can perhaps get them to keep for your study, as your parents will be finished reading *THE HERALD* by that time.

Below are listed some addresses of religious publishing companies. Send for their free catalogs and order material you wish to get. You may send your order to National Bible Institution, Oregon, Illinois, and it will get the material for you, and you'll be helping your church, too.

Standard Publishing Co., Cincinnati, Ohio.

Scripture Press, 800 N. Clark St., Chicago, Ill.

David C. Cook Publishing Co., Elgin, Ill.

Your own Sunday school superintendent can furnish you with an address or catalog of the company nearest to you, one perhaps not listed here.

Make one picture a family, each week, or one for each member of our ECE Club. Later, you will be told what to do with your scrapbooks. Let's get in the Exhibit at General Conference, Oregon, Illinois, next summer!

"Dear Lord, be good to us.

Teach us Thy way.

Help us in all we do,

Love us today."

### Happy Birthday Wishes

Donna Lee Claussen, Sept. 20, age 2, Oregon, Ill.

Harold Swanson, Sept. 21, age 4, Hector, Minn.

David Otto, Sept. 21, age 9, Paynesville, Minn.

Wallace Hawkins, Sept. 22, age 11, San Saba, Texas.

Mary Mahoney, Sept. 22, age 8, El Paso, Texas.

mind, and purpose. "Practice what you preach," was our motto. Breathe and drink in the Christian things of life, continually.

We learn to do by doing, and true education comes by living. Our aim was not only to instruct our children, but to instruct ourselves and benefit thereby. Members of our family were constantly being affected by this teaching and by what we had to say. It was our pledge to God to say this traditional Church of God statement to ourselves: "Speak where the Scripture speaks, and be silent where the Scripture is silent."

Christ was our Pattern. Anything that we undertook in the home was first subject to a test. What would the Master do in a similar occasion? This was our guidance, and His footsteps led us.

Spirit of worship and not the letter of worship was stressed by all. No matter how great or how small a

matter was, it was to be executed with love and forgiveness.

These aims were set forth to me by my father on his deathbed. They were to be used to place religion in the core of our home life. We were to instruct our children not only in worship, studying the Bible, but also in the task of learning to engage in the responsibilities of Christian living and in building a Christian world, a world which shall be exercising a living faith and waiting for that glorious appearance of Jesus Christ our Redeemer.

Silence had overtaken me. There I stood with fleeting memories of years gone by. The music had ceased playing our "Home Sweet Home." It was now my turn in the cycle of life to pass on to William the knowledge, the cradle of life. For, you see, I was dying and a new era was there to replace me, one to whom a renewing of hope would be given. "A good man leaveth an inheritance to his children's children" (Prov. 13:22).

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## "As It Was in the Days of Noah"

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*By William Clarence Poland*

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**J**ESUS said: "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). Let us see how it was in the days of Noah. Jesus said, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (v. 17). One cannot understand how there is any wrong in eating or drinking, for these are everyday necessities of life. One cannot see the wrong in marriage, for Paul said, "Marriage is honourable in all" (Heb. 13:4, and Jesus said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matt. 19:5).

So, let us see what God said was wrong. We read in Genesis 6:5: "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." God was not pleased with the evil thinking of the people, and He thought to destroy all flesh. The wickedness and the imagination of man's heart were *only evil*. How long? Continually! So—man did not give even one thought to God, his Creator. Thought was *continually* evil!

Are not present-day conditions in accord with conditions of Noah's day? Paul foretold: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy . . . traitors, heady, highminded, lovers of pleasures more than lovers of God" (2 Tim. 3:2, 4).

This, Paul said, would be in the last days. What did he mean by "last days"? He meant the last of this age, or the last days of this dispensation. There is no doubt in my mind that God, through Noah, warned those people who were on the other side of the Flood, telling them there was coming a flood and that He would destroy everyone who would not turn to God and worship Him.

Did the people hear? Yes! but they did not believe! Only Noah and his family were saved. Had all believed, they would have been saved in the ark. Was the door of the ark shut before it began to rain? Yes! God shut it seven days before the rain began. (Gen. 7:16, 4.) Shall not the door to the present Ark of Safety be shut? "The door was shut" (Matt. 25:10). Moreover, Jesus said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath *shut to the door*, and ye begin to stand without, and to knock at the door, saying, Lord, lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

Let us who believe in Christ be able to 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 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). Judgment draws near, but the door of mercy and safety is still open.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

Sept. 28-Oct. 17—Special fall meeting at Fonthill, Ont.  
Nov. 15-?—Special meetings at Wenatchee, Wash.

### OMAHA, NEBRASKA

The Fifty-Eighth Annual Nebraska Conference of the Church of God met at the Omaha Church of God, August 22-29, 1943. The speakers were Bros. James McLain and Francis Burnett. All lessons and sermons were received and appreciated to the fullest extent.

On Monday evening, Bro. and Sr. Sydney E. Magaw were also in attendance. Bro. Arlen Marsh was another visitor during the week and gave a sermonette and solo which were enjoyed.

The attendance was not as large this year as other years, but lack in number was made up in interest and faith of those present.

Three converts were baptized into the name of Jesus Christ by Bro. Grover Gordon on Saturday afternoon. These new members are Norma Sue Policz, LaVone Sorensen, and Shirley Karnett. May the Lord bless these young people and keep them ever in the fold.

### Bennington, Nebraska

At the request of several families, Bro. Arlen Marsh gave a message of truth on "Prayer Perfect" at the home of Elza Appleby of Bennington, August 26. Needless to say, all enjoyed this service and derived some very helpful thoughts from it. Bro. Marsh has taken the pastorate of the Rockford, Ill., Church and the people there are to be congratulated on their selection of a minister, as Bro. Marsh has a thorough knowledge of the truth and is a fluent speaker. The best wishes and prayers of this community go with him in his new work. Lessie Appleby, Secy.

Sr. J. H. Williams, Rochelle, Ill., submitted to an operation, September 10. She was able to return home the following day and, though needing rest, is recovering well.

### WESTERN NEBRASKA CONFERENCE

The Annual Conference of Western Nebraska was held at Holbrook, August 15-22. The brethren were glad to make the acquaintance of Bro. J. M. Watkins and to welcome again Bro. and Sr. Sydney E. Magaw. The lessons and sermons were beneficial and enjoyable to all present. The services of Bro. E. E. Giesler were also appreciated. The attendance was very good, though the present gas allotment was further reduced the day Conference began. We were glad to welcome visiting brethren from other states, as well as all those who came from the many towns in this part of Nebraska.

The following officers, who have served in the same capacity for the past three years, were reelected: Roscoe Story, Beaver City, president; Wayne Wilson, Danbury, vice president; Eva Phelps, Holbrook, secretary; Leona Lathrop, Holbrook, treasurer; and Icel Stedman, Arapahoe, corresponding secretary.

Sunday, August 22, Bro. Watkins baptized two into the all-saving name of Jesus Christ. They are: Sr. Gloria Story, wife of Bro. Roscoe Story, and Bro. Orval Shepherd, husband of Sr. Zola Stedman Shepherd. May these two receive the guidance of the heavenly Father in their walk in this new life.

Icel Stedman, Cor. Secy.

### GUTHRIE GROVE, SOUTH CAROLINA

The Church of God at Guthrie Grove, S. C., closed its summer meeting, Sunday night, August 8. The meeting started August 1 with services in memory of the late Elder J. H. Anderson. Dinner was served on the grounds. Throughout the week, the services were well attended, and at some of the night services all seats were occupied.

Bro. Tommy Pack from Clinton assisted with song services led by Elder A. Weldon McCoy, who also did his part in the preaching. He is a boy ready to serve at all times in pointing out the terms and conditions of salvation. We also had with us Elder Willard Waggoner of Fredericktown, Mo., who is an able defender of the faith. His preaching was much enjoyed. Following our meeting, Bro. McCoy and the writer took him to Dana, N. C., for a week of meetings.

The writer with several members went to the creek at Bro. Velmer Smith's place, where we assisted five girls in baptism. They have been educated in the Bible in the Sunday school at Guthrie Grove. They are: Miss Molly F. Jones, 2130 S.W. 19th St., Oklahoma City, Okla.; Mrs. Geneva Hays, 418 E. Main St., Easley, S. C.; Miss Mary E. Guthrie, Rt. 1, Williamston, S. C.; Miss Edna Hammond, Rt. 1, Williamston; and Miss Annie Ruth Hicks, Rt. 1, Pelzer, S. C.

During our conference, we enjoyed having with us Elder S. W. Hiott, Walterboro, S. C., and Sr. Willie Stone returned from Oregon, Ill., in time for most of our meetings. We were surely glad to see her return in time for our services, and are proud that she availed herself of the opportunity to attend Summer Bible School at Oregon. Our meeting was saddened by Bro. Jimmy Pack being unable to attend, as he was a patient in Anderson County Hospital.

We are faithfully looking for the second coming of Jesus and the establishment of His Kingdom, ever praying, "Thy kingdom come. Thy will be done in earth, as it is in heaven."  
M. O. Williamson.

### OREGON IN THE WEST

We were pleasantly surprised when Bro. H. J. Prosser of Newberg dropped in (at Corvallis) for a visit. Meetings were held over the week end of August 28, 29. Bro. Prosser and his sister, Mrs. Emma Brooks, have bought a home within the city limits of Newberg.

Srs. Flora Anthon, Edith and Gladys Barber made a trip to Salem to visit J. Eagleson who underwent major surgery at the Deaconess Hospital. It was his first day out of the hospital, and he was very weak, yet we found him at church services at the Blessed Hope Fellowship. F. O. Sapp conducted the Sunday school and A. Brayton gave an interesting lecture.

Dora Jean Hathaway, eldest daughter of the H. D. Hathaways, is now employed at Oakland, Calif.

We understand that Alfred Anthon was to be in Wenatchee, Wash., September 5. We are looking forward to hearing the report of his trip to Oregon, Ill.

John A. Scagoe of Cottage Grove writes, "My older son, Arthur, is still at the Civilian Public Service Camp, patiently and faithfully upholding his principles in serving his country in a constructive way—"not rendering evil for evil."  
(Mrs.) Edith Barber.

### COLLEGE BUILDING FUND PLEDGES

We here list pledges made to the College Building Fund, most of which were made during the recent General Conference, but a few are remaining amounts pledged before the Conference. Other pledges made, and not here listed, have been paid and already published as receipts.

Brush Creek Church	\$735.00
Anonymous	500.00
Mr. & Mrs. Fred Hall	132.00
H. S. Bell	100.00
G. M. Siple	100.00
Corpus Christi, S. S.	100.00
Alfred Anthon	100.00
Francis Burnett	100.00
M. W. Lyon	100.00
Mrs. Clinton Appleby	100.00
Mrs. T. J. Ellis	100.00
J. W. McLain	100.00
G. K. Niles	100.00
Dorothy Siple	100.00
Margaret Budrow	100.00
Muriel Randall	100.00
Mrs. L. T. Hanson	100.00
Walter Wiggins	100.00
John Railton	100.00
J. R. LeCrone	100.00
Elizabeth Ford	100.00
Frederick Claussen	100.00
A. Sorenson	100.00
Clarence & Amanda Greene	90.00
L. T. Hanson	70.00
Oregon, Ill., S. S.	60.00
Mrs. W. F. Hoskins	50.00
Mr. & Mrs. Harold Hardesty	50.00
Verna Thayer	50.00
H. J. Stadden	45.00
Hillisburg S. S.	44.76
W. A. Reid	40.00
Fred Tavenier	30.00
Martha Townsend	25.00
G. L. Cooper	25.00
C. Alan McLain	25.00
James Mattison	25.00
Leonard Brown	25.00
King's Daughters (Oregon, S. S.)	25.00
James Siple	25.00
Vivian Kirkpatrick	25.00
Helen Sheely	25.00
Iola Magaw	10.00
Shirley Smith	10.00
J. Overholser	10.00
Mrs. Dilamarter	10.00
Eden Valley Bereans	10.00
Elmer Magaw	10.00
Oregon Bereans	10.00
Joyce Slocum	5.00
Larry Dunbar	5.00
Mrs. Thomas Lewis	5.00

(Thank you!—when you can.)

### NATIONAL BIBLE INSTITUTION

Cora G. Pace	\$ 10.18
Arlen Marsh	141.00
Jesse Robins	2.00
Anonymous	3.00

### EVANGELISM

J. M. Boyer	\$41.30
W. G. Moffet (Clark Chapel)	2.42
George Jones	5.00
Delta, Ohio, Bereans	16.50
Wayne H. Wilson	3.00
Arlene Jacobs	6.00
Cora G. Pace	5.00





# BEREAN DEPARTMENT

John P. Mercer, President  
4010 Q St. S.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
P.O. Box 866  
Rockford, Illinois

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Alva Huffer, 2 V. President  
Oregon, Illinois

Evan Knodle, Editor  
222 N. Meriam Ave  
Rockford, Illinois

## National Treasurer's Report

Receipts for past fiscal year:

August 12, Alliance, Nebraska .....	\$ 3.00
September 9, Eldorado, Illinois .....	3.00
September 20, Ohio State Dues .....	5.25
October 26, Sales Com. funds from bank .....	5.76
November 9, Rockford, Illinois, P.A.L. (Penny-A-Letter) .....	3.11
November 19, Niagara Falls, New York, P.A.L. ..	3.00
December 4, Omaha, Nebraska, P.A.L. ....	.48
December 8, Fredericktown, Missouri, P.A.L. ....	1.60
December 8, Brush Creek, Ohio, P.A.L. ....	2.12
December 22, Eden Valley, Minnesota, P.A.L. ....	2.25
December 22, Ohio State Dues .....	5.98
January 2, Willie Stone, P.A.L. ....	.10
January 2, Oregon, Illinois .....	2.59
January 2, Los Angeles, California, dues .....	8.35
January 2, Scribner, Nebraska, dues .....	3.25
January 2, Scribner, Nebraska, P.A.L. ..	.50
January 4, Eldorado, Illinois, dues .....	2.95
January 7, January 7, Blood River, La., dues .....	1.70
January 25, Niagara Falls, New York, dues .....	6.00
January 31, Ohio State dues from Delta .....	3.75
February 2, Illinois State dues .....	3.57
March 3, Hector, Minnesota, P.A.L. ....	3.02
March 11, Illinois State dues from Ripley .....	.58
March 16, Minnesota State dues .....	6.30
March 19, Arlington, Virginia, dues .....	5.40
April 10, Iowa State dues, 1942-'43 .....	6.25
May 17, Illinois State dues from Eldorado .....	1.35
May 20, Los Angeles, California, southern dues ..	5.00
May 29, Illinois State Dues from Ripley .....	.89
June 30, Illinois State dues from Oregon .....	.36
July 5, Ohio State dues from Delta .....	4.45
July 6, Blood River, Louisiana, dues .....	2.71
July 6, Niagara Falls, New York, dues .....	4.20
July 13, Los Angeles, California, northern dues ..	3.40
July 13, Scribner, Nebraska, dues .....	1.25
July 20, Hillisburg, Indiana, P.A.L. ....	1.74
July 21, Illinois State dues from Rockford .....	2.32
July 27, Pennellwood, Grand Rapids, Mich., dues	5.00
July 28, Iowa State dues .....	1.00
July 28, Illinois State dues from Dixon .....	1.75
July 30, Compton Bereans, Hollydale, California	5.00
August 10, Los Angeles, California .....	3.40
<b>Total receipts .....</b>	<b>\$132.44</b>

Expenditures for past fiscal year:

October 20, Verna Thayer, Berean expense .....	\$ 4.50
November 2, Lorna Macy, Junior Correspondence	6.01
January 7, Stamps and cards for treasurer .....	.25
February 8, Junior Correspondence word .....	4.00
April 7, Junior Correspondence work .....	6.00
July 22, Junior Correspondence work .....	5.00
July 22, Money order .....	.06
<b>Total expenditures .....</b>	<b>\$ 25.82</b>
Cash on hand, August, 1942 .....	\$182.92
<b>Total amount received .....</b>	<b>132.44</b>
Cash on hand at N. B. I. office .....	129.20
	<b>\$444.56</b>
<b>Total expenditures .....</b>	<b>25.82</b>
Cash on hand, August, 1943 .....	\$419.74

## Junior Correspondence Committee

The duty of this committee is to unite and encourage by social correspondence isolated members, isolated societies, and all others who wish to correspond with those of "like precious faith." During the winter months, there are few baptisms, so, acting upon a suggestion by Brother Arlen Marsh, I wrote to several ministers, asking for the names and addresses of those in the armed forces from their churches. I received a good reply from them and want to thank them now for their co-operation. The report that came from the committee members after writing the soldiers and sailors was good. The service men seem to want letters from those of the church. Work done by various committee members follows:

	Letters Written	Letters Rec'd	Tracts Sent	Stamps Used
Willie Stone	130	122	117	130
Thelma Richardson	57	68	117	67
Alva Huffer	133	101	194	133
Mary Railton	53	46	37	53
Winfred Tackett	44	34	100	44
Marjorie Burnett	32	17	17	32
Meriem Munshaw	41	29	18	41
William Dick	24	11		24
Grace Johnson	41	33	27	41
Lorraine Gaspar	28	19	14	
Lorna Macy	122	119		122
<b>Totals</b>	<b>705</b>	<b>604</b>	<b>641</b>	<b>687</b>

Lorna Macy, Chairman.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

## 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
Jehovah Is One God, Arlen Marsh	4	.10	.60
Life! Life! Eternal Life! R. H. Judd	4	.10	.60
What Is a Christian? J. W. Williams	4	.10	.60
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60
Can You Believe, H. V. Reed	6	.15	.90
The Coming of Christ, R. A. Curtis	6	.15	.90
Spiritual Beings, G. E. Marsh	6	.15	.90
Kingdom of God, Harry Goekler	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
The Gospel Plan of Salvation, Emma C. Railsback	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	
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? J. A. Patrick	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
Scripture Searcher's Assistant Maurice Joblin	44	1.00	7.50
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	.25	1.65
Ancient Mysteries, George Johnston	116	.25	
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	.25	

## 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**

**DAVIS - ANGER**

The Fonthill (Ont.) church was the scene of a very pretty wedding on Saturday afternoon at 2:00 p. m., when Grace Davis and Maurice Anger were united in marriage with a single ring ceremony conducted by the writer. The church was beautifully decorated for the occasion by our first elder, Joseph Fletcher, Jr. (Joe has for the church several vases and baskets of flowers for nearly every worship service of the year.) Both these young people are active members of the church. Grace is president of the Bereans. Maurice is one of the deacons, and has been our janitor for several years. Following the church service, a large number of relatives and church friends went to the Provincial Refectory overlooking the Falls for a delicious wedding dinner. The couple is enjoying a wedding trip in the famed Muskoka Lake district. Upon returning, they will make their home in Fonthill. The well wishes of the entire congregation go to them for a happy life together.

C. E. Randall.

Just previous to our leaving for work with the brethren at Arlington, Va., Ethel Snider and Phyllis Kirkwood were baptized into the saving name of Jesus. Sr. Snider is a mother of middle age and will have many years of service to the Master ahead of her. Phyllis is one of our Sunday school girls, who has been under the tutelage of Sr. Holland, and is well grounded in the fundamentals of the gospel. Her parents, Bro. and Sr. W. Kirkwood, have been members for several years, and they are happy over their daughter becoming obedient unto baptism. In this, we join them.

C. E. Randall.

**HERALD RECEIPTS**

Nettie S. Evans; Mrs. W. L. Cusey; J. F. Carpenter; Barbara Fish; J. D. Sibert; Roy Morron; Mrs. E. R. Appleby; Hattie A. Gearhart; Bert Sheets; Wayne H. Wilson; Claude L. Davis (for others); Mrs. Sophia Carlson; Russell Currens; Jessie Guthrie; Mrs. Maggie Bengé; Jesse Robins; Mrs. Ernest Bultman; Mrs. Burton Smith; Arthur Gibbey (self & others); Mrs. Nora Mallory; Mrs. Pauline Chapman; Arlen Marsh.

Bro. and Sr. Delbert Jones have arrived from Ohio, via trailer, Delbert planning to resume his studies in the College.

**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.

**TWIN CITIES, MINNESOTA**

Berean meetings are held every Wednesday at 8:00 p.m., at the homes of members. If you are in the Twin Cities, even temporarily, a cordial welcome is extended to you. We need you, and you need us!

For details as to place of meeting each week, call Bro. John Denchfield, Cherry 5352. Dorothy Magaw.

**MINISTERS' FUND**

Corvallis, Ore., S. S.	\$ 5.50
Arlene Jacobs	3.00
<b>Total</b>	<b>\$2,019.65</b>

**MARCH TO LABOR**

(Continued from page 5)

found from 1 Timothy 2:23 that this qualification is not met by those who persistently debate abstruse and unimportant points of Biblical interpretation: "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive."

These are things, then, which minister and congregation alike must keep in mind as they march to their mutual labor. Co-operation, understanding, Christian charity—exercise of the Golden Rule—must be combined with a continuous self-control and a continuous self-abnegation. The form of godliness—the right to preach, to teach, to administer the sacraments—is not enough; the form must be carried into practice, the faith must be put to work.

**AN INVITATION**

The Oregon, Ill., Church of God invites the Rockford and Dixon Churches of God and all members and friends of the church in northern Illinois to meet at the Oregon church for a scramble dinner at 1:15 p.m., Sunday, September 19. A church service and program are to follow the dinner. Those who are not in attendance at worship services in Dixon or Rockford are invited to meet with the Oregon congregation for the morning services: Sunday school at 10:00; worship at 11:00.

Leila Mae Doeden, Secy.

**SCRIPTURE SEARCHER'S ASSISTANT**

Scripture Searcher's Assistant, by Maurice Joblin and now in its third edition, is a neatly bound forty-four page booklet that well presents leading doctrines of the Bible, being especially clear and concise in telling of the Second Coming, the Kingdom of God, Conditional Immortality, the True Gospel, Conversion, Rewards of the Faithful, and Doom of the Ungodly. It is "tops"! Prices: 10 cents each; \$1.00 per dozen; \$7.50 per hundred.

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

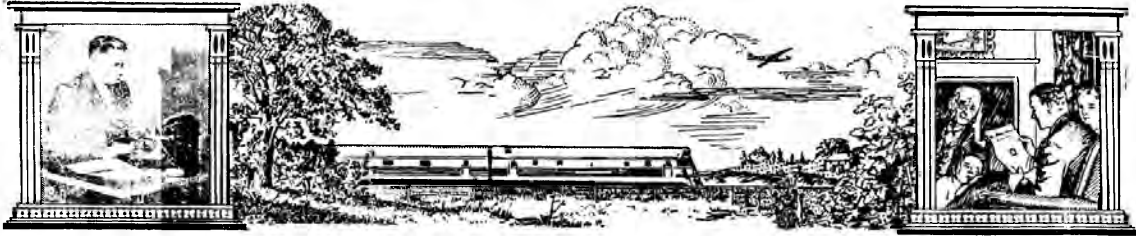
Dear Sirs,

Wishing to have a 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 <i>The Restitution Herald</i> (\$2.00 per year)	\$-----
For <i>Restitution Herald</i> to others . . . . . (\$2.00 per year)	\$-----
<b>Total</b>	<b>\$-----</b>

Sender's name -----

Address -----



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

## Elijah Built His Own Altar

High on the mountain of Carmel, at least four hundred fifty false prophets and Elijah assembled to test Baal and Jehovah. Who would be revealed as the true God? First, the prophets of Baal offered their offering. There being "no voice, nor any that answered . . . they leaped upon the altar" (1 Kings 18:26).

There being no answer, Elijah mocked them at dinner time, saying, in substance, "Cry a little louder!" "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked" (v. 27). Then they "cried aloud, and cut themselves . . . till the blood gushed out." What zeal!—but zeal without truth is useless. They continued in their pleas until evening, but worship of Baal was vain.

Then came Elijah's turn. He, too, would offer a bullock—but where? There were two possibilities: first, there was "the altar of the Lord that was broken down" (v. 30), and, second, the altar which the false prophets had used. Long meditation was not required for Elijah to determine his course. Though evening was near, thus making it the more convenient to use the altar of false prophets, Elijah "repaired the altar of the Lord."

The twelve tribes of Israel had been divided, and the ten northern tribes were saturated with idolatry. Faith in the Abrahamic covenant could not have been strong, for in that divided and idolatrous condition of the nation, who could believe the twelve tribes would become a great nation to bless the whole earth? Worse, Elijah was not in the better environs of Jerusalem and Judea, but was far to the north—even among the idolaters of the rebellious tribes. How stood Elijah in this hour of testing? He defied majority rule, defied majority rule, and proved his faith in God. He turned from the altar of Baal, and built his own altar, using "twelve stones, according to the number of the tribes of the sons of Jacob" (v. 31). Elijah was of the Abrahamic faith, he believed in restoration of all twelve tribes of Israel. Worship upon the altar of Baal was no part of his religion.

More, Elijah, personally prepared the bullock, and personally put it on the wood. He used the non-believers only

to sport their own pleasure in pouring water on the altar, that, if possible, the offering might not be consumed by fire from God.

Then Elijah prayed. Then the God of Abraham, Isaac, and of Israel, heard. "Then the fire of the Lord fell." Elijah's offering was "consumed." Moreover, fire from God consumed "the wood, and the stones, and the dust, and licked up the water that was in the trench."

Today, too, there is meeting on Mount Carmel. Not less than four hundred fifty prophets of Baal to one Elijah have forgotten the one, true, and only living God. There are offerings aplenty; there is noise aplenty—but, ah! what altars! Who today believes that divided and idolatrous Israel ever will be united? Who believes that the Israelites will turn, as it were, from Samaria back to Jerusalem, there to hail God's appointed King, and under this King to bless all nations?

Many isolated members of the Church of God, and possibly a few ministers, might be tempted in the presence of non-believers to offer sacrifice on worldly altar, but Elijah built his own.

## "Make It Plain"

Who has not been bewildered by some codger trying to point the way? Who has not become lost by following too exacting directions? It is turn here and turn there, go a little and come a little, see a filling station on your left and pass the next one on your right, see a Y, turn on either the right fork or the left fork (inquire when you get there), keep going to a big apple tree (only this year there are no apples on it, so be careful), keep going to a cemetery, and you will be getting close—close at least to the cemetery.

Let him who tells the way of salvation "*make it plain* . . . that he may run that readeth it" (Hab. 2:2)—not that he would run in fright, but that he might read the truth with the ease one reads a country billboard as he motors by at thirty-five miles per hour, or faster! "If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter . . . words easy to be understood, how shall it be known what is spoken?"

# THE RESTITUTION HERALD

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## “Holding Forth the Word of Life”

By Lyle Rankin

A REAL need of the world has been, and still is, the Word of Life. All men sin, and all men were sinners when God sent His Son to be the Saviour of mankind. All men were sinners, too, when Jesus gave His life, yes, died as the “Lamb of God, which taketh away the sin of the world.” (Rom. 5:8; John 1:29.) Jesus sacrificed His life in giving the Word of Life to sinful men.

Jesus said, “I am the light of the world” (John 8:12). Speaking of those He later sent out to preach the gospel, Jesus said, “Ye are the light of the world” (Matt. 5:14). The Apostle Paul, writing the faithful at Philippi, spoke of them as “lights,” saying: “Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life” (Phil. 2:14-16). Thus, Christians are lights in the world when they hold forth the Word of Life.

When Jesus as a little child was brought to the Temple in Jerusalem, Simeon, a man led of the Spirit, also entered the Temple, and lifting up Jesus, said: “Lord, now lettest thou thy servant depart in peace, according to thy word: for 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 2:29-32). Not only is Jesus the Light of the Gentiles and the Glory of Israel, for we read: “Neither is there salvation in any other . . . there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). Jesus, Light of the World, is the world’s only Saviour.

When Jesus sent Paul as an evangelist to the Gentiles, it was to “open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith” (Acts 26:18).

The Word of Life is the Word that carries the truth—that which makes one free. The teaching that Jesus was not really dead from the time He breathed out on the cross until His resurrection is not the Word of Life. Jesus said: “I am he that liveth and was dead; and, behold, I am alive for evermore” (Rev. 1:18).



Lyle Rankin

There is no promise of life in belief of an untruth. Jesus prayed, “Sanctify them through thy truth: thy word is truth” (John 17:17). Paul made it clear that we as Christians are chosen to salvation because of a “belief of the truth” (2 Thess. 2:13). Also, in 1 Thessalonians 4:14, Paul conditioned our salvation upon belief of the truth of Christ’s death and resurrection, saying, “If we believe that Jesus died and rose again . . .” Yes, we must believe that Jesus really died. Consider, also, Paul’s

statement that salvation is contingent upon believing that God raised Christ from the dead, his words being: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom. 10:10).

The same Spirit that moved Paul to write the foregoing words of truth also moved the Prophet Isaiah to say concerning Hezekiah, “Thou shalt die, and not live” (38:1). Thus, when Christ died for the sins of the world, He was not alive, and he lived not again until His resurrection on the third day following crucifixion.

Let all believe implicitly that Jesus is the Christ, the Son of God, and that He gave His life for the world. Let all believe that though we who are Christians must die (cease to live), we, through belief of the truth and obedience, can be restored to life by a resurrection like as Christ was raised from the dead. Believe, obey, and have the Word of Life in your heart. More, assist in the work of “holding forth the word of life.”

# Our High Priest

By *Alva Huffer*

IT IS the opinion of many in the religious world that study of the Old Testament is useless. Jesus said, however, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). The Old Testament is literally full of prophecies which testify of the life of our Master.

One of these prophecies concerning Jesus our Lord appears in Psalm 110:4, saying: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." To apply this prophecy and to see how it was foretelling some event now fulfilled, or some future event in Christ's life, we must of necessity learn about the priesthood of Melchizedek.

What little record we have of Melchizedek, who took a minor role in the life of Abraham, appears in Genesis 14. Abraham recognized this man to be the priest of the most high God and paid tithes to him. It is interesting to note that he was also a king: the King of Salem, which means King of Righteousness, King of Peace. He was king over that city later called Jerusalem.

Jesus was High Priest at the time the Book of Hebrews was written, for we read: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (4:14). Was He a priest while He was on earth? If not, when did He become a priest? Paul said, "If he were on earth, he would not be a priest." While Jesus was on earth, He was a Prophet and Teacher, but became High Priest when He ascended into heaven, there to sit at the right hand of God, making intercession for His bride upon the earth.

When Paul wrote the Galatian Letter, he had one particular point that he wanted to prove, and one problem to overcome, and that was the question of the rite of the circumcision of Christians. The entire Book showed that they were no longer under the law, but under the love of Christ. In writing the Epistle to the Hebrews, the main problem he was facing was this: If we have in the Jewish law a divine revelation and a mediator between man and God, what need is there of anything more? Why do we need another high priest? Why do we need Christ for a high priest?

Paul showed that the Aaronic priesthood was inferior to that of Melchizedek by the fact that in or through Abraham, Levi paid tithes to Melchizedek although he himself received tithes of the Israelites. (Heb. 7:4-10.) One will remember that the priesthood of Aaron found place first when the Israelites were wandering in the wilderness.

It was established under the old Mosaic law; therefore, when that law was not in effect, that priesthood which depended upon it was not in effect.

The record of Melchizedek's death is not recorded in the Scriptures. Paul said that he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but was made like unto the Son of God" (Heb. 7:3). Indeed, Jesus our High Priest lives forever! He thus said in Revelation 1:18: "I am he that liveth, and was dead; and, behold, I am alive for evermore." Like Melchizedek, Christ did not depend upon genealogies for His appointment to the position of High priest, because He was born of the tribe of Judah, and the law stated definitely that no one except those from the tribe of Levi could serve as priests. The many Levites who were priests could not continue their work because they died, but Christ lives forever. He needed not to offer sacrifices daily for His sins and then for those of the people, but this He did once when He offered the most holy sacrifice, without spot or blemish—His Own Self.

Christ is the Mediator of a "better covenant." Life could not come from the law of which the Levites were mediators. Christ, however, mediates a covenant which will not be burdensome, nor grow old and decay, but one that is based upon love, which also gives eternal life to those who follow it. (Heb. 8:7-13.)

Aaron's priesthood was merely a type, pattern, and foreshadow of Christ's priesthood. Which is more perfect, the shadow or the image which casts it? Christ's priesthood seemingly stands in the New Testament, casting its shadow into the writings of the older Scriptures. Thus, we can study the image by considering the shadow which it casts. When we look at the shadow, we see Aaron and his sons in long, priestly robes, offering sacrifices daily upon the altars in the tabernacle. We see, also, the Day of Atonement, when the high priest entered the most holy place in the tabernacle to offer a special sacrifice. Each year on the tenth day of the seventh month, the high priest, Aaron, went into the most holy place to offer sacrifices for himself and for all the people. He took a censer full of burning coals of fire from the altar and put a handful of fine incense upon the burning coals, so the cloud of smoke might hide the mercy seat from his eyes. No man can see God (for God was there) and live. After he had sacrificed certain parts of a goat, he returned from the most holy place and blessed, first the Levites, then

# Man As He Is

By W. R. Simmons

*"Shall mortal man be more just than God? Shall a man be more pure than his Maker?" (Job 4:17). "The first man is of the earth, earthy" (1 Cor. 15:47). "All flesh shall perish together, and man shall turn again unto dust" (Job 34:15). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4).*

YES, man is mortal, but in the face of this established fact we sometimes are told that man has a soul or spirit that is immortal and cannot die; that the soul and spirit are the same; that when the body quits breathing, this immortal soul or personality comes out of the body and flies away to heaven to be with Christ (Psalm 90:10), but men forget to read Job 20:8-11. It seems strange to me why the supposed immortal soul would leave the body when breathing ceases, unless it is because it smothers out on the inside, and has to escape therefrom in order to live.

There are many who do not know what the soul and spirit are, and possibly would not believe it if one should tell them. They have had the teaching of "Ye shall not surely die" (Gen. 3:4) preached to them so much that their hearts or minds are sealed against the entrance of the truth. Ezekiel 18:4 says that "the soul that sinneth, it shall die." To meet the force of this positive teaching by the Spirit-filled Prophet, we are told that "death" simply means "separation" of soul and body, and that everywhere death is mentioned in the Bible, it means to "separate." If this is true, then the beast has an immortal soul, for we read: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other" (Eccl. 3:19). So, they die alike. If the soul cannot and does not die, as modern philosophers teach; if death just means "separation" of the body and the immortal spirit, then every soul would be saved. Their claims are in conflict with the Word of God, and they are reluctant to tell what the Serpent did in the Garden of Eden. The word "*ruach*," rendered "spirit" in Ecclesiastes 12:7, appears four hundred times in the Hebrew text, and not once is it rendered "soul." The corresponding Greek word "*pneuma*" is found three hundred eighty-five times in the Greek text of the New Testament, and not once is it rendered "soul."

There are other Hebrew and Greek words rendered "spirit," but in all other cases in both Testaments, there is not one verse in all God's Word that says that the soul or spirit is immortal—not one in all the sixteen hundred forty-two places where soul and spirit are mentioned. The Bible does not teach present immortality of the soul; it is only the teaching of man, and will come to naught in the minds of those who will give the question thorough study.

Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (v. 5). Which man is it that believes? Which man is it that is baptized? Which man is it that is born again? Which man is it that goes to heaven according to religious theology? The Bible says, further: "No *man* hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (v. 13). No man had gone to heaven prior to the time of John. Where had they gone? Those who believe in the immortality of the soul cannot tell. The Bible answers the question. If the soul or spirit goes to heaven without the body, they are not the man.

According to the Word of God, it is the man that must hear the gospel; the man that must believe the gospel, and confess Christ and be baptized, and it is the man who is to be born again. Try to imagine how an immortal soul or spirit could be born again! The absurdity of it is apparent. In John 7:34 Jesus, speaking to the Jews, said: "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." Then He said again unto them, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (8:21). This settles the matter insofar as the Jews were concerned: they could not go to heaven.

We are sometimes told that David went to heaven, but the Spirit of God, knowing that the immortality of the soul would be taught, caused the Apostle Peter to say: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . for David is not ascended into the heavens" (Acts 2:29, 34). Why teach contrary to the truth? Why teach that David has gone to heaven when the inspired Word of God says that he did not go there?

In John 13:33, the Master said to His disciples: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come; so now I say to you." (Please turn to page 7)

# Morale Versus Moral

By Richard E. Parish

1917—the sound of many feet striking the pavement as a unit. A unit they were, indeed: “one nation indivisible” marching its young men “to make the world safe for democracy.”

1918—the sound of many feet striking the pavement: a familiar sound and yet so strange. No longer did they—those fortunate enough to be able to march—march as a unit in sound or condition. No longer were the steps brisk and sure; they were morbid and faltering. No longer the high spirited, eager atmosphere! Now a cringing, lifeless mass!

1941—the sound of many feet striking the pavement: the same flesh and blood marching again. They march not to make the world safe for democracy; they did that in 1917. This time it is “to make the world safe.” Nevertheless, a spirit of duplication prevails, and we are wondering if the same spirit will prevail at the returning.

In 1918, many hearts bled for those who marched back—and loving hearts bled even more for those who were carried back. Visit any veterans' hospital and see many of the incurables wasting away even today while other feet are marching to take their places. Gas victims, shell-shock victims, noise victims, and many others are among their lot. Go to any sanitarium for mental cases and see more of the products of 1917-1918. Men and, yes, women who never received the bite of burning lead, or smelled the noxious odor of poisonous gases, or felt the repercussion of bursting shells, or heard the screaming bombs and exploding artillery, are among the patients. Many of them never left the shores of this country, more of them never saw action, though they were overseas. Yet, they are as much the victims of this monster called War as the soldier wounded in action. What is more, many of them are victims through the conscientious endeavor of many religious and civil groups to build their morale. Many of them are the victims of a week-end visit, or a dance with a “dance hostess.” Yes, they are victims of “good intentions.”

The word “morale” actually means *moral condition*—coming from the French. Is that what was built in 1917?

Who conscientiously answers this question affirmatively?

Today, we hear the excuse for actions, many of which would have been frowned upon in 1917: “But we must keep up their morale.” No, we are not keeping up their morale, we are keeping up the population of institutions for the insane.

When we hear such songs as, “You Can't Say No to a

Soldier”; when we see girls going across with the boys, later coming back in need of medical care until they bear their children; when we see a rising rate of juvenile delinquency, especially among the very young girls; when we see the rising popularity of houses of ill fame; when we see organizations helping boys in these quests by giving them medical treatment for the very purpose of making it possible for them to “go out”; when we see these conditions; who can answer, “Yes, we are building morale (morals)”?

Writing such things at this time may seem wrong, but in words of one military spokesman, “We are not fighting for today, but for tomorrow.”

Again, we hear the criticism, “This is not strictly a religious subject; consequently it has no place in a religious paper.” What, then,

was the seventh great commandment of God's Ten Commandment law to Israel? “Thou shalt not commit adultery” are the words. To what, then, do the statements of the Apostle Paul refer in Galatians 5:16-20? Against all the works of the flesh named therein there is law, yes, even today. It is for these very deeds of lust that men are to be excluded from the Kingdom of God. So, this subject does not limit itself to today or to immediately after the war, but it applies to eternity. It is, therefore, of the gravest importance, and it is the most baffling problem before the thinking public today.

Although the problem is not solved in the mind of the writer, of this fact he is certain: it is the duty of the Church of God, among others, to help ward off the impending doom for so many of this country's citizens. It is the duty of every minister of God's Word, in every way he can and at every time he can, to help solve this problem.

## Autumn Leaves

By Pearl M. Davis

Today the leaves come tumbling down—  
Their work on earth is done;  
The beautiful leaves of autumn,  
Golden, russet, and brown.  
One time they were gorgeous branches  
Wafting their sweet perfume,  
While the world echoed entrance,  
And listened to their tune.

But now they race and blow away—  
They're falling, dropping, one by one:  
Beautiful leaves of autumn,  
Golden, russet, and brown,  
Do they carry some hidden message,  
As down they swiftly glide—  
Hurrying, flurrying, scurrying,  
Falling at my side?

Perhaps they are trying to tell us  
That soon our work is done—  
We've budded, bloomed, and blossomed,  
And glittered in the sun.  
We, too, will die and fade away—  
One by one come tumbling down  
Like beautiful leaves of autumn,  
Golden, russet, and brown.



going to the door of the court, blessed the entire company of Israelites, for he had made atonement for their sins. It seemed, however, that their sins were *not* forgiven, but postponed until another year—another Day of Atonement. Now, we begin to see some resemblance between the Image and its shadow. As we study the shadow more closely, we see, through the clouds of doubt of unbelievers and through those hidden mysteries that are standing in the shadow, the Image itself, revealed, unhidden there before our very eyes.

We have cited texts showing that Christ is our High Priest. Too, we read in Hebrews 9:24 that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us"—"neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (9:12). Christ is our Mediator, He is the Way, the Truth. No man can come to God, except through Christ. He is at the right hand of God making

intercession for us. When we pray, we pray in Christ's name.

Christ does not belong to the order of the Levites, but to the order of Melchizedek. Melchizedek was *both* king and priest. God said, "Thou art a priest for ever." We now turn our attention to Zechariah 6:12, 13: "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; and he shall be a priest upon his throne: and counsel of peace shall be between them both." This undoubtedly refers to Christ. Here He is seen building a temple which by reason of 1 Timothy 3:15, we understand to be the church. Christ, indeed, shall sit and rule upon His throne, for He shall be King of kings and Lord of lords.

We see here in the same verse that Christ shall be Priest when He is also King. Since He is to be a Priest *forever*, and a King when He comes to earth, He must then be both King and Priest. (Please turn to page 7)

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## What Did Jesus Write?

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By George G. Robinson

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*"Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. . . . And again he stooped down, and wrote on the ground" (John 8:6, 8).*

WHAT were the words Jesus wrote on the ground with his finger? This question is frequently asked by the curious and inquisitive. Rightfully speaking, no reply could be well assured, as we are not told in God's Word what the words were, and, therefore, they should not be queried.

The general answer by most preachers and teachers is that Christ wrote the sins of the Pharisees on the ground. When such a reply is considered carefully, however, it appears absurd, for how long would it have taken to write down their sins? While we do not deny this possibility, we wish to tender a more feasible exposition on this passage—John 8:6, 8.

In verse 5, the Pharisees referred to what Moses had commanded them in the law: "That such should be stoned." This law referred only to a *betrothed damsel* (Deut. 22:23, 24). They referred to this only with the motive of tempting Christ to cause Him to stumble in the Scriptures. (V. 6.) The temptation was contained in the word "such" (v. 5).

Now, the Old Testament contained *two* laws on this point, namely, 1) with regard to betrothed damsels or

virgins (Deut. 22:23, 24), and 2) with regard to wives or married women (Num. 5:11-31). The former left it in the hands of men to deal with the virgins, by stoning them to death; whereas, in the latter the punishment was left with God.

To show that the Lord knew the Pharisees' thoughts, and knew also that this was another man's *wife*, He complied with the law prescribed in "such" a case (Num. 5:11-31), and stooped down and wrote the curses (as required in verse 23) on the ground.

Of the two cases, the Pharisees mentioned the punishment without defining what it was; for the one in Deuteronomy 22:23, 24 (a virgin), the death was stoning; but in the case of a *wife*, the punishment was *not* stoning, but required a special procedure (Num. 5:11-31) which left the punishment with God.

In verse 9: "Being convicted by their own conscience" (what?), (that He knew the Scriptures and their effort to cause Him to stumble had failed), "they went out one by one, beginning at the eldest, even unto the last,"

It is simply a case of "rightly dividing the word of truth."

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Jesus.*

Lesson: Matthew 5:17-20; 19:16-22; John 5:39, 40.

### Jesus and the Law

Before Jesus' time, people were under the laws of God as given to Moses. Since Jesus' time, we are under grace. That means God's favor is ours; although we are not of ourselves worthy of it. When we are Christ's followers, we are children of God, too.

Christ was not born to destroy the laws God had given. He came to fulfill those laws. He did not come to undo any work done by the prophets of God. No one had ever kept the laws until Jesus did. Today we have One who stands between us and God, the Saviour Jesus Christ.

### Jesus Gave Advice

A young man came to Jesus. He said He wanted to know what he should do to have life eternal. Jesus told him to keep the commandments. He told Jesus that he had done that from the time he was very young.

Then Jesus told the young man that if he wanted to be perfect, he should sell all he owned and give the money to the poor. He was then to follow Jesus. The young man was sad, though, when he heard this. You see, he owned many things. He then left Jesus, because he thought more of his possessions than of following Jesus.

We need daily to watch ourselves so our possessions do not creep into our hearts. Jesus wants to live there, and He wants all our love—He wants wholehearted, full-pocketbook devotion. This "minute-or-two" Sunday worship, with a dime or two thrown in, won't be acceptable to Him today if we are withholding anything from Him.

### Scrapbooks

We wish to learn many verses this quarter. If we know God's Word, we will be less likely to sin.

Read all the directions before you work, that is, be sure of what you are to do. This will help you to space what you do in good-looking fashion on your page. You have a choice each week to make. One is a little bit easier than the other.

1. Cut free hand, a picture of an open book. Choose

dark paper, as it will show up plainer on the page of your scrapbook. Or, cut out a picture of a Bible from a catalog or any place you can find one. Paste it on after reading the rest of the directions.

2. Below the picture of the Bible, write or print: "God's Word."

3. Below that, across the page, but leaving a margin on both sides, print our memory verse: Psalm 119:11.

Put the name of the verse below the printed verse, like this:

"Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

Be sure to use quotation marks around your verses to show you used the exact words from the Bible.

### Dare to Be a Daniel

"Standing by a purpose true,  
Heeding God's command,  
Honor them, the faithful few!  
All hail to Daniel's Band!

"Dare to be a Daniel,  
Dare to stand alone!  
Dare to have a purpose firm!  
Dare to make it known!

"Hold the gospel's banner high!  
On to vict'ry grand!  
Satan and his host defy,  
And shout for Daniel's Band!"

—A song by P. P. Bliss.

### Happy Birthday Wishes

Leland Wendroth, Sept. 28, age 11, Eden Valley, Minn.

Joseph Alton, Sept. 28, age 13, Macomb, Ill.

Darlene Denchfield, Sept. 28, age 9, Robinsdale, Minn.

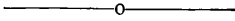
Lucille Richardson, Sept. 29, age 4, Hammond, La.

Thomas Savage, Jr., Sept. 29, age 7, Waite Park, Minn.

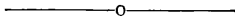
Doris Robinson, Oct. 3, age 12, Clyde, N. C.

Samuel Gainey, Oct. 3, age 5, Hammond, La.

The fact that makes this danger so disastrous is that in time it can affect the guilty and innocent, alike. Each community must find its own solution, and any one solution will not suffice in every case. Are you serving God and your fellow men in this hour of great need? Are you helping save men from the "lusts of the flesh" for which they will be cast into outer darkness?



"Give ear, O Lord, unto my prayer; and attend to the voice of my supplications" (Psalm 86:6).

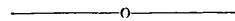


MAN AS HE IS

(Continued from page 3)

Would Christ tell His beloved disciples that they could not come to where He was going, as He said to the Jews, then reverse His decision and tell them that they could come? Does the Bible contradict itself?

In John 14:28, Jesus said: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." If Christ went away and will come back to them, and if they are already in heaven where He is now, He would need to send them back first—before He comes again. In John 14:23, Jesus said to one of the disciples: "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." Brethren, I believe that Jesus Christ meant what He said. When God and His Son come to make their abode with man, I want to be here, and, by all means, be ready when that Day comes.



OUR HIGH PRIEST

(Continued from page 5)

Overcomers are promised to be joint-heirs with Christ. Hence, they would also be kings and priests. This we find to be true in Revelation 5:9, 10: "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth."

When Aaron had made atonement for the sins of the Levites and all Israel, he returned, first by passing through the holy place blessing the priests, then going to the door of the court and blessing the entire camp of Israel.

Carrying out the shadow of the Image, we see Christ returning from the most holy place—heaven. First, He will reveal Himself to His priestly people, that is, the church; then they with Him will go and bless the entire world. It will be through Christ and members of His church—who will be kings and priests—that the entire world will be ruled in righteousness. May we ever look forward to that Day!



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The other war was a long way from attracting the amount of attention to religion that this war has attracted. Men came home sickened by the Y.M.C.A.; they came home sickened by the sight of churches; they came home sickened with the thought of ministers who had urged them to go out and die, if necessary, for the sake of preserving democracy and assuring eternal peace.

In this war, starting with the best-seller *Falling Through Space*, the expression has (at least thus far) been decidedly different. Reports from battle fronts as widely separated as Corregidor and Tunis disclose that service men attend religious services almost *en masse*, that one hundred per cent attendance is not at all uncommon even though compulsion is never used. Rickenbacker's famous story of the power of prayer was only one of dozens of such stories, and the sergeant who cried to his colonel that there are no atheists in foxholes was expressing nothing more than the thoughts of thousands upon thousands of America's troops.

Soldiers read Bibles more than they ever did before. The Gideons find that distribution of free Bibles among many units reaches one hundred percent without the need for urging; soldiers beg for Bibles.

The University of Chicago Press has just published (at \$1.00) an edition of the American Translation of the New Testament intended expressly for men in the armed services—bindings, brown or blue.

An American Translation (by Edgar J. Goodspeed) is in strictly modern English, the sort of language these soldiers and sailors use and understand. Consequently, it makes more interesting reading for them than the more archaic King James or American Standard Versions. Moreover, no glossary is necessary—as is often the case with older versions—to explain the meaning of obsolete words.

This new edition will make a superb gift for any young man or woman in service, and it will give that young man or woman the Bible in understandable form at a time when he or she most needs it. The type is good, yet the book is small enough that it can be carried easily in kit or pack.



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

## MOUNT OLIVE, ARKANSAS

A number of years, there have been a few members of the Church of God faith near Mount Olive, but we were not organized into a local body until March 29, 1940. Bro. T. A. Drinkard came and set the church in order. It had been our hope for several years to build a church house of our own, and now our hope has been realized. We have a good house (24 x 30 feet) and have services every Sunday of the month except the third Sunday. On third Sundays, we have no preaching at eleven o'clock, but we do have Sunday school and Ambassador Class.

We have thirty-six members enrolled, but some are now absent. Our church is located in Cox Valley, about five miles west of Driggs, on Route 2 out of Magazine. The name of the new church is Clark Chapel Church of God.

Ministers who have preached in this neighborhood are: T. J. Daniels, L. H. Shelton, Owen Jones, J. M. Morgan, C. Alan McLain, J. W. McLain, H. Scott Smith, W. R. Simons, and the writer. Bro. H. Scott Smith is our pastor at present. Remember us in your devotions to God.  
W. G. Moffet, Secy.

## FREDERICKTOWN, MISSOURI

Our church recently elected the following officers for the coming year: elders, J. C. Cooper, one year, Lloyd Cooper, two years; deacons, H. T. Cooper, one year, Ralph Thomas, two years; deaconesses, Mrs. Lillie Cooper, Mrs. Rosa Thomas; trustees, John Bechler, one year, R. S. Cooper, two years, Ralph Thomas, three years; secretary, Mrs. Myrtle Theiman; treasurer, Marvin Cooper; Sunday school superintendent, Mrs. June Routson; assistant superintendent, Mrs. Sybil Holshouser; Berean president, Ralph Holshouser. We trust that with these new officers our pastor will have the co-operation necessary to help lead the work through a successful year.

Our attendance at Sunday school and Berean is good, and the children are showing much interest in the work of both these organizations, of which we are very proud. In these children we see a great future for this church, for we know the future of our church depends upon the children of today. God grant we may help lead and teach them the true way of life.  
Mrs. J. C. Cooper, Reporter.

## OREGON BIBLE COLLEGE Building Fund

Mrs. Ida Eastman	\$ 10.00
J. M. Boyer	400.00
Betty Claussen	4.00
Cash	.35
Barbara Claussen	3.50
John Peters	20.00
Roy C. Juden	5.00
R. H. Hall	20.00
M. W. Lyon	100.00
John Paul Overholser	10.00
Cora G. Pace	5.00
Mr. & Mrs. J. W. McLain	17.50
George A. Waters	50.00
W. M. Naylor	50.00
C. L. Netts	100.00
Anonymous (Winchester, Va.)	100.00
Mrs. E. R. Burk	20.00
Beth Hardesty	5.00
Mrs. L. R. Hillard	5.00
<b>Total</b>	<b>\$19,967.73</b>

## CALENDAR OF EVANGELISM

Sept. 28-Oct. 17—Special fall meeting at Fonthill, Ont.

Nov. 15-?—Special meetings at Wenatchee, Wash.

## TWIN CITIES, MINNESOTA

Berean meetings are held every Wednesday at 8:00 p.m., at the homes of members. If you are in the Twin Cities, even temporarily, a cordial welcome is extended to you. We need you, and you need us!

For details as to place of meeting each week, call Bro. John Denchfield, Cherry 5352.  
Dorothy Magaw.

## THE ILLINOIS TREASURER

Bro. Delos Andrew, Oregon, Ill., wishes all Illinois Conference contributors to send their contributions for the Illinois State work to Sr. (Mrs.) Tessa Laning, Mount Sterling, Ill.

## HERALD RECEIPTS

Grace Schier; Mrs. E. L. McErvin; Mrs. James Robinson; Mrs. Jack Burnham; Byron H. Brewer; Mrs. Philip Mills; Mrs. Grover Gordon (for others); C. B. Elliot; Mrs. E. R. Burk; Clyde Shaw (for another); a friend (for another); G. L. Cooper.

## PRINTING EQUIPMENT FUND

Mr. & Mrs. C. L. Netts \$25.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. L. E. Conner writes that he is now able to drive his car, and he hopes soon to return to Oregon, Ill.

National Evangelist J. W. McLain reports two baptisms during the recent meetings at the Hillisburg Church of God in Indiana, namely: Miss Bonnie Huffer, daughter of Sr. William Huffer; and Sammy Huffer, son of Bro. and Sr. Don Huffer. These new members may be addressed at Michigantown, Ind., and both are of early high school age.

Bro. Floyd Kessler, Jr., West Milton, Ohio, a student of the past two Summer Schools, writes that he surely misses being at Oregon, Ill., and that he is "very anxious to become a minister of the Church of God."

Sr. Shirley Smith, Oregon, Ill., recently a patient in the Dixon hospital, takes this means of thanking friends who sent greetings and other gifts.

"I am glad to see the progress being made in establishing the Bible College, and hope all being done is according to divine will."—Mrs. V. R. Kincheloe, Fairfax, Va.

Sr. Barbara Fish, Colo, Iowa, reports: "My sister Margaret has a new daughter. She arrived August 30, and her name is Linda Lee. Her parents are Mr. and Mrs. Robert Mead."

Out of Print: National Bible Institution is unable to fill any further orders for "The Destiny of Russia" by Bro. W. H. Wilson.

Bro. and Sr. Harry Palmer, caretaker and matron of Golden Rule Home, are enjoying a short visit with children and friends at Waterloo, Iowa.

Evangelists J. W. McLain and Francis Burnett are now working in a two-weeks' series of meetings at Ripley, Ill. Bro. Burnett, D.V., will shortly be working farther south.

As we go to press, Oregon Bible College Building Fund has climbed slightly above the \$20,000.00 mark. Let's keep climbing toward the \$30,000.00 goal!

The joint meeting of the Dixon, Rockford, and Oregon, Ill., churches at Oregon, Sunday, September 19, was a time of blessing for all in attendance. Further report will be given next week.

In remitting for her Herald, Sr. Philip Mills, Eden Valley, Minn., writes, "We want The Herald to keep coming in our home, for we all need its good messages concerning the Kingdom of God—especially in these last days of world strife and confusion."

Bro. Dale Dunbar writes that his sister-in-law, Lucille Krauss, Swanton, Ohio, will have entered Oregon Bible College by September 13 or 14. In the same communication, he writes: "If people only could understand and properly evaluate things eternal as compared to things of this temporary life, there would be great change in many, many lives."

October 1-3—Northwest Quarterly Conference at Corvallis, Ore.

"We want you to know how much we enjoy reading The Restitution Herald. We can scarcely wait till the mail man comes."—G. L. Hicks, Rt. 1, Pelzer, S. C.

Bro. J. M. Morgan, Kellyville, Okla., Rt. 1, hopes to receive about fifty dollars to enable him to preach via radio during October. Send contributions for this work directly to him.

Sr. Vivian Johnson, Hector, Minn., now a student in Oregon Bible College, is helping the editor in his school and office work.

The date of the Davis-Anger wedding (see page 11, last week) was August 28, 1943.

Bro. Harold Doan preached near Colo, Iowa, the Sunday of September 19.

"I have just been looking at that beautiful building selected for Oregon Bible College. I trust it will soon be filled with boys and girls who wish to serve God, for man's ways are failing and there is no firm foundation other than in the Lord."—Mrs. R. A. Robinson, Clyde, N. C.



Evan Knodle, Editor  
222 N. Meriam Ave  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
4010 Q St. S.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
P.O. Box 866  
Rockford, Illinois

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Alva Huffer, 2 V. President  
Oregon, Illinois

### Berean Board Meeting Report

All officers of the National Berean Society 1943-'44, board were present at the meeting held August 9, 1943. All chairmen of subcommittees were reappointed with the exception of the chairman of the Publishing Committee. James Watkins had presented his resignation because of ill health. Arlen Marsh was appointed in his place.

Rather than appoint a chairman of the Home Study Committee, it was decided to wait until later in the year when we could become better organized for such work.

The History Committee was discharged, and Lorraine Gaspar was appointed in its place with Evan Knodle appointed as custodian of the history books and Berean literature. The Berean counselors were discharged as members of the Board, since they were generally not able to meet with the Board when needed.

To unify the efforts of those interested in music, Alva Huffer was placed in charge of a Music Department. This department is to compile and maintain a record of the musical talent in our organization, and to assist people in obtaining appropriate music and, perhaps, supervise the printing of a chorus book. Alva appointed James Siple of Hammond, Louisiana, to assist him in this work.

Muriel Randall was reappointed chairman of the Exhibit Committee. It is suggested that even now you plan your exhibit for next year. Every society should be represented by a well-planned exhibit showing results of the year's work. The best way to do this is to plan for an exhibit right along with your plans for your next year's work.

The Board expressed itself in favor of moving Berean Day ahead one week to Monday preceding the opening of General Conference. If this is done, everyone will be notified early next spring.

In discussing Berean printed material, it was suggested that perhaps lessons could be printed on the Berean page. This idea was replaced by a plan to publish a series of graded questions covering all phases of Bible study.

In the future, all report forms will be sent out by the second vice president. They will be returned to him, and he will forward them to the editor and secretary for filing.

The Field Man Fund is to be continued as a Berean

Field Man Fund. John Mercer appointed Alva Huffer as a representative of the National Berean Society and James Siple as co-worker to work in Iowa. Their expenses are to be paid by the Society, and they, in turn, will present the dollar-a-month plan to the Iowa Bereans.

The Board voted to dedicate the second Sunday in March as a day of prayer for the progress of Berean work. All Bereans throughout the country will be asked to participate in this work.

Next year, we plan to have inauguration services for the new officers. Each one will be introduced to the Berean membership at the evening service on Berean Day.

Throughout all the discussions, planning, and decisions, one idea seemed to predominate. That was, make the Berean Society a *working* organization of active *young people*. Efforts during the coming year will be aimed at helping more and more young people learn practical methods in which they can help build their churches.

### Berean Field Man Report

At this writing (August 1, 1943), thirty-five people have pledged one dollar a month to the Berean Field Man Fund. They are:

Walter Croxton	William Lawrence
Beverly Dolph	John Mercer
Mr. & Mrs. Delbert Dunbar	Betty Macy
Mr. & Mrs. Roscoe Dunbar	Mrs. Delbert Jones
Mr. & Mrs. Glenn Dunbar	Lorna Macy
Mrs. Etta Elton	Gladys Mercer
Mrs. Howard Elton	Orris Mills
Amy Dunbar Frye	Mrs. William McCoun
Lorraine Gaspar	Glenn Miller
Mr. & Mrs. William Hicks	James Mattison
Harold Hardesty	Mrs. Charles Pearson
Robert Hardesty	Mary Richardson
Grace Johnson	Margaret Smith
Byron Johns	Mrs. A. Sorenson
Frank Johnson	Mrs. Willard Wood
Norma Kirkpatrick	Cecil U. Wilson
Evan Knodle	Faye White

The Berean societies at Hector and Eden Valley, Minnesota, also pledged to this fund which now totals \$374.25.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS							
Name	No. Pages	Per Doz.	Per 100	Name	Pages	Each	Per 6
Four-second Series A (25 of each of four kinds)			\$ .25	What Is Man? J. A. Patrick	12	.25	1.75
Four-second Series B (25 of each of four kinds)			.25	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
Essential Truths	1	\$ .05	\$ .30	The Resurrection, J. L. Winee	32	.12	.75
God's Promises, Anna E. Drew	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
Obedience (Baptism), F. E. Siple	2	.05	.30	Scripture Searcher's Assistant Maurice Joblin	44	1.00	7.50
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	<b>BOOKS</b>			
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
The Thief on the Cross, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.25	1.65
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Ancient Mysteries, George Johnston	116	.25	
Jehovah Is One God, Arlen Marsh	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
What Is a Christian? J. W. Williams	4	.10	.60	The Student's Textbook, board cloth, Wilson	200	.45	2.60
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
Can You Believe, H. V. Reed	6	.15	.90	The Visitor, paper, Boice	212	.50	
The Coming of Christ, R. A. Curtis	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25	
Spiritual Beings, G. E. Marsh	6	.15	.90	<b>BEREAN BOOKS</b>			
Kingdom of God, Harry Goekler	6	.15	.90	Name	Pages	Each	
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	The Hebrew People (Children's Lesson Book)	59	\$ .25	
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	Children's Bible Story and Study Book	60	.20	
The Gospel Plan of Salvation, Emma C. Railsback	8	.20	1.20	Senior Berean Book One (The Gospel Plan)	50	.20	
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Senior Berean Book Two (Life and Immortality)	50	.20	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book Three (God's Kingdom)	50	.20	
Do You Believe That—	1	free for postage		Senior Berean Book Five (The Church of God)	50	.20	
An Open Letter, R. H. Judd	4	free for postage					
God, R. H. Judd	12	.25	1.75				
First Principles, G. E. Marsh	18	.35	2.00				
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
The Sabbath, S. J. Lindsay	13	.30	1.85				

**National Bible Institution,**

**Oregon, Illinois**

**CONFERENCE AND BIBLE SCHOOL**

Maurertown, Va., August 19-29, 1943

Love for the Bible and its precious promises still finds an activating influence in the minds of the Virginia brethren. Due to war conditions, the question was raised in early summer: Shall we have the Conference and Bible School this year? Quickly the faint-hearted were silenced by our Joshua-minded brethren, so plans were completed. The results were most gratifying, attendance being almost as good as in former years when traveling facilities were more nearly normal. Our elder brother, S. W. Hiott from Walterboro, S. C., braved the crowded bus and even stood up part of the way.

We missed, most of all, the young men now in the service of Uncle Sam, but our prayers follow them. May the ministering spirit of angels watch over them and bring them safely home.

The Bible School reached at total enrollment of one hundred, there being an average attendance of about fifty-five Bible students, nineteen of whom were present for every session—most of them coming a distance of eighteen to twenty miles.

We were all happy to have the J. R. LeCrone family with us and noted with pleasure the spiritual growth attained by Bro. LeCrone in his study of God's Word. We were likewise glad to get acquainted with Bro. Terry Ferrell, a recent graduate of Oregon Bible College.

The Bible School day began with chorus singing, devotional services, or letters from "Uncle Mack" about his journeys through "Palestine of Today," read by Sr. LeCrone. Bro. LeCrone taught the adult class in the morning and the young people in the afternoon, alternating with Bro. Ferrell in each class. Bro. LeCrone gave the adult class excellent lessons on the Ten Commandments and their application to Christians. His lessons with the young people were about the harmony of science with the Bible. Bro. Ferrell led a study of the Acts of the Apostles, this in both of his classes. Some interesting discussions followed these studies. Sr. LeCrone taught the intermediate class. She used "Living Characters From My Bible" and cards depicting Bible scenes. Sr. Verna Thayer, in her winning ways, held the interest of the younger children with dramatization of Biblical scenes and people.

Friday afternoon, August 27, the children gave a most interesting program demonstrating their class work. Sr. LeCrone's class of boys and girls told their Bible stories extemporaneously and accurately in a well poised manner which showed good training by their teacher. The young people led the devotional part of the program. All sang choruses.

A 3:00 o'clock the same afternoon, we held the business meeting. After prayer and routine business, the Buckingham Chapel Church of God, Arlington, Va., applied for admission into fellowship with the other churches of the Conference. Several members of the board had reviewed their constitution and reported same satisfactorily composed and adopted by said church. Upon recommendation of the secretary, the motion was made and carried to accept aforesaid church into full fellowship.

Report of work other than the usual services in the various churches was given by Bro. Fulton Ramsay, a member of the Dry Run Church. He reported activities of the Dry Run Berean class. Sr. Nina Hicks gave an account of the Bible school conducted by Bro. John Mercer and evangelistic meetings by Bro. C. E. Randall at the same time in the Arlington Church.

The election of Conference board for the ensuing year resulted as follows: president, J. M. Boyer; vice president, S. H. Boyer; secretary, V. R. Kincheloe; assistant secretary, W.

H. Boyer; treasurer, W. E. Boyer. A committee, consisting of the treasurer as chairman, C. B. Compton, and E. L. Boyer, was appointed to pass on all Conference bills and pay same. Though the cost of our Bible School was almost double that of previous years, we were able to meet all bills with free-will offerings.

August 29 being the day for the Brown-town Church to hold its annual home-coming meeting, decision was made to divide our ministerial talent and excuse Bros. John Mercer and Orris Mills—and other members from that church—that they could go there. Though this divided our congregation the last Sunday, some were benefited who otherwise would not have been privileged to attend any services.

May we all learn to live more righteously while patiently waiting for the coming of King Jesus.  
V. R. Kincheloe, Secy.

**PRISCILLA AUXILIARY**

During the recent General Conference at Oregon, Ill., the Priscilla Auxiliary, composed of the wives of ministers, held several scheduled meetings at which time some very interesting discussions were led by various members of the group. Sr. F. L. Austin presented a discussion on "Personal Development." Sr. Grover Gordon reported on "The Minister's Wife in Community Life." Sr. F. E. Siple spoke about "The Home and Its Service to the Church."

On Saturday morning, August 7, the Auxiliary entertained the ministers at a breakfast in the Pines State Park. A large group was in attendance, and the feeling of fellowship that was derived from this coming together was very inspiring to all.

The following officers were elected for the coming year: Mrs. C. E. Randall, Fonthill, Ont., president; Mrs. Grover Gordon, Omaha, Nebr., vice president; and Mrs. James M. Watkins, Eldorado, Ill., secretary-treasurer.

Mrs. James M. Watkins, Secy.

**IOWA CONFERENCE**

The Annual State Conference of the Church of God in Iowa has again gone into history. It was held August 21-29, inclusive, at Waterloo. For several unavoidable reasons, the attendance was cut, but a few were there whom we had not seen on the grounds for several years. Many were sorely missed.

Bro. E. O. Stewart of Texas was guest speaker. The food for thought which he gave was readily received and greatly appreciated. Our own State minister, Bro. J. W. Williams, gave some very good lessons on "The Spirit." He was called back for State work again by a large majority. His work in the State is being more and more appreciated. The other classes were taught by very capable teachers.

The music was well directed by Srs. Pauline Prime, Lanie Kiger, and Blanch Harland. A very fine chorus was the result of much work by Bros. Ernest Barnum and James Siple of Louisiana. We enjoyed having with us these two young men and one other, Alva Huffer of Indiana, from the Bible Training School. The first broadcast in Waterloo Church of God services was managed by these young men and Sr. Evan Knodle on Sunday forenoon over KXEL.

The officers elected for the coming year are as follows: H. S. Hunt, Clarksville, president; E. L. Swanson, Sac City, vice president; Mrs. W. H. Allard, 1118 Rainbow Dr., Cedar Falls, recording secretary; Mrs. Oscar Jenkins, Stanhope, corresponding secretary; and C. W. Howe, 1036 Newton Ave., Waterloo, treasurer.

Two young ladies, Bonnie Bowen and Cleo Williams, were buried in baptism, to walk in the new life in Christ.

The Huffer family of Indiana, friends of Bro. Williams, were guests of the Conference. Bro. Huffer favored us with a sermon and was helpful in many ways.

A service was held in memory of Bro. O. J. Allard, Sr. Lillian Starbuck, Sr. Maggie Jacobsen, and Bro. Joe White. In behalf of the Iowa Conference, we extend to the bereaved of dear ones, sympathy and hope of the resurrection (1 Thess. 4:16); to the shut-ins, best wishes for health, comfort, and cheer (Psalm 91:1, 2); to those who were buried in baptism during the year, joy and peace (Col. 3:1-17). Stand fast in the Lord until another Conference.

Bro. E. O. Stewart held four meetings at Stanhope and five at Pleasant Prairie near Sac City, following the Conference. There was good attendance.

Esther D. Jenkins, Cor. Secy.

**LeMASURIER - FERRELL**

Quietly, at 4:30 p.m., September 7, 1943, ceremony at the Church of God, Oregon, Ill., united in marriage Orpha LeMasurier and Terry Ferrell, Diane LeMasurier being maid of honor and Harold Doan being best man. Margaret Budrow played the organ. Following the ceremony, dinner was served the wedding party and immediate friends.

The bride, daughter of Sr. Ruth Hoskins, Eden Valley, Minn., recently completed three years of service as treasurer of the National Bible Institution. The groom, formerly of Pomona, Calif., is a graduate of Oregon Bible College. They are now in Minnesota, but plan soon to move to Maurertown, Va., where Bro. Ferrell will pastor a circuit of three churches. . . Happiness always!

Sydney E. Magaw.

**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.

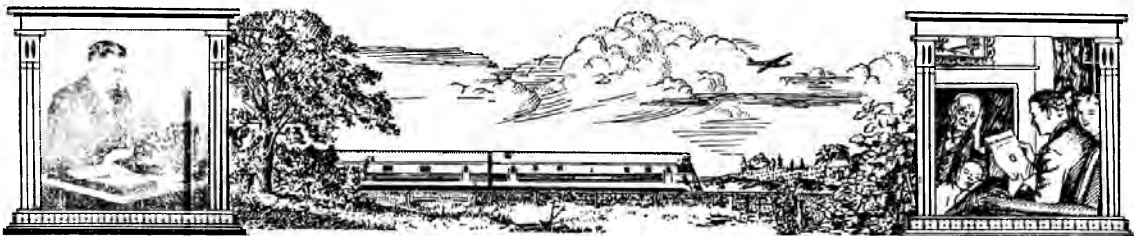
Subscription rate.—50 issues per annum, \$2.00.

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.

**SCRIPTURE SEARCHER'S ASSISTANT**

Scripture Searcher's Assistant, by Maurice Joblin and now in its third edition, is a neatly bound forty-four page booklet that well presents leading doctrines of the Bible, being especially clear and concise in telling of the Second Coming, the Kingdom of God, Conditional Immortality, the True Gospel, Conversion, Rewards of the Faithful, and Doom of the Ungodly. It is "tops"! Prices: 10 cents each; \$1.00 per dozen; \$7.50 per hundred.

National Bible Institution  
Oregon, Illinois



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

## Conscientious Objectors' Fund

Since General Conference, contributions to a "Conscientious Objectors' Fund" have been listed in *THE HERALD*, making it here expedient to explain this new part of our General Conference work. We quote from the minutes of the last General Conference:

"The Secretary explained the purpose and workings of conscientious objector camps, naming young men of our denomination who are now in these camps, explaining that our denomination is not under written obligation financially to support these young men in their respective camps, but, recognizing the interest of so-called Peace Churches in all young men who are conscientious objectors, including our own, the Secretary recommended that the General Conference of the Church of God co-operate with the National Service Board for Conscientious Objectors to the extent of organizing a fund in behalf of this work, said fund to be dependent upon voluntary contributions. Brothers G. E. Marsh and F. E. Siple moved that such a fund be organized. The motion carried."

Persons wishing to contribute to this Conscientious Objectors' Fund may do so with the assurance that every dollar remitted will be sent to the above named National Service Board which has assumed total financial responsibility with the National Selective Service System, that these camps may be maintained.

## Printing Equipment Fund

During the Last General Conference, Brother Paul C. Johnson, foreman of the printing shop, presented a report in which it was shown that most of the plant equipment is obsolete. The present Linotype is in satisfactory condition, but there is need especially for one or more presses. Accordingly, the Conference recommended that the Executive Board "purchase such equipment for the print plant as may be required and as funds are available for that purpose."

Several dollars have been contributed to the "Printing Equipment Fund" since General Conference, and it is hoped that our brethren will continue giving to this phase of our work. More than commonly considered, printing

is basic to the success of our every department of work. Golden Rule Home appeals to many of our people. Evangelism appeals to many, and Oregon Bible College appeals to many, but, in a sense, the print shop is *mother of all*. "Mother" has been slow to speak of her needs, being interested whole-heartedly in the success of her children, but the time is more than ripe that she, too, receive assistance. (To make the desired purchases for print shop improvement, we need approximately two thousand dollars, or a little more.)

## Button Up Your "Safety Pin"

Man's mouth is much like a safety pin; when open, it is likely to gouge, and it may wound even to drawing blood. Lying open, the safety pin may wound some child's finger at most unexpected time. Said Jesus: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! . . . whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea" (Matt. 18:7, 6).

Careless one, think well at times to button up your "safety pin"—especially in the presence of children.

## "Love Your Enemies"—Jesus.

*HERALD* readers will be interested in the words of Toyohiko Kagawa, a Japanese Christian, addressed to the people of China. We quote:

"I want to ask your pardon for my nation because of what we are doing. I cannot preach in the name of Christ. I ask your attention to this fact, however, that even in Japan at least the majority of the Japanese people were against sending any kind of troops to your province; we Christians bitterly opposed it. Therefore, pardon us, pardon me, especially, because our Christian forces were not strong enough to get victory over the militarists. But the day will come when we shall be, and when both nations will be harmonious and peaceful in the name of Christ. We Japanese love China." . . . Yes, there will be harmony when Jesus comes; *now*, "Love your enemies."



# THE RESTITUTION HERALD

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## “He Goeth Before”

(Matthew 28:7)

“Child of my love, fear not the unknown morrow,  
Dread not the new demand life makes on thee.  
Thy ignorance doth hold no cause for sorrow  
Since what thou knowest not is known to Me.

“Thou canst not see today the hidden meaning,  
But thou the light shall gain;  
Walk on in faith, upon my promise leaning  
And—as thou goest all shall be made plain.

“One step thou seest, then go forward boldly;  
One step is far enough for faith to see.  
Take that and thy next duty shall be told thee,  
For step by step the Lord is leading thee.

“Stand not in fear, thy adversary counting;  
Dare every peril, save to disobey—  
Thou shalt march on, all obstacles surmounting;  
For I, the Strong, will open up the way.

“Wherefore, go gladly to the task assigned thee,  
Having My promise, needing nothing more  
Than just to know where'er the future find thee,  
In all thy journeyings, the Lord doth go before.”

# The Lord Was With Lot

By Timothy Pearson

*“So Abram departed, as the Lord had spoken unto him; and Lot went with him” (Genesis 12:4).*

LOT, son of Haran (deceased), grandson of Terah and nephew of Abram, dwelt in the land of Haran with his Uncle Abram. When Abram responded to God’s call, “Get thee out of thy country,” he took Lot with him. Lot always received care from his uncle, never having want of food or security while he was with him, and the Lord, too, was with Lot.

Abram’s destination was Canaan. There he made an altar to the Lord and pitched his tent near Bethel, north of Jerusalem. (Gen. 12:8.) Abram then journeyed still farther south—taking Lot with him—a famine driving him onward to Egypt. Pharaoh sent Abram and his company out of Egypt because Abram deceived him into believing Sarai was his sister, causing God to plague Pharaoh’s house with many plagues.

Later, Abram and Lot returned to their former camp near Bethel. Lot had accumulated flocks, tents, and herds; so many that the land was not able to accommodate those of Lot and Abram. Their herdsmen fought, so Abram and Lot decided to part company. Abram, being the elder and more thoughtful, gave Lot his choice of the hills of the west or the plains of Jordan to the east. Greedy Lot chose the east and took his herds toward Sodom and Gomorrah. These two cities, now destroyed, lay somewhere near the Dead Sea. Although the theory has never been proved to everyone’s satisfaction, it is believed by some that these cities lay on a peninsula on the southeast bank of the Salt Sea, better known as the Dead Sea.

Five kings from the east of the Dead Sea, the chief being Chedorlaomer, king of Elam, rose up against four kings from the vale of Siddim, which is the southeast bank of the Dead Sea. Chiefs of the latter kings were the king of Sodom and the king of Gomorrah. These kings of Siddim were overwhelmed and in fleeing fell into the slime pits of Siddim. Those who escaped fled to the mountains. The five victorious kings, taking spoils from the kings of Sodom and Gomorrah, captured Lot and took him and his possessions with them.

One warrior, having escaped from the five kings, came to Abram, who dwelt in the plain of Mamre. On hearing this warrior’s report, Abram armed three hundred eighteen of his warriors and pursued the captors of Lot to the country of Dan. At night, Abram divided his troops and attacked. He followed the enemy kings and overtook them at Hobath which is near Damascus. He rescued

Lot and brought him back to Sodom. The king of Sodom and Melchizedek, king of Salem, a high priest before the Lord, came out to meet them. Melchizedek gave Abram his blessing, and Abram gave tithes of all the spoils to Melchizedek. Of the spoils, the king of Sodom took the captured people, and Abram’s servants divided the goods—Abram refusing any part of them.

Lot, now free again, returned to Sodom—which was a wicked city. God told Abram that He would destroy the city. Abram pleaded for the sparing of it, but God would not. Since Lot was a righteous man, God agreed to spare Lot and all his house.

In the meanwhile, two angels approached the city of Sodom wherein Lot lived. Sitting at the city gate, Lot observed the approach of the two men, arose, and bowed to greet them. Apparently recognizing that they were men sent from God, Lot asked them to spend the night with him. They declined, saying, “Nay; but we will abide in the street all night” (Gen. 19:2.) Upon Lot’s insistence, however, they agreed to stay.

About bedtime, the men of Sodom—“both old and young, all the people from every quarter”—encircled Lot’s house and demanded that he give up the two men. Lot, realizing that the men were angels, offered instead his two virgin daughters. This did not please the men of Sodom, however, and they tried to force their way into Lot’s house. As Lot was about to be trampled, the two angels reached out and pulled him inside. The two men caused the Sodomites to be struck blind, so they could not find Lot’s door. Turning to Lot, they said, “Up, get you out of this place; for the Lord will destroy this city.” They urged Lot to hurry. (It was still night.) Lot tried in vain to get his sons-in-law to go with him. Finally, the two men took Lot, his wife, and his two virgin daughters out of the city. The men charged Lot to flee to the mountain, but Lot, being afraid some evil would befall them, asked to be allowed to go to a city called Zoar (the name means “little”). The angels consented, and Lot’s party hurried there.

Not heeding the angels’ warning given them, Lot’s wife looked back toward Sodom and Gomorrah as God destroyed them. She was turned into a pillar of salt, thus being destroyed as were the wicked cities which drew her interest. Lot became afraid to live in Zoar, so went out and lived in a cave in the mountain near by. There his

# The Outcome of the World Conflict

By E. Wood in *Prophetic News*

Selected by Glenn Birkey

THE nations mentioned in the Bible are mentioned only in their relationship to the Jew. Whenever you find

## *God Dealing With Geography*

you will find that it has definite repercussions on the life of the Jew. When He sets up a certain kingdom, He does it that it might bring pressure to bear upon the Jewish nation; and at this time, when the age is drawing so swiftly to its conclusion, we must, if we are to understand prophecy correctly, keep our eyes fixed upon the Jews, for then we shall understand what is happening.

It seems probable to me that the outcome of this present world conflict will be a solution of the problem of Jewish establishment in Palestine. Much progress was achieved in almost every direction through the last Great War to establish the Jews back in their national home, and what we call Palestine was granted to them especially through the Balfour Declaration; but that is only a part of the ground given to their father Abraham. Syria was a tremendous part, and there are vast territories stretching to the east of Palestine which must come under direct Jewish legislation by the time of the Millennial Kingdom.

It is my opinion that this present war may have some dramatic collapse. Since Syria was wrested from the hands of the Nazis, things have turned, and just as the last war collapsed some months after the releasing of Palestine from the Turk, so it seems to me that this war may also collapse some months after the releasing of Syria from the Nazis.

We do well to mark some of these interesting phases.

There is to be a legalized Jewish state, and we must look for that. Another outcome of this present war for which I am looking is a ten-power union in Europe—a United States of Europe. Still another thing for which I am looking to come out of this war is what is known as the Northern Confederacy.

Some people say, "It is all very well to talk about Armageddon, but the 1914-'18 war was Armageddon." My

friend, it was not. It was only true to call the 1914-'18 war "Armageddon" when you consider the literal meaning of the word. Of course, I would agree with that, and I would agree that this present war is Armageddon if you are speaking about the mere literal meaning of the word—for the word "Armageddon" means

*"Mount of Slaughter"*

(See Rev. 16:16, Scofield margin.) That has been surely well brought to the fore both in the last Great War and in this present conflict. Revelation 16, however, signifies a *place*—and the place is defined in God's Word as the Valley of Jehoshaphat, the Valley of Decision in the plains of Megiddo, away out in the land of Palestine.

This present war is not Armageddon (though, as far as we know, it may end in the definite battle of Armageddon) because the contestants are not the right ones. The Jews in the battle of Armageddon are to be the prey. The spoil is to be the land of Palestine with its abundant treasure, and the contestants in the battle will be the powers of the north, a northern confederacy. They have their eyes on the fair land, and on the people of God who were chosen to bring blessing upon this world, but have failed Him so miserably.

Because the contestants are not the right ones, we need to look at

### *What Is Actually Happening*

at this present time. Germany and Russia will, I believe, come together to form a confederacy. Hitler wanted, first of all, to amalgamate, and so Hess fled. Then Hitler did the other thing, and decided to fight Russia, and he lost Goering's interest. These things have taken place since Syria was wrested from Nazi thralldom.

We are beginning to see the divine judgment coming upon the nations. Obadiah 15 reads: "The day of the Lord is near upon all of the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."

#### **"IN THE VALLEY OF DECISION"**

"Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." (Joel 3:13-16.)

## “Soul Sleepers”

By E. H. Goit

THIS era is one of numerous classifications. Males registered under the National Selective Service Law are classified. Automobile owners who seek gasoline are classified, having an A, B, or C card. Industries are classified, being given various priority ratings. We who are members of the Church of God have, in a sense, a classification, often being called “Soul Sleepers.”

This terminology, startling to the nominal Christian, causes us, also, who are of the body of Christ to ponder. For what reason, or reasons, are we termed “Soul Sleepers”? Does God’s Holy Writ allow us to be so called? Let us closely examine God’s servant, the Bible, to determine whether or not we are correctly classified as “soul sleepers.”

In our study, very much will depend upon arriving at a correct conclusion regarding nature of the soul. An error at this point will veil the Word of God, and unless the aforesaid error is corrected, blindness so will cover us that we never can behold the light of the glad tidings of Christ.

The prevailing error taught is that the soul, or spirit, has by nature the attribute of an endless existence, which would make it co-equal with God Almighty who alone has immortality, as Paul said: “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen” (1 Tim. 6:16).

To show that this teaching regarding the soul is erroneous, and that the possession of the soul and spirit is attributed to beasts as well as men, we quote two verses: 1) “If the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat” (Lev. 22:11), and 2) “That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity” (Eccl. 3:19).

It has been said that the soul cannot die. When one asks a person to define the soul, answer is often made, “It is that part of a person that never dies.” Then he proceeds to say, “It is, it is, ah —” and he is no further than when he started.

Let us further examine the Bible to see exactly what the soul is. “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). Man

“became a living soul.” Examining the Hebrew word for soul, *nephesh*, one sees that it is translated in Strong’s Exhaustive Concordance as “a breathing creature.” Prior to receiving the breath of God, man was only a clay statue: he had legs, arms, and other characteristics of a human being, but he did not have life. We read that the life “is in the blood” (Lev. 17:11). This truth has been recognized by doctors and scientists, and they have proved it true by modern science. The blood streams in the human body carry oxygen to maintain a human’s existence. Thus, the life may also be said to be in the breath. *Breath is life.*

Turning the pages of Scripture, we read the words of Jesus in Mark 8:36: “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” Here the word “soul” is derived from the Greek word *psyche*, also translated “breath.” It profits man to have breath, for breath is life.

The soul can die, has died, and will die. It is said of God, “He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence” (Psalm 78:50). (Other similar texts too numerous to read are: Ezek. 13:18; 18:4,20; Job 7:15; 36:14; Psalm 49:8, 19; Num. 23:10; Rev. 16:3.)

The contention of many is that the mind survives the body at death. Is this the case? Speaking of the mind, the Psalmist said in Psalm 146:3, 4: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Solomon, the wisest man that ever lived, said that “the dead know not any thing.” “The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun” (Eccl. 9:5, 6). The mind is that part of the human being which causes the memory to function. Isaiah, speaking the words of God, said in Isaiah 26:14: “They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.”

We have made a study of the soul, and Scripturally arrived at the conclusion that it is a breathing creature. At death, this breathing creature’s life ends. High breath ceases. Mortal man, being given nothing more than the

daughters bore him two sons. The first was called Moab, and he became the father of the Moabites. The second was Benammi who became the father of the Ammonites.

Lot (the name means "concealed") was truly concealed from harm by his Uncle Abram with the help of God. Though Lot pitched his tent toward Sodom, he was righteous in the sight of God. Being merciful, God sent His angels to rescue Lot.

Though we who are Christians today fall in with wickedness such as was in Sodom, if we vex ourselves with

those things, we will stay righteous before God.

In rewarding Abram for a righteous life, God did not forget Lot. As God sent the children of Israel forth to conquer Canaan, He made this provision: "Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land of a possession; because I have given Ar unto the children of Lot for a possession" (Deut. 2:9). Historians give the name "Ar" to the land east of the Dead Sea. There dwelt the Moabites and the Ammonites.

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*SODOM AT THE BOTTOM OF THE SEA. Though the surface of the Dead Sea tends to continue normal from year to year (despite the influx of the Jordan), there has, undoubtedly, been considerable rise in its surface since the burning of Sodom and Gomorrah millenniums ago. It is, therefore, generally believed that wicked Sodom, home of Lot, lies buried today at the bottom of the Dead Sea. "This was the iniquity of . . . Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination" (Ezek. 16:49, 50). "They did eat, they drank, they bought, they sold . . . but the same day that Lot went out of Sodom it rained fire and brimstone . . . and destroyed them all. Even thus shall it be . . . when the Son of man is revealed" (Luke 17:28, 30).*

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## When Winter Comes

By Peggie Lu Pearson

THERE is so much to life that when death comes, as it comes the last page of a happy, blissful story, men hate to see it. People hate to depart life to take their last peaceful sleep; they dread it more than the coming of a long winter after the close of a warm and beautiful summer. It is in summer that carefree children laugh and peaceful robins sing their thrilling, exquisite songs; that rippling waters gurgle among the multi-colored rocks as wild life plays along its banks; that Mother loves to work outside among the flower gardens, as Daddy plows a row of corn. Then soft breezes play across the blades of grass and trees swing lazily as Mr. Wind sings through their towering heads. That is the time that life is ripe and at its fullest.

Nevertheless, thoughts of coming winter should not bring pain and grief. Winter is nature's rest in preparation of Spring. All, like winter, must sleep that we may rise again to live with God and His blessed Son Jesus. We must so live the short space of our summer, that we will be ready for the long winter of death before us. Even in time of that long winter, Christ will not desert us, for He promised: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). The Christian does not

dread the long winter night stretching before him when he realizes the hope Christ gave to the world—the hope of salvation and eternal life. He knows that Christ will not forsake him and leave him in the grave.

Winter, to the world, is a time when cold winds whistle across the snow-covered ground; when trees are weighted down with winter's kiss and limbs are bare; when life seems to struggle against the elements. To the Christian, though, winter is not like this at all. Rather, it is a time that shows God's great power and glory. It is a time that God shows His love toward creatures of the earth: protecting the fish from winter's wrath by a coating of ice; protecting the grass and flowers by a blanket of soft snow. Winter glorifies God in all it does. It speaks God's praise with gay crystals and lulls Mother Nature, God's handmaiden, to sleep. Winter is a period of rest for nature—a time for rest and sleep.

Like the flowers which die and send forth new shoots to brighten a new year's glory, even so, when Jesus comes after our long winter and raises us up from the dead, He will make us kings and priests to brighten and build the sin-sick world into His Kingdom. We shall sleep, rest in peace, and rise again.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE  
Waite Park, Minnesota



*"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).*

Lesson: Ex. 20:3-7; Matt. 4:10; 6:9; John 4:23, 24.

### Our Father in Heaven

Jesus told a young man who came to Him and called Him good, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments" (Matt. 19:17).

When our Saviour was tempted, He told Satan: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:1).

Jesus taught the twelve who followed Him to pray: "Our Father which art in heaven, Hallowed be thy name" (Matt. 6:9).

Thus, we see that the One we are to worship and revere is our heavenly Father. He is the One we are to serve. We learn what our God wants us to do by studying His Word.

His Son, our Saviour, obeyed Him. He worshiped and honored His Father only, as God of all. Jesus knew the Scriptures or Old Testament. That was all that was written of the Bible when Jesus lived in the Holy Land.

This heavenly Father is the One who spoke to Adam and Eve in the Garden of Eden. It was He who promised Abraham that his heirs would inherit the earth. Our God, whom we know, is the same One, for "there is one God; and there is none other than he" (Matt. 6:9).

Jesus quoted from the Scriptures often as He taught others.

### Psalms 100

"Make a joyful noise unto the Lord, all ye lands.  
Serve the Lord with gladness;  
Come before his presence with singing.  
Know ye that the Lord he is God:  
It is he that hath made us, and not we ourselves;  
We are his people, and the sheep of his pasture.  
Enter into his gates with thanksgiving,  
And into his courts with praise:  
Be thankful unto him, and bless his name.  
For the Lord is good;  
His mercy is everlasting;  
And his truth endureth to all generations."

### Scrapbooks

Do you have your scrapbook yet? If not, cut pictures from the colored paper and save them. No drawing paper, either? Then for today use newspaper. You can trace the pictures and paste them in your scrapbook later.

There is a choice of pictures. Use your own talents.

The memory verse to write below the picture is Matthew 6:9. Be sure to learn it!

#### Suggestions:

Cut (or trace, if you have patterns) a child kneeling in prayer, or make two or more children in a group.

Draw a window or wall in the back with a picture or motto on it. Find a picture in a magazine if you cannot cut or trace one.

Below the picture print, "Worship God." Then write the memory verse farther down.

#### *I Have Forgotten Many Things*

"I have forgotten many things,  
But one great bell still tolls and rings:  
My Father's voice in tender care  
Lifting my name to God in prayer.

"I have forgotten many things,  
But fears and worry take swift wings  
When I remember mother's way  
Of teaching this poor heart to pray."

—W. L. Stidger.

### Calling New Members

Why not send me your name, age, and address? Join the ECE Club if you are under twelve years of age.

### Happy Birthday Wishes

Mary Patterson, Oct. 5, age 13, Springfield, La.  
Alice Faith LeCrone, Oct. 6, age 8, Ripley, Ill.  
Betty Lou Cunningham, Oct. 8, age 7, North Las Vegas, Nev.  
Janice Hawkins, Oct. 9, age 8, Minneapolis, Minn.  
Joan Hetrick, Oct. 9, age 10, Ripley, Ill.  
Earl Dennis, Oct. 9, age 10, Vanzant, Mo.  
Eunice Poland, Oct. 10, age 6, Baltimore, Md.

breath from God, turns unto dust after that breath is taken away. Man was taken from the dust of the ground and unto it shall he return. Said God 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" (3:19).

Man's state of consciousness ceases at death and does not continue to exist in some spirit or ghostlike figure of fiction. At death, all life ceases until the call. Job answered this question quite conclusively, saying: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:14, 15). A deceased man's sons may come to honor, or they may be brought low, yet the dead man perceives it not. When man lies down in the grave, he will not rise again "till the heaven be no more, he shall not awake, or be raised out of his sleep."

In the words of Job, we can perceive a beautiful picture of the resurrection. We can visualize man arising from the dusty sleep of the dead to behold God. This is our hope, "Soul Sleepers," our blessed hope: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

The dead are to arise from the dust, for Christ, being the first-fruits of those who slept, did rise. Said Paul: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:19-23).

*Hear ye brethren*, this is our hope as "Soul Sleepers," and it is our cherished desire to be among that glorious body over which the second death will have no power. It therefore behooves us to prepare the vineyard, to dress ourselves properly, to cry aloud the glad tidings, and to prepare the way, that we may be among the class of 1 Thessalonians 4:16, 17: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

All have heard much concerning that terse message—SOS. Today I wish to let the beacon flash an SOS to "Soul Sleepers":

- S—ave sinners!
- O—bey the gospel!
- S—ave somebody today!



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Robert St. John has been a newspaperman for a good many years, and he has had more than a few "exclusives" to his credit. But his most exclusive story was one he could not print—the story of his rush from Belgrade to Cairo during those awful eighteen days when German hordes were smashing peaceful Yugoslavia and paving the way for the slow starvation of millions in Greece.

St. John could not print his story because he was without communications. For days, he fought his way south and east from Yugoslavia, hunting desperately, with four or five other correspondents, for a way to get his story to the world. It was not until after he had sailed down the Adriatic and had been evacuated from both Greece and Crete that he was able at last to find communications in jittery Egypt.

*From the Land of Silent People* (Doubleday, Doran; \$3.00) is St. John's account of his mad dash across Europe and the Mediterranean, always a half jump ahead of the Gestapo which had sought his arrest in a half dozen European capitals. It is a dramatic book, with high adventure not to be paralleled even by the master of adventure fiction, Sabatini. The first sentence of the Foreword shrieks with action and with grim drama; hardly a line of the rest of the book relaxes from this standard.

St. John's tale of war in Europe is different from John Lardner's story of war in the Pacific. St. John has a morbid penchant; he saw only blood and grime and filth and fear and horror. St. John, too, is anti-religious, and explains why; his reasons, perhaps, seem valid to those whose religion never has been more than lukewarm at best, but certainly they stand no important tests. As a matter of fact, St. John himself admits that the only peace he found in his rush through the Balkans was in a monastery in the Greek mountains. His attitude, however, is typical of that of a good number of veterans of the first World War.

You will need a strong stomach to read the book. Some of the descriptions previously have appeared in *Reader's Digest*; you may have seen them there, and you may not want to see them a second time—but these repetitions are few, very few.

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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

Sept. 28-Oct. 17—Special fall meeting at Fonthill, Ont.

Nov. 15-?—Special meetings at Wenatchee, Wash.

### UNITED WITH CHRIST

It was our very great pleasure on Sunday, August 29, 1943, to assist (Mrs.) Elma Mae Johns, wife of Bro. Robert Johns, of Burbank, Calif., to put on Christ in baptism. In her association of something over a year with our Los Angeles group, Sr. Johns has become one of us in heart and is now one with us in faith. Bro. Johns, like his sister Gertrude, is among the most faithful in the church on the West Coast, and we rejoice with them both over this happy realization of their prayers. May God bless this new sister with a long and fruitful life of Christian service and crown her at last with everlasting righteousness and joy in His Kingdom.

The pastor was assisted in the service by Sr. Dorothy (Krogh) Paulson, whose soldier-husband is stationed at Burbank.

G. E. Marsh.

### HILLISBURG, INDIANA

Another series of meetings and the Annual Home-Coming of the Hillisburg Church of God closed September 15. We had very enjoyable sermons during the two weeks. Bro. J. W. McLain spoke on prophecy and Christ's coming each evening until Sunday night, September 12. Bro. Francis Burnett preached several times.

We were favored by a visit of twenty members of the Kokomo church Friday, September 10. Bro. and Sr. Emory Macy and daughter were among them. Bro. and Sr. Macy and Bro. and Sr. Omer Parker returned Saturday night, at which time Bro. Macy preached.

We had good attendance at most of these services. Attendance for Sunday school, September 12, was sixty-three. There were about one hundred for church services and dinner.

Bro. and Sr. Lynn Leighty and family of Hope Chapel Church of God, South Bend, were visitors. Bro. and Sr. Norman LaMunion of near Logansport also attended. We were very pleased to have these visitors.

Two from the young people's class came forward and requested baptism. These services were held Wednesday evening, near Michigantown, with Bro. McLain officiating. (Further reported last week.—Editor.) We are very glad to see these young folks take this step, and we wish them every success in their new life.

Sr. Iris Burnett favored us with two beautiful blackboard drawings. We were very happy that Bro. and Sr. Burnett could work with us. We wish them every success in their future work.

We have no regular minister as yet, but we do have Sunday school every Sunday at 10:00 a.m.

Bro. and Sr. William Huffer, Bro. and Sr. Albert Finney, and the writer attended the funeral of Mrs. Carl Aikman at Kokomo, Ind., Thursday, September 16. She was a member of the Hillisburg Church of God. Bro. Huffer preached the funeral sermon; Bro. Finney, Sr. Bessie Huffer, and the writer sang.

Lota Huffer.

### HECTOR, MINNESOTA

The first services were held in the new church building, Sunday, September 19, 1943, with an attendance of thirty-five at the morning service and forty at the evening service. We were glad to have Bro. and Sr. Anderson Drake of Washington at our services. For the evening service, a carload from Eden Valley, including Bro. and Sr. Walter Wiggins, Bro. and Sr. Terry Ferrell, and Sr. Ruth Hoskins, drove down. Bro. Wiggins dedicated the building Sunday night.

The new building, formerly a schoolhouse, was moved to its present location in Hector, and much work and remodeling were necessary before services could be held in it. The group here is small in number but strong in faith and loyalty. By hard work and sacrifice, the building was made to look very presentable both inside and out, having a church atmosphere.

This is a new field of labor, and it is too early to tell just what the results will be, but the work looks encouraging at this time. We are hoping the church will increase in numbers and interest in the years to come. We look to God for guidance and wisdom that our work might be fruitful in His sight.

Harry Goekler, Pastor.

### OREGON, ILLINOIS

The Oregon Church of God was much pleased and benefited Sunday, September 19, by groups from Rockford and Dixon uniting with it for a basket dinner after morning worship in their respective churches. This was followed at 2:30 by an hour and a half of united song, prayer, and testimony, during which time the Dixon pastor, Bro. C. Alan McLain, the Rockford pastor, Bro. Arlen Marsh, and others were called upon for additional brief remarks.

Following evening lunch and the regular 6:30 Berean meeting, the united Bereans, under the direction of Bro. James Mattison, took over the regular evening services. Bro. Delbert Jones spoke for Bro. McLain who had a conflicting appointment; he was followed by Bro. Marsh. With these fine talks, a full and pleasant day was brought to a close.

Come again, Dixon! Come again, Rockford!

F. L. Austin, Pastor.

### "FINALLY, BRETHERN, FAREWELL"

As we sever our connection with the Los Angeles Church of God, we do so with the same sense of regret we always experience when circumstances and the divine will make such changes necessary. New ties of fellowship and of friendship, both within and without the church, are made in each locality to which the work of God calls us, and those ties still hold with resistless strength even "when we are absent one from another."

The Church of the Open Bible at Pomona invited us for a farewell picnic supper and service the evening of September 2, during the course of which the pastor and his wife were presented with a most generous parting gift. In addition to this, Bro. George Rahn and wife painted our car so attractively that two efforts were made by dealers to purchase it on the route east.

At Los Angeles, our departure was signaled by a baptismal service and a church wedding which will be reported elsewhere in The Herald. Here the church and many of its members indicated their love for us by another exceedingly generous parting gift and expressions of personal affection which will never be forgotten. To all these good brethren, we say in Christian love: "Finally, brethren, farewell. Be perfect, be of good courage, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11). May God bless and keep you all till the King comes, is our prayer.

G. E. Marsh, retiring pastor.

### HERALD RECEIPTS

Roscoe E. Story; A. B. Mosby; Ethel M. DePue; Mrs. Joe Shelly, Mrs. I. L. Wood; Delbert Jones; a friend (for another); Mrs. Bessie Huffer; Mae Magnus (for another); Mrs. Lucy Haan; Mrs. Lottie Elton; Mrs. L. M. Howell (for another); Mrs. Charles Baird; Mrs. Sarah E. Wilson.

### EVANGELISM

Mrs. Lillian Dauntler	\$10.00
Albert City (Iowa) church	5.00
Mrs. Will E. Lawrence	5.00
Mae Magnus	10.00
Amy & Alice Young	5.00
Mrs. Lottie Elton	3.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. T. A. Drinkard, Handley, Texas, writes: "The Lord willing, I shall go to Wenatchee and Cashmere, Wash., for meetings about the last of November." He writes, too, that Sr. Drinkard is not very well, but that they have both been cheered recently by a visit from their son Curtis who is stationed at Boston, Mass.

Sr. F. M. Cawby, Masonic Home, Franklin, Ind., is confined to her bed and would appreciate hearing from friends.

"Sr. Katherine Wilson (Mrs. Frank) is in Saint Francis Hospital, Colorado Springs, Colo. She fell and fractured both hip and ankle."—Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

Bro. and Sr. Emory Macy and daughter, Joyce, Oregon, Ill., went to Kokomo, Ind., September 25—Bro. Macy being student pastor of the Kokomo church. They were accompanied by Sr. Naomi Harvey, a student of Oregon Bible College, whose home is in Kokomo.





Evan Knodle, Editor  
222 N. Meriam Ave  
Rockford, Illinois

## BEREAN DEPARTMENT

John P. Mercer, President  
4010 Q St. S.E.  
Washington, D. C.

Arlen Marsh, 1 V. President  
P.O. Box 866  
Rockford, Illinois

Miss Lorraine Gaspar, Sec.  
Eden Valley, Minn.

Miss Lorna Macy, Treas.  
Troy, Ohio

Alva Huffer, 2 V. President  
Oregon, Illinois

### The Great Awakening

\* \* \*

*By Alva Huffer*

Whether it was true or not, we heard a rumor that Bereanism was dead. If the Bereans were dead, then it would seem only logical that if they wanted to come to life, they would merely have to decide whether they wanted to remain dead or get new life. At Summer Bible Training School late in July, twenty Bereans representing more than fifteen of our now thirty-three local societies, gathered around a table in the Oregon church and decided to awake. Among this group were local and state presidents, secretaries, treasurers, several national officers, and committeemen of all kinds.

Almost everyone reported that interest and enthusiasm had faded in his local society because of lack of study and activity. As each one gave a report of what was being done in his society "back home," all members realized that they knew practically nothing about any other local society than their own. Bereans fail to realize that at the same time they are studying those blessed promises in God's Word, there are other groups of young people all over the country studying from the same Book. Others have the same problems. Thus arises the necessity of exchanging ideas.

On the table before these people was spread a map of the United States with colored thumb tacks indicating Berean societies. The country was divided into five districts, and an individual was placed in charge of each society. These individuals were to study these societies, discover why there was no interest or why there was interest. In their home societies, they were to be "fire bugs," starting flames of enthusiasm. There was a division into districts because they felt that it would be more efficient to work in districts than in an entire group.

It was decided to acquaint those societies within each district, then, later to change the districts so other societies could become acquainted. Since the people of Berea were Greeks, it was immediately decided to name the districts by letters of the Greek alphabet, using Alpha, Beta, Gamma, Theta, Sigma, and Tau. There is a reporter in each district to whom is sent all information gathered by those Bereans from the local societies within their charge.

These Bereans call themselves "Round Table Bereans," because they were organized around a table and because their discussions take the nature of "round-table" discussions. Now, when the Round Table Bereans have gone to their homes filled with the Berean spirit, they cannot sit around a table and talk about Berean problems, but they do have circuit letters in which those problems within their minds are discussed. Some of the subjects they discuss are: dues, lessons, membership, and organization.

Each reporter sends regularly all information and material gathered to a central location in Oregon, Illinois. There it is analyzed, condensed, and sent to the Berean editor for use on this page and to the secretary for filing. We feel that it is easier to work if we can have a bird's-eye view of the entire Berean Society.

Many plans somewhat similar to this have been made. We hear about them in the business meeting at the annual conference, but that is all. The Round Table Bereans wanted to wait until they had made actual accomplishments before this report appeared on this page. Now the Round Table Bereans are in action, and their work is continually gaining momentum. Here are a few of the things they have accomplished. Information has been gathered about each society down to minor details, such as newspapers that are being printed, new funds started, and lessons prepared. Three new societies in the South and Southwest are being started through the work of the Round Table Bereans.

Reports were received that in one society where a Round-Tabler is working, the Bereans wanted to start meetings earlier so they could sing newly learned choruses longer. Another reports that meetings must now be held twice weekly because there is so much activity. An eastern society has started a library; scrapbooks and choirs have been started in the Middle West. This does not tell you all that each society is doing, but keep reading this page, and before long you will see what really is "going on" in the Berean world.

In the immediate future, however, the Round Table Bereans want to grow until they include so many Bereans who are "all on fire" with Bereanism, that the Society will never again be suspected by anyone to be dead.



THE COLLEGE ENROLLMENT

Twenty-six students are enrolled this semester in Oregon Bible College. Though some of the out-State students now consider Oregon, Ill., their home, we here list all according to their home states at time of entering the College. Thus, eleven states are represented—Ohio and Illinois leading with six students each:

- Ohio: Emory & Mildred Macy, Richard Parish, Timothy Pearson, Edwin Smith, Lucille Krauss
Iowa & Washington: Paul & Hazel Williams
Louisiana: Ernest Barnum
Michigan: Harold Doan, Ellen VanFleet
Illinois: Robert Hardesty, George Walters, James Mattison, Walter Croxton, Ivan Magaw, Marjorie Burnett
Indiana: Alva Huffer, Naomi Harvey
Iowa: Delbert Jones
Minnesota: Vivian Johnson, Lois Johnson
Missouri: Edwin Graham
New York: Linford Moore, Edward Goit
Washington: Gary France

Berean Calendar: Indiana State Berean Conference, October 17, at North Salem Church.

DeWITT - JOHNSON

Susanne Ione DeWitt, granddaughter of Mr. and Mrs. Homer DeWitt, was united in marriage to Donald Johnson, son of Mr. and Mrs. Clyde Johnson, at three o'clock, Saturday, September 4, 1943, in the Church of God, Blanchard, Mich. The ceremony was solemnized by the writer, assisted by Earl J. Plumb, before a setting of candelabra and gladioli.

The bride wore a gown of white satin with sweetheart neckline, and a fingertip veil, and she carried a bouquet of white roses. She was given in marriage by her step-father, Floyd Wood, and was attended by Beverly Towner of Mount Clemons. Kenneth Johnson of Edmore attended the groom as best man.

We ask the Lord's blessing upon this young couple as they establish their home on a farm near Blanchard. Richard Smith.

THE RESTITUTION HERALD

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The Restitution Herald is the official organ of the General Conference of the Church of God.

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

JAMES HENRY PACK

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

"Jim," as he was known to his many friends and acquaintances, was born November 14, 1892. He was a lifelong resident of Anderson County, S. C. He put on Jesus Christ by baptism when a young man, and was one of the most devoted members at Guthrie Grove. "Jim" was a great lover of singing, and always willingly did his share. He formerly sang with the Carolina Quartette over radio station WAIM of Anderson, S. C., this quartette being organized of local talent of the Church of God of Abrahamic Faith at Guthrie Grove. "Jim" suffered for several years with a spinal ailment that made a cripple of him, and later he was afflicted with cancer. The latter finally caused his death on Tuesday, September 14, 1943.

Of Bro. Paek, we can truly say that "we sorrow not, even as others which have no hope" (1 Thess. 4:13), for "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (v. 14). Words of comfort were spoken to a large congregation of friends and relatives at Guthrie Grove by his pastor, Elder M. O. Williamson, assisted by the writer, after which he was placed beside his deceased father to await the return of his Lord. "Jim" made his "calling and election sure" (2 Peter 1:10). Lovingly submitted by one who knew him.

A. Weldon McCoy, Sr.

OREGON BIBLE COLLEGE

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"Scripture Searcher's Assistant" is now ready for sale at ten cents each or one dollar per dozen. This is a forty-four page tract (almost a booklet) written by Maurice Joblin and now in its third edition. It covers well the leading doctrines of the Bible as interpreted and taught by the Church of God.

GOLDEN RULE HOME

Amy Young \$2.50

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 have a 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:

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