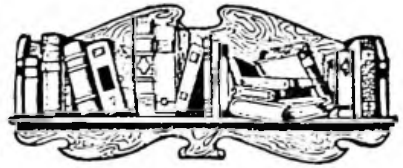




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THE RESTITUTION HERALD

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NUMBER 1

The Coming Christ

(First in a series of articles first given as radio addresses over Station WEBQ.)

By James M. Watkins

THE world today suffers in the throes of the most perplexing moments of history. Nations are moving with the greatest speed to annihilate other nations. Faith is a fast vanishing element throughout the world: not alone faith in the Bible, but faith as it should exist between nations and individuals. Homes are being disrupted; futures are being blacked out; lives are being destroyed.

In the distress and anxiety of the day, man is seeking to lay hold again upon all the humanistic principles of the past in an effort to find even a glimmer of hope in his ever-increasing problems.

It matters not whether we be statesmen, ministers, politicians, or business men, all can agree that we are experiencing the birth pangs of a new era. Each in his own way is seeking out his answers to that which is to come. Statesmen look forward with the eye of vision and see our hope in organizing the nations into a United States of the World. Regardless of country, the organizing plans of today are to this end. The idealist brings forth again his many and varied promises of Utopia by human means.

The prophetic student, however, looks upon these things in the assurance of a faith that they are the travail pangs that are to bring to the suffering world the culminating promises of a returning Lord. It is the promise of Christ's return to this earth that provides the focal point of all Christian experience. It was this promise that had first place in the lives and hopes of the early apostles. At the culmination of our Lord's labors, after He had borne ridicule, agony, and suffering—followed by a forty-day testimony of the literalness of His resurrection—He walked forth with His apostles out into the Mount of Olives, and there, after a few parting words with those

who had been His friends, He ascended unto His Father. Jesus left behind, however, the comforting assurance of the two men in white that this was not the end of His walk among men. It was they who said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).



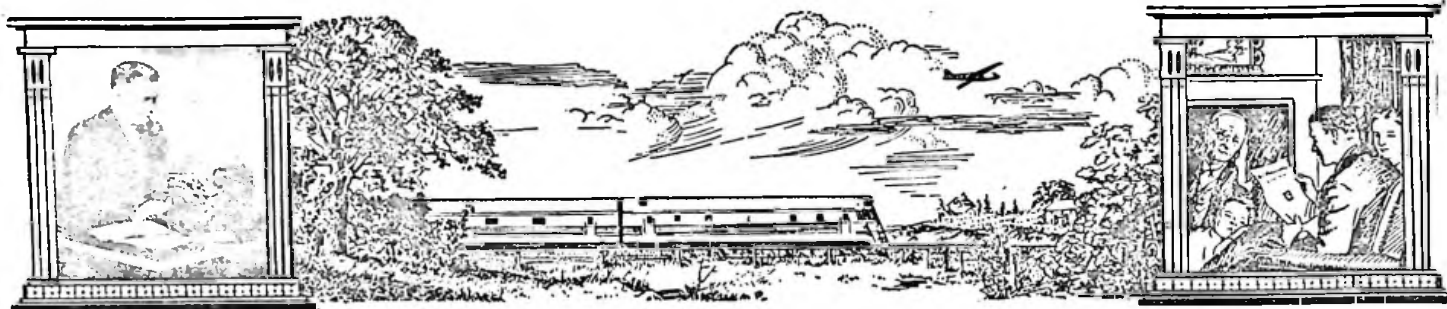
James M. Watkins

Here we find the foundation, yea, rather, the culmination, of our Lord's assurance that He would come again, and that His coming was to be just as literal, and His Person just as real as at His going away. The prophecies of Zechariah tell the place of Christ's return will be that selfsame Mount of Olives from which He ascended, and that this event will transpire at a time in the history of the world

when many nations have assembled around the city of Jerusalem for battle. (Zech. 14.) It is here that we read:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall be removed toward the north, and half of it toward the south."

Here is the prophetic proof not alone of the fulfillment of the prophecy of Christ's (Please turn to page 9)



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The Bible's Telescope Sights

Uncannily, a marksman whose gun is equipped with telescope sights repeatedly hits the target. Similarly, the Bible never misses. It aims a thousand years, and more, into the future and never needs excuse for missing.

Scoffing antediluvians became easy target for Noah's telescopic sights, warned though they were to flee from death. They laughed, but "the flood came, and took them all away."

The Word of God foretold that Israel would stride as one man from haughty Egypt. Pharaoh said it could not be; preposterous that this horde of men, women, and children, made more the horde by cattle, sheep, and goats, could leave his land! Ah! Pharaoh reckoned not the sights! Deliverance opened wide, then slashed its jaws together on trigger time.

Pious Jews were woefully insulted when Jesus fixed the sights on their pompous but desecrated Temple. It could not be, they thought. Years passed by and men forgot that Jesus doomed their joy and pride. Then Titus marched from Rome. Jews ate their young to prove that Jesus lied, but down the Temple came!

Plague and prate who boasts of man-made endless peace, who talks of science and philosophy as though they were God plus God, who knows so much as not to need the Truth that saves. "Wars and rumours of wars" being only "the beginning of sorrows"? How "dumb"! "Perilous times" in the "last days"? Yes, he's heard of that, too, long years ago when he was a little boy—Grandpa, too, had believed in that! What knew Jesus, and what knew Paul of 1943? . . . Uncannily, the Bible's telescope sights never miss their mark. It is time, and it is past time, fellow, for critics and doubters to get out of range. Better to grab some ashes and go into mourning than to deny the accurate Sights watching you there.

Telescopically, almost microscopically, the Bible points also to vulnerable places in the Church of God. Brethren, we are in the way—so to speak—when we turn away from good, sound, sensible doctrine, when we flirt with the world and call it religion, when we pet and pamper

persons who know they need repentance and baptism. We lie a little, cheat a little, steal a little, bite a little, until little by little—is this too harsh?—we fulfill the prophecy of the "falling away." The "care of this world and the deceitfulness of riches" are upon us. Thirty-minute sermons, too meager to have converted us in our youth, are now most too long and witness against us that our ears—not Israel's—are "dull of hearing."

God grant that the Church of God may be maintained the Church of God. It is insufficient that we, its members, know the truth: we must live the truth, love the truth, and be so thoroughly sold on the truth as not to be content with anything less than the truth. The gospel of Jesus is broad enough to include all who believe and obey it; it is narrow enough, "strait" enough, to perish all who reject it.

Scoffing, false piety, prating, languid religion, all these were prophesied long ago, prophesied to predominate in the last days—in our days. Let us, then, consider well that the Bible's sights never fail, and let us hasten from target's place of doom to the Outstretched Hand and waiting.

Torment Relieved and Justified

Some months ago, it was seemingly expedient that we listen at length to a Dayton, Ohio, minister explain a theory most important and glorious to him. It slightly interested us and might have been more appealing had it not shortened our visit with a pal who knows and believes the simple gospel. Now, by reason of this theory, the Ohio minister dared predict that the mainland of Europe would not be invaded during this war. His sights failed, and torment is both relieved and justified.

Good News From Brother Conner

Steadily, Brother L. E. Conner improves in health and strength, though it has been necessary for him to return, weekly, for the physician's check-up. He is scheduled to preach at Rensselaer, Indiana, on Sunday, October 10. May God's good providence constantly be his for many days to come—thence Eternity.

Heirs of the Kingdom

By Lyle Rankin

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

IN THE foregoing verse, God, by His servant James, was calling to the attention of His children—"beloved brethren"—the fact that the "rich in faith" are "heirs of the kingdom." James also said the Kingdom is "promised to them that love him," that is, promised to them that love God.

We who are heirs of the Kingdom, and who love God, can best show our love by faithfully serving God—walking obediently to those things He requires. "My little children, let us not love in word, neither in tongue: but in deed and in truth" (1 John 3:18).

Numerous examples of being "rich in faith" are recorded in Hebrews 11:

Reference is made to Abel as one "righteous" (v. 4), and mention is made that his sacrifice was "excellent"—even "more excellent" than Cain's. God's children are not to offer beasts in sacrifice today, yet they are to offer themselves—their bodies. The Apostle Paul said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Now, if we wish to offer the "more excellent" sacrifice, we must serve full time for God. That is, " whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Enoch, who "walked with God . . . three hundred years" (Gen. 5:22), had "this testimony, that he pleased God" (Heb. 11:5).

Noah certainly must have been "rich in faith" to have had sufficient courage to continue preaching and building when all the world was scoffing.

Abraham knew nothing of the place into which God commanded him to journey as a stranger. Hebrews 11:13, 14 shows that Abraham and other faithful ones of ancient days "confessed that they were strangers and pilgrims on the earth." More, "they that say such things declare plainly that they seek a country." If Abraham's desires had been for the country from which he came, he "might have had opportunity to have returned" (v. 15),

but Abraham wanted that land God had promised to him. He wanted a part in that Kingdom that he and his seed were told they would inherit through the Seed—even when Christ (Abraham's Seed) becomes King. (Gal. 3:16; Rom. 4:13.)

Many others "rich in faith" suffered abuse of the world that they might the better please God, thus showing their love for God and their respect to His promises. We, too, may expect persecution, Paul having written: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). "We must through much tribulation enter into the kingdom of God" (Acts 14:22).

The Hebrew Letter, in speaking of Abraham and others who were faithful in Old Testament times, says: "These all died in faith, not having received the promises" (11:13). Now, inasmuch as God has promised the Kingdom to "them that love him," should not those who desire to please God today as willingly suffer with Jesus, and for truth, as did the faithful of centuries ago, that they, too, might reign with Christ in the promised Kingdom?

The parents of Moses endangered their own lives in disobeying the king's command by hiding their son Moses three months. Nor were they afraid of the king's commandment: "by faith" they hid him. "By faith Abraham . . . offered up Isaac . . . accounting that God was able to raise him up, even from the dead." These people were "rich in faith" and they were "heirs of the kingdom." By their examples, we learn how properly to live "rich in faith" today, thus qualifying for places in the coming Kingdom of Christ—or, as Peter said, making our "calling and election sure."

Hearing Jesus teach seven-times-in-a-day forgiveness, the apostles cried out to the Lord, "Increase our faith" (Luke 17:5). May we, in our search to please Him and to prepare for His coming, likewise cry out, "Lord, increase our faith!"

THE FIRST PSALM

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

"The ungodly are not so: but are like the chaff which the wind driveth away.

"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

"For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

The Rapture of Saints

Will the world see and know it?

By Alfred Anthon

THE time was when I doubted that the return of Jesus Christ is to consist of a "rapture" and a "revelation"—two features, stages—that His return will be, somewhat, a drawn-out event. I have wondered why God was so slow to bring His work to a finish; but now I see that if God had not been slow with me, I would have been "cut off." This is the same as saying, "I am better now," and I dare to boast that much, but when it comes to saying, "I am now better enough," I know that to be blasphemy. Therefore, now, I do not say that God is slow, but that He is mercifully wise.

The first three chapters of Revelation seem to prophesy the changing characteristics of the "visible church" from John's day (96 A.D.) till Christ's return. The fourth chapter continues the prophecy at Christ's "rapture" return. Its symbols are four "beasts" (creatures) and twenty-four "elders" (noblest) with crowns on their heads, and they are at a throne. They say to the Lamb (Christ), "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (5:9, 10).

This symbol—four beasts and twenty-four elders—must typify certain classes of saints taken from among Israelites and Gentiles, for they are to come from "every kindred, and tongue, and people, and nation." Therefore, they will not be Jews only. Remember, they will have crowns on their heads.

Note that before a seal is broken, these four beasts and twenty-four elders are at a throne—God's throne. God has two thrones: one, where He is personally; the other, David's and Christ's throne, which will begin to be established when these four beasts and twenty-four elders are before the Lamb. These latter seem to symbolize those who will be caught up to meet Christ in the air. They are classes of saints which have special "mansions" in the Kingdom.

The first six seals symbolize the Great Tribulation which will come after the scene of Revelation 4 and 5. In the latter part of the period of time called the "sixth seal" (6:12 to chapter 8), the language seems to indicate that time when Christ will come with His saints (four beasts and twenty-four elders) to Mount Olivet and Mount Zion.

Note that before the seventh seal is opened, chapter 7

is finished. Here is seen a "great multitude, which no man could number" (7:9). They are said to come "out of great tribulation" (v. 14). They, too, are "of all nations, and kindreds, and people, and tongues"—the same as were the four beasts and twenty-four elders. Therefore, the saints symbolized by this "great multitude" are also Israelites and Gentiles, but these do not have crowns; they have palms in their hands. These are another class of saints—saints qualified to have certain "mansions" in the Kingdom.

To illustrate: the twelve apostles will sit on twelve thrones (mansions) judging the twelve tribes of Israel. No other saints will have these mansions—these positions of honor—but David is to be king of all twelve tribes. Daniel, too, will stand in his place—be in his own mansion in that Day. Then there will be saints over cities—some over five cities, others over ten cities. Thus, we begin to get a dim picture of the classes of saints—their places (mansions) and their work. Some are foreshown as having crowns, others palms. During fulfillment of the first six seals—during the Great Tribulation—Beasts Number One and Two will be in power. (Rev. 13:15.) Beast Number Two will have power to give life unto the image of Beast Number One, that the image of Beast Number One should speak, and cause that as many as would not worship the image of beast Number One should be killed: "And 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."

We read in Revelation 20:4: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded (killed) for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image (Number One's image), neither had received his mark upon their foreheads, or in their hands; and they lived (were resurrected at close of sixth seal) and reigned with Christ a thousand years."

Therefore, it seems the Tribulation saints will be resurrected at the beginning of the Thousand Years, but will not have been beheaded till after the four creatures and twenty-four elders are caught up to meet Christ in the air. This makes the time between "rapture" and "revelation" of Christ filled with the time in which the six seals will occur. The seventh seal deals with the judgment of

the mortal nations who are yet alive when Christ comes to Mount Zion and Olivet. After these nations are judged, there will come "the time of the dead, that they should be judged" (Rev. 11:18). This seems to be proof enough that Christ's return will be characterized with a "rapture" and a "revelation."

Zechariah 14 is ample proof that the whole of mankind then alive will know of the "revelation," will know of Jesus being at Mount Zion. By that time, television and radio will be sufficiently developed to cause all to know, even if no other means of spreading the word is used by the Christ and His people.

But will all the then-living left ones know when the rapture takes place? I know of only one test. Matthew 24 states it best: "Behold, he is in the secret chambers; believe it not" (v. 26). Why not believe Christ has been here and secretly "taken one" and "left" many? Why not believe Jesus is in His secret chambers with His elect bride symbolized by His "four creatures" and "twenty-four elders"? If the world does not know when Christ

calls His elect to Himself in the clouds, why not believe Christ has his elect with Him now in His secret chambers?

We read in verse 27: "As the lightning cometh out of the east, and shineth unto the west; so shall also the coming of the Son of man be." Until we see this "rapture" part of Christ's coming, we know that Christ is not in His secret chambers with His elect bride. After that "lightning" coming, the "left ones" will know that Christ is in His secret chambers with His elect bride. Everybody then on the earth will know. Therefore, do not believe what some are now teaching—that Christ came for His saints some years ago.

We read, also, in verse 28: "Wheresoever the carcass (left ones, refuse, rejected portion) is, there will the eagles (*buzzards*, i.e., the filth eaters, worldly people) be gathered together"—to eat the leavings, the "left ones." Therefore, be attentive to what Jesus said, that you are not a "left one." This verse also proclaims a tribulation, the Great Tribulation. "Immediately (*Please turn to page 11*)

A Bible Alphabet

"A good name is rather to be chosen than great riches" (Prov. 22:1).

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

"Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

"Every word of God is pure: he is a shield unto them that put their trust in him" (Prov. 30:5).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God" (Isa. 41:10).

"Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165).

"Hear instruction, and be wise, and refuse it not" (Prov. 8:33).

"If God be for us, who can be against us?" (Rom. 8:31).

"Judge not, that ye be not judged" (Matt. 7:1).

"Keep thy tongue from evil, and thy lips from speaking guile" (Psalm 34:13).

"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).

"My times are in thy hand" (Psalm 31:15).

"No man can serve two masters" (Matt. 6:24).

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm 107:8).

"Prove all things; hold fast that which is good" (1 Thess. 5:21).

"Quench not the Spirit" (1 Thess. 5:19).

"Remember now thy Creator in the days of thy youth" (Eccl. 12:1).

"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6).

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end" (Psalm 119:33).

"Unto thee lift I up mine eyes, O thou that dwellest in the heavens" (Psalm 123:1).

"Verily there is a reward for the righteous" (Psalm 58:11).

"Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

"X exute true judgment, and show mercy and compassions every man to his brother" (Zech. 7:9).

"Ye that fear the Lord, trust in the Lord: he is their help and their shield" (Psalm 115:11).

"Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord" (Psalm 97:8).—*Selected by Mrs. Edwin Engeström.*

The Great Sacrifice

By William Dick

THE spiritual experiences of Abraham were marked by four great crises, each of which involved a surrender of something naturally most dear. These sacrifices were:

(1) *Country and kindreds* "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1).

(2) *His nephew Lot*. Especially dear to Abraham was his nephew Lot, who was a possible heir and a fellow believer. The completeness of Abraham's separation from one who, though a believer, was a "vessel unto dishonour" is shown by Genesis 15:1-3: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir."

(3) *His own plan about Ishmael*. In Genesis 17:17, 18, we read: "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!"

(4) *Isaac*. Though Isaac was at the last moment spared, Abraham had done all required in sacrificing his son—called "thine only son Isaac, whom thou lovest." We read that "God did tempt Abraham" (22:1). God tempted, or *tested Abraham*. How do we endure testing? James said: "My brethren, count it all joy when ye fall into divers temptations" (1:2).

Abraham said, "Behold, here I am." Then God told Abraham to take his *only* son, the one whom he loved, take him into the land of Moriah, and offer him there for a burnt offering in one of the mountains. "Abraham rose up early in the morning," gathered two of his men and Isaac, secured some wood for the burnt offering, and went up to the mountain which God had chosen.

On the third day, Abraham saw the place appointed of God for the sacrifice. Abraham then said to his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and *come again to you*." The words, "and come again to you," seem to be a type of the resurrection. Job 19:25 states, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." The resurrection will come "in a mo-

ment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:32). In these references, and in 1 Thessalonians 4, is a hope for resurrection.

Isaac took the wood for the burnt offering, Abraham took the fire and the knife, and they started for the place where God had directed Abraham to go. On the way, Isaac asked his father where the lamb was. They had the fire and the wood, but no lamb was to be seen. Abraham answered, saying, "My son, God will provide himself a lamb for a burnt offering." They both proceeded to the mountain. Abraham built an altar there, arranged the wood in order, bound his son, and laid him on the wood.

The typical lessons here are:

(1) *Isaac, type of Christ*, "obedient unto death" (Phil. 2:8).

(2) *Abraham, type of the Father*, who "spared not His own Son, but delivered him up for us all" (Rom. 8:32). "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).

(3) *The ram, type of substitution*. Christ was offered as an offering in our stead. Abraham looked up and saw a ram that was caught in a thicket close by. He took the ram, put it on the altar, and offered it for a burnt offering instead of his son.

(4) *Resurrection*. Abraham raised his knife to slay Isaac, when suddenly "the angel of the Lord called unto him out of heaven and said, Abraham, Abraham: and he said, Here I am." The angel told Abraham not to touch Isaac with the knife, "For now I know that thou *feardest God*, seeing thou hast not withheld thy son, thine only son for me." "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether" (Psalm 19:9). The "fear of the Lord," a phrase of the Old Testament, means reverential trust, with hatred of evil.

There are many types in this Bible story: Abraham, a type of God; Isaac, a type of Christ; Isaac bore the wood for the burnt offering up into the mountain; likewise, Christ bore His cross and carried it to Calvary; Abraham offered his *only* son; God gave His *only* begotten Son.

It required great faith for Abraham to do these things. In Hebrews 11:17-19, we read, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it

was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Similarly, we read in James 2:21-23: "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."

"Praise Ye the Lord"

By Vivian Johnson

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery" (Psalm 81:1, 2).

THE Israelites have always employed music in their worship. Earliest Biblical mention of music (Gen. 4:21), speaks of Jubal as "father of all such as handle the harp and organ."

David was the great musician of Old Testament days. He wrote fifty-three psalms to the chief musicians. He himself was a great harpist. In 1 Chronicles 25:5, 6, we are told of his musicians. This musical group was composed of two hundred eighty-eight members. In the choir were the fourteen sons and three daughters of Heman, the king's seer. The musicians were instructed "for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God." Choirs were accustomed to wear robes when they sang. In 1 Chronicles 15:27, the singers are said to be clothed in robes of fine linen.

"At the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgiving, and with singing, with cymbals, psalteries, and with harps" (Neh. 12:17). In the great service of the dedication of the wall of Jerusalem, the singers were assembled and two groups of singers were chosen. In one group were "certain of the priests' sons with trumpets." These singers went with half the princes of Judah, with Ezra in front of them, and went "up the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward." The other group of singers was composed of a group led by Jezrahiah, their leader. There were, also, trumpets in this group. This choir went with the other rejoicers up into Jerusalem for thanksgiving unto God.

Other forms of music which accompanied singing were clapping of hands and dancing. (Psalm 47:1; 2 Sam. 6:16.) The singers and porters served at all occasions of rejoicing, for "both the singers and the porters kept the

*Prepared as an assignment in
the music class taught by Ernest
Barnum, Oregon Bible College.*

ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son." Chiefs were appointed among the singers for governing or organizing purposes. (Neh. 12:46.) Each day the singers and the porters were awarded their portion of the tithes which the Israelites brought. "All Israel . . . gave the portions of the singers and the porters every day his portion" (v. 47). Provision was made, likewise, for the priests and Levites.

Thirteen kinds of instruments are mentioned in the Bible, several being similar to instruments used today. There were bells, cornets (1 Chron. 15:28), cymbals—high sounding and loud sounding (Psalm 150:5), dulcimers (Dan. 3:5, 10), flutes (Dan. 3:5, 7, 10), harps and organs (Gen. 4:21), pipes (1 Kings 1:40), psalteries (2 Sam. 6:5), sackbuts (Dan. 3:5, 7), tabrets (Gen. 31:27), timbrels (Ex. 15:20), and viols (Isa. 5:12). Of these were the orchestras composed. On these did the Israelites "make a joyful noise before the Lord, the King" (Psalm 98:6). These instruments, however, were used for evil as well as for good purposes. According to Isaiah 5:11, 12, the musicians who followed strong drink and played their instruments while in a drunken state were condemned. For, said Isaiah, "They regard not the work of the Lord, neither consider the operation of his hands." The music was used for stimulation in dancing and ungodly feasts.

David instructed his singers to praise the Lord for His mighty acts. They were to praise Him in song and in rejoicing. This medium of song is one of the principal methods in which we can show our gratitude, joy, and thanksgiving unto our Father. Let us do it in a spirit of understanding of what, and for what, we are singing. "I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise" (Psalm 98:4).

"I Will Never Leave Thee, nor Forsake Thee"

By H. Gary France

THE precious words recorded in Hebrews 13:5 will always live as a source of comfort and inspiration to Christians who sincerely put their faith and trust in the Lord. Because of this statement, we know that God is with us always—constantly, patiently, and faithfully. We can feel this Presence, if we will turn to Him with prayer, humbleness, obedience, and long-suffering. We need not worry about what men or this world can do to us, because God will give a reward that nothing else can equal. We may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (v. 6).

When we as Christians come against a seemingly dead end in our road to salvation, that is, when it looks as if it is impossible to keep following Christ, we always know that there is "a way of escape." Though the way of escape may take away from us all the seemingly precious things that this world can offer, we can remain steady, knowing that God will never leave nor forsake us, not even in death. If we must die in overcoming temptation, God will not leave us in death; instead, He will resurrect us for the Kingdom.

Let us see how long God stayed with Jacob. God told Rebekah that she would have two sons, and the younger would be the stronger. (Gen. 25:23.) When it came time for one of the sons to inherit the promise of God, Rebekah saw that Jacob should have it, so she deceived Isaac by making him think Jacob was Esau; therefore, the blessing was put on the chosen son. We know God was with Jacob, because the deception of Isaac worked so perfectly. After Jacob received the all-important promise, he left home to save himself from his brother's wrath and to get a wife.

God again showed that He had chosen Jacob by confirming the blessing at Bethel. Jacob dreamed of a ladder that extended to heaven, and at the top was God, who said He was the God of Abraham and Isaac. God gave Jacob the blessings that were promised to Abraham and his seed. When Jacob awoke in the morning, he felt the Presence of God, so he poured oil upon the stone he used for a pillow. Yes, God was with Jacob, so the latter made the following covenant: If God would be with him on his journey, would feed and clothe him, and would bring him peacefully home again, then he would accept the Lord as his God.

Today, we who are of faith make our covenants with God, but in a different manner. We use baptism as a sign that we accept Christ and His teachings. We know then

that we shall not be forsaken, and with every temptation there will be provided a way of escape. In 1 Corinthians 10:13, we read: "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." God will never leave nor forsake us in temptation.

Jacob, if you will notice, wanted some proof that God would provide for him, before he would accept God. He said that he would accept God, *if* God would provide for him. Our proof has been given. The familiar John 3:16 shows God's infinite love for us, and, because of this fathomless love, we are assured that He will be with us. Christ has been provided for us to follow, and as concrete proof that God's promises will be fulfilled. We might also notice that, with these vows, Jacob said he would pay one tenth of his gain to God. It might be well to apply this vow to our lives, as we apply other vows.

When Jacob arrived at Laban's place, he was warmly greeted, but later was tricked. To buy Rachel for a wife, Jacob agreed to work seven years for Laban her father. At the end of this time, Laban gave Jacob the elder sister of Rachel, which seems to indicate that God was not with Jacob. (We will notice later that this indication proved false.) Nevertheless, Jacob worked seven more years for Rachel, and when this time was fulfilled, Laban entreated him to keep working for him, for he realized that God was with Jacob. The wage was to be whatever Jacob said it should be. So, he said he would work for a while if Laban would give him the spotted and colored sheep and cattle that were raised. This agreement being made, Jacob proceeded to breed them so as to make the strong ones his color, and the weaker ones the solid color of Laban's.

Soon, Jacob had increased until he was very rich. Laban's attitude toward him had changed, however, so God told Jacob to leave. He left, but Laban pursued him. God continued to be with Jacob, appearing to Laban and commanding him not to say anything good or bad to Jacob. Therefore, Laban did not attack Jacob, but asked him why he left. Jacob told Laban that he had tried to change his wages ten times, and that he (Jacob) had been deceived when he worked for a wife. Jacob continued homeward to meet his brother Esau, which, also, was a joyous occasion.

How do we know God was with Jacob when he was deceived? It developed that after Jacob had stayed fourteen years, Laban wanted him to stay longer because of his

own blessings from God. This made it possible for Jacob to receive all the colored sheep for working six more years. The reason God planned for Jacob to stay with Laban for twenty years becomes more clear when we look at the picture as a whole: Jacob, while poor, left his brother in a state of intense anger. When he left to go home again, Jacob was rich, he had many herds and flocks, he was father of a large family and household, and by this time his brother's anger had subsided. Within twenty years, God guided Jacob in such way that he received all these things. On several occasions Jacob might have given up, with the feeling that God had deserted him.

We who are of faith should take advantage of this lesson. Many times throughout life, we think we have reason to be downhearted. We may feel discouraged because several little things of this world seemingly have been working against us, but we may be comforted by this thought: "We know that all things work together for good to them that love God" (Rom. 8:28). This is demonstrated in the story of Jacob, and it is given to us by Paul as definitely true.

In conclusion, we may rest assured that God, the Almighty Creator, is watching His children, as He watched over Jacob, for He has said, "I will never leave thee, nor forsake thee."

"Last night my little boy confessed to me some childish wrong;
And kneeling at my knee he prayed with tears:
'Dear God, make me a man like Daddy,
Wise and strong—I know you can.'

"Then while he slept, I knelt beside his bed,
Confessed my sins, and prayed with low-bowed head:
'O God, make me a child, like my child here—
Pure, guileless, trusting Thee with faith sincere."

—Selected by G. M. Birkey.

IT'S IN YOUR FACE

"You don't have to tell how you live each day;
You don't have to say if you work or you play:
A tried, true barometer serves in the place—
However you live, it will show in your face.

"The false, the deceit that you bear in your heart
Will not stay inside where it first got a start,
For sinew and blood are a thin veil of lace—
What you wear in your heart you will wear on your face.

"If your life is unselfish, if for others you live,
For not what you can get, but how much you can give—
If you live close to God in His infinite grace,
You don't have to tell it—it shows in your face."

—Selected by R. H. Judd.

THE COMING CHRIST

(Continued from front page)

return in the manner and place of His leaving, but, also, a very literal manifestation in the cleaving of the mountain that the world may know that the Lord has come. The possibility of the fulfillment of this prophecy regarding the Mount of Olives is very great, aside from the Word of God, for, although Palestine is being fast rebuilt and re-established, it has been said that further building upon the Mount of Olives has been prohibited because of a fault that runs east and west through this mountain, which suggests possibility of its cleavage under any disturbance of the earth's crust.

It was the assurance of our Lord's return that occupied first place in the mind of the Apostle Paul. Typical of the writings of Paul in this regard is the book of 1 Thessalonians in which the promise of our Lord's return occupies the theme of the closing portion of each chapter.

In the last verse of the first chapter, we read thus, "Wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

The last two verses of the second chapter are these, "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? For ye are our glory and joy."

The last verse of the third chapter reads, "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints."

Again, reading the last three verses of chapter 4, we have: "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." Here Paul combined the thought of our Lord's return with the element of comfort that is to be found for the people of the world in His coming.

Chapter 5, verse 23, again verifies this hope by saying: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The same promise of our Lord's return also occupied an important place in the teachings of the Apostle Peter. An example of this is to be found in Acts 3:19-21: "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." Here Peter was testifying that not alone the teaching of the apostles, but also the theme of all the prophets since the world began was the sending again of the Lord from heaven for the purpose of restoring the many things that man in his own weak efforts has lost.

If we required any further assurance in the matter of the second coming of Christ, we could do no better than turn to the words of the Lord Himself in Matthew 24. There our Lord told His disciples, as they sat upon the Mount of Olives, that there would be wars and rumors of wars, nations rising against nations, and a future period of great sorrow and trouble, after which he said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

In addition to this testimony that our Lord will come again, we have also the complete assurance that it will be the same Jesus who went away. The Scripture assures us that Christ was given an unchanging, immortalized body following His resurrection. The fact that this resurrection nature of Jesus brooks no change even for all eternity in no way lessens the fact of a complete and literal resurrection. In John 20:26-28, we read that Thomas questioned the literalness of the resurrection, and said he would not believe unless he put his finger in the print of the nails and his hand in the side of Christ. Thomas did believe, however, after Jesus offered proof, saying: "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." From this, we are assured that Jesus' hands and His side were real and offered as proof that He actually lived again.

In Matthew 28:9, are these words: "As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." One cannot hold a man by something the man does not have. Hence, in the resurrection nature of our Lord, His feet also were very real.

Turning again to a further testimony in Luke 24:36-43, we read: "As they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see

me have. And when he had thus spoken, he shewed them his hands and his feet. And 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."

Here Jesus was answering the apostle's thoughts of a spiritual resurrection with the out and out denial that He was such a spirit, but that He was in every sense as real as He was before death, in spite of the fact that He had assumed an immortal nature.

Paul, knowing these things, said that we should "comfort one another with these words." If there be any comfort to be found in this world of dying men and distressed hearts, it is to be found in the promise of a coming Christ. All humanistic prophecies have failed in their application because of the many things over which man has learned he has no control. Human agencies will likewise find themselves unable to cope with the problems of today in their entirety. Once man has gone down into death, the only hope then is to be found in a Lord capable and willing to raise him from that state.

With His Own Son, God has proved that death need not end the aspirations of man, but that man can be raised again in a glorious Day wherein the former things will have passed away. As Lord of that Day, God will send again His Son that we may be raised, not to renewed trials and tears, but to a world born of love and righteousness. If all else fails in this day of perplexities and anxiety, we know that the Word of God stands sure, that this same Jesus shall come again as He went away. The depressing effects of the human failures of today can be overcome in observing the fulfillment of the certain signs that God gave to precede that coming, and an understanding of our Lord's work and purpose when He does come.

It is these truths that we plan to discuss with you in our succeeding messages. It is the testimony of Scripture that the same real and living Christ that once trod the byways of old Judea will walk again among the people of the latter day, and that He is coming again with a work to do, and a definite purpose to accomplish. That purpose is to erase every pain and heartache from the lives of those who experience the anxiety of the days preceding His coming.

"I wanted to go into far-flung lands
And carry the message great
To hungering people who knew not God
Before it should be too late.

"But the way was closed, and God finally said,
'You may teach where it's needed more!'
I opened my eyes, and to my surprise,
He showed me the man next door."—*Selected*

Guess Who!



Watch Next week's Herald for the answer.

THE RAPTURE OF SAINTS

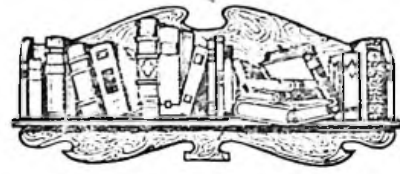
(Continued from page 5)

after the tribulation (following rapture and the six seals) of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The "powers of the heavens"—sun, moon, and stars—represent great people of this world, of the nations.

"Then," after the Great Tribulation, "shall appear the sign (spectacle) of the Son of man in heaven ("revelation": and then shall all the tribes of the earth mourn" (Matt. 24:30). (Compare Rev. 6:14 to end.) People will pray to the rocks to roll on them and hide them from the face of Him who sits on the throne. Returning to Matthew 24:30, we continue reading: "And they shall see the Son of man coming in the clouds of heaven with power and great glory"—the revelation.

We read in verse 31: "He shall send his angels with a great sound of the trumpet, and they shall gather together his elect (psalms-in-their-hands class) from the four winds, from one end of heaven to the other"—to make up the "great multitude" of Revelation 7:9.

Therefore, we conclude that the whole world will see and be aware of it, when 1 Thessalonians 4:14-17 is finished. This will cause many "left" ones diligently to study the Bible and writings of the elect. Many of the "left" ones will become Tribulation saints. Let us be very attentive to every sign and warning, for there is bright possibility that the Rapture will occur during this, our generation.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

There is no book of which we are aware which serves precisely the purpose of Eric Parker's *Anthology of the Bible* (J. B. Lippincott Co., Philadelphia; \$3.00; 512 pp.). Yet the purpose is an important one—indeed, at times it becomes a vital one; and it is, for this reason, all the more surprising that there have been no notable competitors for the English rector's work.

The *Anthology of the Bible*, making use of the King James text of the regular Canon and of the English Revised text of the Apocrypha, presents selections from the Scriptures calculated to make the choosing of Bible readings and of texts for Bible lessons a comparatively simple matter. Under numerous headings, alphabetically arranged, are grouped several choices, printed in full, so that the reader may, if he wishes, actually take his lesson or his text from the *Anthology* itself rather than turn to the Bible proper.

This sounds like a simple thing. Actually, it is not. There is no minister or teacher but has been puzzled frequently over what Scripture selection will be best to go with a particular subject, with a particular day, with a particular season of the year. There is no minister or teacher but has wished for something new, and still appropriate, in the way of a Scripture reading—something which most, if not all, of his audience cannot repeat from memory as he reads it.

The *Anthology* solves this problem, and solves it beautifully. For example, under "Harvest" are grouped such texts as Genesis 8:20-22; Ruth 2; Psalm 65:9-13; 2 Esdras 6:36-48; Acts 14:11-18; Revelation 14:14-19. These are all appropriate texts, meaningful texts—but how many ministers or teachers would think of them in connection with either the harvest of crops or the harvest of humanity? So it goes throughout the book: the selections are invariably stimulating, significant, appropriate—and unusual.

The *Anthology* came into being as a result of Rector Parker's many years of struggle to supply Bible readings for public use in his Surrey parish. An excellent index supplements the "Detailed List of Contents," for Mr. Parker knows that the simple alphabetized system of groupings is not enough for practical 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



"He said unto them, The sabbath was made for man, and not man for the sabbath" (Mark 2:27).
Lesson: Exodus 20:8-11; Isaiah 58:13, 14; Mark 2:23—3:6.

The Sabbath Day

The first mention of a day of rest is in Genesis 2:2, 3: "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."

God blessed the seventh day long before He gave it in the laws of Moses, as a commandment to Israel. Then the day of rest, called the Sabbath, or seventh day, was given in the laws as a holy day. No work was to be done by master or servant. The cattle, too, were not to work. (Ex. 20:10.)

A Day of Delight

To keep the day of rest holy, we will call the Sabbath: a) a "delight," b) the "holy of the Lord," c) "honourable." (Read Isa. 58:13.) "Then shalt thou delight thyself in the Lord"! The Israelites were not to do some things: "not finding thine own pleasure, nor speaking thine own words." Then the promises were: a) God's people would have places of safety and honor ("high places of the earth"), and b) they would receive the land of promise as stated to Abraham, Isaac, and Jacob ("heritage of Jacob").

Jesus Did Good

"He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). It was Jesus' custom to go to worship services every week.

The Pharisees were always trying to catch Jesus doing something that would dishonor Him. One day, Jesus and His disciples picked some grain and ate it. This was on the Sabbath Day. The Pharisees asked Jesus why He and His disciples did that which was unlawful upon the Sabbath Day. Again Jesus showed His knowledge of the Scriptures. (Mark 2:25, 26.) If you will turn to 23:25, you can read that law regarding the picking of grain to eat from a neighbour's field. Our Lord said, "The sabbath was made for man, and not man for the sabbath."

Jesus said we who follow Him are to do good upon our day of rest. We keep Sunday as our day for worship. Many people do not keep any day. We keep Sunday because Christ arose upon the first day of the week. The day we keep should be "set apart." It is a day for the Lord's pleasure, not our own, except as we delight ourselves in Him. Our Saviour did good upon His holy day. (See Mark 3:1-6.)

Scrapbooks

For a very simple story or word picture of our lesson today, print the word "Rest" in your scrapbooks in large letters, an inch or two high. Use the right-hand sheet for our story picture today. For your picture, use a large snapshot of your own church, or cut free-hand a likeness of your home church. Paste it on your page. Cut some people of colored paper, and have them going toward the church. Have the persons near you larger than the persons closer to the church.

Another suggestion is to use the front of an old Christmas greeting card. These sometimes have pictures of people going to Church, and they are beautifully colored, too.

Print Luke 4:16 or Exodus 20:8 below your picture. Memorize one or both verses.

Here is a short poem for the left-hand side of your scrapbook page:

Days Are Jewels

"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."

—Selected by Jessie M. Wilson.

Happy Birthday Wishes

Lucinda McKinney, Oct. 11, age 6, Hammond, La.
Winnie McKinney, Oct. 11, age 13, Springfield, La.
Carolyn Sue Woods, Oct. 4, age 10, Culver, Ind.
Bobby Potts, Oct. 14, age 9, Macomb, Ill.
Barbara Eyster, Oct. 15, age 12, Oregon, Ill.



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Ohio State Berean Conference

At the third annual business meeting of the Ohio State Berean Society at Lawrenceville, the following officers were elected: president, Amy Dunbar Frye; first vice president, Ruth Tomlinson; second vice president, Lorna Macy; secretary, Glenn Dunbar; treasurer, Vivian Magaw.

The Bereans took charge of the evening service, and Delbert Jones preached the sermon entitled, "Christian Liberty of Bereans." A prize was awarded the youngest Berean present, two-year-old Wanda Mae Macy of Brush Creek; to the oldest member, W. S. Tomlinson of Cleveland; and to the society with the most members in attendance, Delta, which had seventeen.

News From Different States

Four new societies have been organized in Iowa. They are: Hickory Grove, Waterloo, Gladbrook, and Koszta. A new *strong* constitution was passed by the Iowa State Society at Waterloo Conference.

The Indiana Berean board has held several meetings planning the coming year's activities. It anticipates passing a new constitution at the coming conference. Present memberships are Hillisburg, North Salem, South Bend, and Kokomo.

Illinois, also, is planning to adopt a new constitution. Membership now includes Oregon, Rockford, Dixon, Macomb, Ripley, and Eldorado.

Minnesota is another state working out a new constitution. Its members are Eden Valley, Hector, and the Twin Cities.

The Ohio State Society, whose last report appears above, consists of Brush Creek, Cleveland, and Delta.

Isolated societies on the list are Blood River and Happy Woods in Louisiana (they plan to organize a State society soon); Fredericktown, Missouri; Omaha, Nebraska; Los Angeles, California; Southlawn and Pennellwood in Grand Rapids, Michigan; Niagara Falls, New York; Fonthill, Ontario; Baltimore, Maryland; and Dry Run, Virginia.

Local Societies—Life of the Bereans

Southlawn Park, Grand Rapids, Michigan. The Bereans elected the following officers: Miles Doan, president; Al-

thea Baker, vice president; Ray Stouten, treasurer; and Virginia Siple, secretary. The Round Table circuit letter is to be read and discussed at meetings. Plans have been made to revive work at Blanchard, Michigan. Correspondence work is being done in this connection. Freewill offerings and dues will be used to buy tracts for distribution. Meetings are to be held on Sunday, alternating at the church annex and at members' homes. They plan to build a younger Berean organization and have the two work separately with regard to study and social activities, except for an occasional get-together to check on progress.

Omaha, Nebraska. A fund has been started to send students to Summer Bible Training School in 1944. Fifteen dollars was donated the first night. A scrapbook has been started to include the best lessons, newspapers, and other information about the society. This book will be sent to next year's National Berean exhibit.

Mary Sorenson is editor, Alberta Appleby is assistant editor, and the rest of the Bereans are reporters for the new monthly paper which will be printed the second Sunday of the month and will be financed by contributions.

Francis Burnett and Arlen Marsh were present at the August 22 meeting. Arlen spoke on "Founding of Bereans and the Founding of the Church."

The Omaha society enthused the "Leaders of Tomorrow" class in the Sunday school to buy new windows for the church. The Bereans had charge of preliminary services of the Sunday evening service.

A breakfast was held for Bill Lawrence, vice president, who had just returned home after spending the summer in California. At the business meeting, September 5, Jack Harper was elected president; Bill Lawrence, vice president; Mary Sorensen, secretary; and Leonard Appleby, treasurer. James Siple directed the choir in several numbers and the Bereans in singing choruses. After the election of officers, Alva Huffer gave a talk about the Berean Society—its origin, work, and future. He also told about the Round Table Bereans and about the need of unity in Bereanism.

More News Next Week. News about many more local societies and state societies will appear next week and each succeeding week, as long as the reports continue to come in as they have in the past month.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Nov. 15-?—Special meetings at Wenatchee, Wash.

FONTHILL, ONTARIO

Recently, a very happy gathering was held in honor of Bro. and Sr. Maurice Anger. The bride and groom were presented with gifts and the best of good wishes from loving and loyal hearts. We know that their efforts and desires to serve the Father in His work and in His house will be even greater than before.

The Bereans meet together on Friday evenings. On one of these recent gatherings, after the study, a surprise birthday party was given Bro. and Sr. Anger, the latter being Berean president.

Most of our members are back from vacation, and the regular schedule is taking form. The junior and senior choirs have resumed weekly rehearsals, and the Bible studies are in progress. We are enjoying our studies, which are on the doctrines of the Church of God. Most of us are familiar with these fundamental doctrines, but it is good for our minds to be refreshed.

We are much in prayer here for our special fall meeting of September 28 to October 17. Bro. John Mercer is to be our guest speaker. A hearty welcome awaits any who can attend these meetings. Please uphold Fonthill in prayer, especially at this time.

Irene Holland, Reporter.

HERALD RECEIPTS

Mrs. F. M. Cawby; Mrs. Minnie Rogers; Etta L. Elton; Bess Plummer; Otto E. Dick; Mrs. Frank L. Heaton; Mrs. Ed. Tomlin; Carl Bunch; Henry Martin; Clifford Weaver; Edith A. Barber; Ray Barlow (self & others); Lillian A. Greiner; Mrs. William Hanson; Mrs. Edie Hess; A. J. Blakesley; Mrs. Lillian Sweeney; J. M. Boyer; Guy Mills; Mrs. George H. Reye; John Peters; Warren Knudde; Walter Fisk; Mrs. Elmer Wendroth; R. L. Funk; Ethel Mauken; Emma L. Carothers; Mrs. Carl Hoganson (for another); Howard E. Drew; Mrs. Walter Wulff; Milton A. Becker; Ida Orem.

OREGON BIBLE COLLEGE

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Eden Valley Junior Bereans	\$ 10.00
Lynn Greene	20.00
F. P. E. Thwarton	5.00
Joe D. Lawrence	2.00
P. A. Clyde Swihart	2.00
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Mrs. Elmer Wendroth	5.00
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EVANGELISM

Dr. & Mrs. Samuel Matheny	\$ 5.00
Ozaha Conference	60.00
Mrs. Lela Drake	2.00
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Rockford, Ill., S. S. (tithe)	15.57
Mrs. Edward F. Myers	5.00
Blood River (La.) S. B.	4.30

OREGON BIBLE COLLEGE NEWS

"This will be a year of transition," spoke Bro. Sydney E. Magaw at an early meeting of the students of Oregon Bible College. Even before we begin preparations for moving to our new home, we can sense this feeling of transition.

One of the changes is in the Student Senate. Instead of the original number of three members, we have five representatives of the students governing. One of the changes brought about is the "quiet hour" law (ask any of the students to explain).

Our dish crews, also, have been revolutionized. In the new system, one washes dishes one week and then vacates one week. "Bravo," Senate!

A carry-over from last year is the Athletics Club organization. Could it be that one of the requirements will be more sleep and higher grades for the athletes? There seems to be a little spirit of rivalry between the freshmen and upperclass teams. All are anxious for the first game, which promises to be a close match. We wonder why the girls at Oregon Bible College do not put forth some effort to organize a girls' team.

A new club has been introduced, the "Omnicron Mu Sigma," a society for music students only. Its aim is to help with all its power the growth of Oregon Bible College. There will be pledging services for new members next week.

The Fine Arts Club, which gave the comedy "Aunt Samantha Rules the Roost" last winter, is now completing its organization. We hope it will soon be working on another play.

Ed Graham told all the students to keep Friday night, October 1, late leave open for a hay ride. It sounded good to all except Ellen Van Fleet, who had hay fever.

"Mom" Brewer, "Mid" Macy, and Sr. Frederick Claussen have been very busy canning for the School. "Mom" says, "He who doesn't work, doesn't eat." We are all very thankful for the good, extra good, meals that we are getting.

Ernest Barnum, Reporter.

MATTIE VIOLA ROBINSON WILLIAMSON

"Her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28).

Upon our return to South Carolina from a trip into Missouri, Oklahoma, and Indiana, where we had the pleasure of meeting with brethren of "like precious faith" and assisting in meetings in said states, we were saddened to learn of the death of Sr. Williamson, wife of our pastor at Guthrie Grove Church of God, Elder M. O. Williamson. However, we sorrow not, even as others which have no hope. (1 Thess. 4:13.)

Sr. Williamson was born May 4, 1879, and died September 10, 1943. She was united in marriage to M. O. Williamson, December 20, 1903, and was baptized into Christ in August of 1908. Truly, it can be said of her: "A virtuous woman is a crown to her husband" (Prov. 12:4). Words of comfort were spoken from 1 Corinthians 15; 1 Thessalonians 4, and Revelation 21 by the writer, assisted by Elder S. W. Hiott of Walterboro, S. C., after which she was placed in the grave to await the second personal coming of Christ, who shall call her from the death state and crown her with a "crown of righteousness." "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" (1 Thess. 4:16-18). And now, to the friends and relatives of Sr. Williamson, in the language of the 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.

Berean Calendar: Indiana State Berean Conference, October 17, at North Salem Church.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. H. Scott Smith reports the baptism of two: Miss Linnie Pearl Simmons, Hartshorne, Okla., and Miss Vera Simmons, Magazine, Ark.

Beginning a new volume with this issue, The Restitution Herald begins its thirty-third year of publication.

Back to standard size. By reason of limitation on paper purchases, The Restitution Herald has appeared during the past few weeks as a 12-page periodical, but we are this week returning to the 16-page normal size. How long we may be able to continue this size, we do not know.

Sr. Ida Orem, Redlands, Calif., has come to Oregon, Ill., taking residence in Golden Rule Home.

The Editor accompanied Bro. Richard Parish to Indiana, October 2, Bro. Parish going for his regular appointment at North Salem Church, and the writer going for services at Hope Chapel, South Bend.

The first payment of \$18,000 on the new college site and building was paid Saturday morning, October 2. Reconditioning of the building and installation of new heating equipment will begin shortly. It is hoped that we can move into the new building by October 15.

Sr. Walter Wiggins, Eden Valley, Minn., recently a patient in a hospital at Rochester, Minn., sends "thanks for many cards, letters, and gifts received while in the hospital."

BROWN - NEILL

The Fonthill, Ont., Church of God was beautifully decorated for the autumn wedding of Evangeline Brown and Donald Neill, which was performed by the writer, assisted by the grandfather of the groom, on Saturday afternoon, September 18. "Vangie," as she is known to all her intimate friends, is the daughter of Sr. Pearl Brown, Welland, and is a baptized member of the Welland congregation. The groom is a highly respected young man of the community, and is at present serving his country as a member of the R.C.A.F. A wedding dinner was served to fifty guests in Welland, after which the newlyweds left for Ottawa where they will make their home as long as Don is stationed there in training. After the duration, the young couple will take up permanent residence in this district, and we expect them to fill their place in the life of the church at that time. Our best wishes are extended to them in their new relationship.

C. E. Randall.

"INDIA"

Church of God, Tempe, Ariz.

\$3.66

ERICKSON - COMER

In the presence of a small company of close friends and relatives, Miss Doris Vivian Erickson was united in marriage to Mr. Philip Walker Comer in the Los Angeles Church of God, Saturday evening, August 28, 1943. The bride is the daughter of Mr. and Mrs. Turner Erickson of Los Angeles, and granddaughter of Bro. and Sr. Will Fish, formerly of the Hickory Grove (Maxwell) Church of God in Iowa. She comes from one of the oldest and most faithful families of the faith in the Middle West, her great-grandfather having been one of the founders of the work in Iowa, to which State he migrated in an early day from Indiana. The groom is a son of Mr. and Mrs. Blaine Comer of Los Angeles, and a young man of excellent character and great promise. The service was read by the pastor of the Los Angeles church and the wedding march played by the pastor's wife.

We pray that God's richest blessings, both temporal and spiritual, may accompany these young people through a long and happy life, and that they may be united forever in the kingdom of God when Jesus comes.

G. E. Marsh.

THE RESTITUTION HERALD

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Oregon, Illinois

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.

Duty to God

By Cecil U. Wilson

EVERY Christian must constantly remember and respect his duty to God. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). This is man's duty to God. In fulfilling this duty to God, the Christian acknowledges God as supreme—recognizing God's infinite law of good as manifested in health, abundant supply, and peace. The Christian will cast off every mental suggestion which might lead him into believing in any power in opposition to God.

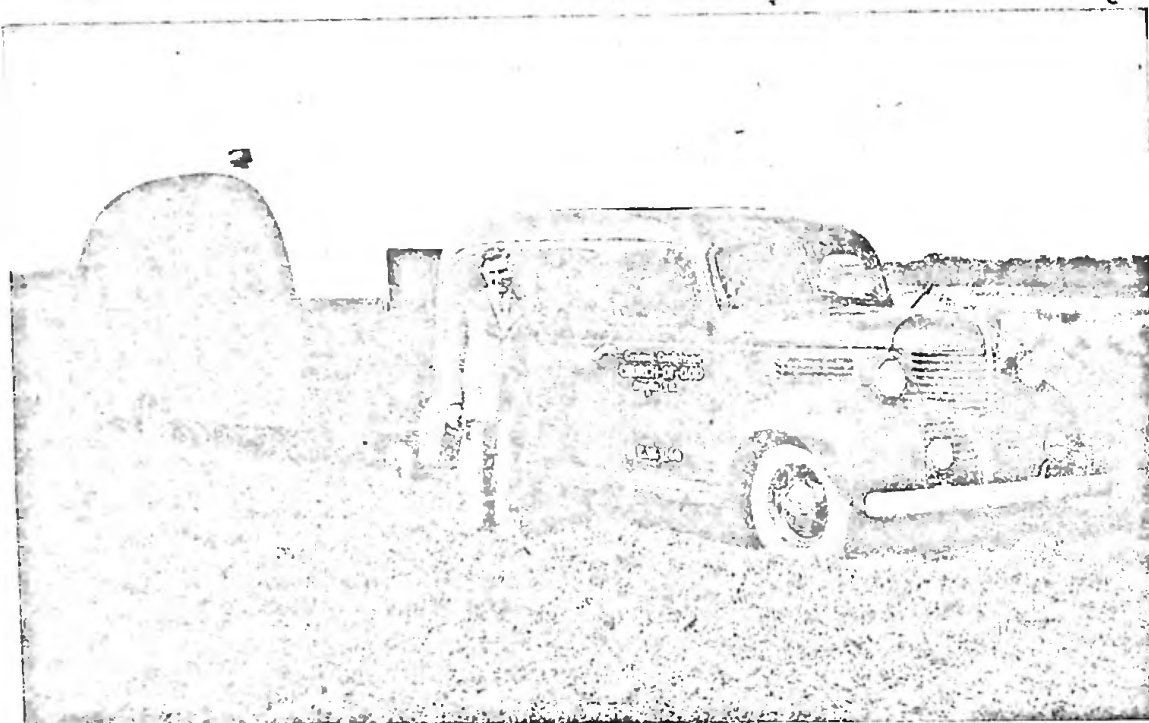
Spiritual understanding of God reveals Him as the loving Father, giving abundantly of rich spiritual blessings to all His beloved children. By listening to this loving Father's voice, and following His direction, the Christian is led to fulfill his duty Godward. The New Testament shows that early Christians were made spiritually strong by being with their Example and closely following the teachings of Christ. Obeying God, as Christ taught them, they realized protection and deliverance from evil. "There is no fear in love; but perfect love casteth out fear" (1 John 4:18). Thus, awakening to the ever-presence of divine love, Christians experience sure protection against fear and hatred.

It is man's duty to God to accept God's gift, even the gift of His Son, the Lord Jesus. Jesus invites: "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. 11:29, 30). It is our duty to be bound to Christ by the yoke of love, a yoke which cannot be strained or broken, misplaced or entangled. Also, it is the Christian's duty to lead others to seek unity with God and to accept the Christ. The obedience acceptable with God is that complete and joyful obedience which is the outcome of love.

Christians sometimes begin mentally to wither, to lose their charm and sweetness, because they are not letting into their consciousness the streams of constantly refreshing thoughts that God would give them if they were more in harmony with Him. They let themselves be cut off from the water of life. How can man again bring these vital, refreshing currents into his daily life? There is only one way: by loving obedience to God and earnestly searching the Scriptures daily. Christ came to rouse men, to inspire them to use their talents in service to God, and this to their own profit, namely, that they might keep the currents of divine love, wisdom, and inspiration flowing endlessly into their lives.

By fulfilling our duty to God, by living close to the Lord Jesus, one finds the ideal life for the present time and prepares for the coming Kingdom of God and all the glory therein.



DOING "THE WORK OF AN EVANGELIST" (2 Timothy 4:5)

Brother Francis Burnett, assistant to National Evangelist J. W. McLain, is here shown with equipment of the Evangelism Department of National Bible Institution, Oregon, Illinois. Brother Burnett, a graduate of Oregon Bible College, is "apt to teach" and holds "the mystery of the faith in a pure conscience." (1 Tim. 3:2, 9.) While in college, he was student-pastor of the Church of God at Rockford, Illinois. Now, working with Brother McLain, he presses into the wider field of evangelism where, with the Lord's blessing, we pray him success unbounded.

Our Lord's ministry was that of an evangelist; our Lord taught and showed us the way. Said He: "The field is the world," "Go ye into all the world," "to all nations," "to every creature," "unto the uttermost part of the earth." See, too, the Saviour in His evangelistic tours: distinct tours, one, two, three, into Galilee; see Him moving, serving, preaching, from one end of Palestine to the other; in Samaria, despised province; up into the Gentile cities of Tyre and Sidon; eastward into Decapolis, and throughout the length of Trans-Jordania.

The Twelve, too, were evangelists: some moving westward to Cyprus, thence northward to Asia Minor, and again westward in Greece and Rome; others going into Syria, eastward to Babylon, and perchance farther into India. The Seventy went out, two by two, "into every city and place, whither he himself (Jesus) would come," and all Christians of the first two centuries or more were Spirit-filled and Christ-inspired as missionaries and evangelists to go everywhere, preaching the Word. Evangelism soon put churches in every province of the civilized world. Not later than about the year 190, Christians in India called for Pantaenus of Alexandria. He went. Soon there were not less than three hundred churches in India. So moves evangelism! "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Definitely, the Church of God today rallies from its "Dark Ages," catches anew the spirit of evangelism, and presses forward with Jesus Christ into fields "ripe already to harvest." May God bless EVANGELISM; may God bless Francis, James, and every co-operating soul!

THE RESTITUTION HERALD

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NUMBER 2

Valley of Threshing

By C. E. Randall

IT HAS been traditional teaching of the Church of God that either prior to, or shortly after, the translation of the church, all nations will be gathered together for battle, with Jerusalem being the center of the conflict. Being definitely convinced that Scripture teaches that all nations will drink of the cup of wrath in the end-time, the Church of God as a whole was not deceived previous to the last World War by the popular belief that nations would never again resort to the barbarous means of settling disputes, but, on the contrary, would adjust such differences around the conference table. Neither did the cry during the war, "This is a war to end war," find much root in the minds of our people, for they knew that this final gathering of the nations must come and that nations would continue to rise against nations until the end, as Jesus predicted in Matthew 24:6.

There appears to be a rising confidence among some of our church folk that the freedoms in the Atlantic Charter will be realized following this global war, and, perhaps, the long-expected Day when war and its ravages would no longer prey upon mankind will have arrived. There is no more reason, however, for placing confidence in the sons of men than there was when the prophet warned against it. (Psalm 146:3, 4.)

There are certain positive teachings of Scripture to which we can fasten our faith with absolute trust and assurance. One is that the nations of earth are to be gathered at Jerusalem for battle when "his feet shall stand in that day upon the mount of Olives" (Zech. 14:1-4). Both these events are ahead of us. How near or how far should not concern us as much as following the course Jesus proposed when He said: "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).

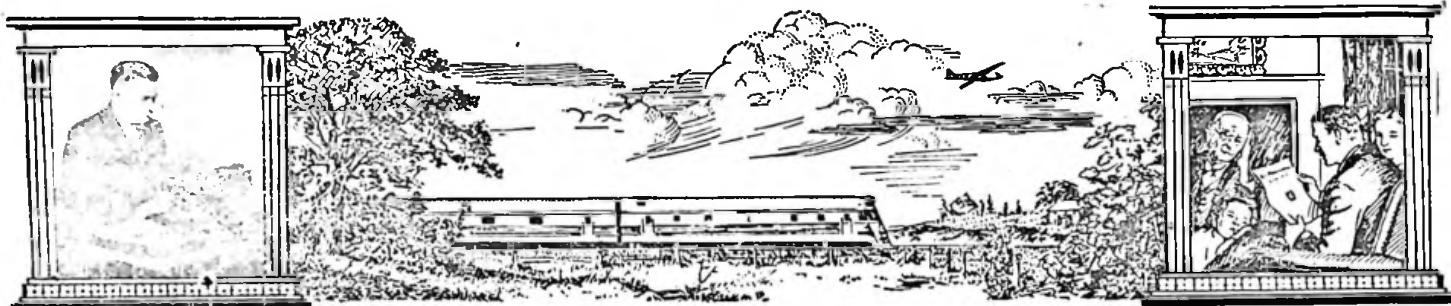
What are the reasons for the final gathering of the nations of earth to this day of decision? The purposes are set forth by Joel in the third chapter of his Book;

(1) "*For my people and for my heritage Israel.*" At the present time, Israel is "an infamy of the people" and is upon the "lips of the talkers," bearing unjustly the "shame of the heathen" (of the nations). In this final reckoning, Israel will be delivered from this unholy condition, even though they have brought it upon themselves by their departure from the true and living God. When the great Jehovah pleads with and for His people Israel, the shame of the nations which in disgrace they have carried will be lifted, and the nations will bear their own shame. (See Ezek. 36:3-7.) This reversal of burden bearing will come when Israel is ready to ask the Lord to give them a new heart and a clean spirit, and to inquire after Him for deliverance from the plight in which they have been enveloped for centuries. (Ezek. 36:24-37.)

(2) *Nations will be gathered for the threshing.* This second reason for the gathering of the nations is twofold:

(a) After the church has been completed and entered into marriage relationship with Christ, Jehovah will begin to bring Israel and the nations to the realization that the "most high God" is exercising direct rule over the nation and nations. To accomplish this purpose, some threshing will need to be done; so the judgments of the Lord will be poured out. There are two ways of learning righteousness: one by love, such as the church is experiencing today; the other, through imposed judgments. It is this latter appeal that will be used upon Israel and the nations at this time of threshing. (Isa. 26:9.)

(b) The second purpose of the threshing will be to separate the nations. The wheat nations will be separated from the chaff nations. Israel is the "bait" that will induce the hordes from the north, Gog, Gomer, Togarmah, and western satellites as Egypt, Libya, Persia, and Ethiopia, to come against Israel's mountains to "take a spoil, and to take a prey" (Ezek. 38:10-12). Other nations will come to defend and protect Israel under the leadership of the "merchants of Tarshish" (v. 13). The final division of the nations in this "valley" (Please turn to page 11)



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Sydney E. Mgaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

“So Long as the Moon Shall Endure”

Everyone doubtless has experienced the pleasant rhythm of a song fragment ringing for hours in the mind. While worshipping recently with the brethren at Hope Chapel Church of God, South Bend, Indiana, the Lord “put a new song in my mouth” (Psalm 40:3). The title I have forgotten, only do I remember the fragment, “So long as the moon shall endure.” Nor will these words leave me. For hours, they have been repeating themselves in my mind, much as a defective phonograph record may repeat a few words, except that *this* repeating gives a pleasant sensation. “So long as the moon shall endure”—there it is again!

Though the message of this song as a whole is not remembered, it is obviously about the coming and the Kingdom of Christ—the words, “So long as the moon shall endure,” being quoted almost word for word from Psalm 72:7: Now, Psalm 72 is a prophetic psalm, telling of the “Glory of Christ’s Kingdom”—this according to the translators’ and publishers’ title in many Bibles. Thus, it is Christ’s Kingdom of which the song rings: “So long as the moon shall endure.”

When Jesus comes, He “shall judge thy people with righteousness, and thy poor with judgment. . . . He shall save the children of the needy, and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace *so long as the moon endureth*. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . His enemies shall lick the dust. . . . Yea, all kings shall fall down before him: all nations shall serve him”—“*so long as the moon shall endure*.”

Melody in the Heart

The Apostle Paul, who, though singing once at midnight in jail, is not commonly judged as a singer, wrote: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, *singing with grace in your*

hearts to the Lord” (Col. 3:16). Is the heart besmirched with evil thinking; cleanse it! Is it laden with worry; lift it! Make room for joy and singing.

A few days ago, while standing early in the morning on the front porch of our home, a boy rode by on his bicycle. He did not see us. When yet a block away, his voice could be heard, though his words were indistinct. Then for a moment, as he drew nearer, there was no speaking. Suddenly, when directly in front of us, still not knowing anyone was near, he cried out, “Sucker!” . . . (At least, I hope he did not know I was near!) Something was troubling this young man’s mind. He was talking to himself, even talking aloud to himself.

This brief incident prompts the question: What are you saying to yourself? How speaks the inner man? Is he arguing? Is he complaining? God grant that there is melody in your heart—then let it rain and never a drop will wet your soul.

Progress at the College

Purchase of the Spoor Property being completed, the building being vacated, reconditioning and equipping being well started, it is hoped that the students might move to their new quarters by October 16 or 18. Some of the equipment has not yet arrived, but everything possible is being done to have the building presentable plus, shortly.

As we go to press, the actual cash received for the Building Fund stands at \$20,938.99—a most encouraging figure. Let us keep it growing. While incomes are high, every reasonable effort should be made to reach the goal of \$30,000 that the \$8,000 note might be paid.

All friends of Oregon Bible College will be interested to know that there is excellent possibility of three hundred acres directly across the river from the college being converted into an Illinois State Park—this as a memorial to the late Governor Lowden whose home was near Oregon, Illinois. Should these plans mature, the value of our college site would be enhanced at least slightly.

Thus, the College ever looks forward. “Keep smiling!”

The Future

By *W. H. Arrington*

ALL are interested in the future, especially in the dawn of better times for this troubled world. We are optimistic regarding the future. True, prophecies of the Bible foretell times of trouble and war before the coming of Christ, yet the future of this earth is certainly bright. It will be wonderful to be alive then, for "the best is yet to come."

The only accurate information concerning the future of this earth must come from the One who made the earth. The Creator alone knows why He made the earth, and knowledge of its destiny must come from Him. So, we turn to the prophecy of Isaiah and read: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (45:18). This being God's plan, nothing will be able to prevent its fulfillment.

The earth as a planet will not come to an end; it will not burn up, or blow up, or crash up, but after a glorious renewal clearly described in the Bible, the earth will continue as the most wonderful place in the universe in which to live. According to Ecclesiastes 1:4, the "earth abideth for ever." So, why should we doubt it? In the beginning the earth was given to mankind, as Psalm 115:16 says: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."

The dominion given to Adam was world-wide, for we read: "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). But through disobedience man lost his dominion to Satan, the Devil. Through the providence of God, however, Christ, in His sacrifice, redeemed the dominion lost by Adam. In fact, Christ is called "the last Adam." He came "to seek and to save that which was lost" (Luke 19:10)—not only the man, but the earth as well. The Prophet

Micah, foreseeing this, said: "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion" (4:8). When man lost his first dominion, the earth brought forth thorns and thistles. (Gen. 3:18.)

Those who read the New Testament know that Jesus spoke of the restoration of man's dominion over the earth, in these words, "Blessed are the meek," He said in His sermon on the mountain side, "for they shall inherit

the earth" (Matt. 5:5). On another occasion, Peter asked: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus replied: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel . . . and shall inherit everlasting life." (Matt. 19:27-29.) In the "regeneration," that is, when the world is regenerated, or when God creates the new earth foretold by the Prophet Isaiah, the meek will inherit the earth. The apostles will be rulers, and Jesus our Lord will be the King. "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).

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:18). "Violence shall no more

be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (60:18). "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" (65:21, 22).

"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, (Please turn to page 12)

A BIBLE VISION

By *E. O. Stewart*

In days of childish glee!
When Jesus comes to call the dead
From their long resting place,
Permit me with these very eyes
To see them face to face—
Words fail to come; I can't express
The joy I know 'twill be
For them and me in that fair Land
To dwell eternally.

If I could stand at Mother's grave
On that eventful day—
Behold her youthful, shining face,
All wrinkles brushed away,
And Father's gray exchanged for jet,
His face the same to me
As when he used to romp with us

When blinded eyes shall clearly see
And deaf ears plainly hear
The words which dumb lips never spake
In their sojourning here,
With wrinkled brows then free from lines,
Old age exchanged for youth,
How sweet to know this God reveals
Within His Book of Truth!

When desert lands again shall bloom
And bring forth lovely flowers,
When Mother Earth responds anew
To heaven's growing showers,
When thorns and thistles shall give place
To fir and myrtle trees,
Obnoxious odors be exchanged
For springlike balmy breeze—

The Meeting Place

(First in a series of five articles)

By Arlen Marsh

TORN from the blood and tears of the first World War, mothered by power politics and fathered by the pressing need for bolstering the economic support of the British Empire, came these sixty-seven words: "His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

Originally contained in an official letter from England's Lord Balfour to England's Lord Rothschild (November 2, 1917), this historic declaration of policy subsequently found approval among the governments of the principal Allies: France, Italy, Japan, and the United States.

With the possible exception of the Constitution of the United States, no document ever has been more hotly debated than the apparently simple Balfour Declaration. As a result of the Declaration, between 1920 and 1939, five hundred millions to one billion dollars poured from the nations of the world (chiefly from America) into Palestine. As a result of the Declaration, the ratio of the Jews in Palestine to the total population of the country has climbed from approximately eleven per cent to about three times that figure. As a result of the Declaration, Britain has been forced to construct in Palestine several hundreds of police stations which are officially classed as "defensible"—which can be defended against attack as military forts can be.

For the Zionists, aggressively determined since the formation of the *Yishuv* in the late 1890's to restore the Jews to their historic homeland, have—largely at the expense of international amity—consistently interpreted the Declaration as being an all-out proposal to utilize Palestine as a National Home; while the British, more conservative and inspired in considerable degree by the need for pacifying dissident Arabs, have pointed time and again to the fact that the Declaration suggests no more than the "establishment of a National Home in Palestine," which is something quite different from the Zionist conception.

Although the Balfour Declaration did act as a precipitant, the quarrel over Palestine and its rightful ownership is far more ancient than the World War of 1914-1918. It

antedates the establishment of Israel itself. Its origin lay in the conflicting blessings pronounced by Isaac upon his two warring sons, the first upon Jacob, the second upon Esau:

"God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" (Gen. 27:28, 29).

"Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck" (vv. 39, 40).

Anthropologically, the deceptive Jacob gave fatherhood to Israel; while the maddened Esau, stirred by thoughts of murder, founded those races which since have come to be classified as Arabs. Esau's descendants had established themselves firmly in Canaan and its environs when, at God's express command, Moses and Joshua led the children of Jacob out of Egypt. From the strictly human point of view, the Arabs has considerably more right to the Promised Land than had their conquerors, the Israelites. Nor have the Arabs forgotten so much of their history that they now neglect to air this right of first possession.

The passage of something over two millenniums brought changes to Palestine, changes in government, in religion, in racial characteristics, even in climate. God had promised the Israelites, not long before their desert wanderings had ended that, "if ye shall hearken diligently unto my commandments which I command you this day . . . I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for the cattle, that thou mayest eat and be full" (Deut. 11:13-15). But God also promised, simultaneously with the pronouncement of His blessing, that, if the Israelites should turn against Him, His wrath would "be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit" (Deut. 11:17).

These promises literally were fulfilled, for seasonal winds brought spring and winter rains to Palestine for about two thousand years. Crops grew in abundance;

this land—no larger than the state of New Hampshire—literally flowed with milk and honey. But eventually, as the Israelites grew more and more disobedient, the climate changed. Prevailing winds shifted; rains all but ceased; the soil baked hard and brown under a blazing sun—until, by the beginning of the mediaeval period, Palestine was a desert waste much like the wilderness through which the Israelites once had journeyed to seek their Promised Land.

With the climatic variations, as has been noted, came variations in government, in religion, in race. With the years had come a destruction of the theocracy and the subsequent Israelitish kingdom; they had been replaced by the Roman Empire and, later, by the Arabs and the Seljuk Turks and the Saracens. With the destruction of Jerusalem under an indignant Titus in 70 A.D., had come the final dispersion of the Jews; Palestine had become a home for nomadic desert men and traders. The religion of Jehovah had been replaced with the religion of Mo-

ammed before the moisture-carrying winds had disappeared. The sons of Esau truly had secured the dominion; and so sternly had they come to live by the sword in fulfillment of Isaac's predictive blessing that they were promised, by their Koran, an immediate place in the third heaven if they died in the martial dissemination of their religious faith.

For fifteen centuries, barring a hundred years or so during which embattled Christians maintained the Palestinian kingdom of the Crusades, the Promised Land remained under the hands of those who sprang from Esau. The Arab population steadily increased. Mosques sprang up where synagogues had stood. Jerusalem became the third most holy place within the Moslem cosmos. And the Jewish people, dissipated among the other peoples of the world, dwindled to nearly nothing in the land which the Lord their God had given them.

This was the broad facade against which the Balfour Declaration made its appearance. (*Please turn to page 11*)

PATIENCE

By (Mrs.) Mary Mae Nedrow

"The servant of the Lord must not strive; but be gentle . . . patient" (2 Tim. 2:24).

IN THE Apostle Paul's exhortation to Timothy concerning his pastoral duties, Paul said: "The servant of the Lord must not strive; but be gentle unto all men, apt (having the aptitude) to teach, patient." We know all these things were written for our admonition, therefore we must acquire patience in our labor for the Lord.

I have often watched little boys as they fished in the pond across the way from our home. How patient were these little fishermen! Carefully, they would throw out their lines, and then wait patiently, knowing full well they would eventually haul in a fish. Servants of God should be just as patient as they cast their lines in life's sea. Many times as we throw out this life line, we become impatient, thinking our labor is in vain, and are ready to give up, little realizing how near we are to victory.

Christians in various Sunday schools throughout the world observe a day every year which they call "Rally Day." They check up on their attendance and, like the ancient shepherds, seek those who have wandered away and bring them back to the fold. It is also a promotion day. Noah Webster defines the word "rally" in this manner: "To reunite and bring together and reduce to order, as troops that have been thrown into disorder or dispersed. To collect for a fresh effort: to recover strength." Win-

ston calls it a "re-assembling." To carry on this work, we find it requires patience and unity on the part of all Christian workers. It seems so easy to blame it on the other fellow when there is a falling away in attendance at our Sunday schools, or if something goes wrong. Let us not be quick to criticize and blame other of the brethren for that which we feel they failed to do, but check up on ourselves to see wherein we have failed. Allow me to quote a poem entitled "Advice" which is timely and to the point. The author is unknown. It goes like this:

"I tried to give a shiftless friend

A little good advice.

He came right back at me with some

That was not quite so nice.

We see where friends may be improved,

But make an awful fuss,

If they with motives quite as good

Attempt to uplift us."

We shall have traveled a long way when we have become broad-minded enough to see ourselves as others see us. Then, and then alone, shall we know the true meaning of patience: to wait with calmness; to be untiring in labor; admitting our own faults, and recognizing admirable attributes in others.

The Heir Takes a Bride

By Donna Johnson

"Abraham was old and . . . said unto his eldest servant . . . Thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac" (Genesis 24:1, 2, 4).

DURING all Abraham's life, God had blessed him richly. When Abraham was an old man, he told his servant to go to the country where he (Abraham) had formerly lived to choose a wife for his son Isaac. Then the servant asked what he should do if the woman would not be willing to return with him. Also, he asked whether or not Isaac was to accompany him. Abraham answered that if the woman would not return with the servant, the servant would be freed from his oath, and that Isaac was not to accompany him in the quest for a wife.

Taking ten camels with him, the servant departed to the city of Nahor in Mesopotamia. When he reached the city gates it was evening—about the time the women came to draw water at the well. He made the camels kneel at the well; also, he knelt and prayed for the sign of the woman who was to be Isaac's wife. She was to come to the well with a pitcher, and when he asked, "Let down thy pitcher, I pray thee, that I may drink," she was to reply, "Drink, and I will give thy camels drink also."

The fair maid Rebekah came to the well with her pitcher before the servant had finished his prayer. The request for a drink of water was answered, the camels also being given water by her. After the camels had quenched their thirst, the servant offered Rebekah gifts of two bracelets and a golden earring. Then he said, "Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?" Rebekah answered that she was the daughter of Bethuel, the son of Milcah. Then the servant worshiped the Lord.

Soon Rebekah's brother Laban came to the well. He noticed the earring and bracelets, and told the servant to go to their house while he took care of the camels. The servant did so. Rebekah's parents offered him a meal, but he would not eat until he had told his errand. Bethuel

was willing that Rebekah should go, but wished to delay a few days. However, Rebekah went at once.

We read in Matthew 10:5, 6: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." Jesus sent out His twelve apostles to go to the

lost sinners of the house of Israel. "When Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:5, 6). The apostles were to go first to kinsmen or Jews. The Jews rejected Christ, so the apostles went to the Gentiles. The Jews refused to accept Christ, but the Gentiles received Christ, as Rebekah accepted Isaac.

"When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you:

but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:45, 46). This compares with the sending of the servant by Abraham for a bride for his son Isaac.

"When they were come to Jerusalem, they were received of the church and of the apostles and elders, and they declared all things that God had done with them" (Acts 15:4). The purpose of visiting the Gentiles was to take out a people for His Name.

"The heart of this people is waxed gross and their ears are dull of hearing and their eyes have they closed: lest they should see with their eyes, and hear with their ears,

THEY TWIN ONE FLESH

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 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; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

(Ephesians 5:22-33.)

and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:27, 28).

We read, also, in 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." This was a custom of olden times of the bride—to leave her father and mother.

In 1 Corinthians 7:23, we read, "Ye are bought with a price; be not ye the servants of men." What does "price" mean here? The "price" is the blood of Christ. (1 Peter 1:18, 19.)

Husbands should love their wives as Christ loves His church, according to Ephesians 5:25-32. Abraham sent for a bride for Isaac through a servant, and, being the anti-type, Christ sent out His disciples to go to the house of Israel. Therefore, the church is considered the bride of Christ and will dwell with Him upon this earth in the "latter day" in His glorious Kingdom.

RELIGION

BY UNIVERSAL consent it seems to be agreed that, if humanity is to survive on this planet, we must have a new world. After the war, education must be changed, business must be tamed, money must be washed, politics must be purified, and nations must be somehow brought into a family. It is taken for granted that science can give man a paradise here on earth, if we all become reasonable. The blueprints of Utopia are being drawn, but there is only one thing that can bring hope to mankind, and that is a change of heart. A Chinese Christian during a revival once uttered this prayer: "O God, convert the world, beginning with me."

It is not easy to define religion. Our English word with its Latin derivation rather suggests that it is something to limit the freedom of the soul. This is unfortunate, for religion is far more than a brake or a harness. It is fellowship with the unseen. Man's nature bears upon it the hallmark of heaven. Woven into its texture we discover a faculty for which the material universe does not prepare us. There come to every man certain moments when he feels the mystery that lies beyond our dust. Religion is life, experience, and realization. A man does not need to strain his memory to recollect the exquisite and tragic story of the Life lived long ago in Palestine. He may commune with God as he breathes. Bishop Barry truly said: "Religion is only genuinely alive when it is self-forgetful."

The tragedy of our present world is that religion has stood still while life has gone on. When religion has become an affair of tradition or orthodoxy, it loses the only thing that can give it meaning. The churches have been dug in safe in their Maginot Line while the mechanized armies of evil have been sweeping down as on the defenseless city of Mansoul, miles away.

Let us thank God for man's power of reformation. History has taught us that out of the agony of defeat and hu-

miliation the candle is lighted again—otherwise life and religion would long ago have been buried in the same grave. The pathos of our attempt to make a Christian civilization by spraying the perfume of the Sermon on the Mount upon the jungle of international strife is something to make angels weep. Religion is a personal matter. It has tortured the conscience of men since the beginning. Hundreds of years before Christ was born, an obscure prophet gave a perfect definition: "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?"

There are three great elements of true religion. The first thing is justice. This appeals to the highest instincts of men and women. It is a quality which particularly appeals to this disillusioned generation. It is a divine command. There should be justice between man and man, between capital and labor, between employer and employed. The principles of Christ could be applied to modern business. We are also conscious of the fact that there should be justice between nations. God plays no favorites. Black and white, brown and yellow—they are all made in His image. We now understand that the world belongs to the children of men. Slave nations, ignorant peoples are a danger and a disease to the world and an offense to the God of justice.

The second element of universal religion is mercy. This is a higher obligation. The nature of our humanity demands mercy, for we are not all equally endowed. Some are strong, some are weak. Some are dull and others brilliant. There are always some who are laughing and others weeping. Some are sick and others well. Some seem fortunate, and others are pursued by undeserved misery. In this human scene there can be no brotherhood without mercy.

(Please turn to page 10)

Nation Against Nation

By James M. Watkins

LAST week we discussed for you the nature and certainty of the coming of our Lord. This week we would like to discuss one of the most prominent signs given to precede

that coming—the rising of nations against nations. Every prophetic student, regardless of race or creed, today feels assured in his own heart that we are in the closing days of this dispensation, and that we are seeing daily the rapid fulfillment of the remaining signs of our Lord's return.

Sincere students of prophecy in all denominations, thinking of these things, find themselves subject to more or less criticism for placing undue stress upon the matter of Christ's second coming. For this reason, you may be interested in knowing the attitude of the New Testament writers in this regard. There are three hundred eighteen verses in the New Testament that make mention of the coming of Christ. From this we recognize that one out of every twenty-five verses is associated with this subject, a proportion that is not maintained by any other subject in the New Testament. We may attribute to each individual degree of importance to the subjects of the deity of Christ, or related subjects that we so desire, but we must realize that all are transcended in importance by that which deals with "The Coming Christ."

If, then, the New Testament itself rates this subject this important, we would in all probability be justified in thinking, preaching, and talking it much more than we do.

One thing that has impressed me more than all else in the matter of prophetic fulfillment is that many of the things of the Bible may be fulfilled so gradually and naturally that we will not recognize them for what they are really worth. We must always remember that the Bible does not tell much about *how* certain things will be brought to pass, but merely states that this or that will exist. I believe, in many instances, the Bible recognizes the natural means of fulfillment that so many times is used to discount an association of events with Scripture.

Let us consider, for instance, the question of war. In Matthew 24:7, 8, we read these words: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

It would be a most interesting and revealing thing for you to sometime consider how many prophecies of the Bible are associated with and natural consequences of war.

This is the second of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

Simply because they are the natural results of war, however, there is a growing tendency to fail completely in recognizing them as prophetic fulfillment.

Let us consider first the simple statement that Jesus made, "Nation shall rise against nation." This is no new thought; it was testified of long years before by nearly every one of the Lord's prophets. Haggai, Joel, Isaiah, and Daniel all knew and described in detail that such an event would one day transpire. Daniel established for us the milestones of numbered days by which we might identify the various phases of this final period in the world's history. Ezekiel described in detail the circumstances, ordering, and outcome of that last great battle around the city of Jerusalem. The prophets even went so far as to identify for us, through the descendants of the sons of Noah, every nation that is to have part in this last great conquest. Yet, in spite of all these things, we see the comment daily made through our press and hear it upon our radio that we are engaged in the greatest rising of nation against nation that the world has ever seen, and still many people, because they have been able to find a natural reason for it all, refuse to associate it with what God has written. When we see the intensity with which the present conflict is growing, and speculate on what it may easily become before its completion, we are compelled to ask ourselves the question, How can there ever be a greater rising of nation against nation than that which we see in the offing at the present time? Surely every nation in the world is going to the limit of its possibilities in this present effort.

Jesus said that this period would mark the beginning of an intense time of sorrow. Here again we are forced to ask ourselves why this period should have greater sorrow than those which have preceded it. Have there not been wars before, and have they not always brought heartache and trouble? I believe that here the Scripture anticipated the social psychology of our day. There is little doubt in my mind but that this present period will bring a degree of individual heartache that we have not seen. Our social psychology has caused each to create a little world of his own—a world that in most cases embraces only his immediate family and at times no other intimate friends. The onetime friendly social visits between families are gone. Too often we do not even include all our relatives in the sphere of our social life. This is only natural when we

limit our world to a very few people and center that world in ourselves. The sudden withdrawal of a person from that fellowship will plunge us into despondency and make us feel that the end of all things has come. Due to the fact, however, that we have grown into this state of affairs naturally through the medium of our times, we attach very little prophetic importance to it.

In the Book of Revelation there are the Apocalyptic Riders, known as the four horsemen, who have intrigued the fancy of men since the Book of Revelation was written. Many times we engage ourselves in such a wealth of detail attempting to identify them that we lose the simplicity of their full meaning. In Revelation 6:3 we read: "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." There are many little details and implications which we may read in the individual words of this statement that might identify peoples, periods, and trends for us, however, the over-all statement is simply this: war—with nation against nation. Upon this foundation we easily recognize that the other things indicated are not miracles, but things that are naturally associated with war.

Verses 5 and 6 read: "When he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The picture is that of one of the old bugaboos associated with war, namely, inflation. With the lessons of the last war and the trends of the present war in our minds, inflation is looked upon as a natural consequence. To us it is not the black rider, it is merely war. True, the price in excess of \$5.00 per bushel for wheat, which is indicated in this verse, would be regarded as a large measure of inflation, and all governments throughout the world are taking steps to do all in their power to see that it does not occur. Should inflation occur, however, it will come so naturally that to the large majority of people it will simply be the results of war and not prophecy. We might also call to your attention the word "black" as associated with this rider. The greatest threat to the control of inflation in our times is that which has come to be called the "black market." It is interesting to read the results that this so-called "black market" has produced in China where, we have been told, a ton of coal costs in the neighborhood of \$1,000.00 and a pair of shoes about \$650.00. In our modern terminology the word "black" is coming to be associated with the determining factors of uncontrolled inflation. We wonder sometimes if we read mod-

ern phrases for what they may really be worth.

We read in Revelation 6:8 concerning the other rider which went out thus: "I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Here we have the simple picture of death running rampant over a fourth part of the world. Yet we read the story of ten million Germans destroyed from activity in the Russian campaign alone; or the river outside the city of Stalingrad gorged with the bodies of dead Russians; or we read the fears of modern medical science on the possibility of innumerable outbreaks of devastating plagues, and think little about them prophetically, merely because they are what we have come to expect in such a tremendous uprising of nation against nation.

Perhaps we might call to your attention the simple fundamentals of another statement contained in Revelation 13:16, 17: "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."

The statement here is that somewhere, sometime, in the history of the world, a great ruler will arise vested with power and authority, and that individuals will be permitted to buy or sell only to the extent they have the approval of this authority. We have always felt that we would surely recognize this last great sign for what it was worth when at last it should come to pass. Yet in many nations of the world governmental approval of buying and selling through the medium of ration books is the order of the day. Even in our own land we are coming to think very little about it. Any future ruler who may come would attract very little criticism by the adoption of such a plan. Here again we will say it is simply the result of war and not prophecy.

The Scripture also tells us of instances when every man's hand shall be against his brother. We wonder if any one thing will do more to accomplish this than this selfsame rationing that is now becoming world wide. We know people who had been lifelong friends and are now almost enemies because one received ten pounds more canning sugar than the other. It makes us wonder to what extent this feeling might go if there were really shortages great enough for concern, and people found themselves actually hungry.

A short time ago, I walked past a typical pile of old scrap materials, and in it I saw many pieces of outmoded farm equipment. I was reminded that Joel said: "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." (Over)

If this gleanings were as complete as it appears to have been and as necessary as has been implied, it would make us ask ourselves the question: What will be our next source of supply? There is no doubt that we will go "all out" in our efforts to win this war. If it is extended for any period of time, and if these signs are true, it can only mean the gradual giving up of better and better farm equipment. Our plowshares literally will go into the implements of war.

Simply because these things are the natural results of nation rising against nation, and simply because they have come to pass gradually and naturally, we must not permit ourselves to fail in reading in them their true worth—that of fulfilling the age-old Word of God and the promise of a coming Christ.

CHRISTIAN (?) SCIENCE VERSUS COMMON SENSE

Selected by (Mrs.) Emma C. Railsback

He was a Christian Scientist with a mild, benignant air,
And for unwary victims he set a cunning snare.
From out the "rural districk" an old backwoodsman came,
His steps were slow and feeble, for he was old and lame.

He heard of Christian Science, and, as he thought it o'er,
He said, "I guess I'll get some; my jints is stiff and sore."
So, to the portly healer, who sat in self-content
With plump hands idly folded, the good old farmer went.

Said he, "This way of healin' is quare, I swan it is,
'N' I want a dose of science to cure my rheumatiz."
The great man eyed his caller, and sat in thought a while,
Then leaned back in his armchair and said with placid smile—

"My friend, there is no suffering — to think so is to sin,
Remember you are God's child, and let His Presence in.
Since God is All, forever, what is there then to heal?
God surely cannot suffer, and matter cannot feel.

"With truth and goodness present, how then can sickness
stay?

For good is never evil, as night is never day.
So, when you think you're suffering (which really you
are not),

The cure is very simple—just change your sinful thought.

"And if you should be tempted to have a pain some day,
Let good o'ercome the evil, and drive such thoughts away.
Now this belief of lameness, good thoughts will soon
dispel,
And when friends ask, 'How are you?' just answer, 'I am
well.'

"And mind shall conquer matter, and thought shall reign
supreme,

These bodies are but shadows, this world is but a dream.
"Then life is perfect harmony, and discord quickly flees;
Consider yourself painless—five dollars, if you please."

The farmer stared in silence and slowly scratched his head;
"So this is Christian Science! Wall, I'll be blest!" he said.
"Perhaps you call this healin', but I don't just the same;
My back is jes as cricky, my legs is jes as lame.

"Your lingo may be science, it kinder sounds that way,
But where the Christian part is, I swan, it's hard to say.
It sorter riles my temper and makes my sperit rise
To hear you mixin' sermons with scientific lies.

"It's lucky I ain't chipper, or you might have to hop;
I'd turn things topsy-turvy in this old science shop.
A sin to suffer, is it? (of all the cranky stuff!)
Wall, then, you'd be a sinner if I was strong enough!

"I'd give ye a temptation to ache in many a spot,
'N' then I'd set and tell you to change your sinful thought.
You say that good ain't evil—wall, I don't say it is,
'N' I don't say the Almighty has got my rheumatiz.

"It is in my old body—and gives me many a jar!
'N' taint no make b'leve nuther, for when it's thar,
it's thar!

I never had much larnin', but still I got a brain,
'N' I cal'c'late I know enough to ache when I'm in pain.
I may not be an angel (I guess we all have sin),
But I get an honest livin', and don't take poor folks in.

"'N' I don't tell a feller his pain is in his mind,
'N' gobble onto money for saying suthin' kind.
Now if my plaguey lameness should disappear some day,
'N' ef 'twas God as done it, why should you want the pay?

"'N' I should say five dollars was a little dear for sand,
So I'm obliged to tell you your little bill must stand,
'N' if your thought's so mighty, jes think you've got your
pay;

I don't pay cash to shadders—so I'll jes say good day."

RELIGION

(Continued from page 7)

The third thing that God demands of men and nations is humility. Think of God's gifts to the British Empire. Consider the Island Cradle of our race, for centuries enjoying the gains of Europe without its losses: its language, its world trade, its spiritual heritage, its victories, its deliverances, its opportunities. When we think of how far we have missed the mark and how much we have been for-

Guess Who!



Watch Next week's Herald for the answer.

(Last week's "Guess Who!" is answered on page 14)

given, our hearts are too full for boasting. "Land of Hope and Glory" and "Rule, Britannia," have their place if we remember that, if we dare to use the words "chosen people," God means chosen for service, perhaps for suffering and sacrifice, never for favoritism. When we think of those who are about to give their lifeblood for a mystic something but dimly understood, the instinct is to creep into some corner and pray, "God, be merciful to me, a sinner." — Selected by Arthur Gilbey from *Globe and Mail*, Toronto, Canada.

WHAT NOT TO LOSE

"Don't lose courage; spirit brave
Carry with you to the grave.

"Don't lose time in vain distress;
Work, not worry, brings success.

"Don't lose hope; who lets her stray
Goes forelornly all the way.

"Don't lose patience; come what will,
Patience oftentimes outruns skill.

"Don't lose gladness; every hour
Blooms for you some happy flower.

"Though be foiled your dearest plan,
Don't lose faith in God and man."

—Selected.

VALLEY OF THRESHING

(Continued from front page)

of decision" (Joel 3:14) will be on the basis of, "Inasmuch as ye have done it unto one of the least of these my brethren," or "Inasmuch as ye did it not to one of the least of these" (Matt. 25:31-46).

During this time Israel will travail and be delivered. The nations will be "threshed" and separated. The crux of the whole matter to which we desire attention is simply this: There can be no permanent peace or unrestrained administration of the freedoms essential to such peace previous to this threshing, and the Lord Jehovah, through His Son, actively and for all time takes over the rulership of the world. This teaching of the church in respect to war and peace has been historic and basic, and teachings contrary to this proposition will prove wrong as they always have in the past. It will do us all good to re-survey the established and proved landmarks of the fathers, and do our spiritual farming within their bounds. (Prov. 22:28.)

THE MEETING PLACE

(Continued from page 5)

Fifteen hundred years of almost continuous ownership had given the Arabs the firm conviction that Palestine was theirs by right; because Mohammed had, traditionally, ridden a winged steed to Jerusalem on his way to travel with the angels in a vast tour of the heavens, Palestine was quite as holy to them as it was to the Zionists—indeed, more so: for the Zionists desired to return to Palestine, not out of religious motivation, but out of no other desire than to protect themselves against pogroms and to establish a national identity.

THE FUTURE

(Continued from page 3)

for an everlasting sign that shall not be cut off" (Isa. 55:13). "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (35:1). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (11:6-9).

John, looking into the future, prophesied: "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). Then man will have access to the tree of life from which Adam was driven.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"Children, obey your parents in the Lord: for this is right" (Ephesians 6:1).

Lesson: Exodus 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27.

Solomon's Instructions

"Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. . . . But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:10-15, 18).

Where Could He Be?

Mary and Joseph had started home from the Passover feast at Jerusalem. They had gone one day's journey when they knew Jesus was lost. They had thought He was with others in the group.

They looked and looked, but they did not find Him! So they turned back to Jerusalem. That took another day. The third day they found Him! Where do you think He was? In the Temple, talking with the doctors!

Mary asked Him why He had done this. He was surprised she had worried about Him. He said, "Did you not know I had to do my Father's business?"

Jesus then obeyed and honored His parents. He went home with them and did all they asked of Him.

Missed—Then and Now

The truth was missed by the Pharisees and other religious leaders. They taught their man-made traditions for Scripture! They were so afraid they had defiled themselves when they had been to market, that they washed and washed when they came home. Gentiles were heathen and unclean to them. This washing became such a habit that many taught these rules as part of God's Word. Jesus told them they worshiped Him in vain, for they taught commandments of men instead of the truth. (Mark 7:7, 8.)

The Pharisees forgot God had said we should honor

our parents. They said if the children bestowed a gift upon their parents they were free from caring for them in their old age.

Today many ministers (not ours) forget what the Bible teaches. They read poetry or the latest novel, instead. How awful to teach man-made things for religion!

Jesus honored His mother as He hung upon the cross. He asked John to care for her. Even in His pain, Jesus showed love and honor for His mother.

Scrapbooks

Hints and suggestions are at best all I can give you. We are having fun with ours. Send me a card if you have started one.

Make your cutouts large enough to look well and be seen from a distance.

A child helping a parent in some way would be good for our lesson today. Or, a child standing beside a chair, helping his mother sit in the chair, would be suitable. Or, perhaps you have patterns of Christ among the doctors in the Temple. Draw Mary at one side, near the front.

The memory verse is the golden text at the top of the page. Be sure, also, to learn where it is written.

Review the verses learned so far.

"Children, obey your parents in the Lord: for this is right.

"Honour thy father and mother; which is the first commandment with promise;

"That it may be well with thee, and thou mayest live long on the earth.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

Happy Birthday Wishes

Karna Alsbury, Oct. 18, age 8, Saint Francis, Kansas.

Janet Boyer, Oct. 19, age 7, Waterlick, Va.

Darrell Anderson, Oct. 20, age 8, Hector, Minn.

Beduah Wendroth, Oct. 21, age 7, Eden Valley, Minn.



Evan D. Kuodle
6510 Park Ridge Rd.
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

Hillisburg Light Bearers Go to Work

The Hillisburg (Indiana) Bereans are continuing to build their library, Bonnie Huffer acting as junior librarian. The books have been moved to the Berean corner in the church, and plans have been made to buy a bookcase. In fact, things have been moving so fast that these young people have decided to hold meetings twice a week, so they can clear up all their business.

The Light Bearers have been studying the story of Queen Esther under the direction of William Dick, their president. Bill believes in giving tests over the material studied, and he even corrects and grades the papers. Since the meetings have been held on Sunday during the regular Sunday school period, one half of the collections is given to the Sunday school. The Berean page is read during the meetings. About six months ago, the members started a bulletin board in the Berean corner of the church. On this board they post articles about the society that appeared on the Berean page, rules for the library, and other interesting features.

September 12 was Home-coming Day for the Hillisburg Church. Six members and eight visitors attended the Berean meeting. Alva Huffer, visitor, gave a talk about the "Light Bearer's Place in Bereanism," after which they studied a lesson entitled, "The Light of the World." Added to the bulletin board was a map of Indiana with red thumb tacks representing Berean societies and yellow ones representing churches without societies. The adults showed interest in the map and other bulletin board exhibits, and inquired about Berean work being done all over the country. Forest Leighty of South Bend reported that the young people of his church would like to start their own Berean society if someone will help them organize.

Good Attendance at Happy Woods

Happy Woods (Louisiana) reports one hundred per cent attendance at their first meeting of this new Berean year. James Siple described the Iowa field work in which he and Alva Huffer were engaged. Vernis Wolfe has charge of the lessons, using the "Scripture Searcher's Assistant." This society will have charge of the evening church service on October 3.

Blood River Is Working, Too

The Blood River (Louisiana) Bereans spent twenty minutes singing choruses at their first meeting. Some wanted to come earlier to learn more choruses. These people plan to have a social each month, holding it after Berean meeting the last Friday night of the month. The entertainment and food committees are to change each month. The question, "Did the Gentiles have a chance of salvation before Christ?" has been discussed, but not answered to everyone's satisfaction. Blood River solicits further facts and opinions on this question from anyone interested.

Vernis Wolfe teaches the adult class which is now studying the Book of Romans, and Thelma Richardson leads the young people's class, using lessons prepared by the Hillisburg Light Bearers society. Thelma also has hectographed forty-six choruses as Blood River joins the unofficial group of "Berean Chorus Singers."

Self-Denial at Oregon, Illinois

To meet the pledge for the Oregon Bible College Building Fund, members of the Oregon society decided on two weeks of self-denial. This society continues to like to sing choruses and recently has started a program of memorization, starting with the books of the Bible and the Beatitudes.

Waterloo, Iowa, Society Started

Alva Huffer and James Siple helped to organize the Waterloo society at the home of Amy Moss. Most of the time was spent in discussing state and national Berean work. We are particularly interested in the outcome of one project that has been planned. The members intend to interview ministers of various denominations in Waterloo, asking them their beliefs on certain Bible doctrinal subjects.

The Trend Continues

All reports seem to indicate that before long the young people in our church will organize very active Berean groups, separating themselves from the older people who are content to assemble and enter into passive discussions.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Nov. 15-?—Special meetings at Wenatchee, Wash.

ATTENTION: HOLBROOK, NEBRASKA

Action was taken at the annual business meeting of the Church of God at Holbrook, Nebr., to request that all money paid on pledges for the minister's fund be given or sent to the secretary, Icel Stedman, Arapahoe, Nebr. Thank you!

MINNESOTA CONFERENCE PROGRAM Hector, October 17, 1943

10:00 a.m.—Sunday school
11:00 a.m.—Preaching, Harry Goekler
11:50 a.m.—Communion service
2:30 p.m.—Preaching, John Denchfield
7:00 p.m.—Berean Bible study, Terry Ferrell
Noon—Basket dinner at church
8:00 p.m.—Preaching, Walter Wiggins
Please bring basket lunch for dinner and supper. A hearty invitation is extended to one and all. Come! Come!

S. O. Ross, Secy.

LOS ANGELES, CALIFORNIA

A meeting of the Los Angeles Church was called to order by the pastor, Mrs. E. C. Railsback, on the afternoon of October 3. The purpose of the meeting was the presentation of a proposed constitution which had been drawn up by Miss Gertrude Johns, Mrs. Marian Richards, and the chairman, Dr. S. P. Meyers. Dr. Meyers explained that each of the three had drawn up one section and it is their hope that the membership carefully ponder the matter so constructive changes may be made where necessary.

Robert Johns read the proposed constitution, each member having been presented with a mimeographed copy.

Dr. Meyers moved that a meeting be called on the third Sunday of October for the purpose of presenting suggested changes and that a meeting be held the first Sunday in November to adopt the constitution. The motion was seconded by Gertrude Johns and carried.

Betty Blackwell Hummel, Reporter.

RIPLEY, ILLINOIS

On the evening of October 3, Bro. J. W. McLain closed a two-weeks' series of meetings here. He was assisted by Bro. Francis Burnett, who led the song services and conducted a class for children before each evening service. Mrs. Burnett also assisted by giving several chalk drawings. Francis also gave the morning sermon on the last Sunday. Bro. McLain gave us clean-cut, forceful sermons for both the church and the world all the way through, but we have no additions to report. We trust the seed sown may bear fruit for the church later.

We were glad to have present at several services, Bro. C. Alan McLain and wife of the Dixon, Ill., church and Bro. Gerald Cooper from the Macomb church. We also had present Sr. Merle Paisley Van and husband of Washington, D.C. Mr. Van had recently received a medical discharge from the United States Navy for disabilities received at Guam.

A sumptuous basket dinner was served in the church basement on the last Sunday of the meetings. Laurence Howell, Secy.

HOPE CHAPEL RALLY DAY

South Bend, Indiana

What a grand Rally Day was missed by those who could not attend Hope Chapel on Sunday! We do mean "Real Rally," for we had an excellent crowd and many people came from out of town. We had the privilege of engaging Bro. Sydney E. Magaw from Oregon, Ill., to serve us as minister for the day, which included morning and afternoon services, and prayer meeting and Berean in the evening. A basket dinner was held in the basement of the church.

A lovely Sunday school program was planned by our superintendent, Lottie Picklerl, and it was enjoyed by all. Ninety-four students were present at Sunday school.

As Bro. F. A. Stilson was called to attend a funeral in the afternoon, our second elder, Horace Pierce, was asked to take charge of the afternoon services. He quickly rounded up some excellent musical and vocal numbers from members of the congregation, after which Bro. Magaw gave another inspiring sermon.

Out-of-town guests included: Mr. and Mrs. Will Roose; Mr. and Mrs. Paul Uline and children; Mr. and Mrs. Willard Naylor and daughter; Mr. and Mrs. Cecil Houser and children; Mr. and Mrs. Gracetton Houser; Mr. and Mrs. Charles Warren.

We want to add an important item here which means so much to Hope Chapel: Bro. M. W. Lyon from Cleveland, Ohio, has accepted the pastorate here. However, due to certain obligations after being at Cleveland for seventeen years, he will be unable to start until February 1, 1944. We are so grateful for his acceptance. Again the Lord has answered our prayers.

Wilma Pierce, Sec. pro tem.

OREGON BIBLE COLLEGE NEWS

Last week was one of birthdays. We celebrated two, Alva Huffer's and Dick Parish's, with a fancy dinner and all the trimmings each time, including a beautifully decorated cake and ice cream for dessert. We all wish these students many more happy birthdays and ask God's blessing to rest upon them.

Paul and Hazel Williams spent the week end at Paul's parents' home in Gladbrook, Iowa.

The hayride party was thoroughly enjoyed by all. We are hoping that we may have another one soon.

Lois Johnson visited her parents and sister in Minneapolis over the week end. She came back Sunday night.

Ruth Hill, Niagara Falls, N. Y., arrived Sunday morning. She plans to spend the winter here.

With the passing of each week, we can see students studying more and more. Already there have been several tests given and reports assigned.

Edwin Smith accompanied Richard Parish to his regular appointment at the North Salem Church in Indiana.

We are studying the Book of Ephesians in Bro. Magaw's "New Testament Interpretation" class. This has proved to be very interesting and thought provoking.

Members of the shorthand class are making improvement, though it is very slow. We have already taken some dictation.

All students are taking part in local church activities. Some are singing in the church choir, the Berean choir, teaching Sunday school classes, and taking part in the Berean activities. Marjorie Burnett, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

Bros. J. W. McLain and J. R. LeCrone, having come to Oregon, Ill., for an executive board meeting of National Bible Institution, recently were cherished speakers before students of Oregon Bible College. Bro. McLain is accompanied with Sr. McLain and their daughter Jean Marie.

Bro. Delbert Jones, a student of Oregon Bible College, will preach for the Church of God at Hillisburg (Ind.) on Sunday, October 24.

Last week's "Guess Who!" Persons shown in last week's "Guess Who!" picture were: Elder James Carr, Nevada, Iowa; Mrs. J. T. (Carr) Prime, Oxford, Nebr.; Mrs. Ida (Prime) Marsh, Oregon, Ill.; Orland F. Marsh, Mount Morris, Ill.; and Wendell K. Marsh, Chicago. This was a five-generation picture.

See pages 1, 3, 8, and 9: "I do wish we could have a page on prophecy in The Herald. It seems we are looking to the coming of the real Prince of Peace and should find joy and encouragement in reading of the signs of the times."—Jessie M. B. Kauffman, Riverside, Calif. Articles on prophecy, always in demand, are hereby solicited. A "Prophecy" column, or page, may be added shortly.

Bro. Richard Smith, Blanchard, Mich., hopes to attend the mid-winter Ministerial Conference at Oregon, Ill. Early planning finds a way!

Bro. Charles Anderson, Downers Grove, Ill., is a patient in Saint Charles Hospital, Aurora, Ill.

Any minister interested in becoming the pastor of the Holbrook, Nebr., Church of God, to begin work about March, 1944, please write to the secretary, Icel Stedman, Arapahoe, Nebr., and the communication will be considered by the church group.

Herald subscriptions: Having several weeks reduced the size of The Restitution Herald, thereby building up our paper reserve, we are able for a short while to encourage more subscriptions. Send The Herald to your friends. Price—\$2.00 per year; \$1.00 per six months.

Out-of-town guests present at the Oregon Church of God Rally Day services were: Bro. and Sr. H. S. Bell, LaCrosse, Wis.; Bro. and Sr. Charles Lindsay, Freeport, Ill.; and Mrs. Leota Hanson, Leila Whitehead, and Virtio Sittler, Chicago.

HOLBROOK, NEBRASKA

The annual business meeting of the Church of God at Holbrook, Nebr., was held October 3, 1943. The same officers were re-elected for the new year of 1943-44.

It was decided to continue the first-Sunday-of-every-month services conducted by Bro. E. E. Giesler, morning and afternoon, during the winter months. Nebraska folks, please come and make these days an inspiration to all.

It was considered unwise to employ a minister for the church at Holbrook until spring, due to road and weather conditions during the winter months, distance most of the brethren live from the church, and gas rationing. In the meantime, we will appreciate receiving any or all pledges made for the purpose of building up our minister's fund.

Leel Stedman, Secy.

TEMPE, ARIZONA

On Sunday evening, September 19, it was a pleasure to assist Helen Kitts in obedience to the Lord in baptism. Helen is now twelve years of age and we are thankful that she has chosen to accept Jesus before the evil days of life come upon her. She would enjoy hearing from some of the other boys or girls who have become Christians. Address: Miss Helen Kitts, 924 Van Ness Ave., Tempe, Ariz.

C. E. Lapp.

MINISTERS' FUND

Lawrenceville, Ohio, S. S.	\$20.74
Tempe, Ariz., Church	4.36
Total	\$2,054.22

LEONARD PELTON

Leonard Pelton was born at Delta, Ohio, March 3, 1864, and died at the Halstead Hospital, Caldwell, Kan., August 24, 1943.

When a small boy, he moved to Michigan with his parents where he lived and attended school until he was about fifteen years of age, at which time the family moved to Sharon, Barber County, Kan., about the year 1880, where he engaged in farming.

He and Mary E. Beckett were united in marriage at Ashland, Kan., July 21, 1886. To this union, six children were born, five of whom survive. After his marriage, he engaged in farming near Minnicola, Kan., until about the year 1893 when, at the opening of the strip, he made the run, starting from a point in Sumner County and secured land two miles north of Renfrow, where he with his family made their home until the year 1912, when they moved to Caldwell and located at the present home.

For twenty-seven years he was a rural mail carrier, beginning while yet living on the farm, and retiring fourteen years ago.

He leaves surviving, besides the widow, Mrs. Mary Pelton of the home address, three sons: Otis L. Pelton, Colwich, Kan.; Clarence M. Pelton, El Paso, Tex.; and Charles A. Pelton, Miami Beach, Fla.; two daughters, Mrs. Clara Judkins, San Bernardino, Calif.; and Mrs. Samantha Larson, Caldwell; two brothers, Albert Pelton, Sharon Springs, Kan.; and Harvey Pelton, Medicine Lodge, Kan.; one sister, Mrs. Vesta Watkins, who resides in the State of Michigan; one uncle, Almon Murray, Delta, Ohio; three grandchildren; a number of nephews and nieces; and a host of friends.

Bro. Pelton was thoroughly instructed in the "way of life" by the writer and was baptized into the faith of the Church of God about five years ago by Bro. Earl Friend. He died, as he lived, a faithful Christian. He was buried in the cemetery near Caldwell.

"He sleeps, but not forever;
There will be a glorious dawn—
We will meet to part, no never,
In the resurrection morn."

John R. Fiske, Jr.

NATIONAL BIBLE INSTITUTION

H. J. Stadden	\$ 5.00
James H. Scott	200.00
Anonymous	3.00
Mrs. J. Arthur Johnson	1.00
Mr. & Mrs. Delos Andrew	4.00
Mr. & Mrs. Charles Netts	5.00
Richard Smith	3.00
Maurertown, Va., S. S.	5.61

**OREGON BIBLE COLLEGE
Building Fund**

Mr. & Mrs. Robert Mattison	\$ 4.00
Mrs. Eudora Elisworth	5.00
G. L. Cooper	5.00
Mr. & Mrs. F. A. Stilson	100.00
Mr. & Mrs. C. E. Lapp	15.00
Zechiel family	25.00
Total	\$20,938.99

Berean Calendar: Indiana State Berean Conference, October 17, at North Salem Church.

HERALD RECEIPTS

Maurice Chapman; Mrs. J. B. Moek; Arthur Moek (self & another); Louis W. Rahn; Delbert R. Dunbar; Samuel T. Kee; Ella C. Boyer (self & another); Mrs. Lydia A. Chaplin; John Railton (for another); O. M. Anderson; Ward Williams; Kate Olmstead (for others); J. E. Wilson; Richard Smith; Mrs. Orville Clark; Elmer McChesney; Ruth V. Gesin; C. B. Compton; Mrs. R. H. Kennard (self & another).

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God.

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" 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.

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)	\$ _____
Total	\$ _____

Sender's name _____

Address _____

ADVISORY COMMITTEE:

C. E. Lapp
H. U. Krogh, Jr.
Dale Dunbar



Evangelism

THE NATIONAL BIBLE INSTITUTION

Oregon, Illinois



DIRECTOR OF EVANGELISM:

J. W. McLain

TREASURER:

Margaret Budrow

HELLO FOLKS: I am the SPIRIT OF EVANGELISM! With your help there is much that I can do. I can spread the GOSPEL of SALVATION far and wide! I can serve my fellow men by teaching them of Christ Jesus! I can bring peace, joy, love, and salvation to people who are daily perishing because they know not our Lord!

What means the most to you? Is it the things you want to do for yourself? or is it bringing joy, peace, and gladness to other human souls? Dear folks, if you could only see and know the emptiness and yearning within the hearts of men who know not Jesus, you would truly understand that joy, peace, and gladness are far from them. Some of you have not helped me in the past. Perhaps you have never thought of what your help might do! It does not matter how small your lot may be, but be sure that you are not among those who never serve. On you depends my success or failure.

Brethren, please help me perform the work of EVANGELISM that lies within my grasp and be found serving Christ when He comes! May God bless and keep you faithful, and I will write again. Signed—

SPIRIT OF EVANGELISM, D.D.

A WORD FOR THE WORK

Jesus said, "Go ye into all the world, and preach the gospel to every creature." That is exactly what we want to do. We love our Master and the people for whom He died. We believe that to be in favor with our Lord we should obey His commandments, "and his commandments are not grievous." It is not necessary that you and I go into all the world to have a part in the preaching of the gospel in all the world. If we will, we may send others to do the actual preaching and, as I see it, it is entirely up to us as to how many will be sent and how far they will go.

Right now we are on the threshold of opportunity in the Lord's work. We have the College to train workers both for pastoral and evangelistic work and we have begun a program of Evangelism that cannot be held back if we put our hearts and hands to it. A few years ago we had to discontinue our Training School partly because we had no place to send those who were trained. May Oregon Bible College never have to close for the same reason, and you may be sure it will not if we hold up the EVANGELISTIC side of the work. Evangelism will build up our churches and found new ones which will also help preach the gospel, and from which we will draw new disciples to train and send into the field. Include National Evangelism in your personal budget!—H. U. K.

TITHERS' TESTIMONIES

Fred E. Hall

When the government needs money our salary is taxed five per cent or more and our employer is instructed to deduct the amount from our check. Besides this, everything we buy is taxed. Furthermore, it is suggested that we use ten per cent of our pay check to buy bonds and pressure is brought to bear to see that we do it.

When God needs money to promote His work, because He is a God of love, He depends upon the offerings of those who love Him. Offerings are prompted by love instead of compulsion. We give to God because we want to and because we consider it a privilege and not a duty.

Frankly, we have not always tithed, but when we do not, our money doesn't go as far, and usually we lose or break something necessitating additional expenditures. When we give the suggested ten per cent to God, it is impossible even to estimate the blessings that accrue. The remaining ninety per cent, less what the government has taken, seems to stretch and we have that grand and glorious feeling which comes from knowing that we have helped in a small measure to spread the precious gospel to others.

If we were to enter into a debate, fellow Christians, what arguments could you conscientiously use against the plan which God has established?

FAITH IN ACTION

Several years ago the Church of God was considering the question of whether or not we as a denomination could and would support a full-time evangelist. After a year of full-time service in this particular field, we are beginning to see valuable results. Not only was the question of financial support brought before us, but the question of value that such a worker would be to the church at large. As proof of the pudding is in the eating, so has the value of such work been demonstrated to us during this past year.

Our National Evangelist, Bro. J. W. McLain, started in this work last year with some questions to be answered, and with a firm determination to be led of the Lord. During the year, three churches have been helped to secure church buildings in which to worship. At least two ministers have been placed in full-time work where such had not been carried on during the past years. These two phases of the work do not take into consideration the many other benefits that will accrue in years to come through the distribution of tracts, Heralds, Bibles, and so forth. A number of our young people were encouraged to attend Bible College, and this one phase of the work

will pay the greatest dividends. Preaching the gospel, church organization, and many other matters were part of the Evangelist's work.

At our last General Conference in August, we were overjoyed to learn that all phases of our work had been well supported during the past year, and that we have every reason to believe and expect that such enthusiasm will continue. Instead of the National Evangelistic program being a drain on other phases of the work, we have found that it has boosted other phases.

Because God has always blessed faithfulness, the Evangelistic Committee felt your spontaneous and faithful support of the work was an indication that we should go forward. We have, therefore, engaged Bro. Francis Burnett as a full-time worker to assist Bro. McLain in carrying on a more aggressive and intensive program than has been heretofore possible. We praise the Lord for opening the way to a larger field of work and know that according to our faith He will open the windows of heaven to pour out a blessing which we will not be able to contain. That is exactly what we want. A container full of water runs over. When we know the fullness of the Lord's blessing, it, too, will run over on others.

Honest and sincere prayer for this work will hold up the workers hands when they become faint, and will bring glory to the Lord. Jesus told us to pray the Lord of the harvest that He would send forth laborers into the harvest, and we know that He will surely honor the promises made if we follow Him in faith.

At one time it was felt there would be no place for our young men who were coming into the ministry, but now we see clearly that the demand will always exceed the supply. All our young men who have graduated from the Bible College have immediately found openings ready and waiting to be filled. This condition is in a large measure due to the interest which has come from active Evangelism. We can immediately see how EVANGELISM that is blessed of the Lord is the only solution toward a greater and more extensive work, and we pray that by God's grace it shall become like the proverbial snowball. Only eternity will reveal the good that can be done by keeping Evangelism moving forward. Our prayers and our dollars are needed in this soul-saving field of labor.

INVEST IN EVANGELISM!—C. E. L.

Wanted: "Tithers' Testimonies." Has the Lord blessed you since you have started to tithe? We would like to have your testimony for publication, that it may help others to a blessing. Remember the promise is Malachi 3:10. Write it up in one hundred to one hundred fifty words and send it to me.—C. E. Lapp, 709 Mill Ave., Tempe, Arizona.

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, OCTOBER 19, 1943

NUMBER 3

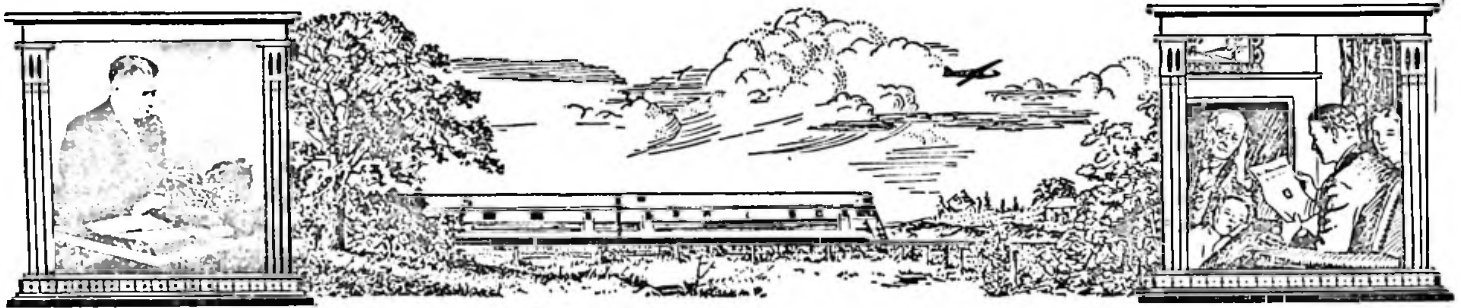
A Call to the Needy

“Ho! everyone that is thirsty, come to the waters,
And he that has no money, come, buy, and eat!
Come, buy grain without money,
And wine and milk without price!
Why should you spend money for what is not bread,
And your earnings for what does not satisfy?
If you but listen to me, you shall eat what is good,
And shall delight yourselves with rich nourishment.

“Incline your ear, and come to me;
Listen, that you may live!
For an everlasting covenant will I make with you,
The favor assured to David.
As once I made him a witness to peoples,
A leader and commander of peoples,
So you shall call nations you know not,
And nations that know you not shall run to you,
For the sake of the Lord your God,
The Holy One of Israel,
Because he has shed glory on you.

“Seek the Lord while he may be found,
Call upon him while he is near!
Let the wicked forsake his way,
And the unrighteous man his thoughts;
And let him return to the Lord,
That he may have pity upon him,
And to our God, for he shall abundantly pardon.
'For my thoughts are not your thoughts,
Nor are your ways my ways,' is the oracle of the Lord;
'But as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.' ”

—Isaiah 55:1-11, Smith and Goodspeed.



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

“Aha, I Am Warm, I Have Seen the Fire”

Isaiah, telling the folly of idolatry, described various foolish ways in which an idolater worshiped a tree: among other particulars, he “burneth part thereof in the fire . . . yea, he warmeth himself, and saith, *Aha, I am warm, I have seen the fire*” (44:16). Now, beguiled as was the idolater, shameful as were his sins, he did have a part-true philosophy in: “Aha, I am warm, I have seen the fire.” Idiots stay cold because they never see any fire—burning blazes notwithstanding. He who is too lazy to read that there is to be a race will see no race, will win no race, will not so much as get “warm.” So, praise the philosophy (though not the idolater) that says, “Aha, I am warm, I have seen the fire.”

Twenty-five years ago: twenty or more skaters were enjoying the ice on Crow River. There was a brisk Minnesota wind; the temperature was zero. As enthusiasm waned, the wind grew colder and the temperature went lower. Did somebody have a match? Who would gather some brush and find a log? Immediately, there was new zest. Quickly, brush, sticks, and a log or two were properly piled—right out on the cold, cold ice. Then someone struck a match! A tiny flare of fire shot upward, catching from one twig to another, growing quickly to a crackling, leaping fire. Maybe a few did gather near, burning their backs or faces, but he was warmest who zipped yonder on his skates, unwittingly testifying: “Aha, I am warm, I have seen the fire.”

This philosophy (it deserves a better name) has a very practical bearing on Church of God activities—and, for the present, we refer to Evangelism. If we grump and growl, we shall get colder and colder. Our skating has brought us to somewhat rougher ice; a few good skaters possibly are thinking of quitting and going home. No! Though the day is drawing to a close, it is not yet quitting time. Does somebody have a match? Who will gather some sticks and a log or two? Let's make a fire! Indeed, the work is started, a brother has struck the match, a tiny flame has doubled a hundred times ———

Aha, aha! “I am warm, I have seen the fire”!

“Take Time to Be Holy”

Sister Lottie E. Young, Seattle, Washington, writes: “I listened to a good sermon last Sunday on ‘Wasted Lives and Neglected Opportunities.’ I am sure this sermon touched the lives of all who listened, but I did not think so soon I would have an example of same. On Monday, I heard of a girl whose predecessors were notably godly people, but in the present-day mad rush she was just ‘a girl of the period.’ Seattle is a great ‘defense’ city, and she had been working on the Sunday; came home thoroughly exhausted, lighted a cigarette, fell asleep, and you can imagine the rest, as her funeral will be conducted today. She was only twenty-nine years of age, and we can only hope her life was not a ‘wasted’ one.”

Well are we reminded of the verse, “Take time to be holy; speak oft with thy Lord.” How points God's finger at you? at me?

College Progress—Slow but Sure

Reconditioning of the new home for Oregon Bible College is slowly, but surely, moving forward. As these lines are being written, the kitchen floor is being covered with inlaid linoleum. Carpenters, painters, an electrician and a plasterer have been busy. A plumber hopes to install the new heating equipment next week—if it comes! Two weeks ago, we had hoped to move by this date, but are delayed primarily by difficulty in getting equipment.

Gradually, the College Building Fund increases. We thankfully report receipts totaling \$21,248.65. Success of Oregon Bible College leans much on reaching the goal of \$30,000 in the Building Fund. Cost of the building and grounds is \$26,000. At this writing, \$18,000 has been paid—a note bearing six per cent interest being given for the remaining \$8,000. How soon can the Church of God liquidate this debt?

When the \$30,000 goal has been reached, all indebtedness can be paid, expenses of reconditioning and equipping can be paid, the building truly will belong to the Church of God and will be ready for dedication to the Lord. Let us not dedicate Oregon Bible College to the Lord while it is in debt. How soon will our gift be ready?

National Evangelism Report

By J. W. McLain

Much has occurred since the 1943 General Conference, and we have been kept so busy that it has been difficult to keep you informed of the work.

Brother Francis Burnett began full-time work as an evangelist on September 1. We worked together in meetings at Hillisburg, Indiana, and Ripley, Illinois. He is now in a series of meetings near Jordan, Missouri, where we have a small nucleus of people desirous of developing their work. When Brother Burnett has finished in this area, he will go to Arkansas and engage in meetings at several places, being there most of the winter season.

Soon after General Conference, we purchased an additional house trailer at a cost of six hundred dollars, plus fifty dollars for painting and reconditioning. Three hundred dollars was paid down and the balance is being liquidated in monthly payments of fifty dollars. This trailer was purchased privately at a saving of three hundred dollars, compared with dealers' prices.

Our working fund has dropped to its lowest level since we began the work of Evangelism. This is due to the addition of another salary to meet and the extra equipment purchased. Were it not for the liberality of the strong churches we served in two meetings, we should likely be in the red at this writing.

The Evangelistic page which appeared in last week's HERALD was edited and prepared by the Evangelistic Committee of the General Conference, consisting of Brothers C. E. Lapp, H. U. Krogh, Jr., and Dale Dunbar. Help them portray the spirit of Evangelism by sending any material for the page to C. E. Lapp, 709 Mill Avenue, Tempe, Arizona.

Since General Conference, the Hector, Minnesota, church has moved its schoolhouse, bought at auction, to its lots in Hector and has obtained a full-time pastor in Brother Harry Goekler. The church was assisted in the pastoral program by the Minnesota State Conference. We publish herewith a letter from the president of the Minnesota Conference, Brother Walter Wiggins, in which the condition and progress of the work at Hector is stated and its needs explained. We have promised to "see them through" this project that we helped to start. (Will you help us make that promise good?) Following is Brother Wiggins' letter:

Dear Brother McLain:

We were at Hector, yesterday (September 19), and do they have a nice little church! We assisted Brother

Harry Goekler in a dedication service. Words cannot tell how churchy the little building looks, and the people are so proud of having their own church building and their splendid little pastor. They are loving him more and more, as they begin to work with him.

The treasurer showed me the record of the expense of this project. It was \$1,285.35—\$515.00 coming from the State and National, leaving \$770.00 raised by the local people. They have all bills paid, with the exception of \$20.00 for sanding the floors. They are going to buy a stove which will cost nearly \$100.00. If ever there was a place where the Lord's money could be spent for a good cause, I believe Hector is one. We sent them \$100.00 for their first month's pastor's salary. This little congregation has raised nearly \$900.00 in the last six months or less.

It may require a month or two to acquaint the Minnesota people with the work being done there. *If the National can help them with one or two months' pastoral expense*, we are sure by the end of the year we will be able to refund this to you.

I was with Mr. E. W. Johnson when he opened the little offering box. They had an offering of \$30.00. In a little time, the church will be able to raise over half of the pastoral salary. I am sure the State can raise the rest. We hope soon to publish a picture of the church.

We hope your work is progressing. With best wishes we remain yours in the gospel. (2 Tim. 2:15.)

Walter Wiggins, President
Minnesota State Conference.

Here also is the treasurer's report of the work at Hector. This will give an idea as to what is required to start a new work, purchase lots, buy a building, and obtain a pastor. Surely the people there have sacrificed to take advantage of the help that was given them through Evangelism.

Income:		
Offerings—July 18		\$ 31.50
July 25		13.87
September 12		5.11
September 19		30.24
September 26		9.32
Received from individuals		728.50
Received from Conference Treasurer		400.00
From National Evangelism		225.00
		<hr/> 1,430.54
Expenses:		
Building and lots		\$800.00
Moving building and repairs		502.15
Lights		28.31
Pastor's salary		100.00
		<hr/> 1,430.46
Balance on hand, October 1, 1943		\$ 13.08

E. W. Johnson, Treasurer.

Mrs. McLain and I are leaving on two-weeks' vacation; we will report again on the work at a later date.

Wonderful Bodies and Queer Delusions

By R. H. Judd

SOME writers well versed in the art of writing have the ability so to clothe one aspect of a given subject with facts of absorbing interest as to rivet the reader's attention. Then, making use of the reputation thus gained, they seek to introduce

for the reader's acceptance one or another of their popular theories, unmindful of the fact that they are often entirely destitute of proof. Among the thousands who seldom think out a matter for themselves, this clever ruse often succeeds.

The article to which reference is made was in a religious monthly magazine. It brought together interesting information from various sources in relation to the wonders of the human body. The subject was opened by stating, "We do not need to move from where we are to see the world's greatest wonder, for no temple or cathedral built by man equals the temple of your body, and any attempt to describe the body *that we inhabit* (italics mine) calls for superlative speech." With considerable skill the author brought together information which it had already been our privilege to read in various books on biology. For instance, he stated that the great principles of hydraulics and machinery, and many ingenious inventions credited to engineers, scientists, and inventors of note are resultant from the study of the anatomy of the human body. Medical science has informed us that our bodies contain a perfect system for the distribution and utilization of all materials that enter into it; and that the heating system of the body keeps it at even temperature in varying climates and many adverse conditions. Our eyes are said to be the most perfect cameras ever invented, and our ears have never yet been equalled by the most modern radio. For the sake of brevity, the present writer has alluded to these facts but briefly in language of his own.

There is one important feature, however, that has prompted our interest in the article referred and the conclusion reached. That is, we have here a most unique example of how people can be keen students along certain important avenues of study, approaching them from sound and logical standpoints, yet they seem unable to apply the same characteristics to other themes which come under their notice. This is a fact that is by no means uncommon, and it should stimulate us to more care in our own work, and make us more reticent in accepting the

Two other subjects had been on mind as being suitable for complying with our Editor's request for an article, namely, "The Freedom of Religion," and the frequent Bible statement, "That They May Know." A recent article I saw, however, caused me to change plans.—R. H. J.

conclusions of another simply because he has on some previous occasion been of real service in connection with some other topic that was unfamiliar. Paul's advice to "prove all things" may have been penned because he also had in some degree re-

alized this danger in his own experience.

Throughout the entire article there runs an undercurrent of belief that "the body is not the man," but that the man lives in it as a priest lives in a temple, or as a tenant in a house. While this is only broadly hinted in the earlier part of his writing, it is definitely stated to be the fact in the later portion. That there may be no misunderstanding, we quote verbatim from the author: "The body, wonderful as it is, is not the man. It is the temple in which the man lives." To emphasize this popular though astonishing conception, it is repeated in the next paragraph accompanied with what is evidently intended to be illustrative and explanatory of the theory put forward. As the paragraph is moderate in length, we give it as a fair sample of the method of reasoning so commonly resorted to by those advocating this untenable theory. He says: "Wonderful as it is, if sold as chemical elements at their commercial value, the body would bring less than a dollar. As the skin is not the body, but the covering of the body, so the body is not the man, *but the place in which he dwells* (italics mine). It (the body) is only a cloak which he wears." (Incidentally, this last statement prompts us to ask if "a cloak" can rightly be called a "place"? also, if it is possible for a person to "dwell" in a cloak? This is illustrative of their confusion of ideas.)

The first part of the remarkable utterance just quoted is undoubtedly intended to suggest that the disparity between the commercial value of the constituent parts and the completed product is such as to render incongruous any thought that the body could be "the man." The foolishness of such reasoning is apparent, and it is proved by the multitudes of illustrations that could be drawn from daily life. The actual materials from which a great picture is made by a noted artist are only infinitesimal in value compared with the finished work, but no sensible person would reason therefrom that the artist's claim to have produced a picture is thereby discounted.

The next remark made in the paragraph quoted is equally out of place and erroneous, for the attempt to dif-

ferentiate between the skin and the body evidences the dire straits in which the author found himself. That the skin is a more necessary *part of the body* than even a limb is proved by the fact that only a comparatively small portion of the skin has to be lost to cause the death of the whole person, whereas a man will still continue to live without any of his limbs. The remark that the body "is only a cloak that the man wears" calls attention to the strange fact that the author gave much more time, and took much trouble to explain the marvels of what he says "is *not* the man," but he made no attempt whatever to define what the man is! Surely it must be because there is no such man as he would have us believe! This idea of the writer's that "the body is not the man" is a very common one, and has been so frequently put forward by pulpit and the religious press, that from the mere force of constant repetition both they themselves and multitudes of others have come to believe that it is actually true, though they are unable to produce evidence for it. One would think that any fact of such transcendent importance would require unimpeachable proof. All the evidence goes to prove that in place of essential fact, they are under so strong a delusion that they believe a lie.

That there are a few expressions in Scripture which easily can be made to favor the idea, if the idea were true, no earnest-minded person will deny. On the other hand, the common language of Scripture, when relating the experiences of men throughout the entire period of Bible history is such that beyond doubt it is the visible, tangible beings of flesh and blood that Scripture recognizes as the only personalities responsible to each other and to God. Such a text as Galatians 2:20 in which is contained the expression, "The life which I now live *in* the flesh . . ." viewed alone and from our author's viewpoint of possible disembodied existence, does apparently lend color to the thought. The whole of God's creation, however, bears direct witness against any deductions of the kind, for under no circumstances has life that is not static ever been found to function apart from bodily organism. Indeed, careful meditation will determine the truth of its impossibility.

Before we seek to explain the difficulty which some people find in such sentences as the one quoted, let us first examine a definite Bible narrative which is very generally the first mentioned in support of this "orthodox" idea of disembodied souls or spirits. We refer to the parable of The Rich Man and Lazarus. Ministers by the hundreds have founded this teaching of theirs on it and, what is perhaps worse, they have made it the basis of purgatory and the awful doctrine of eternal suffering in hell fire.

I recently challenged one minister in this city (and it is by no means the first) who advertised his Sunday evening church service under the title, "Five Minutes After Death." This he had evidently based on the words, "and

in hell he lift up his eyes, being in torments." Of course, he was only following such noted preachers as the late C. H. Spurgeon, Jonathan Edwards, T. T. Shields, Anthony Zeoli, and a host of others. These preachers have outdrawn Dante in their endeavors to depict the horrors of the endless suffering of those in hell. Thousands have accepted this awful doctrine because of these noted leaders, and they in turn have preached it to thousands more. Nor could we begin to count the number of those, both "orthodox" and conditionalist who have written quite lengthy treatises on this Parable. That it is a parable is absolutely certain. The language used makes it necessary so to regard it. For many years the present writer has leaned to the belief that all *necessary* proof of any Bible viewpoint may be obtained within the Book itself, though naturally much interesting information can be gleaned from other sources. Further, he has increasingly become convinced that the simplest explanation is obtained from the immediate context, and is always the most forceful. The context, too, is the most reliable guide as to whether any given passage is figurative or literal. With those remarks in mind, let us get back to our altercation with the aforementioned minister. Referring once more to the words "in hell he lift up his eyes," I asked that preacher, "How many eyes has any man got?" Then I pointed out the following facts which the language of the Parable clearly conveyed:

1. The "man" that fared sumptuously was the *same* man that died.
2. The man that "died" was the *same* man that was buried.
3. The "man" that was *buried* was the same man that lifted up his eyes.

Here was the rub: the preacher was bound to admit that the man who was buried *must have had his two eyes buried with him*. Then, what eyes did the man lift up? Obviously, the story is parable. If it is not parable, the only logical conclusion is that the man had *more than two eyes*. I question if any minister, let him be what he may—Methodist, Baptist, or Presbyterian—would undertake the task of refuting facts so patent to even a child. Accordingly, I was not surprised to receive a letter from the minister in question saying that any further communications from me would immediately find their way to the wastepaper basket. If the simple facts recorded above (and others we might mention) are honorably taken into account, then hell-fire suffering, purgatory, and heaven going at death are given an unanswerable reply. Some of this writer's experiences with noted hell-fire evangelists (?) would make interesting reading.

How, then, are we going to explain some of those phrases, such as: "*in* the flesh" and "*in* the body"? The explanation is simple when the fact is recognized that every phase of life has its own (Please turn to page 10)

The Meeting Place

Article Two

By Arlen Marsh

IRONICALLY, those who stood to lose the most by the enforcement of the Balfour Declaration, those who had to be prepared, under its terms, to see their historic property taken from them, those whose enmity toward the Jews could be traced to almost preliterate epochs, were—in the days of 1917-1920—among the most ardent advocates of the principles enunciated by the Declaration.

At the suggestion of the British government, Dr. Chaim Weizmann, spokesman of the Zionist organization, and with the assistance of Lawrence of Arabia, drew up a treaty with the Emir Feisal, commander-in-chief of Arab forces in the first World War. Articles III and IV of the treaty, adopted in 1918, embodied these points:

"In the establishment of the Constitution and Administration of Palestine all such measures shall be adopted as will afford the fullest guarantees for carrying into effect the British Government's Declaration of November 2, 1917." (This was the Balfour Declaration.)

"All necessary measures shall be taken to encourage and stimulate immigration of Jews into Palestine on a large scale and as quickly as possible to settle Jewish immigrants upon the land through closer settlement and intensive cultivation of the soil. In taking such measures the Arab peasant and tenant farmers shall be protected in their rights and shall be assisted in forwarding their economic development."

Unfortunately, events in Syria arose which prevented the immediate implementing of this treaty. Still more unfortunately, the Emir died. Deprived of the independent territory which they had been led to expect in view of the ambiguous utterances of the McMahon correspondence of 1915, and subject to a new and pronouncedly anti-Jewish leadership, the Arabs almost unanimously rejected the ideals of the Emir Feisal and permitted their ancient animosities to rule them.

This McMahon correspondence, like the Balfour Declaration, had been the product of political pressure and military necessity. In 1914, the Turkish Empire constituted a very real threat to the Suez Canal, loss of which would have been an almost irremediable blow to the Allies. Inevitably, therefore, the British approached Ali Hussein, ruler of the Hejaz, the Turkish-controlled area extending along the Red Sea in a narrow strip toward Arabia. Hussein, the desert leader, might be persuaded to institute revolt against the Turks among the dissatisfied Arab subjects of the Sultan.

Negotiations dragged on for more than a year. Finally, Hussein, at a time when Allied armies in the Near East had endured a sharp defeat, addressed Sir Henry McMahon, High Commissioner of Egypt: "Your Excellency will pardon me and permit me to say clearly that the coolness and hesitation displayed in the question of the limits and boundaries . . . might be taken to infer an estrangement or something of that sort."

Sir Henry went into frantic action. An unfriendly Hussein meant, probably, the loss of the entire Middle East and open war with 250,000,000 Arabs as well as with the Turks. Eventually, McMahon wrote the Arab chieftain on October 24, 1915—slightly more than two years before Balfour's famous Declaration came into being: "The districts of Mersina and Alexandretta and the portions of Syria lying to the west of the districts of Damascus, Homs, Hama, and Aleppo cannot be said to be purely Arab, and should be excluded from the proposed limits and boundaries. With the above modification, and without prejudice to our existing treaties with Arab chiefs we accept these limits and boundaries, and in regard to those portions of the territories therein in which Great Britain is free to act without detriment to the interests of her ally, France, I am empowered in the name of the Government of Great Britain to give the following assurances and make the following reply to your letter:

"Subject to the above modification, Great Britain is prepared to recognize and support the independence of the Arabs within the territories included in the limits and boundaries proposed by the Sherif of Mecca (Hussein)."

Satisfied with this pronouncement, Hussein threw his weight in favor of the Allies. And even in view of this pronouncement, the Emir Feisal was prepared to sign—and did sign—the treaty of 1918 with the Zionists. What neither Hussein nor the Emir knew was that a secret agreement would be reached between Britain and France whereby Syria and the Lebanon would be ripped bodily from the Holy Land. That France wanted a controlling interest in Syria had been known to the British even before the McMahon letter had been authorized, but no actual Franco-English treaty was consummated until May, 1916.

Geographically, the Arabs were entitled to lay claim to both the Promised Land and most of Syria under the McMahon pledge. Thanks to the equivocal nature of the pledge, however, the British and French were equally justified in declaring that this entire district had been ex-

cluded from the land to be given to the Arabs. Certainly, the Arabs assumed that Palestine and Syria were to be parts of their independent possessions at the conclusion of the war; quite as certainly, the British have asserted that Hussein knew full well that the two countries were not included within the McMahon promises.

In any event, chaos was distributed with phenomenal freedom throughout the Near East. The first British Administrator in Palestine following the war declared that the Balfour Declaration was "nonsense," and openly sup-

ported the Arabs in their claims to the land. Zionists throughout the world protested; in London, arguments over Palestinian policy became hot. Clashes between the descendants of Esau and the descendants of Jacob grew to important proportions, culminating in the internecine warfare of 1936, when eighty-two Jews were killed and perhaps one thousand Arabs—Arabs who died at the hands of other Arabs, not at the hands of Zionists.

Affairs were comparatively quiescent after the five-month-long rioting of 1936. *(Please turn to page 10)*

The Tower of Babel

By Mary Helen Landry

ALL people of earth once spoke the same language. This may be difficult to believe, since there is such great difference between speeches now: almost every country has a dialect different from that of another, but then the whole earth used only one language with few words. It is easier to understand, though, when we think of the fact that this one language came from Noah—because all were united in his family. When the waters of the great Flood left the earth, only one family survived: Noah, his wife, three sons, and three daughters-in-law.

The three sons of Noah—Shem, Ham, and Japheth—were separated, God sending each in a different direction. Shem was sent west. As he and his family were journeying from the east, probably looking for new grazing ground for their cattle, they found a plain in the land of Shinar and made up their minds to dwell there. They decided they would build a high tower that would extend up into the heavens, thinking in this way to get near God. They wanted the assurance of safety and security, but did not go about it in the right way. Their motive in building this tower probably was to be safe from any floods that might cover the earth again. They evidently did not believe God when He said, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living" (Gen. 8:21).

These people did not try to be good, or righteous, in the sight of God. They thought the higher they climbed, physically, the nearer they would be to Him. We can learn a lesson from them. We, ourselves, try to be near Christ physically instead of mentally. Too many times we come to church so people will think we are good. We know that Christ can see us there, but that does not help if we are not sincere. Our mere decorative presence is not enough. We should build a mental and spiritual tower to

Christ: not a literal tower, like that of Babel, but a tower built in our hearts to praise God.

We read concerning these people, when they started to build their mighty tower: "They said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar" (Gen. 11:3). They were burning the bricks well, so they would be permanent and their tower would stand forever.

We who are Christians should work much more zealously to make our lives permanent and eternal. Christ is the "brick" of our building. The harder we strive in the work of the Lord, the surer we can be of eternal life.

They thought if they built this tower whose top would reach the heavens, they would make a name for themselves, and would not be scattered over all the earth. We shall have no need to try to make a name for ourselves in the Kingdom. We shall be one people in Christ, and we shall speak only one language. Confusion and fear will be gone. There will be no worry about being scattered abroad, for we shall be united as one.

The Lord beheld what those men did, and He said, "This they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Gen. 11:6). God then said, "Go to, let us go down, and there confound their language, that they may not understand one another's speech" (v. 7). Ever since that day, there has been confusion—not only in language, but in the hearts and minds of men.

Thus, the Lord dispersed them from there all over the earth, so they had to stop building the city. That is why its name was called "Babel," because it was there that the Lord made a babble of the whole earth, and it was from there that the Lord scattered them all over the earth.

Materials of which the tower of Babel was built may still be seen in the ruins of Babylon.

Beware of Peace

By James M. Watkins

LAST week, we called your attention to the signs of a coming Christ that are to be found in the rising of nation against nation. We are always reluctant to emphasize this indication of the possibility of Christ's coming without voicing with it also a warning—a warning against peace.

Christianity has never needed to be warned against war, adversity, and persecution, for during such periods of time man has always advanced spiritually. Today, the greatest analysts of the situation say that we are entering into a spiritual revival such as we have always had in times of trouble. When man has been confronted with the disturbing elements of war, he has always begun to wonder if this was not that war spoken of in Scripture. As a result, his interest has been renewed in Biblical things. On the other hand, with the prospects of peace and a degree of prosperity, his interest has waned and the thoughts of the possibility of Christ's coming are put far from him.

There are many things we need to have clear in our minds concerning the final events immediately preceding our Lord's return. Due to the fact that apostasy is one of the signs given to precede Christ's coming, and that apostasy is usually brought about in times of peace and prosperity, one of the things that should claim our attention is not so much the question of war, but the possibility of a deceiving peace.

The closing days of Gentile times tell the story of a man, and in the belief and practices of this man we read the things that are in store for the world. There is one question in the minds of all: Is this the last war? To this question, the answer is definitely, No. This statement must, of course, be qualified in turn by the sequence of events in the final period of time. This series of events will culminate in a final period of seven years which is Daniel's covenant period of the Jewish nation. Prior to this time, there will be a period of many months, or even years, in which the nations will be organizing themselves according to the Scriptural pattern. In this final pattern, the nations will align themselves for their transgressions of the land of Palestine. It is in this period of reorganizing the pattern of the nations prior to the last seven years of Daniel's covenant period, that we undoubtedly find ourselves at the present time. This entire period of years will be one of constantly changing fortunes of war. If we string all these succeeding wars and uprisings together,

This is the third of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

we might be justified in saying that this is the last war, but we, personally, are inclined to feel that such a statement is misleading and prevents calling the attention of the Christian world to the very thing against which they should be warned.

Somewhere in this period of time, there is evidence of a period of peace in which the world will feel that it has solved its problems by natural means. Today, so long as wars continue, we will be inclined to continue to look for a coming Christ, yet should this period of war cease, even temporarily in a period of peace and prosperity, much of the world will be lulled into a sense of false security and think little more about God. We are inclined to emphasize war in our preaching and teaching when war is with us, but we should not forget peace, for it is peace and lack of adversity that cause us to forget God. For this reason, I dislike to emphasize the Scriptural rising of nation against nation without also speaking of the possibility of peace prior to our Lord's coming. When we have talked war, and it ends in a period of peace rather than in the manifestation of Christ's coming, many people will say to themselves, "Well, it is all over, and there is no use to think about God until another war comes, for things have happened as the Scripture students said they would." I believe that this is exactly what is going to happen in the future.

As we voice this warning to the Christian world against peace, may we turn your attention to what the Scripture has to say upon this subject, and to the possible place it may come to pass in the final sequence of world events. I have no desire to go into the complicated details of these plans which sometimes make it hard for us to make our thoughts clear; however, as I have said before, final events in world history establish themselves in relationship to a last seven-year period. It is our belief that we are in the period of the reorganizing of nations preceding that time and that the period of seven years will begin when the leading powers of the world make an agreement with the Jews, setting them up a national life in the land of Palestine.

In the Book of Daniel there are two series of numbered days that are worthy of our consideration in this regard. One is to be found in Daniel 9:27:

"He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sac-

rifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Here is the final covenant period of a week of years which as closely as can be estimated reflects a period of 2,555 days. Then, reading again from Daniel 8:13, 14, we find the question asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, two thousand and three hundred days; then shall the sanctuary be cleansed."

Now, we would like to notice that which is manifested in these scriptures. Adding the length of time the people of Palestine and, later, the Holy City of Jerusalem itself were to be trodden down by an invader, Daniel gives the total of 2,300 days. If you will notice, here is a period of approximately eight and one half months in which the Jews appear to have dwelt in comparative peace. We do admit, however, that these are the prophecies which apply to the Jewish nation. From them alone we are not justified in assuming that this state of affairs is to exist over the rest of the world entirely. However, it seems only reasonable to think that this covenant will be one of the steps in a peacetime settlement with nations, following some such great war as we are now experiencing. From the recent pronouncements of the leaders of our own nation, the place of the Jews in Palestine is already being considered in the plannings of a possible peace.

While we have said that we are not justified in applying this indication of peace for the Jews to the whole world, there are other scriptures which lead us to believe that this is only part of a condition that will be almost universal. In 1 Thessalonians 5:1-3, Paul appears to have voiced much the same warning that I am suggesting to you, for we read: "But of the times and 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."

Paul then continued, saying that we are not children of darkness, and that our understanding should not permit us to be overtaken unaware. We can assume only that Paul was warning Christians against being overtaken by being lulled into a false sense of security by a period of peace and safety preceding the final warlike destruction.

We told you in the beginning that the final period of these closing days will be the history of a man—a man to our mind not yet upon the political scene, but whose belief and practices when he comes will determine the trend of the final days. In 2 Thessalonians 2:4, we are told that he shall exalt himself above all that is worshiped and shall

show himself to be God. It seems to us that this is an indication that for a time, at least, this man will offer himself capable of putting God's plans for the world into effect. One of those plans is peace. I cannot assume that a war-sickened world would ever pay homage to a warlike individual. It will revere and respect only a man with the promise of peace. That he is a deceiver will not, of course, be recognized at first.

In Matthew 24:24, we are told that "if it were possible, they should deceive the very elect." The fact that some special protection of God for the Christian people will make complete deceit impossible does not nullify the thought that under ordinary circumstances the faithful themselves would be deceived into thinking that perhaps, after all, this is the man for whom the world has been looking. I believe that too long we have looked for a Nero, a Mussolini, or a Hitler to bring these final things to completion, yet how can we imagine that the Christian world would ever be deceived by any such men. It is not the warlike individual that will deceive us, it is the man flying the banners of peace.

Reading again from Daniel 11:21: "In his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." Then, in verse 23, we read: "After the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province . . ." For us, then, to continue to seek the final fulfillments of prophecy only in warlike methods will mean that sooner or later many Christian people will be deceived.

In Daniel 8:24, we read concerning this man, that he is to prosper and destroy many people. The means by which these people will be destroyed is given in verse 25. From it we recognize that it is not their natural destruction of which the Prophet was speaking, but their spiritual and eternal destruction, for we read, "Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many." The margin renders the word "peace" as prosperity. Here, then, is a picture of a man who is going to cause crafts or trade unions to see the greatest periods of prosperity that they have ever seen, and this will be during a period of comparative peace. It is that period with its attendant moral disintegration against which the Christian should be warned.

We need not worry about the prospects of peace. I am sure that in due time it will come, but it seems to me that we should be thinking about what our attitude and course of conduct will be when that time does come. With the so-called "roaring twenties" with their speak-easies and free-and-easy moral codes that followed the last war in our minds, and with the

(Please turn to page 11)

THE MEETING PLACE

(Continued from page 7)

A Royal Commission met and recommended changes in the Palestinian administration which gained the approval of no one. A second Royal Commission was assembled in 1938 to reconsider the work of the first; with four members, the Commission reported three separate and distinctly different suggestions for ameliorating the Palestinian situation. None of the suggestions was acceptable to the British Cabinet. An attempted joint meeting of Zionist and Arab leaders in London collapsed, perhaps because of obviously pro-Arab tendencies on the part of the Colonial Minister, under whose aegis the proposed conference was to have been held.

During this period, the Italian menace had become serious. German and Italian agents, supported by the pro-Axis Mufti, who controlled Arab thought throughout Palestine, spread the gospel of hatred of the English and the Jews throughout the Middle East. Plagued by dangers at home—for the appeasement era had brought its threat of war home to the British Isles—the Palestinian administration at last in desperation, through the authority of Colonial Minister Malcolm MacDonald, voiced its final policy on May 17, 1939:

The mandate should be ended and Palestine become independent after ten years. For five years, Jewish immigration should be restricted to ten thousand annually, with an additional twenty-five thousand refugees to be admitted as soon as the government had been assured that there would be provision for their maintenance; after five years, Jewish immigration was to be subject to agreement with the Arabs. The High Commissioner was empowered to prohibit or to regulate transfers of land by Arabs to Jews. Self-governing institutions were to be introduced locally at once, Arabs and Jews being appointed to executive posts in proportion to their population (roughly, two to one); after five years, an Arab-Jewish conference, under the auspices of the British government, would set forth the principles of the constitution.

In support of this move, Prime Minister Chamberlain told the House of Commons, "His Majesty's Government now declare it is not part of their policy that Palestine should become a Jewish State. They would indeed regard it as contrary to their obligations to the Arabs under the mandate as well as to assurances that have been given to the Arab in the past, that the Arab population should be made subjects of a Jewish State against its will."

Thus, in the midst of a pacifistic and appeasement-minded generation, the Zionist dream of an independent Jewish nation seemed to have been set at naught. Vainly, like Moses, the Zionists seemed to be left peering at the vision of a Promised Land and hearing—although subconsciously—the voice of God declaring, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob,

saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither" (Deut. 34:4).

WONDERFUL BODIES AND QUEER DELUSIONS

(Continued from page 5)

conditions of existence, which in its active state is, and *must be*, manifested by a body. It is by this that it proclaims its nature and species. Moses wrote that everything brings forth "after its kind," and Paul with a little more detail said: "All flesh is not the same flesh: but there is one kind of flesh of men" (please note that, for God Himself said of man, "*He also is flesh*"—see Gen. 6:3; Psalm 78:39), "and another flesh of beasts, another of fishes, and another of birds." We have no difficulty in understanding this to be true of both the animal and vegetable spheres of existence, nor are we in any way misunderstood when we state that each one of these kinds lives its life, or experience (for what is life but a series of experiences?) *in* the material of which it is made. There is no suggestion in our minds that birds, beasts, fishes, or plants are separate beings from the bodies which constitute their kind, and by which each is recognized and differentiated from the other. Man, according to the texts above quoted, and many others which could be quoted, is classified in precisely the same way. It was God's "Holy One" that *was not allowed to see corruption*. So again we fall back on the language used, and have no hesitation in affirming that it is the body to which reference is made.

But someone, as yet unconvinced, will say, "Does not Scripture speak of being 'absent from the body and present with the Lord'?" Truly it does, and no one is more glad to acknowledge that fact than the writer of this article. Sometimes one's best means of answering one question is by asking another, and this is certainly an instance in point. So we ask, "From what body shall we be absent, and in what body shall we be present with the Lord?" Again we ask, "Who would want to be present with the Lord in this body of our humiliation?" Without considering many other reasons, we are all aware that its limitations are too obvious. Scripture is united in declaring that the believer's actual presence with the Lord will take place only at resurrection when He comes. Paul's letter to the Thessalonians surely settles the question, and in that same epistle he made it absolutely clear that "*we shall be changed*." Once more we point to the language used, and would call attention to the fact that it is the *personality*, as affirmed by the pronoun, that is to be changed. We have yet to meet the person who would affirm that it is not the body that is "changed."

In his letter to the Corinthians, Paul expressed the same conclusion, but in other words, when he contrasted the natural with the spiritual at resurrection. I ask you,

Guess Who!



Watch Next week's Herald for the answer.
(Last week's "Guess Who!" is answered on page 14)

friends, If when Christ comes I am changed (not exchanged) from a natural to a spiritual body, can it not be quite truly said that I am absent from one body—for the old body is no longer—and present with the Lord in another? Surely! If the earnest Christian will only think a little, he will realize that he could not be present with the Lord without a body; and if you wish to be "like him" you, too, will have to have a body, for He has one. Jesus left no body behind, neither will you.

"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).

AUTUMN SYMPHONIES—Edith Andrew Burchell

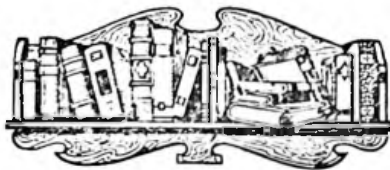
God is with us always.
We know it when we see
The beautiful trees of autumn
Make a patterned symphony.

BEWARE OF PEACE

(Continued from page 9)

prophecies of Scripture to warn of their possible fulfillment on a greater scale in the future, the Christian needs now to determine definitely whether or not he is to follow the crowd in another ill-considered reckoning of real values that may be part of another thoughtless heyday of tomorrow.

The Scripture has truthfully said that nation would rise against nation, but as Christian people, your problem and mine is not war, but a guarding against the things that a deceptive peace may offer.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Someone outside his church recently asked a fellow minister if, since the release of the motion picture version of *One Foot in Heaven*, his congregation had not been treating him better. . . . Unfortunately, it had not.

But that's the kind of book *One Foot in Heaven* is (McGraw-Hill Book Co., New York; \$2.50; 298 pp.). It is the brilliantly done biography of a Methodist parson, William H. Spence, father of the author, Hartzell Spence. Normally, we dislike biography; for *One Foot in Heaven* we have nothing but praise.

It is a human book. Parson Spence, who began his career studying for the medical profession at the University of Toronto, deserted school in his senior year and became minister of a small country church in central Iowa. The descriptions given by Hartzell Spence of the family's first and subsequent parsonages are wonderful, colored with a sense of humor which every member of every minister's family must have if he is to keep from going more than a little mad.

Parson Spence was a man who made Christian living fun. Nevertheless, he took it seriously—seriously enough that Hartzell, his son, like most of the rest of us who have been ministers' sons, "could never understand why this mental and spiritual exercise (playing a Bible game) was better than playing marbles on the school grounds across the street." When Son Hartzell voiced this feeling, his father bade him memorize Psalm 119:105-112.

Parson Spence was unique among the clergy. As his son puts it, "he especially enjoyed his work when his flock were up in arms. For then he knew that his parishioners were taking the church seriously enough to fight about it." This is an attitude of mind difficult to cultivate—but an attitude necessary to cultivate if the minister is to end his life outside the asylum.

One Foot in Heaven is written as if it were a story, full of conversation, full of fun—and full of the spirit of Christianity which animated its hero. It is crammed with anecdotes, all of which have point, and all of which demonstrate a fine psychology on the part of Parson Spence which ministers of the Church of God would do well to emulate.

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



"Beware, I pray thee, and drink not wine nor strong drink" (Judges 13:4).

Lesson: Leviticus 10:1, 2, 8-11; Proverbs 31: 4, 5; Luke 1:13-16.

Words of Life

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the whole armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 3:8-14.)

Strong Drink Deceives

Aaron and Moses were the leaders of the Israelites who wandered in the wilderness on their way to Canaan.

They set up their tabernacle (church) when the cloud that guided them by day stopped. The cloud hovered over the tabernacle by day (Ex. 40:36-38), and the fire was over the tabernacle by night. When the cloud arose high over the tabernacle, the wanderers started forward again.

Aaron and his sons were the appointed priests of the tabernacle. (Ex. 40:13-15.) One time when the burnt offerings were to be offered, Aaron's sons brought fire ("strange fire") to light the offerings. Now, God sent fire from heaven to burn the offerings, so this time the sons of Aaron were killed. They had not done as God had told them—so they had sinned.

The Lord told Aaron they were not to drink wine or strong drink when they served in the tabernacle, lest they die. The reason was that they were to know the difference

between holy and unholy, between clean and unclean. This they had to know so they could teach the children of Israel the laws God had given Moses. (Lev. 10:10, 11.)

Because God gave this command to Aaron after his sons were killed by the Lord, it is thought that his sons had been drinking wine or strong drink at the time they sinned. Because of God's command to Aaron, there is proof that strong drink causes one to lose his knowledge of right and wrong, or of holy and unholy.

We cannot teach others if we cannot remember right from wrong. Strong drink is a deceiver! We know that a drunkard cannot inherit the Kingdom of God. (1 Cor. 6:9, 10.)

Scrapbooks

There is only one choice today. Draw around both of your hands upon the page, or draw around them on some colored paper. Then cut and paste on the page. Color three fingers black or red. Write below: "Nearly three persons of every ten who drink strong drink become drunkards."

Below that, write our memory verse: "Even a child is known by his doings, whether his work be pure and whether it be right" (Prov. 20:11).

Perhaps your mother will get a box of gold stars and paste one on for each memory verse you know very well. Be sure to know where each verse is found, too. My four children like their stars. When you review memory verses, add an extra star for those you remember well. Get a whole row of stars for each verse!

Happy Birthday Wishes

James VeNard, Oct. 25, age 11, Macomb, Ill.
 Marjorie Cooper, Oct. 26, age 11, Washington, D. C.
 Eileen Swanson, Oct. 28, age 13, Eden Valley, Minn.
 Juanita Kennedy, Oct. 28, age 7, Hammond, La.
 Darlene Stine, Oct. 29, age 7, Tipp City, Ohio.
 Douglas Hamilton, Oct. 29, age 10, Cold Springs, Minn.
 Betty Richardson, Oct. 29, age 4, Hammond, La.
 Duane Granquist, Oct. 30, age 12, St. Cloud, Minn.
 Diane LeMasurier, Oct. 30, age 11, Eden Valley, Minn.



Evan D. Knodle
6510 Park Ridge Rd.
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Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

Niagara Falls, New York

During the first part of September, Ruth Hill, Shirley and Linford Moore, and Viola and Edward Goit started working together in an attempt to awaken the sleeping Bereans and warm up the lukewarm. They are attempting to create more interest among the young people by forming a separate young people's class. For their first project, they have started a library, whose distinguishing feature is a bookcase made of colored brick.

Hickory Grove Bereans Organized

Before holding their organization meeting, the Hickory Grove Bereans met at a roadside table four miles west of Colo, Iowa, for a picnic which began at 7:30 p.m., and lasted until dark. Then they met at the home Tom, Ted, and Ray Cummings and were taught several choruses by James Siple, National Berean Society Music Director, who provided each member present with a mimeographed copy of the choruses they planned to learn. Alva Huffer, Berean Field Man, gave a talk on Bereanism and helped to organize the group. This group plans to meet on Sunday nights and will study "First Principles" by G. E. Marsh as a basis for their first lessons. Officers are: Dick Torry, president; Bob Meade, vice president; Kathryn Fish, secretary; and Tom Cummings, treasurer. They plan to finance their work by charging dues of fifty cents the first month and five cents per week thereafter. Later, the society plans to join the Dollar-a-Month Club.

Gladbrook Plans for the Future

Cleo Williams was elected superintendent of the Gladbrook, Iowa, Berean society, which meets Tuesday evenings in the church at the same time the adults are holding their Bible study class. During the winter, they plan to hold meetings at various homes. Although this society has just started, and many of the members are quite young, plans are being made to train them that they may become active Berean leaders in a few years, when they will be attending high school.

Brush Creek Bereans Continue Working

Members of the Brush Creek (Ohio) Bereans are divided into two classes. The adult class rotates teachers

each week and uses lessons composed locally. The younger class is composed of eleven members whose ages range from three to twelve years. Betty Macy is the teacher and at present is using lessons entitled "Women in the Bible." The youngsters learn a memory verse each week and make notebooks of each's week's lessons. The first of these lessons was on the Book of Ruth. They used Ruth 1:16 as a memory verse.

New Life in the Twin Cities

We don't have all the details yet, but Lois Johnson, a student of Oregon Bible College, reports that nineteen people gathered at a private home to discuss the organization of the Twin Cities (Minnesota) Berean society. They sang choruses from the "Pinebrook Chorus Book" and plan to hold an election of officers this week. Dues will be one dollar per year per member. At present, John Denchfield is preparing and teaching the lessons, the first being "The Birth of Jesus."

Who'll Help Fredericktown?

The Fredericktown, Missouri, Bereans are divided into two classes—the adult class and the junior class. The adult class rotates teachers and pursues its own subjects. Ellsworth Routson leads the junior class, which has just learned the books of the Bible, and is now working on scrapbooks of Bible pictures. There are eight or nine people who are the right age for a young people's class, which Joyce Graham would like to organize. She would appreciate any ideas on how to develop such a class.

Eldorado Very Active

Average attendance at the Eldorado, Illinois, Berean society is twelve to fifteen. Meetings are held Wednesday nights at eight o'clock at homes of the members. This makes it possible to have a social hour after the class, which does much to encourage Christian fellowship and encourages the more timid ones to "loosen up" in discussions about the previous lesson. The class is composed mostly of young married people and is led by James Watkins. Berean Searchlight Number 1 has been finished, and now lessons prepared and mimeographed by Brother Watkins are being used.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 15-?—Special meetings at Brush Creek Church of God in Ohio.
Nov. 15-?—Special meetings at Wenatchee, Wash.

NATIONAL EVANGELISM

October 9-24—Special meeting at Jordan, Mo.

A HEART-WARMING WELCOME TO BRUSH CREEK

Upon our arrival in Ohio to assume the pastorate of the Brush Creek Church of God, we met with a spontaneous and heart-warming welcome from all departments of this large and growing congregation. Special activities of church and Sunday school, together with many individual expressions of friendliness shown by old and young alike, made us feel at once that we were at home among them.

A reception was held in the church on Wednesday evening following our arrival. Bro. Virian Magaw, acting as spokesman for the church, extended to us a very gracious welcome to the community, to which the pastor and his wife responded appreciatively. At the close of the brief program, our car was loaded with generous supplies for the winter, consisting of canned and fresh fruits, vegetables, meat, eggs, butter, flour, sugar, and the like which were gratefully received, as such necessary materials could not be brought with us conveniently from the West Coast.

The church board had rented, and awaiting our arrival, a finely furnished five-room house located at 540 W. Dow St., in Tipp City, Ohio. It is gas-heated, with automatic thermostat control, so we are assured of comfort and security for the winter.

Large and appreciative audiences indicate an interest in the things of God that is both encouraging and inspiring. The Sunday school ranges in attendance from 94 to 170, and its thoroughly organized classes actively support the work of the church both at home and abroad. The Bereans, maintained primarily, as should always be the case, as a young people's organization, meets in the church on Wednesday evenings, with classes for different ages.

At the first monthly meeting of the church board following the pastor's installation, it was decided to hold a series of special meetings this fall, beginning Sunday, November 15. An advertising program was arranged and the entire congregation will lend its support to the effort. G. E. Marsh, Pastor.

Send The Restitution Herald to your friends and neighbors—six months for \$1.00; one year, \$2.00.

HERALD RECEIPTS

Mrs. Minnie Wahlgren; J. H. Frazier (for another); Mrs. Fannie S. Knight; H. E. Shepard; L. N. Hogarth; Mrs. Olive Deck; A. J. Blakesley; Iva N. Dehn; Lou Vena Barlow (for another); Orrin Hoskins; Mrs. Orville Clark; Robert Hardesty; Edith Burchell; C. H. Munch; J. L. Bunch; H. W. Stadden (for another); John O. Conrad; John M. Houser; Leonard Brown; Ruth Anderson; Mrs. Fred Austin; Norma Kirkpatrick; Mrs. B. H. Ealy; Gospel Gleaners S. S. Class (for others).

NORTHWEST QUARTERLY CONFERENCE

Oregon and Washington

The Northwest Quarterly Conference met at Corvallis, Ore., October 1-3, 1943. We are glad to report a wonderful Conference, though our number was smaller than it should have been in the closing days of this age. We, the household of faith, always should come and make the Conference its best.

We had with us Bro. H. J. Prosser of Newberg, Ore., who gave us several sermons on God's love and building us up to be more faithful in the high calling, and to be more appreciative of God's plan of redemption. Bro. John Eagleston of Salem, Ore., on Saturday gave us a good Bible lesson on Matthew 24, bringing to mind the signs and events Jesus spoke of first, which were literally fulfilled shortly after, but from verse 31 the prophecy looks down the age to the time when Jerusalem will be destroyed for the last time. Bro. Alfred Anthon, also, saw the need to bring out more truth on the same subject, which was to our minds a spiritual upbuild to the cause. He outlined Matthew 24 and Revelation 4-11 on the blackboard.

On Sunday, we had Sunday school as usual, lessons of the Truth Seekers' Quarterly being used. A basket dinner was served at the home of Sr. Edith Barber. Service again convened at 2:30. Bro. Eagleston used Matthew 25; and in the evening, Bro. Anthon finished his Bible lesson on Matthew 24. This brought to a close our Quarterly Conference.

Bro. and Sr. Leo Behrends, Albany; Sr. Ticus, Salem; Sr. Rogers, Eugene; and Bro. John Seago, Cottage Grove, were here to help make a good Conference.

Our next Quarterly Conference will be held at Felida, Wash., in February, the third Sunday.

Mrs. Alfred Anthon, Secy.

"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.

"Again, the Northwest Quarterly Conference is history. All was very edifying."—Alfred Anthon, Corvallis, Ore.

"Best wishes for a long and happy life on the Spoor Estate."—Arlen Marsh, Box 866, Rockford, Ill.

Bro. and Sr. Francis Burnett are now at Jordan, Mo., where Bro. Burnett is conducting a series of evangelistic meetings. His work is made possible, as also is Bro. James McLain's, by your support of Evangelism.

Send The Restitution Herald to your friends and neighbors—six months for \$1.00; one year, \$2.00.

FREDERICKTOWN, MISSOURI

On Sunday morning, September 26, all members of our church who could possibly go, met at the church at 7:30 to go to Morse Mills. Bro. Ralph Holshouser took a truck load of the young people, and the older members went in cars. We arrived in time for Sunday school. Bro. Ellsworth Routson preached the morning sermon. At noon, we enjoyed a basket dinner on the lawn of the church. Bro. Roy Graham of Saint Louis preached in the afternoon. Both sermons were very interesting, and all our people very much enjoyed the day.

We have a warm spot in our hearts for the folks at Morse Mills. Also, we enjoyed being with the folks from Saint Louis. They, too, were well represented. We pray that God will bless the work at Morse Mills, and that they may grow (and grow) is the prayer of all our people. Mrs. J. C. Cooper, Reporter.

NATIONAL BIBLE INSTITUTION

L. N. Hogarth	\$ 3.00
Maybelle Hanson	5.00
Mrs. J. W. Grimsley	5.00
Fannie S. Knight	1.00
Emma C. Railsback	10.00
Leota B. Hanson	10.00
A Sister	10.00
Leila Whitehead	5.00
Mr. & Mrs. W. H. Lindsay	5.00
Mr. & Mrs. Tom Savage	2.36

CONSCIENTIOUS OBJECTORS' FUND

Leota B. Hanson	\$ 5.00
Leila E. Whitehead	10.00
Charles Anderson	2.00
Mrs. Edna A. Beck	5.00

LEISURE - MARTIN

Donald Martin and Marion Leisure were united in marriage, September 23, by the writer at his home in Kokomo, Ind., the single ring ceremony being used. Donald is a member of the Kokomo Church of God, and is employed at the Deleo plant. The newlyweds have taken residence at 510 W. Richmond St.

We pray God's choicest blessings on this young couple as they start out in their new life together. O. J. Parker.

Gleanings From the Field

"The field is the world."—Jesus.

Student speakers: Bro. Harold Doan and Bro. Richard Parish preached last Sunday, October 17, at churches in Iowa and Indiana, respectively.

He who needs an inspiration in the Lord's work will not look amiss by attending services at the new Morning Star Church of God, South Bend, Ind. Correspond with Bro. C. R. Randall, the pastor. His address is Rt. 5, Box 470-A.

Last Week's "Guess Who!" presented the likeness of Bro. Paul M. Hatch, Oregon, Ill., as he encountered the camera away back "Guess When."

THE LAST DAYS

By T. A. Drinkard

THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

Have we come to that hour of "perilous times" as referred to by the Spirit of God through the Apostle Paul? Never in all the history of man have there been such perilous conditions as there are today. The powers of all nations are broken down; they have been unable to bring about lasting peace. Man is coming to the end of his strength. Today nations are divided, each side doing its utmost to destroy the other. All their energy is turned toward making deadly instruments of destruction. The moral outlook is shaking to its foundation. Parents are

failing to safeguard the interests of their children. The pleasures of life have their attention. Money is flowing freely, and the love for it is causing many to forget God.

Every Christian should be on his guard, lest he be carried away by the current of life. There is a tendency on the part of the gospel minister to teach other things besides the truth, as they are more popular and appeal to the world that wants and looks for teaching that will pacify them with soothing words. They have no time for warning of the coming judgment (Acts 24:25; 17:30, 31), they are more interested in the "pleasures of sin" (Heb. 11:25).

The Devil is still loose; he is still walking "about, seeking whom he may devour" (1 Peter 5:8.) He even walks to church! That is where he finds fertile soil for his devilish doctrines that are taught. And they tell me that there is no Devil!

All members of the Church of God should realize the need of the hour and more and more unite their efforts toward unity in harmony with Christ's prayer as found in John 17. This was Christ's desire—that His people be one in faith, doctrine, and practice.

EVANGELISM

Omaha, Nebr., Church	\$10.00
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MINISTERS' FUND

Mrs. Vernie Cunningham	\$3.00
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STUDENT LOAN FUND

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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.

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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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"God loveth a cheerful giver"—Paul

National Bible Institution

Oregon, Illinois

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THE RESTITUTION HERALD

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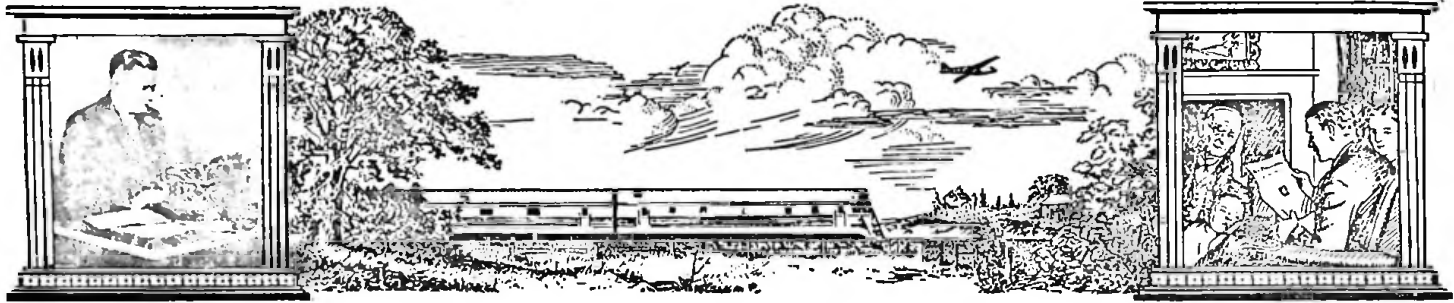
NUMBER 4



OREGON BIBLE COLLEGE

Oregon Bible College, now in its fifth consecutive year, enjoys its largest enrollment, to date. May the College be so led and so devoted as always to receive God's blessing.

Persons shown in the picture are: back row (left to right), Ellen Van Fleet (Mich.), James Mattison (Ill.), Gary France (Wash.), Walter Croxton (Ill.), Timothy Pearson (Ohio), Linford Moore and Edward Goit (N. Y.), Vivian Johnson (Minn.), Edwin Graham (Mo.), and George Walters (Ill.); middle grouping, Edwin Smith (Ohio), Mr. and Mrs. Paul Williams (Iowa and Wash.), Lucille Krauss (Ohio), Harold Doan (Mich.), Richard Parish (Ohio), Alva Huffer (Ind.), Marjorie Burnett (Ill.), Mrs. and Mr. Emory Macy (Ohio), Lois Johnson (Minn.); and Ivan Magaw (Ill.); front row, Robert Hardesty (Ill.), Mrs. Edna Brewer (Matron), Sydney E. Magaw (Dean), Vivian Kirkpatrick (Registrar), Mrs. Ben Carpenter (art instructor), Ernest Barnum (student instructor in music—La.), and Delbert Jones (Iowa). Now, turn to page 3 where many of the students tell their appreciation of the School made possible by your loyal support.



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

Honest Questions Honestly Answered

Repeatedly asked are such questions as: When, where, and why was Oregon Bible College organized? Is it for student ministers, only? Are young women welcomed to the School? How does the School rate with the National Selective Service System? Is the "Conscientious Objectors' Fund" for the College boys? Can a student attend classes three days, weekly, and have no need of his Bible? Are graduates serving the Church of God?

Oregon Bible College traces its origin to November 19, 1923, when a Bible Training School, under the leadership of Brother F. L. Austin, began classes at Oregon, Illinois. Later led by Brother G. E. Marsh, that School operated nine years—until the Depression. This educational part of the General Conference work was resumed in 1939, six students coming to Oregon, Illinois, to study under Brother L. E. Conner and the writer. Each year, following, the attendance increased. Today, praise God, the attendance has quadrupled! In 1942, the Bible Training School was named "Oregon Bible College."

As indicated by its name, Oregon Bible College considers the Bible of paramount importance in the education of youth for Christian service. Though other textbooks are also used, the Bible is used daily and is welcomed and frequently used in almost any and all courses, unless it might be typewriting or shorthand. Any student who says he can attend classes three days, weekly, without need of his Bible must know his Bible by heart! or, perchance he failed to register for courses strictly Biblical—then blamed the schedule!

Primarily, the purpose of Oregon Bible College is to offer training for persons wishing to do public Christian work, but it hopes, also, under God's blessing to grow into an institution sufficiently adequate to offer thorough higher education to any and all our youth—whether or not they prepare for the ministry.

As to young women in Oregon Bible College—of course they are welcomed. Girls attended the first Bible Training School. Few today think it should be otherwise. Educated Christian women will help educated Christian men to make strong the morrow's Church of God.

The "Conscientious Objectors' Fund," recently started by the General Conference in behalf of our denomination's young men who believe it wrong to participate in the armed services, is no part of the Oregon Bible College. Money contributed to the "Conscientious Objectors' Fund" is sent to The National Service Board for Religious Objectors, Washington, D. C. To date, none of the College boys have been placed in Conscientious Objectors' Camps, though a student (our own son) will probably be so placed, shortly. "Conscientious Objection" is not a course in Oregon Bible College: many of our students have been of that persuasion, some have not been of that persuasion. At least two of our students have been in the armed service, and one has been across the sea. To do the right, to be fair and square with both God and Caesar, that is our intent in this difficult matter of church behavior in time of war. Be it known, at least, that the "Conscientious Objectors' Fund" is in no way a part of Oregon Bible College, *emphatically not its treasury!*

Following long consideration, the National Selective Service System determined that students in Oregon Bible College who are studying for the ministry may properly apply for 4-D classification, and several of our students have received this ministerial rating. In all our dealings with the National Selective Service, with the War Department, and with the Federal Bureau of Investigation, the nation has been fully as quick to appreciate any and every situation as could have been expected of the Church of God, itself. There has been no friction, no difficulty.

As to fruitage of Oregon Bible College: C. Alan McLain is pastor at Dixon, Illinois; C. R. Randall is preaching at South Bend and Burr Oak, Indiana; Ellsworth Routson is pastor at Fredericktown, Missouri; Richard Smith is pastor at Blanchard, Michigan; Francis Burnett is doing evangelistic work, and several other students are doing part-time work or waiting their first opportunity.

Oregon Bible College is not perfect, but it presses *forward for Christ*. Pray for the College, and *lend a hand!*

(On the next page, Brother Vivian Kirkpatrick, fellow instructor, and many of the students express their appreciation of Oregon Bible College. May God lead onward.)

Voices of Oregon Bible College

"Oregon Bible College gives me an opportunity to study the Word of God under competent instructors. There is no other college or seminary where I, or any other young person of the Church of God, can learn our doctrine."—Delbert A. Jones, Eagle Grove Iowa.

"For two years previous to entering Oregon Bible College, I wanted to enter the ministry, but had no clear idea in mind as to what the first step would be. When the way opened for me to come here, I was very thankful, and believed God had 'opened the door' before me. Class discussions and the critical study they stimulate outside of class are invaluable aids in the formation of careful, thorough scholarship in God's Word."—Paul Williams, Gladbrook, Iowa.

"The last two years at Oregon Bible College have been a spiritual uplift to me that will ever influence my life. Learning to study the Bible and using it as the principal textbook is the only way to prepare for Christian service. May God's Word always be taught in our School."—Hazel Williams, Tacoma, Washington.

"Keep theology paramount, but also give all Church of God youth an opportunity to prepare for a career in Christian surroundings."—Ernest Barnum, Hammond, Louisiana.

"Oregon Bible College means much more to me now than it did when I started. Not only by our learning about the Bible are we strengthened, but also by the Christian fellowship among the students."—James Mattison, Oregon, Illinois.

"Among my classes at Oregon Bible College, I like best of all my course in New Testament Interpretation. Oh, that we might all grow in the knowledge of the Lord and better prepare ourselves to serve Him!"—Linford Moore, Niagara Falls, New York.

"Oregon Bible College motivates young men to prepare to speak as the oracles of God. Christlike honesty and sincerity of purpose are concentrated upon by all in a spirit of co-operation. Holy Writ paves study to Christlike

"This teacher, perhaps even more than the students, owes a debt of gratitude to Oregon Bible College. It has been said that a teacher receives more from a lesson than the student. True it is, too, that the lessons of life may be learned here. Knowing that one is to some extent responsible for the teaching and the preaching of the Word of God as delivered by our students leads one to learn the lesson of humility. May the prayers of the people of God be for His guidance to rest upon us."—Vivian Kirkpatrick.

bonds of love and faith."—E. H. Goit, Niagara Falls, New York.

"If you seek power and riches you cannot find them here. If you seek Christ, a basis for Christian life, a spiritual uplifting, or a thorough preparation for the spreading of the gospel of the Kingdom, then you can find power and riches here. "Seek, and ye shall find; knock, and it shall be opened unto you."—Harold Doan, Grand Rapids, Michigan.

"My wishes for the promotion of Oregon Bible College are that each new student will receive as many benefits, blessings, and satisfactions from his college life as have been my privilege and pleasure."—E. Edwin Graham, Saint Louis, Missouri.

"After two and one-sixth years of attendance, Oregon Bible College still proves to be an incentive."—Richard Parish, Cleveland, Ohio.

"I am very thankful to be here at Oregon Bible College. I wish all our young people might attend. Besides the splendid opportunity of learning more of God's Word, one has the companionship of young people of our Faith."—Vivian Johnson, Hector, Minnesota.

"My wishes are made manifest by attending Oregon Bible College. I am here to learn of the Scriptures, that I may teach others. The theme of life at Oregon Bible College is found in Colossians 3:17: "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."—Edwin Smith, Tipp City, Ohio.

"I am indeed grateful of the opportunity to attend Oregon Bible College. It has developed my knowledge of the Scriptures and given me opportunity for Christian fellowship. May I ever continue to serve Christ—even unto His coming."—Lucile Krauss, Swanton, Ohio.

"Oregon Bible College is a magnet which draws to its doors young people of the Church of God who wish better to fit themselves for His service."—Ellen Van Fleet, Grand Rapids, Michigan. (Please turn to page 10)

The Meeting Place

Article Three

By Arlen Marsh

TURMOIL tore through London as soon as the Chamberlain regime had announced its new policy in regard to Palestine. Winston Churchill, then a member of the House of Commons, snapped, "As one intimately and responsibly concerned in the earlier states of our Palestine policy, I could not stand by and see solemn engagements into which Britain has entered before the world set aside for reasons of administrative convenience or—and it will be a vain hope—for the sake of a quiet life."

Almost simultaneously with the Churchill protest, Herbert Morrison, leader of England's Labor Party, served notice on the government that, if his party came to power, it would disregard the Chamberlain-MacDonald *pronunciamento*. But the most stirring speech of the day came from Col. Josiah C. Wedgwood, who told Commons, "Unofficially, I hear all sorts of excellent ideas about blowing up the pipeline, blowing up bridges, bombing. . . . There is a Jewish majority in Jerusalem and the government insists upon the mayoralty and administration being in the hands of the Arabs. That is something which nobody can justify. There, too, the Jews will have the right and the duty to break down that form of government. . . . Much the best way to smash that local administration is to refuse taxes and to see that taxes are not paid."

Back in 1938—Chamberlain's White Paper was promulgated in May of 1939—Senator Wagner of the United States, after an interview with the President, had told reporters that "he had been assured of the American government's intention to do everything within their power to prevent the curtailment of Jewish immigration into Palestine and that he believed that they were in a position to make their protests effective" (*The New Judea*, Oct., 1938). Now, with the new British attitude before it, the House Foreign Affairs Committee requested the State Department "to advise the British government that the contemplated action, if carried out, will be . . . viewed with disfavor by the American people."

Chamberlain and MacDonald, however, determined to pacify the Arabs, brushed over this opposition, and demanded a vote from Parliament on the question; to strengthen their own position, they announced that the vote would be considered one of confidence—which meant that, if Parliament failed to approve the Palestinian measures, the Prime Minister and his Cabinet were out of office. By a fairly substantial majority, Parliament gave its

approval; this approval subsequently was overruled by the Mandates Commission of the League of Nations, but too late to be of any benefit to the Zionist organization, inasmuch as the outbreak of war destroyed the League for all practical purposes and left the government of Britain in supreme command of Palestinian affairs.

In view of Churchill's bitter attack on the Chamberlain policies, it would normally be assumed that British policy would have been reversed upon the accession of the Churchill administration to power after the fall of France in the spring of 1940. Instead, the government gave its support to even more stringent regulations concerning the sale of land by Arabs to Jews, possibly because, as Colonial Secretary MacDonald had said in March of the same year, "We are at a moment of supreme crisis and are engaged in a struggle for the defense and liberties, not only of ourselves, but of small peoples." The new regulations positively prohibited Zionist purchases of additional land in nearly all areas of Palestine; their legality under the original mandate was seriously questioned by a Palestine Royal Commission, but they were, nevertheless, rigidly enforced.

Despite these disappointing restrictions, the Zionists—at least temporarily—composed their differences in large measure with the Arabs as soon as hostilities with the Axis began. From Berlin, the Mufti, exiled from Palestine a year or two before for fomenting constant insurrections, broadcast exhortations to his Arab followers to take up arms against the British and the Jews; nevertheless, the situation between the sons of Jacob and the sons of Esau improved sufficiently that *Nineteenth Century*, an English review, was able to comment editorially in its issue of September, 1939: "The war has already had the effect of bringing both Jews and Arabs to sink their differences with the English. It should help to make them sink their differences with each other; and it should prepare the way for the federation of the Middle Eastern countries in which Jews may fruitfully co-operate with Arabs."

This "federation" mentioned by *Nineteenth Century* was not a new idea. It had been suggested at various times—indeed, as far back as 1918, when the Emir Feisal signed his treaty of co-operation and friendship with the Jews. In brief, the general proposal was this: that the substantially Arab states be given complete independence, that Palestine be given its independence, and that the

Arab states and Palestine unite in a federative form of government much like that which loosely bound together the Confederate States of America. Some Zionists, like Dr. Chaim Weizmann, were willing to consider such an arrangement; others were not. But the plan has gained impetus steadily since 1938, when a Royal Commission suggested the partitioning of Palestine into three parts: an Arab state, a Jewish state, and a British-mandated territory to act as a corridor between the two. Also gaining in impetus has been a scheme to make an independent Jewish Palestine a part of the British Commonwealth of Nations at the conclusion of the war.

None of these plans is static; each is in a state of almost continual change. Yet it seems probable, even now, that—either at the end of this war or not long thereafter—an

Arab federation will come into being. Interference in the internal affairs of Palestine has long been a favorite avocation for Ibn Saud, ruler of Saudi Arabia, and for the Emir Abdullah, who controls Transjordan. In view of the difficulties—political and economic, as well as racial—involved, it may be that Palestine eventually will come to have the sort of bi-nationalism which Oregon, Washington, and British Columbia once had under Britain and the United States. Syria and the Lebanese Republic had been promised their complete freedom, effective in 1942, before the outbreak of the war; it has been admitted by officials of the British government that Palestinian mandate cannot be continued indefinitely; and the combination of these factors, plus the growing racialism among Moslem Arabs, would appear to make *(Please turn to page 11)*

Life Insurance

By Dale R. Dunbar

"Be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy . . . be rich in good works . . . laying up in store . . . a good foundation against the time to come, that (you) may lay hold on eternal life" (1 Timothy 6:17-19).

DOES the reader have life insurance? Good!—for when you die, it will provide the necessary physical needs of your dependents for a few years, and maybe until they die, too. Life insurance payments are important, and they must be met every time they become due. By keeping one's policy paid, he insures security for his loved ones—at least as far as this temporal life is concerned. Life insurance keeps no one from dying, however, and generally requires the death of someone before it is paid to any individual.

Life insurance that assures eternal, never-ending life is the life insurance that Christians really need and want. "Who offers insurance like that?" you may ask. God offers it to every human soul who will but listen and accept His will. Following are some requirements which go to make the payments on life insurance from God:

1. One must hear and believe God's Holy Word.
2. One must be baptized in the name of Jesus, our Saviour, for the remission of past sins.
3. Then, one must truly love and devotedly serve the Lord, instead of serving self.

Service means *doing*, not just talking! Words are so plentiful and sometimes mean so little, but when they are backed up by action, they can have, and do have, meaning. One can say he loves the Lord, but the amount given back to the Lord from what the Lord gives the individual is

what really counts. All one has or owns belongs to God.

We, members of the Church of God, make payments on our *life insurance from God* when we give Him love, service, and money. How much do you pay for man's life insurance? How much do you pay in taxes and in other ways to the government and think that is all right? How much do you give to God? May God forgive all who give the least to the One who gives the most to them.

Dear brethren, if we will give God only half as much as we pay for life insurance and taxes, we can pay for our new Oregon Bible College within a week or two. Further, we can spread the gospel by Evangelism on a far greater scale than many of us have dreamed possible. *To serve the Lord we must serve others!*

When death without warning falls upon the head of a family, the first question asked by many persons is, "Did he have any life insurance?" If he did not have insurance, the next statement is, "My! that's awful! I don't know what his family will do!" Yes, it may be important for the head of a family to carry man's life insurance, but for the same to have paid up life insurance from God would mean much, much more. This would give the dead one life eternal when Christ returns, and it would many times influence the rest of the family, and many others, to have a life-insurance-from-God policy—and with all payments made to date!

“Rightly Dividing the Word of Truth”

By E. O. Stewart

“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).

AFTER Paul had so charged Timothy to divide rightly the Word of Truth, he mentioned Hymenaeus and Philetus who had overthrown the faith of some by their teaching that the resurrection was already past. It is obvious that Hymenaeus and Philetus did not deny the resurrection, but they erred as to the time it will take place. In teaching the resurrection as a past event, they had overthrown the faith of those who believed their teaching.

Did Hymenaeus and Philetus have any seemingly Scriptural support for their teaching that the resurrection was then an event of history? They most certainly did. At the crucifixion of Christ, it had been stated that “the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many” (Matt. 27:50-52).

No doubt, the event to which we have just referred was that which caused Hymenaeus and Philetus to err in teaching that the resurrection had already taken place. However sincere they may have been in thus teaching, even if they could produce such unquestionable proof of their doctrine, Paul declared that they erred in so teaching and that they overthrew the faith of some.

It was not more than three years ago that we heard a preacher refer his congregation to Matthew 27:50-52 as proof that the first resurrection mentioned in Revelation 20 took place at the crucifixion of Christ. He, of course, believed that the Kingdom was established on the first Pentecost after the resurrection of Christ; he denied the future one-thousand-years' reign of Christ on the earth—these two denials causing him to err as did Hymenaeus and Philetus concerning the time of the resurrection.

Did the preacher to whom we have just referred have any seemingly Scriptural evidence that the Kingdom was established on the first Pentecost after the resurrection of Christ? Yes, he did, by mistaking foretastes of the Kingdom for Kingdom realities without any regard whatsoever for the characteristics which will accompany the establishment of the Kingdom. When the mountain of the Lord's house is established, Christ is to judge among many people, rebuke strong nations afar off, and the nations are to beat their swords into plowshares and cease to learn war. (Isa. 2:1-4.) Ceasing to learn war is a characteristic which must accompany the establishment of the

Kingdom. This has not been done since the foretastes of the Kingdom Age or since the powers of the world to come appeared among men. Therefore, the Kingdom does not exist in its established state. This present world conflict, which has produced the most deadly and the most destructive war machines in the history of the human race, is enough to shake to its very foundation the theory of the present establishment of the Kingdom, in view of the positive Scriptural statement that when it is established men shall cease to learn the art of war. It seems to us that, if the Kingdom has existed in its established state for the past nineteen centuries, the progress in teaching nations to cease learning war has been very slow. In fact, the art of learning war is more prevalent than at any time in the world's history. The theory that the Kingdom is now in its established state is not merely a joke, but is just as unscriptural as was the past resurrection theory advocated by Hymenaeus and Philetus.

Divine healing, casting out devils, and the many other miraculous demonstrations manifested through Christ and His apostles were foretastes of the powers of the world to come, or the Kingdom Age. To advocate the present continuation or existence of these foretastes or miraculous powers is just as far from the true teachings of the Scriptures as the theory of the present establishment of the Kingdom, or past resurrection.

If the Kingdom were established, then we should still have those miraculous demonstrations, for they are characteristics of the Kingdom and shall be present in the age to come. This was foreseen by the Prophet Isaiah as recorded in his thirty-fifth chapter: “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.” But these things are to take place when the Lord—even your God—“will come with vengeance, even God with a recompense; he will come and save you.” Jesus did not come with vengeance nor with recompense at His first advent. So Isaiah was speaking of the age which shall follow His second coming. The miraculous works demonstrated by the Christ and His apostles were foretastes of the powers of the world to come. (Heb. 6.) If these foretastes continue through this present age, the Kingdom must now be in its established state, and there is no evading this conclusion.

These foretastes were given for the purpose of establish-

ing faith in Christ and hope in a coming Kingdom. Prophecies were to fail, tongues were to cease, knowledge was to vanish away: and "now abideth faith, hope, and charity, these three" (1 Cor. 13:13). If prophecies, tongues, and knowledge as gifts still continue to this present day, why did not Paul say, "Now abideth prophecies, tongues, knowledge, faith, hope, and charity, these six," instead of "these three"?

We do not doubt in the least that God has the power to heal the sick, cleanse the leper, or raise the dead just as He did then. We believe He has the power to raise the dead, but He is not exercising that power at present. He has raised some to life again, and one Person He has raised from the dead to die no more.

Some people quote Hebrews 13:8, "Christ the same yesterday, to day, and for ever," to prove that He still continues to heal people as He did when He was on the earth. If they would only read the preceding verse, they should see that it could not be construed to mean such. It reads, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever." It simply means their faith and conversation were toward Jesus Christ at all times—yesterday, today, and forever. It has not the slightest reference to an unchanging attitude of Christ in the performance of miracles.

Another passage of Scripture often relied upon to prove

present-day divine healing occurs in James 5:14, 15, and reads thus: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." James addressed his letter to "the twelve tribes scattered abroad" (1:1, 2). The faithful ones among these twelve tribes were believers in Christ. If these believers, after having "tasted the good word of God, and the powers of the world to come," should fall away, it would be impossible "to renew them again unto repentance." (Heb. 6:4-6.) It was for the purpose of strengthening the vanishing faith of these believers that the Book of Hebrews was written, reminding the converted Hebrews that God had not forsaken His promise of making a new covenant with the nation of Israel. Although the fulfillment of that promise will not be realized until the age to come, the converted Hebrews had been given a foretaste of that new covenant blessing through the miraculous gifts bestowed upon the twelve apostles. The fulfillment will be complete when the Kingdom is re-established and when, in the regeneration, the apostles sit on twelve thrones judging the twelve tribes of Israel by the terms of the new covenant. This covenant is to be made with the house of Israel and with the house of Judah, and not with the church known through Paul's writings alone as the body of Christ.

The power of healing the sick (*Please turn to page 10*)

Let Us Meditate

By *Emma C. Railsback*

FRET not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb."—David.

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."—Solomon.

"Every way of a man is right in his own eyes, but the Lord pondereth the heart."—Solomon.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "By their fruits ye shall know them."—Jesus.

"Honour thy Father and mother; which is the first

commandment with promise."—Paul.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."—Jesus.

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Paul.

"The trying of your faith worketh patience. But let patience have her perfect work."—James.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."—Peter.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer"—and may I walk uprightly before thee all the days of my life. Amen.

The Budding Fig Tree

By James M. Watkins

IN Luke 21:25-32, we read: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled."

Jesus was calling attention to the fact that the time would come when He would manifest Himself to the world, not as a lowly babe in Bethlehem, but in the power and glory that shall one day be His. Likewise, He was saying that this coming will be attendant with certain other definite signs. First, it was to be a time when there would be great distress among the nations of the earth with an increasing perplexity among the people. He was saying, also, that it would be at a time when men's hearts would fail them for fear.

As we talk to those about us, it would seem that there could be no period of time that would better fulfill the setting of this prophecy than that in which we now live. Many hearts are distressed under the circumstances through which we are passing; many minds are perplexed, not knowing how to cope with the business and worldly problems daily arising. Those capable of analyzing the economic trend of affairs are looking forward with greater apprehension to the period which may possibly follow this war, than to the war itself. Men's hearts are truly failing today, not alone from the circumstances in which they find themselves, but in the looking forward to that which is to come.

Now, Jesus said that when these things came to pass we could lift up our heads, for our "redemption draweth nigh." We can assume Jesus understood that throughout the world as a whole there would be many heads bowed down as the result of those things. As man had long since learned to see the signs of summer in the budding of the

This is the third of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

trees, Jesus was telling all that in that period the living should look for the budding fig tree as an indication of God's birth of a new era. The budding fig tree was to be an important

milestone in the passage of time, for Jesus clearly indicated that the generation which witnessed the budding of this tree would not pass away before the fulfillment of His coming.

If, then, we can bring ourselves to an understanding of the Parable of the Fig Tree, we will have come a long way in identifying one of the most prominent signs given to precede the coming of our Lord.

In the Scriptural life of Israel, there were three things that typified the life of that nation. Of these, *the vine* was used to symbolize the social life; *the olive tree* represented the spiritual life; and *the fig tree*, the political life. These thoughts are borne out in Judges 9:8-12, as follows:

"The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

This same symbolism is carried out in much of the writings concerning the nation of Israel. In Deuteronomy 32:32, we read: "Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter." The transgression of Sodom was to be found in her exceedingly sinful social life. Here, then, is evidence that the vine is representative of the social life of Israel, for God is condemning Israel's personal moral deterioration.

The Psalmist foretold that there would come a vine out of Egypt, referring to Christ, and we know the purpose of Christ is to create a new order of life.

As the vine symbolized the social life, so the olive tree came to symbolize the spiritual life. This was only natural, inasmuch as it was the olive tree that provided the anointing oil for the deepest spiritual activities of Israel. Zechariah 4:2, 3 supports us in this thought:

The angel "said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

As these parables are clearly defined in Scripture, so also the fig tree is defined. The Lord, in speaking to Jeremiah concerning the nation of Israel, showed him two baskets of figs, and explained that they were representative of the individuals who participated in the national life of Israel. (Jer. 24.) They were used to distinguish between the righteous and the unrighteous aspects of that kingdom.

In Luke 13, beginning with verse 6, Jesus gave this parable:

"A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?"

It was into the hands of Israel as a nation that God first gave His earthly kingdom plans. The political leaders of that nation constantly failed in their application of those plans. Repeatedly, as they failed God, their political life was overthrown. Their final failure was in their rejection of Christ. Christ indicated that their political life would be terminated until such time as it would be restored under His own Kingship. He also emphasized this point by use of the literal fig tree as an example. As Jesus walked toward Bethany, He found a fig tree with no fruit thereon and blasted it completely—showing that which was to come to Israel for its failure to bring forth fruit to God's cause. In accord with this, the political life of Israel was overthrown, the Israelites were dispersed among all nations where they have existed even unto the present time.

God promised, however, that He would bring them again into their own land. For example, we read in Ezekiel 37:21: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." This is a definite promise that the political life symbolized in the fig tree, though nonexistent for a time, would be restored. It is this promised restoration that provided the milestone spoken of by Christ.

We notice that it is not the spiritual life of Israel, as indicated in the olive tree, that is given, but it is the political life, indicating the re-establishment of Israel as a nation, although such re-establishment may be at first in open disbelief of Christ.

Can we now see the possibility of national life in Palestine? Can we begin to see prospects of a budding fig tree,

as Christ indicated? It would behoove us to watch well the signs pointing to this end. For the past twenty-five years, prospects of a budding fig tree have hung in the balance. In the Balfour Declaration of November 2, 1917, the British government pledged itself to "establishment in Palestine of a national home for the Jewish people." Due to the fact that the Arabs contended that the British had previously committed themselves to certain things in their behalf contrary to this Declaration, circumstances up to the present have made it impossible to make the Balfour Declaration complete. However, in spite of the many difficulties encountered, the period following the World War began one of the greatest exoduses of the Jews to Palestine. The Jewish population of Palestine in the ten-year period preceding 1929 almost tripled, in spite of the opposition. The Jew neglected no opportunity to return all possible friends and relatives to Palestine. Facts revealed by certain shipping accidents create grave suspicions that the Jews have even return in excess of the strict immigration quotas established to pacify the Arabs.

The inhuman persecution of the present time and the rising tide of anti-Semitism throughout the world are all conspiring to force the Jew to fulfill God's prophecy of a re-established home in the land of Palestine. The accomplishment of the Jew in the land of Palestine in the last few years has been almost beyond belief. Great chemical works have been built; there has been reclaiming of the enormous wealth of the Dead Sea; great power plants have been built to establish the blessings that modern electricity can bring; large cities have been laid out with all modern conveniences; irrigation projects have produced some of the world's most productive land; and world markets are receiving from Palestine many fruits unequalled in quality anywhere else in the world.

Hardly can we assume that this is the end of the development of Palestine. It appears obvious that it is only the beginning. With world conditions such, the money of the Jew is no longer secure in many nations of the world. He is coming to look upon the development of the natural resources of Palestine as his best possible investment. This is no idle dream, for the natural wealth of the Dead Sea alone has been estimated to exceed the wealth of the rest of the world.

As the Jews throughout the world continue to increase their investment in Palestine, they can come only to realize more and more that the only way that their investment can be protected is through the fulfillment of the Balfour Declaration and the creation of its own national political life. We may rest assured that if nothing else comes from this period of trouble in which we are now engaged, there will come a political re-establishment of Jews in Palestine under a covenant made with some of the leading powers of the time. It is this covenant and political life that are symbolized (*Please turn to page 11*)

"RIGHTLY DIVIDING THE WORD OF TRUTH"

(Continued from page 7)

was one of the outstanding gifts to Paul during his early ministry, but later, only faith, hope, and charity remained—and the gifts vanished! Paul, in writing to one of the churches he desired to visit, was hindered because Timothy was sick and he did not wish to leave him. If Paul still possessed the gift of healing, why did he not heal Timothy and pay his visit to the church?

To see people applying the Scriptures in such disconnected manner, mixing Kingdom and church doctrines as they do, reminds us of the following foolish story we once read:

A very zealous colored convert felt that he had been called to preach, so he applied for admission to the ministry and submitted himself to examination by a minister. The examination proceeded as follows:

Can you read, Sam?

No suh.

Can you write?

No suh, but mah wife can.

Well, do you know the Bible?

I's pretty good in de Bible; in fack, I knows de Bible from lid to lid.

What part of the Bible do you like best?

Well, suh, I likes de New Testament.

What book?

De Book ob de Parables, suh.

Which parable do you like best?

Which parable? why, lawsy, I likes de Parable ob de Good Samaritan.

Well, tell me the Parable of the Good Samaritan.

Well, suh, once upon a time a man went down from Jerusalem to Jerico and fell among thieves; and de thorns grew up and choked dat man, an he went on an didn't hab no money, and he met de Queen of Sheba. An, behold, she gabe dat man— yessuh, she gabe dat man a thousand talents of gold, and a hundred changes ob raiment. An he got in a chariot straightway an drobe furiously. An as he was speedin' along under a big sycamore tree, his hair done got caught in a limb and left him hanging dar. An he hung dar many days an many nights. And de ravens brought him food to eat an water to drink. And one night, while he was hanging dar asleep, his wife Delilah come along an cut off his hair. An de poor man dropped and fell on stony ground. An it began to rain, an it rained forty days an forty nights, an he hid himself in a cave till de rain stopped. An when he left de cave, he met a man who said, "Come an take supper wid me." But he said, "No, I can't, I done married a wife and can't come." So de man went out into de highways and byways and compelled dem to come in fo' suppah. And he went on and came to Jerusalem, and when he got dar he seen Queen Jezebel sittin' high up in de window, and when he saw her he said aloud,

"Trow her down." An da trew her down. An he cried again, "Trow her down some more." An da trew her down some more. An da trew her down seventy times seven; an of de fragments was picked up twelve baskets. Now, whose wife you all think she'll be in de resurrection?

VOICES OF OREGON BIBLE COLLEGE

(Continued from page 3)

"Oregon Bible College provides my only opportunity to prepare for the ministry. The progress of the former college students inspired me to attend this School. You, as supporters of the College, have made this possible." — Timothy Pearson, West Milton, Ohio.

"It is a great privilege for young people to come to Oregon Bible College to learn how to fit themselves for better Christian service. Preachers, teachers, and other students need the foundation and training along with the fellowship of the young people that can be gained at Oregon Bible College." — Marjorie Burnett, Ripley, Illinois.

"I am happy to be a member of Oregon Bible College. It is a growing school that has every indication of becoming a college that will some day be recognized by people other than those of the Church of God." — Ivan Magaw, Oregon, Illinois.

"Oregon Bible College gives the future minister a footing that will help him to be a better shepherd. May God bless our College." — Walter Croxton, Macomb, Illinois.

"I am very thankful for the opportunity of attending Oregon Bible College. It has been an inspiration in many ways. In the three years of school before me, I hope to attain the musical and spiritual training I desire." — Lois E. Johnson, Minneapolis, Minnesota.

"Here we live and study in Christian fellowship, away from the world, living as one family with Christ our Head." — Alva Huffer, Michigantown, Indiana.

"Specialized training, so essential in other vocations, is all the more essential in preparation for Christian service. Oregon Bible College offers that kind of training to all Christian youth." — Robert Hardesty, Oregon, Illinois.

"Oregon Bible College is valuable to the church as an institution of organized study. Opportunity knocks!" — Gary France, Wenatchee, Washington.

"Attendance at Oregon Bible College assures increasing Bible knowledge, love of God, thoughtfulness of fellow men, honor, integrity, and merit. Sacrifices made never compare to the spiritual benefits received. Come and share the joys with us." — Mr. and Mrs. Emory Macy, Troy, Ohio.

Guess Who!



Watch Next week's Herald for the answer.
(Last week's "Guess Who!" is answered on page 14)

THE MEETING PLACE

(Continued from page 5)

some sort of settlement of the Palestinian problem a genuinely pressing factor for immediate post-war consideration.

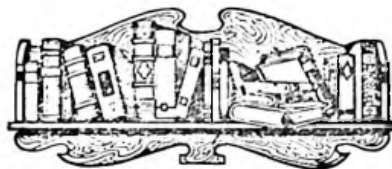
Regardless of the type of government to be evolved for the Promised Land out of this war—and on this question there can be nothing but sheer speculation—we do know positively that, in the end, there will be some kind of peaceful dissolution of the current problems. We are assured by Ezekiel 38:11, 12, that, prior to the ultimate judgment of nations by Jehovah, Palestine will become "a land of unwallled villages," where the inhabitants "dwell safely" and "have gotten cattle and goods." And we know this positively, also: that God already is fulfilling His pledge to "make Jerusalem a burdensome stone for all people" (Zech. 12:3).

"Give unto the Lord, all ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psalm 29:1, 2).

THE BUDDING FIG TREE

(Continued from page 9)

in the budding fig tree—the fig tree that Jesus said would herald His day as clearly as the budding trees show forth the coming of summer. The generation that sees this rising political life in Palestine will not pass away until the final prophecies of God are fulfilled.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Diggers for Facts (Dr. J. O. Kinnaman; Destiny Publishers, Haverhill, Mass.; \$2.50) is one of the most gripping books on Bible archaeology we ever have seen. But because it is gripping, it also has numerous weak points.

It was one of the main theses of a Mr. Carlson, who once endeavored to teach us how to write articles and essays at university, that there was no reason why textbooks should not be readable as well as accurate. There may be no reason for it, but the conflict does exist, and *Diggers for Facts* exemplifies it: a truly readable text rarely is a truly accurate text.

Dr. Kinnaman has high standing among archaeologists; he was, for some years, editor-in-chief of *The American Antiquarian and Oriental Journal*, and he has been on a number of exploratory excursions to Bible lands. But despite his background of sound knowledge and experience, despite his convictions (frequently repeated) that archaeology is an exact science, he has permitted his imagination to run away with him far too often in the preparation of his book.

The facts are, definitely, facts—they cannot be questioned. Artifacts dug out of the dust and sand and slime of millenniums do carry their messages. Dr. Kinnaman is not at fault in his recording of archaeological discoveries. He is at fault in his interpretation of those discoveries. Often in his book appear the words, "In my mind's eye I can see"—and these words generally precede a highly imaginative, and quite probably incorrect, picture of Moses or Jesus or Paul or Tut-ankh-Amen going about his daily work. We were particularly surprised to discover that a scientist of Kinnaman's standing should adopt the hoary tradition of the preservation of the shroud in which Jesus was wrapped at His burial.

Kinnaman does reiterate that archaeology is no longer theory; he is quite right in this. But Kinnaman, by exercising his powers of speculation, has stretched some known facts out of all semblance to reality. Despite this flaw, *Diggers for Facts* is interesting, it is instructive, and it is—as far as recording actual excavations and translated artifacts is concerned—believable. It covers almost the whole period of Bible history.

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota.



"Whosoever hateth his brother is a murderer" (1 John 3:15).

Lesson: Exodus 20:13; Matthew 5:21-26, 38-45.

Life Is From God

Jesus said in His sermon on the mountainside: "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Moreover, Christ explained that His listeners had been taught, "Thou shalt not kill." He went on to tell them how so to live that they would not kill, nor would they want to kill if they lived the teachings of Jesus. Our Lord said anyone who was angry with his brother was doing wrong! Also, Jesus said, "Whosoever hateth his brother is a murderer: and ye know no murderer hath eternal life abiding in him" (1 John 3:15). Jesus said if we call our brothers bad names we would be in danger of losing eternal life.

We can't pretend with God. Jesus said if we go to the altar to offer a gift, and have a brother who has something against us, we should first go to see our brother. Things should be made right before God will accept our gift.

John, the beloved disciple, also said, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21).

Life is sacred. The life we have is from God. We should love our brothers.

Jesus Taught Love

The law taught, "An eye for an eye, and a tooth for a tooth."

Sometimes we hear of brothers and sisters quarreling and fighting. Do they live in those olden times? No! We are in the day of God's grace. Jesus said we should not resist evil. A sister or brother should not insist upon right by might. Love will suffer long and "is kind." Love "seeketh not her own," "thinketh no evil" (1 Cor. 13:4, 5). Just so, if you love your brother (or sister), you will be kind to him even though he offends you. If you do that, he will not try to offend you or get even with you again. Won't you try it?

Our Saviour taught love for our enemies. We should

do good to those who hate us. We should bless those who curse us. We should pray for those who treat us badly.

God makes the sun to shine. It shines upon evil as well as upon the good. The rain falls upon both the just and unjust. It is only by showing love that we are children of God.

Scrapbooks

If you have the Kindergarten Handwork and Poster Pattern Book by Lillie A. Faris, arrange the figures you choose upon the scrapbook page. The pictures are of children of many lands. Perhaps you cannot use them all. They are on pages 46 and 47.

If you have no handbook, cut out a group of children. They may be one family or of a family church group.

Print below the picture, "Jesus Loves Us." The memory verse to be printed below the picture is: "This commandment have we from him, That he who loveth God love his brother also" (1 John 4:21).

Have you started your scrapbook? Send me a postal card about yours. Are you putting clippings and poems on the back of each lesson picture? If you wish, for each lesson print the commandment from Exodus at the top of the page. Then our picture shows how Christians keep them in our hearts to help us love our neighbors as ourselves, today.

New Members

Have you joined yet? Our Every Day Christian Expression (ECE) Club is asking you to send in your name and age. Get in the Birthday corner! Send name, month, day, and year of birth to (Mrs.) Madge Savage, Waite Park, Minnesota. Your membership card will be sent to you.

Happy Birthday Wishes

Lila Boyer, Nov. 1, age 5, Waterlick, Va.
 Ellen Hamilton, Nov. 3, age 4, Cold Springs, Minn.
 Georgia Bengel, Nov. 5, age 6, Frankfort, Ind.
 Twila Kay Pritchard, Nov. 6, age 8, Macomb, Ill.
 Sammy Jay Pritchard, Nov. 6, age 8, Macomb, Ill.



Evan D. Knodle
6510 Park Ridge Rd.
Rockford, Illinois

BEREAN DEPARTMENT

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Miss Lorraine Gaspat, Sec.
Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

New Society at Koszta

Alva Huffer and James Siple organized a new society at Koszta, Iowa, early in August. The officers are: Mrs. Fern Cronbaugh, president; Mrs. Clifford Cronbaugh, vice president; and Mrs. Nora Wanamaker, secretary-treasurer. This society plans to meet at the church each Sunday night at eight. The first lesson, taught by Mrs. Cronbaugh, was entitled "Christian Fellowship." Members were requested to look up scriptures pertaining to that subject.

Blood River Jumps Ahead

Thirty-nine were present for Berean meeting and forty or more for the social which was held Friday, September 24, at the Blood River Church of God in Louisiana. There were sixteen in the young people's class which studied "Light and Darkness," using lessons from the Light Bearers' Society (Hillisburg, Indiana) as a guide and adding several new thoughts and references to make it longer. At the conclusion of the lesson, they sang, "This Little Light of Mine." In the next few weeks they plan to make a brief study of the Bible, learning the books in the right order and the most important chapters and where they are found.

A social was held immediately after the lesson period. Some of the games played were: "Run, Dutchman, Run," "Rachel and Jacob," "The Twelve Months of the Year," "Blind the Monkey," and "Grandmother Doesn't Like Tea." Hot cocoa, sandwiches, and popcorn were served. Then there was a scavenger hunt confined to the church grounds, followed by more games and two contests. "Into My Heart" was sung in closing.

Laboratory at Oregon, Illinois

At their last meeting, the Oregon, (Ill.) society opened services singing their favorite choruses, after which they co-operated in sentence prayers. Then the group divided into three classes. Edwin Graham led the young people's class in the lesson, "The Ages to Come." Hebrews 2:5 caused quite a bit of discussion.

The society was unanimously in favor of permitting the National Berean Society to use the Oregon group as a laboratory for trying out new projects, starting October 4.

Saga of the First Berean Field Men

Serially, we will present the story of the trip authorized by the National Berean Society, which sent Alva Huffer and James Siple to Iowa as Berean field men. Alva and Jim left Oregon, Illinois, at nine o'clock, Sunday morning, August 15. They rode with Mr. and Mrs. William Huffer, who were attending the Iowa State Conference. They stopped at the J. W. Williams residence in Gladbrook and spent the night at the home of Mr. and Mrs. Earl Reinhard. Now, we'll let Alva tell the story.

"We planned to go to the Hickory Grove congregation, near Colo, to work first. Gladbrook has no bus service and only one train which passes through to Marshalltown in the middle of the night. Having no alternative, we walked down to the gravel road which led to Marshalltown to hitch-hike. The first car was a Ford V-8 loaded with ladies who seemed to be going to some ladies' society meeting. We didn't feel so badly when they didn't stop. A few seconds later, we saw a truck coming down the road. Our hands were full of suitcases, cameras, and a lunch packed for us by Mrs. Williams. Somehow, we managed to free one hand so we could stick out our thumbs. The driver stopped for us. At last, the Berean field men were on their way.

"The driver was a farmer who was vaccinating his hogs for some disease. He had no more serum and had gone to Gladbrook for some more. He lived only a mile from town and stopped in front of his house, putting us on our feet again. We walked half a mile before another truck came along. The driver was a trucker who hauled sand and gravel from a pit near his home, a mile east of Marshalltown. He talked about the weather and the new gasoline ration cut which went into effect that morning. Thinking we lived in Gladbrook, he asked us many questions about the people living there.

"Finally, we told him where we were from, but did not give him the details of our purposes in running around Iowa. We were rather glad when the driver let us out near his home, because he had driven so fast, and the roads were so bad that we bounced all over the seat, not knowing when we would miss a hill or one of the many curves. It was quite a rest to walk again.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 15-?—Special meetings at Brush Creek Church of God in Ohio.
 Nov. 15-?—Special meetings at Wenatchee, Wash.

DOLLAR DAY IN ILLINOIS

Our Illinois State Conference Treasurer, Sr. (Mrs.) Tessa Laning, Mount Sterling, Ill., Rt. 5, has announced next Sunday, October 31, as the Fall Dollar Day. Send a dollar, or more, to her that the work of evangelism may be kept going in our State, and that the growing churches at Macomb and Eldorado soon may be developed to such place as to be self-sustaining. Commitments have been made, and the only way our treasurer can carry them out is for all of us to help her. Do it now!
 Paul C. Johnson, President.

MINNESOTA STATE CONFERENCE

The Minnesota State Conference of Churches of God met in quarterly Conference at Hector, Sunday, October 16, 1943. The session opened with Sunday school at 10:00 a.m., and at 11:00 Bro. Harry Gockler, new pastor of the Hector church, delivered the sermon. At 11:50, those present partook in the Communion Service conducted by the State Conference president, Walter Wiggins, assisted by Bros. Gockler and John Denchfield.

Everyone journeyed to the Johnson farm home at noon for a basket dinner.

The afternoon services opened with songs led by Bro. Tom Savage. After a few remarks by Bro. Wiggins, Bro. Denchfield brought a very timely message.

A basket lunch was again served at the Johnson home at the supper hour. Bro. Terry Ferrell, a recent graduate of Oregon Bible College, led the Berean Bible study at 7:00 p.m., and Bro. Orris Mills preached the closing sermon at eight o'clock.

A goodly number attended the Conference and enjoyed the fellowship of those faithful ones. All were thrilled at the progress that has been made by the Hector group this summer, and I am sure the prayers of all will be for their continued success in their new endeavor.
 S. O. Ross, Secy.

OREGON BIBLE COLLEGE Building Fund

Clarence & Amanda Greene	\$ 10.00
H. S. Bell	25.00
Mr. & Mrs. E. J. Randall	50.00
Gail Grimsley	100.00
Gordon Family	5.00
Mr. & Mrs. Emory Macy	50.00
Mrs. L. R. Hillard	2.50
Margaret Budrow	33.00
H. L. Smith	10.00
Gerald K. Niles	100.00
Mrs. Eva L. Page	4.00
Mrs. Anna Cochran	5.00
Brush Creek Church of God	350.00
Larry Dunbar	5.00
Fred Tavenier	10.00
Jessie Kauffman	3.00
G. L. Cooper	5.00
Total	\$21,773.65

MINISTERS' FUND

Mrs. Anna Cochran	\$ 1.00
Total	\$2,055.22

MAPLE GROVE CHURCH OF GOD Springfield, Ohio

Vacation time being over, we are getting our fall work under way. We held Rally Day yesterday, October 17, and in spite of its being one of the first raw, chilly days of the season, sixty-one were present for Sunday school, and a few more came for church. The children presented a fine program.

Sisters' Society has resumed meetings, and officers for the past year were unanimously voted to serve during the coming year, namely: Sr. Manie Kauffman, president; Sr. Helen Overholser, vice president; Sr. Margaret Ballentine, secretary-treasurer. Our "Cheer Sisters" were revealed, and new names selected for the coming year. We are studying the prophecies of Isaiah and finding them very profitable. We meet the first and third Thursdays of each month. All enjoy very much having Sr. Grace Meyers with us again.

Our parsonage fund is steadily growing--approaching the six hundred dollar mark.

Some of us have called on Bro. and Sr. G. E. Marsh at Tipp City. We rejoice in having such good friends so close by, although, as with everything else, the gas and tire rationing limit our seeing the Brush Creek church folks.

Bro. and Sr. Jesse Pensyl have purchased a farm near Terre Haute, Ohio, and will take possession, March 1, 1944. Brush Creek's loss will be our gain, for that is very close to the Lawrenceville church and they expect to worship with us. We anticipate their coming.
 Mayme Jones, Reporter.

OREGON BIBLE COLLEGE NEWS

The sound of fizzing Bromo Seltzer, dissolving aspirins, and groaning freshmen issues in the sixth week of school, which means in our language—exams! Comes the day when our instructors will find out if closed eyes mean meditation or sleep!

We are all anxiously awaiting the day of exodus when we shall be removed to our new school building. Bro. and Sr. Emory Macy and Joyce had been the sole inhabitants of the grounds (having moved in last week) until Bro. and Sr. Delbert Jones towed their home (house trailer) out to the new house.

Richard Parish and Edwin Smith motored to South Bend, Ind., October 17, and Richard filled his regular pastoral duties at North Salem. The writer preached, October 17, at the Hickory Grove Church near Colo, Iowa.
 Harold Doan, Reporter.

HERALD RECEIPTS

Rena Coyner; H. L. Smith; V. R. Kincheloe (for another); Mrs. Thelma Ransom; Bertha Leesh; Mrs. Alice Williams; Mary Laning; L. M. Howell; A. B. Shrode; H. J. Stadden; Clara E. Williams; Mrs. Kizzie Lakin; Annetta Huffman; Russell Harman (for another); Forest Bales; Mrs. C. P. Morgan; W. A. Sundwall.

EVANGELISM

George Jones	\$ 5.00
Carl Bunch	1.00
Rosecoe Dunbar	25.00
Mrs. R. Overholt	100.00
Alma B. Lyman	10.00
Mrs. Anna Cochran	5.00
Russell Harman	20.00

GLEANINGS FROM THE FIELD

Last week's "Guess Who!" presented the likeness of Bro. L. E. Counce as he appeared away back "Guess When!"

"The more I meditate upon the new College venture, the more certain it appears that it is God's will, and that if our members at large could have been at the last General Conference, their interest would be much greater for this progress."—Dale R. Dunbar, Swanton, Ohio.

Please don't try it again. A friend in California recently sent a \$5.00 contribution to National Bible Institution, the money being placed in an unsealed envelope. It arrived safely, and we are very grateful for the \$5.00, but it is always safest to seal envelopes. Better, send your remittances by check or money order.

Bro. Paul M. Hatch, now resident in Oregon, Ill., graciously consented to teach the Editor's classes in Oregon Bible College a few days last week, when he was called to Clear Lake, Wis., to officiate in the funeral of Bro. Howard Goodwin.

Sr. Verna Thayer, Rockford, Ill., recently has been working at Grand Rapids, Mich., with Bro. F. E. Siple—their work being on the new Intermediate Quarterly being planned for the first quarter of 1944.

Sr. J. H. Williams, Rochelle, Ill., extends thanks to her many friends who sent cards and letters of sympathy and good will to her during a recent sickness.

"We had an enjoyable time at Hector, Minn., last Sunday. The church was filled to capacity, several folks of other denominations came for afternoon and evening, which made everyone happy. Work at Hector has progressed wonderfully. The little church stands on a good foundation, is painted both inside and outside, has a nicely painted sign, "Church of God of the Faith of Abraham," above entryway, and it makes a beautiful decoration on the corner where it stands."—Mr. and Mrs. Ben Johnson, Willmar, Minn.

James Pranger, Platte, S. D., recently was a guest of Vivian Johnson, a student of Oregon Bible College. Come again, James.

Congratulations: Carolyn Marie was born, October 17, to Mr. and Mrs. Ward Lindsay, Oconomowoc, Wis.

The Willing Workers of the Saint Cloud (Minn.) Church of God recently sent a box of house furnishings to Matron Edna Brewer for Oregon Bible College. Thank you, both for the gifts and the spirit prompting same.

Bro. Dale Dunbar and his mother-in-law, Sr. Krauss, both of Swanton, Ohio, are now in Oregon, Ill., Bro. Dunbar having come to help make the change in heating equipment at the new college, and Sr. Krauss is visiting her daughter Lucille, a student.

NATIONAL BIBLE INSTITUTION

Ida Orem	\$5.00
Dorothy Magaw	2.00
Mrs. C. P. Morgan	3.00
Russell Harman	3.00

THE COLLEGE SCHEDULE

To receive the Bachelor of Theology Degree at Oregon Bible College, one hundred twenty semester hours' work must be completed—this amount of work comparing favorably with the usual four-year college course. Obviously, a list of subjects being taught any given semester at Oregon Bible College cannot give a complete picture of the studies required for graduation. Indeed, the studies of any one semester comprise only one-sixth the total work required for graduation.

Courses of study being taught this semester are: Old Testament History, New Testament Interpretation II, Homiletics (preaching), Freshman Public Speaking, Church History I, Geographical Palestine, Religious Art, Music I (voice culture), English Composition I, Typing I, American Civilization, Survey of Science, World-Wide Missions, Egyptian History, Shorthand I, Study of the Psalms, and The Pastor—His Office and Work.

Oregon Bible College,
Oregon, Illinois.

GOLDEN RULE HOME

Mrs. Anna Cochran \$1.00

MORNING STAR CHURCH OF GOD

South Bend, Indiana

Members of the Morning Star Church rejoiced two weeks ago, October 3, 1943, when they opened their new church for Sunday school and church. Attendance was far above that anticipated. On the first Sunday for Sunday school there was an attendance of fifty-three. On the following Sunday there was an attendance of sixty-four. The church attendance for the first church service was fifty. The majority of those in attendance were not church members, being their first time in our church. In the evening our expectations were once more deceived by the number attending the evening Berean, which was under the leadership of Bro. Robert Rouch, and our evening worship service: the attendance then being thirty-five for Berean and about forty for church.

One of the most pleasant surprises we received in our new work was the large number of young people who were interested in the Berean work. This past week the young people were invited to the Rouch home for election of officers for Berean and for a social evening. We were much pleased when we found that eighteen young people were there, all seeming to enjoy very much the evening and the plans which were made for the activities. We hope that we can influence these young people and get them interested in our church work.

The same evening, many of the children came to the church and sang choruses—after which they were served refreshments. They were under the direction of Srs. Rouch and Randall.

Prospects for a large school are so encouraging that we are going to have to find more classroom space to divide our classes. We have not even scratched the surface of the work which can be done in our Sunday school and church.

We were much pleased to notice the reaction of the people who came for church. All seemed quite interested in the message which was being given and we imagine that the thoughts presented were some they had not heard before. We noticed this especially in the evening when we presented some thoughts about "Glad Tidings of the Kingdom of God" (Luke 8:1).

We pray that God will give all helping in this new work the needed strength and wisdom to develop this new field, that many souls might be brought to a saving knowledge of the truth.

C. R. Randall, Pastor.

OREGON BIBLE COLLEGE

By Edna Brewer, Matron

Thinking back over the years, we remember our longing for a school where, under Christian instructors, we might send our youth to better prepare for life's work. We were happy, indeed, when the call came to help establish a Students' Home, and many pleasant memories linger of our associations with the students during the past four years.

At all times we have tried to uphold the higher ideals and standards of living. This has not always been easy to do with our meager furnishings, but thanks to those who have had an interest and sent many useful articles for our comfort.

It is satisfying to know, in this day and age, that our youth are anxious for Christian development, and that our school has steadily increased.

We are now preparing our new home for occupancy, a home located in beautiful surroundings. When the door swings open, we are anxious that the inside be as attractive and appealing as the outside, so our boys and girls will be proud to call it Home—even a home like you would desire for your son or daughter, a place, too, where the Bible will be first and foremost in all their training.

CHARLES BERNARD CARPENTER

Charles Bernard Carpenter was born at Perryville, Ky., November 11, 1922, and died October 10, 1943.

He was married to Miss Edna McKinney, July 3, 1940. He was graduated at the Perryville High School, after which he became a cab driver. On returning to Danville, Ky., October 10, from taking passengers to Junction City, he apparently lost control of the cab, which skidded into the abutment of a bridge on a bad curve. He was found unconscious and was removed to a hospital where he died soon after arrival.

Survivors, in addition to his wife, are his parents, Bro. and Sr. Vernon Carpenter; his grandparents, Bro. and Sr. J. F. Carpenter, and a host of relatives and friends.

Words of comfort were spoken by Elder Vaughn Long to a large congregation of relatives and friends, after which he was tenderly laid to rest beneath a beautiful mound of flowers.

Elsie M. Long.

HOWARD GOODWIN

Howard R. Goodwin was born at Star Prairie, Wis., May 11, 1897, and died at his home near Emerald, Wis., October 17, 1943.

When fourteen years of age, Howard moved with his parents and brother Elliot to a farm near Graytown, where he resided until five years ago when he moved to near Emerald.

He was baptized, November 29, 1925, by the writer, and he continued a zealous member of the Church of God until death.

In 1928, he was married to Ellen R. Berg of Downing, Wis. She survives, as do also one son, Buddy; three brothers, Elliot of Clear Lake, George and John of New Richmond; one sister, Mrs. Percy Travis, Princeton, Minn., and many other relatives and friends.

Funeral services were conducted at Clear Lake, Wis., October 20, the writer speaking of the returning of Christ and the certainty of resurrection. Burial was in Star Prairie Cemetery. There he sleeps in peace, awaiting the trumpet of God and the call of Christ. (1 Thess. 4:16.)

Sydney E. Magaw.

MARY REBECCA HISEY BOYER

Mary Rebecca Hisey, called by many "Cousin Mary," was born March 4, 1862, at Edinburg in the Shenandoah Valley of Virginia. She was left motherless at the age of three weeks and was reared in the home of her cousin, Mrs. A. J. Boyer, as one of the family. When grown to womanhood, she married Sylvanus M. Boyer, May 13, 1885, from Stephens City, Va.

Her husband was the eldest son of our pioneer preacher, Elder B. F. Boyer, for the Church of God at Dry Run, Va. Both were lifelong members of this church, Sylvanus having preceded her in death on April 6, 1927. To them were born ten children, four of whom are living: John W. Boyer, World War I veteran in Washington, D. C.; Ezra Boyer living on the home farm; Mrs. Eunice Marston and Mrs. Isabel O'Flaherty, Alexandria, Va. The death of two sons, Harry M. Boyer and David Boyer of Front Royal, Va., and four infant sons brought sorrow to her, but she always did her best and trusted in God. She also leaves seven grandchildren and three great grandchildren the memory of having had a loving grandmother.

Only a few hours before breathing ceased, she sang, "Where He Leads I'll Follow." This was typically true of her whole life, for she had live a faithful follower of Jesus.

Due to gas rationing, it was decided to have two funeral services. One was held for friends and relatives in the Washington area at the home of her son-in-law and daughter, Mr. and Mrs. Lawrence Marston, the afternoon of September 27, after which she was taken to her original home in the Fort Valley from which another service was conducted the next day by a local pastor, Mr. Norment, in the absence of Bro. John Mereer who had gone to Fonthill, Canada, for special meetings.

We laid her to rest beside her husband in the cemetery on the Boyer homestead beneath a profusion of beautiful flowers. The pallbearers were all first cousins surnamed Boyer. Patiently we wait to meet her when Christ returns.

Virginia R. Kincheloe.

"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.

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.

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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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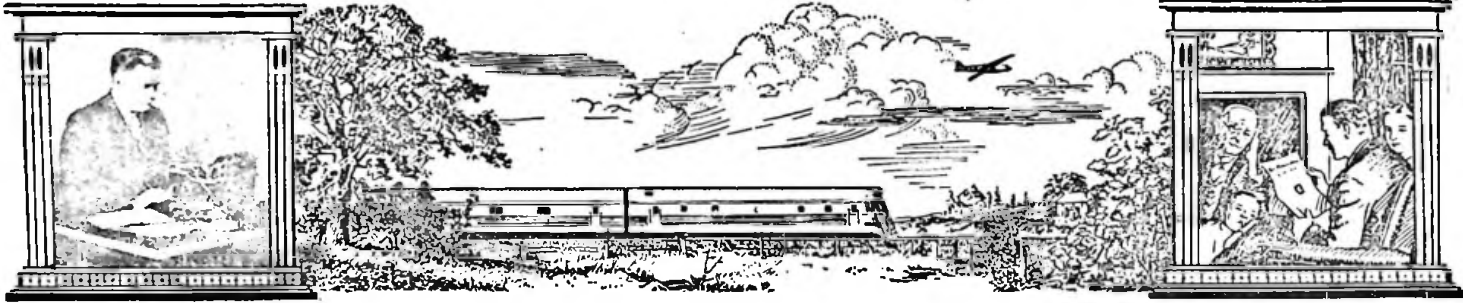
Paul's Charge to Timothy

2 Timothy 4:1-8

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Word From India

By reason of the war, communications with George G. Robinson, India, have been slow in transit and it seems at least two letters (one letter going and one coming) were lost. Also on the debit side of the ledger, Mr. Robinson found it necessary for health's sake to move from Bangalore where for some time he had the companionship of Mr. John Manoah, a native worker. Months passed in which we heard no word from India, and our enthusiasm for a missionary work in India ebbed to lowest tide. Recently, however, a letter and considerable copy for publication came from Mr. Robinson, and hope increases.

We believe HERALD readers will be interested to know somewhat of the contents of the recent letter from India. First, Mr. Robinson acknowledged receipt of \$24.99 on May 24, 1943—the last contribution sent. (One remittance, only, sent in July, 1942, was not received and postal authorities in India are now trying to find it.)

Mr. Robinson, for a while in Delhi, is now in Bandikui, northern India, expecting soon to go to Lucknow, his home a number of years ago. We quote from his letter:

"In Delhi I was unable to make any progress, so came on here (i.e., Bandikui), but I find that almost every resident here with their families are of the Romish persuasion, even the people who are lodging me. It will be futile to attempt to return to Bangalore where the housing problem is at present very acute, due to war conditions. So, I am deliberating a move to Lucknow, my old haunts. (In this locality, Mr. Robinson was thirty-two years a railway employee—Editor.) Once I decide to move, I shall intimate my change of address to you by air mail. Meanwhile, could you arrange to send me out another remittance of fifty dollars to enable me to establish myself at Lucknow as the representative of your Institution? Lucknow is the capital town of the United Provinces. . . . At this station (Bandikui), I have succeeded in getting only two people interested. It is a slow process as, without spiritual experience of the power of Christ's resurrection, no person can grasp the truth of the Mystery. (Elsewhere, Mr. Robinson explains his usage of "Mystery" as applied to the "secret" (or mystery) of the church being the body of Christ.—

Editor.) The success of your Institution is a daily subject of my prayers, and I yet hope before long to establish it firmly in one corner of this vast Indian Empire."

A postscript may also be of interest. It reads: "Several copies of THE HERALD have reached me recently—some later copies preceding those of earlier dates—but they all come along and are always a pleasure to read."

"It is not for you to know the times or the seasons," but "ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Jesus, in Acts 1:7, 8.

What Response?

Mr. Robinson's letter, as quoted in part, is not very inspiring. No baptisms are reported. No permanent work has been established. Well, brethren, suppose you and I were to make a report to Mr. Robinson: doing all that I know to do, and can do, I have no baptisms to report, no new church to report. The new College work is not developing as rapidly as anticipated, HERALD subscriptions need reboosting, and it is most impossible to serve to the complete satisfaction of all. Somehow, it becomes increasingly difficult to work successfully for the Lord. "The night cometh when no man can work." What, though, should be our attitude? Quit? Jesus *never* quit! He labored even into agony on the cross. There only did He say, "It is finished."

Little as many of us in the Church of God have been able to accomplish, we are in awkward position to minimize the work of any other. It is your Editor's hope, therefore, that in some small way we may cherish and sustain this missionary contact with India. Mr. Robinson has interested at least two persons this past summer, he is praying for the success of our Institution, and hopes to establish Church of God teaching in Lucknow. Can we afford not to hope and to pray for that which our servant would do for us? "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all" (Eccl. 11:5).

Man-Made Creeds

By A. E. Griffiths

IT IS a well-known fact that many different professed Christian religions are in the world. According to the devotees of each, all claim they lead to the same place, namely, heaven. This is a very convenient doctrine and satisfies mankind generally. The question is, Where do they get proof to uphold the doctrine? Some of the creeds professing Christianity are absolutely opposed to the truth taught in the Bible, and again others are not so far wrong. If, however, we really want to be saved, we must believe absolutely in the Bible; there is no other authority by which we must be guided. A greater number of churchgoers leave their salvation in the hands of their minister, not troubling to check his teaching. They do not realize that salvation is a personal matter.

Now, where did all these religions originate? They certainly did not come from God, and it is time people begin to realize that fact. The true religion as we know it was taught by the apostles after the death and resurrection of Christ. Their teaching was the pure, unadulterated truth, but Paul said, "The mystery of iniquity doth already work" (2 Thess. 2:7). John told the same thing in different words, "Ye have heard that antichrist shall come, even now are there many antichrists" (1 John 2:18). By these references we see that the great Catholic influence was beginning to spread. Paul warned the brethren against this contingency when he said, "A little leaven leaveneth the whole lump" (Gal. 5:9). Unfortunately, the people of that day did not heed the warning, and the Catholic religion grew so strong that the truth was almost obliterated.

Although true believers were persecuted, a few still clung to it. As a result, a few of us still have it today. God never fails in what he purposes: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

The Church of God is the only name given to the church authorized of God. This name is mentioned at least seven times in the New Testament: Acts 20:28; 1 Corinthians 1:2; 10:32; 11:22; 15:9; Galatians 1:13; 1 Timothy 3:5. The same gospel taught by the apostles was taught in the Old Testament, going directly back to Genesis 3:15. God does not often bring in new ideas, that is the trouble with man—he is always looking for something new. Solomon knew man's weakness when he wrote, "God hath made man upright; but they have sought out many inventions" (Ecl. 7:29). People are

prone to read books written by men who have a reputation for knowledge, but their knowledge will not save them. All the standard religions were organized by certain men and are classed as Protestant churches for the simple reason that they *protested* against the doctrines of the Catholic Church. Christ condemned the Pharisees for believing doctrines made by men, saying: "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

The only Book that shows the way of salvation is the Bible, and if that is studied in conjunction with a good concordance such as Cruden's or Young's, then an intelligent knowledge of God's plan concerning this earth can be acquired by anyone anxious to learn. It is simple to him who gives his mind to it. Did not Christ say, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me"? (John 5:39.) Paul gave similar advice when he and Silas went to Berea, saying: "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). How many people today go home from church on Sunday and read the Bible to see if the minister has told correctly the way of life? More people would believe the truth if they did.

Since the Reformation, a number of religions have sprung up, and all are organized by some particular person. For instance, the Disciples were started by Campbell; the Quakers by Smith; the Christadelphians by Thomas; and the Scientists by Mrs. Eddy, to mention only a few. The followers of these denominations too commonly look to the founder of their church for knowledge, instead of looking to God. They profess to follow the Bible, but they do not follow Peter's advice concerning Paul's writings. Peter mentioned that there are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3:16).

David warned: "Put not your trust in princes, nor in the son of man, in whom there is no help" (Psalm 146:3). God's estimate of man is not very flattering: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they have all together become filthy: there is none that doeth good, no, not one" (Psalm 14:2, 3). Paul referred to this scripture in Romans 3:11 where he said, "There is
(Please turn to page 10)

Resurrection—a Basic Truth

By *Harvey U. Krogh, Jr.*

AMONG the important Bible doctrines, resurrection from the dead is outstanding. All blessings beyond this life depend wholly upon it. Therefore, to those who desire the joys of a future life, a thorough knowledge of the subject is important.

Most things with which men have to do, have their beginnings and endings. Everyone can remember back to within a few years of his own birth. All vegetation has its beginning, but eventually withers and dies. The things which men make have their origin, are used for a time, and then wear out. So man himself anticipates the time of his end. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psalm 103:15, 16).

No matter how man considers death, he knows it is the end of this life. In the whole Bible there is no promise that man shall have anything in death but silence, inactivity, and unconsciousness. Death is called an enemy in 1 Corinthians 15:26: "The last enemy that shall be destroyed is death." Death is an enemy because it robs man of his very existence. Solomon, speaking of the great disaster, death, said, "This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For 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. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:3-6, 10).

David also spoke plainly of man's helplessness in the state of death. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4). There is a clear note of hope, however, in the next verse: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." If our hope is wholly in God, we will not

fear death when we have lived out our years. We heard Brother S. J. Lindsay say that he had nothing to complain about, since God had allowed him to live more than his allotted seventy years. We have no reason to believe that he feared death, because he was fully assured that the enemy's power would easily be broken when the Master comes again.

God has demonstrated His mighty power. The Flood, the plagues on Egypt, and the miracles of the prophets—such as the resurrection of the Shunammite's son—all testify to God's power. In due time Jesus was born, and, being God's Son and not Adam's, He was therefore not under the penalty of death. Having committed no sin, Jesus was worthy to be the perfect sacrifice for the sins of men. He gave His life, but was raised the third day. On the Day of Pentecost, Peter was a witness to the fact, stating it in these words: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:22-24).

Before this time, all those who had been raised—such as Lazarus, the widow's son, and Jairus' daughter—died again. Jesus, only, has been raised to die no more. He, alone, thus far has received immortality or unending existence. Because of Jesus' faithfulness, God gave Him all power in heaven and earth and having paid the ransom price, He can now redeem all from death. Only those, however, who will be raised at Christ's second coming and those who will be changed have definite promise of eternal life. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:6).

Immortality or eternal life is a gift of God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:6, 7). Eternal life is not already attained, it is something for which to seek. The Jews who lived in the days of Jesus' ministry believed that unending life was conditional. "There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

There are some scriptures which, taken by themselves, seem to teach that immortality is given to us when we believe on Christ. "This is the record, that God hath given to us eternal life" (1 John 5:11). This statement is qualified, however, when we read the rest of the verse: "and this life is in his Son." It is further qualified in Colossians 3:3, 4, saying: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The Apostle Paul looked for this reward at the same time it would be given to us. When writing to Timothy, 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). The day which Paul mentioned is the day referred to in the first verse of the chapter, the day of Christ's appearing and Kingdom. The faithful of the Old Testament did not receive their reward at death, but are to wait in their graves till the appointed time. They "all died in faith, not having received the promises" (Heb. 11:13), and "these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vv. 39, 40).

The assembling and rewarding of God's faithful will be similar to the building of Solomon's Temple. "The

house (Temple), when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). In Ephesians 2:19-22, God's family of faithful is spoken of as a "building" and "an holy temple." In 1 Peter 2:5, the individuals are called "lively stones" in a "spiritual house."

The resurrection and the giving of rewards are to be at Christ's second coming. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "The Lord 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). That is the time men shall be made immortal and death shall have no more power over them.

How can one be sure of the resurrection to immortality? Romans 2:7 answers that it is by "patient continuance in well doing" that one may obtain from God, eternal life. This "well doing" includes obeying the requirements of the gospel and keeping Christ's law of love. Continue with patience and you will be rewarded.

"Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). Then, "the trumpet shall sound, and the dead shall be raised incorruptible, and we (living saints) shall be changed" (1 Cor. 15:52). Are we ready for the Lord to come?

Shape of Things to Come

By C. E. Randall

THE Federal Council of Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference, and the Synagogue Council of America, after months of study, have issued a seven-point declaration for a basis for world peace. This is the first time in history that the three great religious faiths—Protestant, Catholic, and Jewish—have joined together in such world action. Isolationism in America is a dead thing. Peace—world peace—is the cry of the hour. The allied nations are going to labor together for peace as they are fighting together for victory. Right? Of course, it is right! Are the motives behind the move sincere? Maybe.

The Catholic Church has been for peace only when Catholicism benefited. Even at this very time, in South America the Catholic Church is doing everything within its power to keep Protestant missionaries out of the country. One needs only to know of current happenings in

Quebec to realize what this church is at heart. When Mussolini invaded Ethiopia, the Italian *Papa* (meaning of "pope") blessed the army in its slaughter of the innocent and helpless. When the empire of Haile Selassie was conquered, all Protestant missionaries were expelled from the country and the property of Protestantism was confiscated by the authority of the *Papa*. When sinister hearts plan a peace, don't expect the results to be too great.

There will be a peace after the war—no doubt—but it will be a deceptive peace such as the prophets spoke of and concerning which Paul warned. (Jer. 8:11; 14:14; 1 Thess. 5:3.) The true church needs to guard against placing confidence in a false system or a peace brought about through the efforts of the sons of men. (Psalm 146:3, 4.) The only peace that will appeal to the enlightened student of the Word is the peace that comes through Christ, the Prince of Peace. (Isa. 9:6, 7; John 14:27.)

The Meeting Place

Article Four

By Arlen Marsh

PERHAPS the root of the entire Palestinian problem — aside from the historic clash of the Arab and Hebrew races — is to be found in Kipling's famous premise that "East is East, and West is West, and never the twain shall meet." Professor W. F. Albright, head of the department of Semitic languages at Johns Hopkins University and widely traveled in the Middle East, gave the difficulty a more Biblical application when, in *Asia and the Americas* (December, 1942), he quoted Genesis 9:27: "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

Dr. Albright's suggestion that the conflict between the absorptive Western civilization, represented in Genesis by Japheth, and the unadaptable Eastern culture, represented by Shem, is the seat of trouble in the Holy Land is reasonable on at least two scores: first, Western methods, introduced by Zionists, have disrupted age-old traditions and caused internal religious and political disputes among the Arabs themselves; second, the Arabian economy, built up through the centuries of Moslem domination, is — despite its obvious limitations — a sound economy, whereas the Zionist economy totters constantly on the edge of bankruptcy.

Travelers from Canaan report frequently having seen Zionist immigrants—"girls in shorts," to quote one recent account — push Arab holy men from the sidewalks of Jerusalem without apology. Zionist wealth, poured into Palestine in an apparently inexhaustible stream, has given Jewish immigrants schools such as few Arabs ever have seen — schools like the Hebrew University in Jerusalem, for example. It required considerable pressure from the predominantly Arab population in the country to coerce the administration into providing satisfactory educational facilities for the native tribesmen and their children. The Arabs have none of the foreign financial backing possessed by the incoming Jews; they must rely solely on what they themselves can supply.

Largely, the horde of immigrating Zionists has adopted semi-Communist means to carry out its purposes. Agricultural colonies are set up arbitrarily; in only a few of them is land owned by individuals. Communal ownership of land results, necessarily, in communal distribution of wealth; each family working in one of the normal Zionist agricultural establishments is provided with what it requires, not on a basis of personal earning power, but on a basis of actual need and community welfare. The

labor union, a national Jewish federation, controls nearly all agricultural and industrial activities in the country, and fosters such programs as have proved to be impractical as yet even in the far older economies of Great Britain, France, and the United States. School systems follow fads of educative theories such as would put even the progressive educators of Los Angeles County to shame. And the total result has been a sharp demarcation between Jewish demands and expectations and practical possibilities.

Approximately one fifth of the Zionist population, immediately prior to the war, was engaged in genuinely productive enterprise—possibly 65,000 in all. In consequence, there was a vast underproduction and an equally vast overconsumption; exports stood far below imports; the national Palestinian economy became greatly unbalanced; and the most of the incoming capital was used, not invested. On the other hand, the Arabs—even though still, in considerable degree, employing methods of cultivation that Jesus knew — did manage to retain some of their capital, and thus had something to invest in improvements.

It will, of course, be promptly pointed out that Zionist money has developed Palestine as the country never was developed before. To the contrary, up to this time Zionist capital has *exploited* Palestine as the country never was exploited before. These are two entirely different things. Only a baker's dozen of the hundred-odd agricultural colonies founded by Zionism ever have paid their own way; Palestinian industry, while superficially expanding, was suffering from financial dry rot even before the outbreak of World War II. In short, it has only been the ceaseless flow of outside money which has kept Zionistic dreams in the bare semblance of reality.

From this condition—caused chiefly by over-optimism and unsound theorizing by the Zionist leadership both in Palestine and abroad — have arisen unemployment and general bankruptcy. With the commencement of hostilities, England forbade export of money; simultaneously, imports were cut nearly to nothing, and general exports vanished. The citrus industry, upon which the great majority of Zionists and modernized Arabs depended for a livelihood, lost its markets; fruit rotted on the ground. And because the Zionist organization had not built up a genuine industrialization, because Palestine's per capita productivity was fully a third below that of the United

States in pre-war days, there was nothing to which the Jews could turn in replacement of their moribund agrarianism.

Following hard on the heels of this shift in the Zionist fortunes came a considerable lowering in the standard of living. This, in effect, was good for the country. It had experienced hardly any of the common pioneering problems; it had relied too fully on outside aid, and had acquired none of the strength to be found in an aggressive individualism. After the war began, outside aid was gone with the wind; after the war began, it became a case of revise the economy or starve.

The Zionists chose to revise the economy. Government encouragement has been given growers to destroy young, non-bearing citrus groves and to institute truck gardening, for supplying vegetables and grains to the Allied forces in the Near East; this process, it is hoped, will help, at least, to convert a good part of the 400,000 Palestinian acres now in the hands of Jewish interests to some really useful and certainly profitable purpose. Several hundred new factories and workshops—small, but capable of future expansion—have been established; the influx of European refugees has been tapped for skilled labor. By such measures the unemployment prob- (Please turn to page 10)

Scrap Iron and More Scrap Iron

By Benjamin A. Johnson

"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."

NOW that the nation is in the midst of another scrap iron drive, our thoughts drift to the words of the great Prophet Joel who foretold, more than twenty-five centuries ago, various things that shall come to pass during the Christian Era and the Millennium. The Prophet emphasized especially the closing days of the Christian Era, when trouble and misery will prevail because of strife and starvation on earth. This particular time is mentioned by the Prophet as shortly preceding a period called "a day of darkness and of gloominess, a day of clouds and of thick darkness" (Joel 2:2). "It is nigh at hand" (v. 1). "The day of the Lord is great and terrible" (v. 11). "As a destruction from the Almighty shall it come" (1:15).

The Prophet's labors, according to Peter, were in the process of unfolding on the Day of Pentecost (Joel 2:28, 29; Acts 2:16-18), having begun either on or before this blessed event—it makes little or no difference which. The matter of importance is that a prophecy once started in fulfillment remains active until fulfilled. Seeing that Joel also predicted the Millennial Age, which is still future, it becomes very evident that the prophecy is as yet in operation; the fulfillment of those portions contained in our text verses (Joel 3:9, 10) is rapidly progressing.

Concerning the process of converting plowshares and pruninghooks into swords and spears as the Prophet commanded, this, in the writer's point of view, is a prophetic forecast of the abundant use of scrap material, especially metal, for the speedy preparation of military armament. Joel spoke in general terms, not in detail. Plowshares belonged to the first implements used for tilling soil; the

pruninghook represented all cultivating and harvesting machinery. Thus, in his verbal illustration, the Prophet mentioned the first and the last, or, perhaps, the only mechanical contrivances used for agricultural purposes in his time. There probably were other sorts of metal machinery that could have been mentioned, but that was unnecessary. Those mentioned are sufficient to include anything devised in which metal is used to further the welfare of mankind. Then, too, agricultural implements predominate in scrap metal collections, which may account for their use in this instance.

We need not be skeptical of any interpretation. The prophecy is now being fulfilled, and we should not hesitate to discuss this fact in open forum. It helps to prove that the Day of our Lord is drawing nigh. We should rejoice exceedingly, seeing we are privileged to behold these wonderful workings of our heavenly Father. He knows the end from the beginning and has imparted this knowledge that we may learn, be ready, and not be found wanting when the "great and terrible day of the Lord" finally arrives.

God, in all fairness to mankind, has made the coming of this great and terrible Day known in various ways. All we need do is learn of it and prepare for its arrival. He that is not ready will be without excuse. The Day will be "great" for those who are prepared, but woe unto those who are unprepared, to them it will be "terrible." Who then shall be found watching and waiting? "Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24:46). *Praised be the Lord God!*

The Throne of David

By James M. Watkins

THE belief, to some degree, in Christ's coming is almost universal among all creeds and denominations. There is one important item associated with this event that we many times neglect, and that is, that it is from the throne of Israel that the ruling power of Christ is to go forth to all nations.

It was the throne of David and the throne of Solomon that provided the height of political attainment in Israel of the past. At one time, the Israelites felt they must have a ruler like the other nations about them, and that such a man must have all the characteristics of worldly standing. Thus, in spite of the fact that they had been warned of God that he (Saul) would take their children to be soldiers and slaves, and that he would tax them almost beyond endurance in the support of his household and conquest, the man, Saul, was elected to the kingship. When at last they recognized the many failures of their selection, they turned again to God for the selection of another king. A humble shepherd, the youngest of the sons of Jesse, was selected this time. There seems little doubt, as we observe the writings of David in the Psalms, that he was, in spite of his human failings, Israel's most deeply spiritual ruler. Under his leadership, the nation of Israel rose to the height of its greatest accomplishment prior to Solomon.

Only one restriction seems to have been placed upon David in his upward climb: he was not permitted to build the great Temple which God conceived for the people of Israel. God regarded David as a man with blood on his hands, and for this reason this work was given into the hands of his son Solomon. The nation of Israel attained its greatest glory and splendor under the rule of Solomon. In these twin rules of David and Solomon are to be found the lessons in type for many things of our future.

Many of the promises of prophetic thought weave themselves around the personage and rule of the man David, who God said was a man after His own heart. In the years since, and even in the prophecies of the future, the ruling line of Israel is reckoned through this throne of David.

The world today unwittingly recognizes this fact. In many conquered countries, the Star of David has been decreed to be worn as a badge of all Jews. The rulers who have made these decrees show themselves to be profoundly ignorant of the Word of God. Little do they realize that the badge they today are establishing as a sign

This is the fifth of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

of contempt is to be the sign before which they may one day be compelled to bow, and the eventual exalting of which will be the greatest sign of the fulfillment of the Word.

After the death of these kings, because of the repeated failures of Israel, God in His wisdom saw fit to overthrow this throne and accordingly sent the Prophet Ezekiel to testify against the nation, as follows: "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 . . . 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" (21:25-27).

Here is the definite promise to the children of Israel that the throne of David was to be retained as the ruling power of Israel for all time, and that David's throne would not be re-established until the rightful Heir should come to take His place upon it.

Reading from the New Testament, we find abundant testimony that Christ is the rightful Heir to that throne. At the time the Angel Gabriel was sent to Mary to inform her of the part she was to play in the birth of Christ, he made this statement: "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 of his kingdom there shall be no end" (Luke 1:31-33).

When standing before Pilate and being questioned about the possibility of His Kingship, Jesus corroborated this fact, according to the Gospel of John, by saying:

"Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37).

Upon the cross and over our Lord at His crucifixion was written in the three languages of the day, "THIS IS JESUS THE KING OF THE JEWS." It was because Israel had failed so completely in bringing forth fruitage to God's worldly Kingdom, that Christ said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). The mere fact that Christ did not assume His Kingship upon the throne of David at His first coming, but deferred it for a time, does not mean that the original plan and purpose of God was forgotten. The fact still remains that by

His own admission, Christ was born to occupy the throne of His father David. The re-establishment of that throne over the nation of Israel will be one of the fulfillments of Christ's second coming.

The heirship of Christ to the throne of David and what it will mean to the world as a whole is a definite assertion of nearly all major prophecy. Isaiah, in the ninth chapter of his Book, made this prophecy: "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."

We notice here again the literal throne of David was promised. Also, the prophecy said the government and peace would increase—that is, there will be a gradual growth. Though the process of the growing rulership through David's throne is prophesied as a gradual growing thing, it will be the re-establishment of the literal throne of David that marks the "mustard-seed" beginning of God's worldly rule.

From the abounding testimony offered throughout the Bible, we can have little doubt that it is a rulership among the very nations of the world that has been promised Christ. The sermon of Peter upon the Day of Pentecost embraced the certainty of Christ eventually assuming the worldly throne of David. As recorded in Acts 2:29-32, Peter said:

"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. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

Peter here stated that an essential part of the faith of David was the fact that God would raise his Holy One from a state of corrup-

tion, and the fact of that resurrection was to stand as a testimony that He would some day sit upon the throne of David. A further proof that Christ has indeed the natural right to the throne of David by reason of His fleshly descendancy is found in the fact of His birth in the city of Bethlehem. Mary and Joseph found it necessary to appear at that city, regardless of Mary's condition, because taxation was being made according to a prescribed order, and they were of the lineage of David. Bethlehem was the city of David.

All things simply suffice to show that in spite of the world's rejection of God, God has not completely rejected the world. Through the medium of a reigning Christ, God plans sometime to bring peace and order out of the chaos into which many of the nations have plunged themselves.

It would appear that we miss the heart of the words of comfort written by Paul when we fail to realize the practical aspects of our Lord's return, or when we fail to realize that one of the works of that Lord is to begin a new order for the nations.

In the Book of John, 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." Prior to that time, Jesus had assured the disciples where the future of their work and existence would be, having said: "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 was precise testimony that Christ's rule and the rule of the apostles were to go forth through the medium of a nationally restored and worldly kingdom of Israel—an Israel existing under the re-established throne of the Patriarch David.

One cannot discount the testimony of Christ's reigning among nations when he reads the many and varied accounts of His coming that concerns itself with this very thought. In Matthew 25:31 we read: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Here is a picture of the scene of His glory, and it has as its setting an assembly of worldly nations. If this thought is of worldly nations, (Please turn to page 11)

THE DAVIDIC COVENANT

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel . . .

"Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." (Jer. 33:14-17, 20, 21.)

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (23:5-8.)

THE RICH MAN AND LAZARUS

By *W. G. Moffet*

MANY articles have been written about the Rich Man and Lazarus, so we, too, would express thought on the lesson which is recorded in Luke 16, beginning with verse 19. That this is a parable I have no doubt, from the fact that the Rich Man and Lazarus in the lesson were judged and rewarded, which judging and rewarding would be contrary to the following scriptures if the language were literal. Christ will judge the quick and the dead "at his appearing and his kingdom" (2 Tim. 4:1). Men will be rewarded at *that* time. "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). "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). (See also Luke 14:12-14.)

From the foregoing scriptures, we learn that Christ will judge and reward every man at His coming and the resurrection of the dead, so we must conclude that this lesson is a parable. We were once in conversation concerning this lesson with a friend, and he said it was not a parable because it began with the positive statement, "There was." He had not learned that there were other parables beginning with the same phrase. There is one in Matthew 21, beginning with the same words, "There was." (See v. 33.) Also, there is one in Luke 18:1, beginning, "There was."

All parables contain positive statements—as though they had really transpired. A parable is a fictitious narrative used to teach a lesson in the least offensive way possible.

As to all this lesson teaches, people differ—but whatever else it may teach, it shows God's dealings with those who prefer riches to righteousness, and His dealings with those who prefer righteousness to riches. Some still say that the Rich Man asked Abraham to send Lazarus back into the world to warn his five brethren. Here they make a mistake. It says, "Send him to my father's house" (v. 27). Further careful study will be enlightening, as in all parts of the Word of God.

"Not until each loom is silent,
And the shuttles cease to fly,
Will God unroll the pattern
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand,
As the threads of gold and silver
For the pattern which He planned."

—*Selected.*

MAN-MADE CREEDS

(Continued from page 3)

none righteous, no, not one" — and in verses 11 and 12 he repeated the quotation from Psalm 14.

Therefore, let us study the Bible and forget all about these books written by men. The greatest writers of the world are nothing to God. Isaiah said: "All nations before him are as nothing; and they are counted to him less than nothing" (40:17). That being the case, why depend on men leaders? Unless they can read what they teach out of the Bible, we should lend them a deaf ear. Let us heed the admonition: "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). The Bible is all the guidance we have and all we require, as Paul told Timothy, "to make (us) wise unto salvation" (2 Tim. 3:15).

A BLESSING

By *Mary Mae Nedrow*

Be a stream of blessing,
Help someone's burden to bear;
Place your hand on his shoulder
And show him you really care.

A kind word timely spoken,
A smile may change his day;
Turn deep sorrow into gladness
By a smile, and a kind word you say.

It takes so little effort,
It will cost you not one cent;
But 'twill bring a stream of blessing
To you, in a day well spent.

THE MEETING PLACE

(Continued from page 7)

lem—more acute than at any other time in the country's history—is being somewhat ameliorated. A large number of high-minded, but impractical, social theories of Zionism have been discarded, with an immediate increase in production-per-man.

In spite of these changes in policy, however, in spite of any further changes—for the better, it is to be hoped—after the war, Palestine may still be considered to be a long way from the state described by Joel 3:18: "And it shall come to pass in that day, that the mountains shall drop . . . new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters." The early and latter rains are yet withheld, and only a comparatively minor portion of the whole of Canaan is readily and profitably irrigable. Industrial output may have doubled

Guess Who!



Watch Next week's Herald for the answer.
(Last week's "Guess Who!" is answered on page 14)

in the land of Abraham, Isaac, and Jacob, from \$35,000,000 in 1939 to \$70,000,000 in 1942, but both industry and agriculture have far to go before Zionism has cause to feel secure economically. And until Zionism *does* have cause to feel secure economically, to be independent of outside charity, the age-long conflict of Japheth and Shem, of Western and Eastern cultures, will continue intense.

THE THRONE OF DAVID

(Continued from page 9)

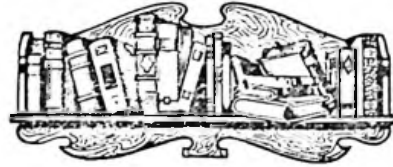
we have no right to assume that the blessed promise of the faithful in verse 34 is any less the blessing of a worldly kingdom rule.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In the Revelation of John and in the visions he saw concerning things of the latter days and the actual coming of our Lord, we read that at the sounding of the seventh angel great voices out of heaven were 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."

As Peter stated in Acts, David's flesh can indeed rest in hope, in full assurance of God's Word that His throne will once again stand in the glory of its power among nations, and that the downtrodden Jew of today will rally around the rising glory of a reigning Christ. Christ will rule among men as the Prince of Peace and the Prince of Peace will advance His righteousness and the peace that righteousness will bring to all men.

We can say with Paul that there is, indeed, a comfort in the promise of a coming Lord.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Inevitably, since the unprovoked assault on Poland in September, 1939, an astonishing number of eyewitness accounts of World War II has been written by American and British correspondents. They have varied from such studies in international diplomacy and chicanery as John Gunther's series of *Inside* books to such delightfully light-hearted columns as McLemore's efforts in the daily press.

But of all these "I was there" works, John Lardner's *Southwest Passage* (J. B. Lippincott; \$3.00) is probably the most interesting. Lardner was, before the war took him to the South Pacific with the first American convoy after Pearl Harbor, a sports writer for a string of daily papers; and the brilliant, fast-paced writing that always has been associated with sports tinged his entire book. His style is never dull, and is almost always genuinely entertaining.

Yet there is more than humor in the Lardner opus—much more. *Southwest Passage* has its share of bombings and disaster and tragedy; but they are not allowed to turn the story into a disturbing tale of sadism and rape. Lardner's purpose is to give the folks at home a fair picture of what American soldiers think and do and of how they live in Australia and the islands of the South Pacific; his purpose is to tell what Australasians think and say of us Americans. Lardner succeeds as no other writer has succeeded—for Lardner considers the life of the soldier in camp and his reactions toward normal living quite as much as he considers the soldier in violent action.

This is not, of course, a religious book. But if you want to know pretty well how your relatives or neighbors in the Pacific regions are taking this war, and if you want to have some idea of what kind of men they will be when they come home, you will want to read *Southwest Passage*. Don't let Lardner's standing as a sports writer fool you—*Southwest Passage* is an accurate account by a crack correspondent who just happened to report sports before this war began.

You'll be interested by the facts in the book, even if you have no relatives or friends abroad. And it will help you to understand that the war with Japan has not even begun, that it will be long and increasingly ferocious.

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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



"Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

Lesson: Exodus 20:14; Matthew 5:27-30; Mark 10:2-12.

The Law and Grace

The seventh commandment reads: "Thou shalt not commit adultery" (Ex. 20:14). Under the law, a person was not found guilty until the sin or crime had been committed. It is not so today. Jesus said that "whosoever looketh on a woman to lust after her" is already guilty.

The sixth commandment we studied last week also explains this fact. Under the law one had to kill to break that command. For us it is wrong to hate a brother. The lust in the heart is the sin we try to overcome and keep out of our hearts and lives, for lust brings forth sin. The law said, "Thou shalt not kill." Jesus said, "Thou shalt love thy neighbour as thyself." The law said, "Thou shalt not"; Jesus said, "Be pure, do good, love."

The Meaning of Adultery

Adultery means many things. For one it has a deeper meaning than for another. For your parents to have a pure, clean home with children to love is one answer. God wants a man and a woman to establish a home and have their children. He doesn't want them to break up the home and leave it. Too many people do that today. Boys and girls as a result often have no homes. "Lo, children are an heritage of the Lord." "Happy is the man" that has many children. (Psalm 127:3-5.) Today, nearly half of the married couples have either only one child or none!

To adulterate anything weakens it and makes it impure. For example, if you mixed water with the gasoline in the car, would you get better results? Would you care to drink a glass of milk with some of your mother's furniture polish in it? No! It would be impure.

God wants His people to be pure. We like families whose members love each other and are true to one another. We are told that our bodies are the temple of the Holy Spirit. We are not our own, for we are bought with a price. (1 Cor. 6:19, 20.)

Jesus bought us with His blood. He offered His pure self that we might have the opportunity of gaining salvation. He became our High Priest. He is our Mediator,

and He stands between us and God, pleading for us. If we are Christ's, then we are children of God, too. So, let us keep our homes and our bodies pure and holy.

Jesus Taught

When a woman and man marry, "they are no more twain, but one flesh." Jesus said, "What therefore God hath joined together, let not man put asunder" (Mark 10:9).

Paul said a woman is bound by the law to her husband as long as he lives. If she marries another man while her husband lives, she is an adulteress. (Rom. 7:3). Then Paul explained that when we become Christ's we are married to Him, and we are to bring forth "fruit" unto righteousness and unto God. (Rom. 7:4.)

Let not the world draw us away from Christ, or we, too, may become adulterers.

Scrapbooks

Cut a picture from a magazine, use a snapshot, or make cutouts of a happy family group. Memorize and copy Mark 10:9 below your picture.

Are you learning the Bible verses? Review them each week. Get an extra star for remembering them!

Happy Birthday Wishes

Norma Magaw, Nov. 8, age 9, Oregon, Ill.

Alden E. Johnson, Nov. 10, age 6, Willmar, Minn.

Dale A. Johnson, Nov. 12, age 6, Hector, Minn.

Glad Eternal Day

"Some day we shall all abide
Safely by our Saviour's side.
In that glad eternal Day
Which will never pass away,
There'll be harmony and rest—
Sanctity among the blest.
God shall wipe away all tears,
Gone will be all pain and fears.
Christ the open sesame,
Leads to that Eternity.

—Mary Mac Nedrow.



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Into Iowa With the Field Men

When we left them last week, Alva Huffer and Jim Siple were walking toward Marshalltown, Iowa. Alva continues the story:

"That mile into town was the longest we had ever seen. On either side of the highway were deep ditches covered with weeds, but beyond the weeds we saw fields of corn—tall corn for which Iowa is famous. Several automobiles and trucks passed us. The people waved but never stopped. As we shifted suitcases from one hand to the other, we sang "Walking in the Sunshine" and many other choruses.

"Two blocks within the city limits, we found a service station where we called the railroad stations. Since the next train left for Colo at 9:30 a.m., and it was 1:00 p.m. already, we decided not to wait for the train. We discovered that the next bus left town at 1:18 p.m. We rushed to the bus station and arrived just as the bus was "pulling in." The bus had started from Chicago and by now was quite full. We stood in the aisle, weaving from side to side as the bus rushed around curves. We stopped near Colo, called Barbara and Kathryn Fish, were soon picked up in their car, and driven to their house.

"That evening, Mrs. Fish drove to Nevada, and left us at the Tom Cummings' farm. There we talked to Ted, Tom, and Ray Cummings, telling them about Berean work. Soon we had removed our coats and were following the Cummings boys into the barn to help them with their work. Tom is fifteen years of age, Ted is fourteen, and Ray is twelve. Later, we visited Mr. and Mrs. Robert Mead, a young married couple who agreed to attend our meeting.

"We spent Tuesday morning typing Berean information and practicing music. Barbara Fish had planned a Berean picnic for Tuesday evening, but had considerable difficulty deciding the time and place. It was finally agreed to meet at a roadside table at 7:30 p.m. The little roadside park was four miles west of Colo. On our way, we added the three Cummings boys to our group. At the park was a steep hill just over the little fence behind the table and outdoor furnace. Far at the foot of the hill was a winding stream. Soon Robert and Margaret Mead arrived with some weiners and another basket of food. We built a fire and, after prayer, roasted weiners and ate the delicious

lunch. Then the combined darkness, cold, and mosquitoes forced us to hold our meeting indoors at the Cummings' home.

"The meeting was opened by singing choruses. James had mimeographed the choruses while we were in Oregon. These were passed out to the eight people present. They knew a few of them, but were eager to learn new ones. After the singing, prayer was led by Barbara Fish. The writer had a map of Iowa with colored thumb tacks dotting it. Yellow tacks were used to represent churches, while blue ones represented Berean societies. A history of the Bereans was given.

"It was stressed that Iowa was one of the first societies and one of the four that organized the National Berean Society. Then the Berean Field Man Plan was presented, showing why the field men were in Iowa. We especially emphasized that Bereanism was to train young people for their future places in the church. Those present decided to organize a local society, meeting in homes each Sunday at 7:30 p.m. They decided not to use Berean books because they disliked just to read and comment upon a verse. Nevertheless, all felt the need for some standard by which to work, so they decided to use the tract, "First Principles," by G. E. Marsh. The next meeting was to be held Sunday night at the home of Barbara and Kathryn Fish. Barbara was to teach and then appoint the leader for the next meeting. The question of dues was not discussed, because a new constitution was to be ratified at the coming Iowa Berean Conference, and the question of income would be discussed there. The meeting was closed with prayer.

"Thursday morning, we rode with Mrs. Fish to Marshalltown where we took a train for Belle Plaine. There, Mrs. Wanamaker, her daughter, and Mr. E. O. Stewart met us and took us to the home of Mr. and Mrs. James Kiger at Marengo, fifteen miles from Belle Plaine.

"Following much the same program as at Colo, a Berean organization meeting was held that evening at the Koszta church. We urged the organization of an adult and junior class, since there were no young people at the meeting. We hope to interest them in Berean work, too, very soon. Mrs. Fern Cronbaugh was elected president, Mrs. Clifford Cronbaugh, vice president, and Mrs. Nora Wanamaker, secretary-treasurer."

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Oct. 31-Nov. 14—Special evangelistic meetings at Burr Oak Church of God (Ind.)
 November 15-?—Special meetings at Brush Creek Church of God in Ohio.
 Nov. 14-28—Special meetings at Wenatchee, Wash.

Illinois members: Send your dollars to Sr. (Mrs.) Tessa Laning, Mount Sterling, Ill., Rt. 5. She needs your dollars and many more to pay for the work being done by the State Conference. Paul C. Johnson, President.

CLEVELAND, OHIO

The Richter family, father and mother and three children, are now happily united in the faith. Richard had been baptized on May 30 and Raymond was baptized on October 3, both of them on furloughs from the army. They are rejoicing in their obedience, and we rejoice with them, and pray that they may overcome the world through the faith that is in their hearts. Both are young men recently out of high school. Their addresses are:

Pvt. Raymond Richter, Service Co., 317th Inf., A.P.O. 80, Camp Phillips, Kan.

Pvt. Richard Richter, A.S.N. 35064486, So. B. 213th Battalion, 66th Reg., Camp Blanding, Fla.

Miss Elizabeth Dodge, our Sunday school secretary, was married on September 18 to John C. Fischer in a beautiful church wedding. Elizabeth is a loyal member of the church and has been raised from childhood in the Sunday school. They had planned to be married for a long time but had been prevented from time to time by Jack's being in the army. He finally obtained a long enough furlough so that their plans could be realized, and they enjoyed a brief wedding trip before he had to return. We wish them the happiness they hope for when at last they can be reunited.

Under the leadership of Sr. Nellie Halls, our new superintendent, the Sunday school is memorizing portions of the Bible together, and an honor roll is maintained to show who has completed the assigned work. We have memorized the books of the Bible, and the Twenty-Third Psalm, and are now learning the Ten Commandments. Promotion Day was observed in connection with Rally Day, on October 3. Several of the classes were reorganized, and a number of the teachers shifted to new classes. Three of our classes in the young people's range are now studying "New Training for Service" at the regular class hour.

Our Berean work has been drastically reorganized. A fine new group of teen-age young people has recently formed, and has been given the Berean name and organization, while all the adults have voluntarily dropped out as Bereans. The new Berean society meets on Tuesday nights at 7:30. They have twelve or more out to meetings and are quite enthusiastic. More power to them! The adult class still meets on Friday night, but no longer as Bereans.

The pastor is leaving the church on February 1, 1944, to take up his new charge with the Hope Chapel at South Bend, Ind. A committee is at work trying to locate a new pastor for Golden Rule Church. We are hoping that we will find one to take over the work so that it can go forward without interruption.

M. W. Lyon, Pastor.

FONTHILL, ONTARIO

The Fonthill Fall Meeting is over. We all greatly enjoyed Bro. John Mercer's sermons, we feel renewed in spirit, and are uplifted in all ways.

During the three weeks we had ideal fall weather, permitting the scattered faithful ones to attend regularly. Some outsiders seemed interested in the addresses and in the chart.

On the closing evening of the meeting, two young boys and one young lady voiced their belief in Christ and expressed the desire to follow Him. Last Sunday evening, after Bro. C. E. Randall spoke to us on "The Glory of God," another young lad went forward for Christ. This coming Sunday evening, these four young people expect to be baptized. We thank God for the increase. Bro. Randall soon will report to The Herald the names and addresses of these young people.

We were all glad to come to know Bro. and Sr. Mercer better, and we pray for God's blessing on their work at Buckingham Chapel, Alexandria, Va. Irene Holland, Reporter.

EVANGELISM

Marjorie Saylor	\$ 5.00
Mrs. A. J. Addington	1.00
A Nebraska Friend	10.00
Enos & Carrie Elton	20.00
Mrs. W. H. Rose	5.00
Jennie Salisbury	5.00
Mr. & Mrs. Allen Claypool	5.00
Jordan, Mo., Church	54.00
Fred Tavenier	3.00

OREGON BIBLE COLLEGE Building Fund

John A. Railton	\$ 20.00
Mr. & Mrs. F. E. Siple	100.00
Indiana Friends	25.00
Mr. & Mrs. R. H. Hall	20.00
W. A. Reid	10.00
Anna A. Eidemiller	100.00
E. H. Magaw	10.00
H. S. Lasher	25.00
Alice Lindstrom	20.00
Total	\$22,103.65

Gleanings From the Field

"The field is the world."—Jesus.

October 24, 1943, marked the seventeenth anniversary of the Southlawn Park Church of God, Grand Rapids, Mich.

Last week's "Guess Who!" was a picture of the president of the General Conference, Bro. L. T. Hanson, Leaf River, Ill., as he appeared before the days of the General Conference.

Golden Rule Seeks Pastor: "The Golden Rule Church of God of Cleveland, Ohio, will be without a pastor after February 1, 1944, and the committee appointed (of which J. Don Swartz is secretary and I am chairman) thinks it a good idea to put a note in The Herald to that effect, and ask anyone interested to communicate with Bro. Swartz, 3448 W. 94th St., Cleveland, Ohio."—Harry J. Stadden, Columbia Station, Ohio.

Sr. Alfred Anthon, Corvallis, Ore., has recently been sick, but is regaining health and has returned home from the hospital.

The Sunday School Committee preparing copy for the new "Intermediate" Quarterly reports work being well started.

Bro. Leonard Brown, Baraga, Mich., recently participated in two religious debates with an Orthodox minister.

The Pennellwood congregation, Grand Rapids, Mich., is looking forward to a new church building, now having more than \$1,200.00 in a building fund.

The Burr Oak Church of God (Ind.) invites members and friends to attend a series of evangelistic meetings to be conducted October 31—November 14, 1943, by Evangelist J. W. McLain.

Bro. and Sr. L. E. Conner have returned to Golden Rule Home. Both look well, and it is a joy to report that, after his hospital experience, Bro. Conner is hale and hearty as ever.

"We surely do enjoy reading The Herald. May the good work go on until Christ returns."—Mrs. A. J. Addington and daughter Mrs. Pearl Jefferies, Abilene, Texas.

Bro. John Lehman and Sr. Anna Eidemiller, brother and sister, West Milton, Ohio, write that they much appreciate The Restitution Herald and the work of Oregon Bible College, each sending a one-hundred-dollar check in evidence of their appreciation.

Bro. T. A. Drinkard, Handley, Tex., will conduct a two-weeks' series of meetings at Wenatchee, Wash., beginning November 14, 1943, thereafter going to Cashmere, Wash.

Bro. Francis Burnett, doing evangelistic work at Jordan, Mo., baptized four young people, October 25.

Congratulations! Martha Jane Mogle was born October 9, 1943, to Bro. and Sr. Earle Mogle, 1016 North Ave., Rockford, Ill.—the recent arrival being their first-born.

"Bro. Vivian Magaw, Tipp City, Ohio, will be a guest at the home of the pastor for a couple of weeks. . . . He is employed by Lear Avia and has been sent here to instruct new workers in the radio department which is being moved here from Piqua, Ohio."—Harvey U. Krogh, Jr., 110 32d St., SE, Grand Rapids, Mich.

Congratulations! James Allen was born to Bro. and Sr. John Coulter, Eden Valley, Minn., on October 21.

HERALD RECEIPTS

H. Scott Smith; Mrs. Bettie Michaels; Miss Mattie Benjamin; Mrs. Teresa Martindale; Emil Fredlund; Mrs. Ray Saylor (for others); R. E. Griner; Richard J. Browning; F. E. Siple (for another); P. J. Thompson; Mrs. A. J. Addington; Mrs. C. J. Lamberson; Mrs. S. J. Stedman; Fred J. Doll; Ora Hillman; Paul Williams; Mrs. John Sheaffer; Mrs. Jennie B. Boyle; Mrs. F. M. McCrory; Mrs. Opal Poland; G. O. Driskill; L. E. Driskill; Mrs. J. D. Gates; William Platts (self & others); Enos Elton; Fred C. Smith; Vaughn Long; Mrs. Clara Chaffee (for another); Mrs. Reeford Cawood; J. C. Shelton; Allan Ramsey.

SAMUEL W. COFFMAN

Samuel W. Coffman, son of Addison and Sarah Wagner Coffman, was born October 10, 1877, in Maryland Township on the farm originally owned by his grandfather, also Samuel W. Coffman, and situated about four miles northwest of Adeline, Ill.; and fell asleep in death, Friday morning, October 15, 1943. On January 25, 1905, he was united in marriage with Miss Marie Koontz of near Adeline. He is survived by his wife; by one brother, Frank, of German Valley; by two sisters, Marian Stover of German Valley and May Stover Lagron of Peoria, Ill., and by many other relatives and friends. Funeral services were conducted from the home on October 18, 1943, the sermon being based on Romans 6:23. Burial was made in the nearby family cemetery. Sydney E. Magaw.

MINISTERS' FUND

Enos & Carrie Elton	\$8.00
Total	\$2,063.22

GOD IS LOVE

By Herbert F. C. Hill

Love is the essence of perfection
And some to its heights do strive,
But love is blind through mortal eyes,
Which love is but deception.
There was just One who reached that height
Through suffering and affliction,
And we to gain that height must be
A follower of His reception.

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.

REGINA V. BOYER O'NEAL

Sr. O'Neal, aged seventy-two years, who was for many years a resident of Shenandoah Valley, Va., died October 17, 1943, at her home in Washington, D. C. Although she had been in failing health for several years, death came quite suddenly as a great shock to her devoted family.

She is survived by her husband, John R. O'Neal, and the following ten children: Mrs. Clint Burner, Mrs. Albert Lemp, Mrs. James Roney, Mrs. Martin Oermann, Clara, Mary, John E., David T., Robert E., and Regina. There are also the following seven grandchildren: Peggy Ann Simpson, Joanne, Dianne, Roberta, Thomas, and Carolyn O'Neal, and Michael Lemp.

It was the writer's privilege to speak words of hope and comfort to this family which he has known and loved for many years. Services were held at the home in Washington, 4420 14th St., N.W., on Wednesday, October 20. Burial was made in the family lot at Alexandria, Va.

Sr. O'Neal had been a life-time member of the Church of God, and held to her faith, staunch and true till the last. Through The Restitution Herald she kept in constant contact with the activities of our churches and ministers. Two of her own uncles had been ministers of our church.

May God's grace sustain these dear ones till Jesus comes. F. E. Siple.

Send The Restitution Herald to your friends and neighbors—six months for \$1.00; one year, \$2.00.

ATTENTION: HOLBROOK, NEBRASKA

Action was taken at the annual business meeting of the Church of God at Holbrook, Nebr., to request that all money paid on pledges for the minister's fund be given or sent to the secretary, Icel Stedman, Arapahoe, Nebr. Thank you!

NATIONAL BIBLE INSTITUTION

A. C. Boyer	\$ 3.00
Enos & Carrie Elton	20.00
John Lehman	100.00
Oregon Church	12.03

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 Printing Equipment Fund	\$.
For Conscientious Objectors' Fund	\$.
For Renewal to The Restitution Herald	\$.
(\$2.00 per year)	
For The Restitution Herald to others	\$.
(\$2.00 per year)	
For Oregon Bible College Building Fund	\$.
For General Operating Expenses (N.B.I.)	\$.
Total	\$.

Sender's name

Address

Special General Conference Projects

Oregon Bible College



New Home of Oregon Bible College

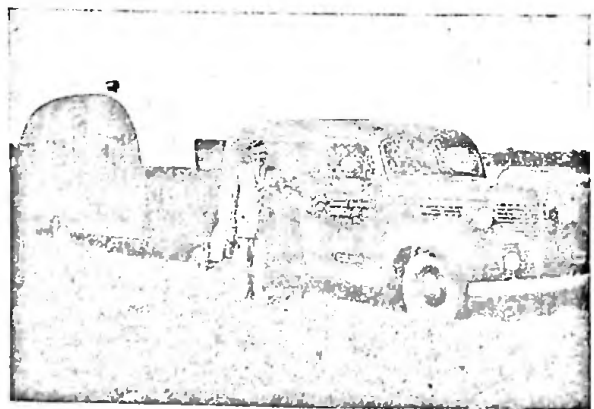
A large percentage of students attending Oregon Bible College are studying for the ministry. Here is our chief source of future leaders, ministers, and evangelists. Gradual growth of the School prompted the General Conference to purchase the building here shown as a permanent home for the College, there being also nearly twenty acres for campus and expansion. The cost of \$26,000 plus conditioning and equipping will approach \$30,000—of which amount more

than \$21,000 has been received. The Conference appreciates this co-operative spirit, but earnestly solicits further contributions toward full payment. How soon can we reach the \$30,000 goal?

"Make us glad according to the days wherein . . . we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us . . . yea, the work of our hands establish thou it" (Psalm 90:15-17).

Evangelism

As a step in developing our evangelistic work, Brother Francis E. Burnett has been added to the staff of *Evangelism*. An extra house trailer has been purchased to provide living quarters—in the field—for him and his family. That Brother Burnett was graduated from Oregon Bible College and is now engaged in Evangelism indicates unity of purpose of these two Departments of General Conference work. Evangelism's budget for this year, as approved by the General Conference, will be \$7,200. Your contributions to this work will help to build churches and to preach the gospel in many new and old fields. Let's keep Evangelism moving!



Francis Burnett with Truck and Trailer

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, NOVEMBER 9, 1943

NUMBER 6

Two Men's Prayers

JESUS, deeply religious, seldom spoke of His own prayers or other religious experiences. He knew that true religion is of the heart, not of the hand or tongue. Always appreciative of persons humble and sincere, always displeased in persons proud and hypocritical, Jesus directed a parable against the Pharisaism rampant in His day, as is here quoted from Luke 18:9-14:

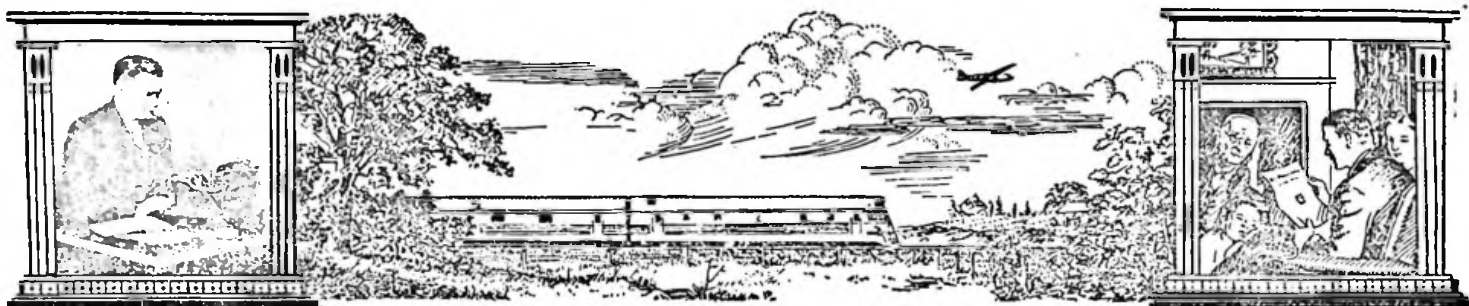
"He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

"I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."



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

College Exodus

Monday, November 1, 1943, came "not with observation." Tuesday, all things seemed to continue "as they were from the beginning of the creation." Wednesday, November 3, 1943, began a new day for Oregon Bible College. There was a College Exodus. Classes were dismissed, all students helped in a general housecleaning of the newly purchased College, and on the morrow, bright and early Thursday morning, trek began.

What an Exodus!—almost did we "go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds." There were beds and bedding, a piano, ice box and other refrigerator, electric stove, mangle, dressers, chofforobes, and chiffoniers—some of them worthless, according to critics, but we moved them, anyway. There were dozens of suitcases, chairs of various hues and sizes, tables and stands, dishes and pots and pans, a davenport that saw *blitzkrieg* before Hitler, window curtains, pictures, cameras, skates, clocks, radios, legions of vari-shaped boxes, clothes and more clothes, and countless infinitesimals, such as old neckties, backless books, and warped shoes closeted by departed graduates. We moved it all!—in a horse truck!

Now, being delivered, we are eating manna, and the Lord leads ever onward to the Promised Land. "Come thou with us, and we will do thee good."

R. F. Dunbar and Sons' Co-operation

Biggest task in conditioning the new home for Oregon Bible College was installation of new heating equipment, necessitating, of course, removing the old boiler. With only a few hours' notice, following arrival of the new equipment, Brother Dale Dunbar, representing R. F. Dunbar and Sons, well drillers, Delta, Ohio, came all the way from Ohio to assist in this work. The old boiler, weighing almost two tons, was worse than an elephant to budge, but by means of a derrick mounted on Brother Dunbar's truck, the "elephant" was hoisted out in one or two big pulls.

Oregon Bible College much appreciates this type of service, *sacrifice* made so whole-heartedly as to shame my

counted tithe. Thank you, Dale! You are marrow to the bones! The College appreciates, too, the co-operating spirit of R. F. Dunbar and Sons, as a whole, whose work was the more complicated by reason of Dale's service.

Next Year's Summer School

Plans are started for next year's Summer Bible Training School. The National Committee of Religious Education is now studying and planning for this work. Soon, it will present a plan to the Executive Board of the General Conference which, in turn, will study the problems involved and proceed to build for another inspiring and successful Summer School. Full announcement will be made as soon as possible.

"Before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," we pledge to do all we can to make the Summer School a success. Further than that, we have no promise, privilege, nor power.

It will pay to build well as we go, however, and not to hurry. It is written of Jesus, Pattern for you and me: "He doeth all things well." He, also, "who quickeneth the dead, and calleth those things which be not as though they were" has much work to do, He is now working—even on our behalf—but God does not hurry. Let us as children of God not expect one another to run too fast: one may be able to run the half mile, or, if need be, the mile, yet be unable to run a hundred yards in ten seconds, flat.

Problems involved in preparing for next summer's School are not small, especially if we are to use the new College building (which we hope to do), and if there should be a hundred students. We need your help.

Orpha Sanford Relief Memorial

The Orpha Sanford Relief Memorial, maintained for needy members of the Church of God, can render such service only as supported. It would appreciate more contributors like the Delta (Ohio) Bereans who contribute every month. Address all communications to the secretary-treasurer, Miss Elizabeth Ordnung, Golden Rule Home, Oregon, Illinois.

Not Without Witness

By Harry Gockler

ONE of the most interesting and significant teachings of the Bible is this fact: God has never allowed Himself to go without witness to all people of the world. Again and again has this fact been revealed in the Scriptures. It seems to be one of God's eternal, unchanging laws that, regardless of how wicked and disobedient the people may be, there will always be a faithful group—a remnant—bearing witness and testimony to the world that God lives.

Long ago, in days before the Flood, people had forgotten God and their hearts were evil continually. It seemed that none was left to worship God or witness for Him. But, ah! there *was* one who walked humbly before God, and found grace in His sight. His name was Noah, and he and his family were the only ones saved from the Flood. They were God's witness—the faithful remnant—and their faithfulness brought salvation from the Flood to them. All others perished.

Many hundreds of years later, there was another striking evidence that God will not permit Himself to be without witness. In 1 Kings 19 is recorded the story of Elijah fleeing from Jezebel. Elijah, disheartened and discouraged, told God that he was the only one left to serve Him and soon he, too, would be killed. God, in a still, small voice, then comforted Elijah and, among other things, said: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." So here again we see that, in spite of great sin and disobedience, there was found this small group serving the Lord and bearing testimony to His name.

Still another example of God's purpose never to leave Himself without witness appears in Ezekiel 6:8, 9, where the Prophet, after telling the Israelites the punishments that would come upon them because of their idolatry, also was inspired to write that a remnant would be left to remember God among the nations whence they would be scattered. The same truth was brought out in similar fashion in Isaiah 1:9, with reference to Judah.

This eternal, unchanging law of God was manifested

also in the days of the early disciples. Though subjected to severe persecution at different periods and many of their number put to death, always there was left a faithful and loyal group to carry on the work of spreading the gospel. The enemies of Christianity could not destroy all its members nor stop its teaching and influence. Thus, because God never permitted Himself to be left wholly without followers, the church grew and spread to other places.

Even so, in these latter days in which we live, God's plan and purpose are still being carried forward by members of the faithful remnant who are not numbered with those who fall away from the truth. Regardless of persecution, modernism, atheism, and other false teaching, there will always be a faithful remnant serving God and witnessing for Him.

May we here point out another very significant fact that is sometimes overlooked or just taken for granted. God, in His wisdom and power, has not depended alone on people to be witness of Him and His existence. All the elements of nature bear the mark of a great, all-powerful Creator.

David expressed this truth so plainly in Psalm 19:1, 2, as follows: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

This fact is also taught in Acts 14:17, where we find Paul and Barnabas trying to convince the people they were not gods, but only servants of the *true* God who made heaven and earth; and, though God had allowed nations to walk in their own ways of sin. His existence was always shown to them. Note verse 17: "Nevertheless he 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." Thus, each day, if we but stop and think, we can know that there is truly a God of heaven and that the rain and sun constantly bear witness to His being and His power.

There is beyond doubt a great period of persecution and trial sometime in the future—so great, in fact, that if it were not for this great unchang- (Please turn to page 10)

THE EIGHTH PSALM

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

"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 a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"O Lord our Lord, how excellent is thy name in all the earth!"

The Meeting Place

(Concluding Article)

By Arlen Marsh

ONE of the most outstanding features of the entire Palestinian problem is that the matter could easily have been dissolved had the Zionists permitted it to be. Fifty years ago, the Jewish Colonization Association, backed by \$50,000,000 (an immense capital in those days) and the co-operation of the Argentine Republic, set up its headquarters in London and endeavored from there to establish an all-Jewish settlement in Argentina. Some 1,500,000 acres of the most fertile soil in South America were purchased—but in the half century that since has elapsed, only thirty thousand Jews have gone there, and the second and third generations show no disposition to remain on the land. In 1903, the British government offered Uganda, in Africa, to the Jews as a place of permanent settlement and refuge; but the newly organized Yishuv (the Zionist body) failed even to act upon the offer.

Neither the Argentine nor Uganda would have presented the difficulties to Zionism which have been presented by Palestine. Nor would Madagascar, investigated recently as a possible home for refugee Jews, and rejected by the Zionists without serious consideration. Palestine and Palestine alone will do, despite any interracial and political squabbles with the Arabs, despite any hindrances raised by the British, despite the need for irrigation of the soil.

Zionism, of course, would not be Zionism if it were to adopt any other policy. Zionists desire to return to Zion, and to exercise full control over the land where their forefathers defeated the Canaanites and Philistines. Nor is this desire founded upon any strong religious motivation; only a minor portion of the Jews who thus far have settled in the Promised Land have carried with them orthodox conceptions of God and Hebrew history. Instead, the desire is founded upon strictly practical ideologies: first, that Jews need a place of sanctuary within comparatively easy reach of their chief place of torment—Europe; second, that Jews should have a national identity, a country of their own, governed by themselves—and this ideal is unattainable in Argentine, Uganda, or Madagascar colonies; third, that Palestine has a certain sentimental appeal to Jews, who will, consequently, show more anxiety to set up new homes there than they would show for setting up new home elsewhere.

The first and third of these notions may quickly be discarded. Sentimentality toward Palestine is a mark of Zion-

ism, not of Jewry, and Zionists represent only a small fraction of the estimated sixteen million Jews throughout the world. Palestine has not been easy for Jews to reach at any time within the history of the Zionist movement—in the beginning, the Turkish government discouraged Jewish settlement, and latterly, British-imposed restrictions have made colonization almost equally difficult; this problem would not have existed in any of the other proposed settlements. Moreover, Palestine is within geographically easy reach of only a minority of Jews—those in the Balkans.

The second conception—that the Jews should have a nation distinctly their own—is more important. Palestine is the only section of the world which ever has been suggested as a true National Home, as a prospectively independent Hebrew State. Elsewhere, the Zionists could hope for nothing more than autonomously governed local colonies, without national prerogatives. But even on this point, Zionism has far to go; for Palestine, under present administration, is positively committed, in the words of Chamberlain, “not to become a Jewish State,” and there is nothing in the Balfour Declaration or the mandate power to make this policy either a moral or a legal lapse. A National Home *in* Palestine does not necessarily imply that an independent National Home is to be made *of* Palestine—and Zionists themselves encouraged Balfour to insert this equivocal wording in his Declaration.

These political and geographical conditions, however, these legalistic ambiguities, are, in the end, insignificant. For—all unconsciously—the Zionist program is no more than the fulfillment of the will of God, set forth three thousand years before the Yishuv was any more than an imaginative figment. How the Arab-Jewish difficulties will be settled is unimportant; how Palestine will be made a definitely, predominantly Jewish State is immaterial. The fact still remains that God promised Palestine—including Syria, the Lebanon, and Transjordan—to Abraham and his descendants, and that, through the Prophet Amos, He guaranteed that “I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall not more be pulled up out of their land which I have given them” (Amos 9:14, 15.)

As a matter of fact, there is nothing Biblically to indi-

cate that the Promised Land will become, prior to the establishment of God's Kingdom, an *independent* Jewish nation. Nothing more is said by the prophets than that the Jews will be recalled to their homeland. It is sheer speculation to assume that, because the Jews are to return to Palestine, they automatically will become possessed of the country as Americans are possessed of the United States, of Canada, and of Mexico. Hypothetically, it is *possible* that a separate Jewish State will be created before the war which is to set the stage for the return of the Christ; but to regard the hypothesis as established fact is to stretch the imagination much too far.

It is curious that even the Moslems regard Palestine as the meeting place. The Koran refers to Jerusalem as the city where "the gathering together and the appointment will take place": "Verily, Mecca and Medina have their superiority by reason of the Ka'aba, and of the Prophet—the blessing of Allah to be upon him and his family—but

verily, on the Day of Judgment, they will both come to Jerusalem, and the excellencies of them all will be united."

In truth, Jerusalem and the nation of which it is the head have become the meeting place, even in these times—the meeting place of Japheth and Shem, of Western and Eastern cultures; the meeting place of the sons of Esau and of the sons of Jacob, the Arabs and the Jews; the meeting place of capital and of age-old poverty, of education and of ignorance; the meeting place of conflicting and irreconcilable ideologies. And all this has come to pass, not through ordinary necessity, but because God made a promise three millenniums ago, because God desires that all "know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:32), and—finally—because God proposes to "gather all nations against Jerusalem to battle" (Zech 14:2), and it is required that the political, social, economic, and religious background for that ultimate destruction now be painted.

Child of Flesh and Child of Promise

By Iola Magaw

SARAH, Abraham's wife, was barren. She told Abraham to go to Hagar, her handmaid, that she might give him children so God's promise to Abraham would be fulfilled. We read: "Sarai, Abram's wife, bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai" (Gen. 16:1, 2). Thus began the life and story of Ishmael, child of the flesh.

Ishmael was born to Hagar, but God did not wish Ishmael to be the heir of His promise to Abraham. God said: "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (v. 12). "Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abra-

ham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba" (Gen. 21:9-14). "God was with the lad; and he grew, and dwelt in the wilderness, and became an archer" (v. 20).

The Ishmaelites—descendants of Ishmael—seem to be called Midianites in Genesis 37:28, saying: "Then there passed by Midianites merchantment; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt." From ancient history, one learns that the Arabians are descendants of Ishmael. Thus we see that Ishmael was not heir to the Abrahamic promises.

After Ishmael was born to Hagar, God renewed His covenant to Abram: "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations" (Gen. 17:1-4). Then Abram's name was changed to Abraham: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many (Please turn to page 10)

From Where We Sit

By F. E. Siple

SOME of us for the past year or two have been crying for a bigger and better Summer Bible Training School. This we are thankful to say was actually accomplished to some extent last summer, and plans are being worked out, we hope, for a still larger one with an added department for next summer.

A recommendation to the General Conference Board was unanimously voted last August by the Ministerial Conference, that the Board proceed at once to make plans for the Summer School of 1944, and that such plans be completed so the courses of study and the teachers could be announced by Thanksgiving of this fall. Some of us are watching each issue of THE HERALD now, hoping to see the first announcement.

In our opinion, every issue of THE RESTITUTION HERALD this late fall and winter should contain some mention of the coming Summer School or of Oregon Bible College, so to inspire young people to wish to attend, and to impress parents and churches with the importance of encouraging them to attend.

The writer fought with all his strength at conference last August for the purchase of the new Oregon Bible College property. It is our thought that this is one of the greatest forward-moving steps our church has made since the organization of the General Conference in 1921.

A little more than a year ago we started out to raise \$30,000 for a college. The large end of that has already been subscribed, and if we get behind it the remaining part can soon be on hand. But that is only the beginning! We now own a most attractive and suitable campus with a building that will suffice till the war is over, but as soon as the present fund of \$30,000 is made up, another fund of at least \$50,000 should be started with which to construct a modern college building on the property as soon as building conditions will permit.

A lot of money? Yes! Surely it is a lot of money, but if the truth of the gospel does not mean enough to us that we are willing to invest in it, what is it worth to us? We have enough money in the families of our church throughout the United States and Canada that, if a reasonable proportion of it is diverted toward this work of educating our young people and training our teachers, we can fill that twenty-acre campus with activity in a very few years. It is up to us as to whether or not we have the vision and the ambition to accomplish it.

A study of church work shows that, whether it be in the case of a local church or that of a conference, accomplish-

ment and growth depend upon the vision and faith of its leaders. When a worth-while project is begun there are people ready and able to see it through, but if the leaders say it cannot be done and we can't afford it, then it will not be done.

There are young and middle-aged people of our faith who have some money, or who are making good incomes, who will gladly help in such a forward-looking enterprise. There are elderly people of our faith who have more than enough to see them through life and who will feel far happier to leave part of their estate to help educate and train our young people to teach the gospel than to leave it all to children or relatives who really do not need it. But if the leadership of our church does not have enough courage and faith in the enterprise to launch out, then others will not be inspired to invest their means.

Our Sunday schools all over the country are woefully weak in leadership due to lack of properly trained teachers. We demand degrees requiring four to six years of study before we allow one to teach in our public schools, but we use Sunday school teachers to teach the gospel, which is the most important thing there is to teach, with no requirements whatsoever in training or experience.

When our children and young people realize this (and don't think that they don't!) can you wonder that they fail to appreciate the importance of the gospel message? We parents have not shown the proper respect for it, so why should the children?

Why not a summer school in 1944 with an enrollment of at least one hundred? Perhaps the proportion might be sixty or seventy in the young people's department and thirty or forty adults in the teacher training department. If proper preparation and advertising are done we can have the school, and it will be both a spiritual and a financial success. A sufficient corps of teachers should be arranged for immediately—not next spring—and full particulars about the courses given.

Since this dream of the right kind of Summer School is quite a pet hobby with me, I should like to make another very earnest suggestion: see that very attractive, desirable, and wholesome meals are served. "Mom" Brewer has established an enviable reputation for doing just that thing for the winter college, and a standard equally high should be set for the Summer School.

Still a further suggestion is that the students at the Summer School should be invited and urged to remain for General Conference if possible. (Please turn to page 10)

Joseph in Egypt

In Two Parts—Part One

By Virginia Siple

JACOB made his home in the land where his father Isaac had lived as an immigrant—in the land of Canaan. Jacob showed a great partiality to his son Joseph because Joseph was the son of his old age. To show his love for him, Jacob made Joseph a coat of many colors. When Joseph's brothers saw that their father loved him more than any of them, they hated him.

Joseph had a dream and bade his brothers to listen while he unfolded the dream. In his dream, Joseph's brothers' sheaves were made obeisant to his sheaf. They asked if he would surely be king over them. At Joseph's answer, they hated him more for his dream and for his words. Joseph had another dream wherein the sun, moon, and eleven stars made obeisance to him. When his father heard of this, he was surprised at the dream, but doubtless felt it was from God. (Gen. 37:11.)

After his brothers had gone to pasture their father's flocks at Shechem, Jacob told Joseph to go to them and see if everything was well. (Gen. 37:14.) Joseph departed from the valley of Hebron and went into Shechem. While wandering through Shechem, a man came upon him and asked what he was seeking. Joseph said he was seeking his brothers and their flocks. The man told him they had moved from there and had gone into Dothan. Joseph then hurried into Dothan to find his brothers. When they saw Joseph coming in the distance, they plotted against him to kill him. Evil thoughts were in their minds and words sprang from their mouths, "Let us slay him, and cast him into some pit, and we will say, Some wild beast hath devoured him: and we shall see what will become of his dreams."

When Reuben, Joseph's eldest brother, heard this, however, he tried to save Joseph from their hands. Reuben said not to take Joseph's life or to shed any blood, but just cast him into a pit and leave him there in the wilderness. Reuben's idea was to save Joseph from evil and restore him to his father.

As soon as Joseph reached his brothers, they seized him, stripped him of the long cloak he was wearing, and threw him into a pit. (Gen. 37:24.) This done, they sat down to eat a meal, but looking up they saw a caravan of Ishmaelites coming from Gilead. Thereupon, Judah

Virginia Siple, a daughter of Brother F. E. Siple whose message appears on the opposite page, was a student in the 1943 Summer Bible Training School, at which time she prepared the accompanying article.

asked his brothers of what use it was to kill Joseph and cover up his blood when they could sell him to the Ishmaelites; and Judah pleaded not to lay hands on him, for, after all, he was their own brother—their flesh and blood.

Agreeing Judah was right, they pulled Joseph from the pit, sold him for twenty pieces of silver, and he was taken to Egypt. (Gen. 37:28.)

The brothers, to cover up Joseph's disappearance, killed a goat, smeared blood upon the coat, and brought it before their father. Jacob mourned a long time for his son and refused to be comforted.

When Joseph was taken to Egypt, Potiphar, an officer of Pharaoh, his head steward, bought him from the Ishmaelites who had taken him down there. (Gen. 39:1.) The Lord was with Joseph, and he became a prosperous man. He lived in the house of his master, the Egyptian, and his master noticed that the Lord was with him. So Joseph found favor with him, was made a personal attendant, and was put in charge of all his property. (V. 4.)

Joseph, being a handsome man, was admired by Potiphar's wife. Through the wickedness of this woman who was embittered against him by his virtue and his fear of God (vv. 7-18), Joseph suffered an unjust punishment and was cast into prison.

The Lord, however, was with Joseph, was kind to him, led him into the good graces of the jailer, and the jailer put Joseph in charge of all the prisoners. The Lord prospered whatever Joseph undertook.

One morning, when Joseph came upon two of his prisoners, he saw that they were worried. He asked why they were so gloomy. The butler and the baker each had dreamed a dream, and there were no interpretations of them. Joseph then asked, "Do not dream interpretations belong to God?" So they recounted their dreams to him, and he interpreted them. (Gen. 40.) The chief butler was to be restored to his position in Pharaoh's household, and the baker was to be hanged. All came to pass as Joseph had foretold.

Now, Joseph had the butler promise to remember him to Pharaoh when prosperity came the butler's way—to liberate him from that house, because he had done nothing amiss. But when the

(Please turn to page 10)

Abrahamic Covenant

By James M. Watkins

AS WE continue our consideration of Christ's coming, we must bear in mind that, running from Genesis to Revelation, there is an underlying theme by which many presumably unrelated subjects are linked. The foundation of this Scriptural thought is found in a series of progressive promises which God made to a man named Abram. To neglect these promises and to begin all our reasoning from New Testament practices and events is to lose much of the practical aspects of the Scripture. The work and story of New Testament times are not the beginning. They are simply steps that God has taken eventually to fulfill this covenant with Abram. We can truthfully say that the New Testament dispensation began in the stories of nearly two thousand years before and will not end until those promises are completed in our future. They did not begin in the land of Palestine, but in Ur of the Chaldees several hundred miles away.

In the Ur of the Chaldees, according to chapter 12 of Genesis, God appeared unto Abram with these words: "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."

Here is not only the beginning of God's dealings with this man, but also the beginning of a relationship that was to inaugurate a new period of time and a new foundation for God's relationship with all men. Here, we find the beginning of the New Testament ordinance of righteousness by faith, for we are told that Abraham believed in the Lord, and that God counted it to him for righteousness. It is upon this element of faith that Abram is recognized and known as the father of the faithful. It was with such a man that God began His covenant, and it is for such a purpose that He is sending His Son eventually to fulfill it.

In this primary covenant, there are three things that God definitely promised. First, Abraham should be the father of a great nation. Second, through Abraham, manifold blessings are to come to all the world. Third, those who would bless Abraham's people would be blessed, and those who cursed his people would be cursed. There is nothing in the Scripture that renounces this pronouncement of God. On the other hand, time and time again, it

This is the sixth of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

is substantiated by God's words in later periods. Today, the Word of God still stands before the nations of the world—that retribution will fall upon those who curse the rightful people of Abraham. Looking first upon these things, we recognize how completely their fulfillment is vested in the coming Christ. We know that Israel, instead of maintaining an exalted position among nations, has, because of her transgressions, been overturned and trodden down. It is only when the rightful Heir shall come, when David's throne is re-established, when the Israelites have been purged from their evil ways, and when they accept Christ, that they will assume the place that has been promised them. We also recognize that the world's greatest blessings are yet to come. These blessings, promised through Abraham, can be given only when Christ finally becomes exalted in the earth.

As these promises were gradually understood by Abram, they were enlarged. In Genesis 13:14-17, the Lord spoke to Abram again with these words: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Here was the promise of the land of Canaan for a possession. This must be added to the preceding promises. We can look upon the geography of the world today and know that this promise has not been fulfilled. Its fulfillment is deferred also until some time in the future. It is clearly indicated in Scripture that Abram understood these promises were not to be fulfilled in his normal lifetime, for we are told in Genesis 15 that Abram asked God how he was to know he should inherit this land. In answer to this question, God sent him a vision. As the sun was going down, a deep sleep came over Abram and a horror of great darkness—or death—came upon him. He was told that he would be buried in a good old age.

Another addition was also made to the promises. We read in Genesis 15:18: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." There has never been a time when the

natural seed or the seed of faith have occupied this territory. Simply because the fulfillment of these promises was deferred for a time does not mean that they were forgotten. God has said, "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" (Isa. 55:11).

Appearing again to Abram when he was ninety-nine years old, God reminded him once more of the relationship that existed between them, and said, according to Genesis 17: "Walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

We notice in this renewal of the covenant, God was still not suggesting that the covenant was something of that day and age, but He was saying simply, "I *will* make my covenant," implying that the real establishment of this work was to be at some later time. God also gave us a prophetic clue in saying, that when this covenant will come into operation, the land of Canaan will belong to the people of Abraham for an everlasting possession. After this, the rule of Christ will bring the covenant blessings to the rest of the world.

Throughout the generation, these promises have been renewed to various people. In Genesis 26:1-5, we read of God speaking to Isaac, the son of Abraham, saying: "Dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Although these promises were not completed in the life of Isaac, God assured him that the oath to Abraham would not be forgotten.

At a later period, God spoke to Isaac's son Jacob, changed Jacob's name to Israel, and renewed the promises. We read in Genesis 35:9-12: "God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Ja-

cob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

Here was the beginning of the name Israel, as it came to the world through the twelve sons of Jacob. Through these twelve sons, the promises were also handed down. Although the unfaithfulness of the twelve tribes from time to time has prevented their actual fulfillment, God was unable in times past to establish an everlasting covenant, because of their inability to receive it.

The events of the New Testament as well as the events of our future are simply the fulfillment of God's promises to Abraham. If we are to know what is to come, we must go back to the man Abraham and see there what God has promised Abraham. That these events are associated with the New Testament is testified in many places in the New Testament. Perhaps the clearest of these is found in Galatians 3:7-9:

"Know ye therefore that they which are of faith, the same are the children of Abraham. And 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. So then they which be of faith are blessed with faithful Abraham." In verse 13, we read further: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Why was Christ given? He was given that we Gentiles might share in the promises made to Abraham. Our faith and hope are to look forward to the fulfillment of those promises in the coming Christ. The only way that we may understand what our reward will be at Christ's coming is to know what God promised Abraham nearly four thousand years ago. May we also read further assurance of this thought, as it is given in Romans 4:16:

"Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

"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).

JOSEPH IN EGYPT

(Continued from page 7)

butler was found favorable in Pharaoh's sight again, he did not keep Joseph in mind, but forgot him. Years later, the dream was brought back to the butler's mind when Pharaoh dreamed. Nowhere in the land could a magician be found who could interpret the dreams. Then the butler related his experiences while in jail, telling Pharaoh about the Hebrew youth who interpreted his dreams. Thereupon, Pharaoh sent for Joseph, and he was brought hurriedly from the dungeon.

When Joseph heard the Pharaoh's dream, he said it was simple but did not take the honor of interpretation for himself. He said, "It is not in me: God shall give Pharaoh an answer of peace" (41:16). The seven fat cows which Pharaoh had seen represented seven years, and the seven plump ears likewise represented seven years. The seven lean cows that came up after them represented seven years of famine throughout the land of Egypt. Seven years of great plenty were to come and spread over Egypt first, then the famine. The famine was to devastate the land. Pharaoh therefore appointed Joseph to officiate during the seven years of plenty. The food was to serve as a reserve for the land against the seven years of famine that were to befall the Egyptians, so the land would not perish. The Pharaoh's signet ring was put upon Joseph's finger, he was dressed in linen robes, and a gold chain was put around his neck. Thus, all Egypt had to bow before Joseph, for he was in charge of the whole land.

During the seven years of plenty, the land produced abundant crops and Joseph collected all the food—storing in each city the food from the fields around it. When the seven years of plenty that had prevailed in the land of Egypt came to an end, the seven years of famine set in, as Joseph had said. There was famine in all other lands, but throughout Egypt there was food. Joseph then threw open his reserves and sold grain to the Egyptians.

FROM WHERE WE SIT

(Continued from page 6)

sible, and from the Friday when Summer School closes until the following Tuesday when Conference begins there should be a continued serving of regular meals and proper supervision of the young people who remain. Whatever amount of tuition is necessary to properly cover these features should be charged, but the Summer School is for a service to God and not to lay up a financial profit. With a greatly increased enrollment the proportionate cost to each student will be less, and these suggestions can be carried out without an exorbitant tuition.

The Evangelistic Department is doing a fine job of

opening up new fields and helping to develop churches. These fields and churches are and will be crying for more ministers, pastors, and teachers. As a church let's develop a real vision—a vision of our beautiful twenty-acre campus filled with students and activity for the regular winter courses, and with a completely different group of students, both young and adult, for the Summer Training Schools of the years to come.

Our churches which have sent young people to the Summer Schools in years past know something of the wonderful help and inspiration which it gives them. In addition to that, every Sunday school can afford to send two or more adult teachers each year for an intensive six-weeks' course in teacher training, and every Sunday school which does this will be benefited and inspired beyond measure by the results obtained.

From where we sit, the Oregon Bible College and the Summer Training School look like great opportunities before our church today. Are we wide-awake enough to make proper use of them?

NOT WITHOUT WITNESS

(Continued from page 3)

ing plan of God not to leave Himself without witness, none could escape or be found loyal to Him. Observe Matthew 24:21, 22: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." It is this "elect" group that will be spared to witness for God. Members of this group will comprise the faithful remnant.

Thus, we see that from the beginning it has been the eternal purpose of God always to have a faithful group to bear witness to His name. May we all, then, in these troublous times be found witnessing for God, that when the King comes we may be accounted worthy to live and reign with Him always in His Kingdom.

CHILD OF FLESH AND CHILD OF PROMISE

(Continued from page 5)

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."

God then promised a son to Abraham of Sarah. Abraham laughed in his heart, and Sarah also laughed in her heart when she heard what the Lord had promised. In Genesis 21:1-3, we see, however, that God fulfilled His promise as He always fulfilled His promises and always shall. "The Lord visited Sarah as he had said, and the

Guess Who!



Watch Next week's Herald for the answer.
(Last week's "Guess Who!" is answered on page 14)

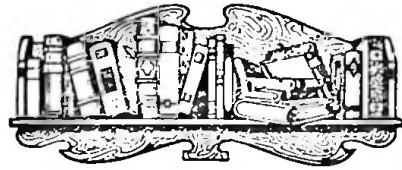
Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac."

Isaac was blessed of God because he was the heir of Abraham's promises. "The Lord appeared unto him (Isaac) 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" (Gen. 26:24).

Isaac married Rebekah, and she bore him two sons, Jacob and Esau. Esau was the elder; thus, he was to receive the blessing from his father. However, he sold his birthright to Jacob one day for a mess of pottage. So, Jacob received the blessing from his father Isaac. Christ was of the tribe of Judah whose leader, Judah, was one of the sons of Jacob. We see, therefore, how those who accept and put on Christ are heirs with the Child of Promise, and those who persecute Christians and do not accept Christ are of the child of flesh, and they shall not be heirs with Christ.

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for 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).

In Hebrews 11:11, 12, we find that Sarah did have faith in God. We, too, should have faith in Him and believe that His promises will come true. "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Through faith, especially through faith in Christ, the greater Child of Promise, you and I may be blessed beyond measure, but the flesh profits nothing.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The Puzzle of Palestine is one of the so-called Headline Books, published at low cost by the Foreign Policy Association, Inc., 8 West 40th Street, New York City, and usually distributed through newsstands. The price is 25 cents.

A great deal has been written in recent years about the Jewish National Home and its almost continuous conflict with the Arab state in Palestine and Transjordan; but most of this writing has been biased, prepared wither by the Arab National League or the Zionist Movement. *The Puzzle of Palestine* seeks to avoid this difficulty, and does so with considerable success. Both the Arab and the Jewish versions of the Palestinian problem are presented in fair detail.

The book carries a wealth of information which could be found elsewhere only by diligent work among several hundred magazines and official government reports. Also, the book carries a wealth of illustrations—not photographic, but pictorial graphs, calculated to show the progress being made by the Jews in establishing their government and policies in the ancient land of Abraham.

It is one of the major premises of *The Puzzle of Palestine* that the principal question to be solved is not religious, but political and economic. Religion, according to the Foreign Policy Association, is used merely as the spark to light the fires of unrest; religion has not been the chief cause for the Jews' seeking to return to their quondam homeland. This agreement with prophecy—although unconscious agreement—makes the book particularly interesting.

One factual error, at least, appears: the total destruction of Jerusalem is set at 135 A.D., whereas it actually occurred in 70 A.D. The modern historical record, however, appears to be accurate; but since it can carry Palestinian events only up to 1939, it leaves considerable to the imagination. Censorship has, of course, prohibited the transmission of information about Jewish-Arabian squabbles since September, 1939. Quite definitely, too, the war has slowed down the settlement of Jews in the country, and has prevented proposed partitions into three separate states, two of them independent of the British Empire.

The style of writing is popular; the book is extraordinarily easy to read.

• • • •

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Thou shalt not steal" (Exodus 20:15).

The Eighth Commandment

God gave the Israelites the commandments to show them the things that were wrong to do. They are things Christ wants His followers to avoid doing.

To take what does not belong to one is just as wrong for a Christian as it was for the people of Israel. It is not right or good to take what is not our own. We are to work for what we get. We are to respect other people's rights and property.

He Saw Jesus

Jesus was traveling through Jericho. As he walked along, He looked up. There in a tree was a little man!

This man was rich in gold and worldly goods. Can you picture your leading citizens forgetting their positions and pride enough to climb a tree? It was worth it to see Jesus!

Jesus saw Zacchaeus, too. The crowd was near Him, but Zacchaeus was above the crowd. We, as Christians, must walk alone at times, and nearly always separate from the crowd. We read that the broad way has the crowd on it, but the Road of Life is strait and narrow, "and few there be that find it" (Matt. 7:13, 14).

Jesus knows all of our thoughts. I wonder what Zacchaeus was thinking when he saw Jesus. Jesus told him to climb down, for He was going home with him! This made Zacchaeus very happy, but the others in the crowd whispered and complained that Jesus was going to be the guest of a sinner. They did not stop to realize they were sinners, too. All are sinners. Some have accepted Christ's atoning blood. Others have not accepted His loving sacrifice.

Jesus knew He could help Zacchaeus. He can help only those who want help.

As Zacchaeus looked upon Jesus he could see himself as the guilty thief he was. He told Jesus, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation I restore him fourfold" (Luke 19:8).

When Zacchaeus really saw Jesus, he could not enjoy his stolen gain. He freely declared he would make right

all his wrongs. Jesus knew Zacchaeus had truly repented, and that he would do as he had said. Therefore, Jesus said, "This day is salvation come to this house" (Luke 11:9). "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

Scrapbooks

A man in a tree to represent Zacchaeus watching Jesus pass by will be our selection. Study pictures of the sycamore tree. That is the kind of tree Zacchaeus climbed.

The memory verse is Luke 19:10. Use poems or clippings for the other side of the page.

The Gospel According to You

"There's a Gospel according to Matthew,
To Mark, and to Luke, and John, too:
There's another that many are reading—
The Gospel according to you.

"All the teachings we find in the Bible
Are but facts we believe to be true;
You must live them to make them the Gospel—
The Gospel according to you.

"Every day you are writing your Gospel;
In this life you may never know who
May be helped or hindered by reading
The Gospel according to you.

"God help you to Christ to be faithful
And to live all His teachings, so true,
So that all may be seeing His Spirit
In the Gospel according to you."

—H. H. Ryland.

Happy Birthday Wishes

David Johnson, Nov. 15, age 11, Hector, Minn.
David Stine, Nov. 15, age 4, Tipp City, Ohio.
Charles Bengel, Nov. 16, age 4, Frankfort, Ind.
Darrell Telschow, Nov. 17, age 7, Cincinnati, Ohio.
Charles Mahoney, Nov. 19, age 11, El Paso, Texas.
Robin Bauerle, Nov. 20, age 11, Hammond, La.



Evan D. Knodle
6510 Park Ridge Rd.
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

First Berean Laboratory

The Oregon, Illinois, Bereans became laboratory number one on October 31. After choruses and prayer, the primary and junior Bereans separated from the regular class which then organized three departments: missionary, library, and music-socials-dramatics. James Mattison carefully explained the purposes of each department, and each Berean enrolled in the department which most appealed to him. Each department held its meeting in a different section of the church.

The missionary department includes four divisions: study, story telling, interviewing, and tract publication and distribution. This group will study only those subjects that they will discuss as missionaries to America. Lesson material will include anything that pertains to the subject under consideration. Since missionaries must develop the art of story-telling, this group will memorize Bible stories and tell them to children whom they meet. The members of this department will personally and by letter interview ministers of our own church and those of other churches to learn their views and supporting Scripture for their beliefs. Old tracts will be considered for use in missionary work and new ones will be written and published. Tract distribution programs will be put on which will cover Oregon, Dixon, and other cities.

Ruth Hill who started a library at Niagara Falls, Ellen Van Fleet of Southlawn, Grand Rapids, who formerly worked in a public library, and many others are working to organize an Oregon Berean library. A plan to locate the library in the Oregon church building was presented to F. L. Austin, pastor, and he immediately secured the consent of the church board.

The music-social-drama department led by Norma Kirkpatrick includes a large number of Bereans because of the wide scope of its activities. This group plans to take charge of a social on the Monday night after the third Sunday of every month. They plan to publish a game book and chorus book and furnish the music for Berean programs.

Berean choir practice is held each Tuesday night at different homes in preparation for the program on the third Sunday evening of each month. Three young women of the Oregon church were speakers October 17.

New Society at Hector, Minnesota

Harry Goekler is pastor of the Hector, Minnesota, church, and is interested in Berean work among the young people. A society was organized while J. W. McLain was holding tent meetings in Hector. This society meets every Sunday evening at seven o'clock, alternates leaders, and uses Berean Searchlight books. There are eight members, including three younger ones about to be baptized, and some outsiders usually come. These Bereans like to sing choruses and have social evenings at the homes once a month.

Morning Star Bereans

Bob Rouch invited eighteen young people between the ages of twelve to eighteen years to his home in South Bend, Indiana, Thursday, October 14, and the boys and girls organized the Morning Star Berean Society. The officers elected were: president, Marjorie Rouch, 1710 Medora Street, South Bend 16; vice president, Bernice McCormick, Route 5; secretary, Charollette Rosenakmer, Route 5; and treasurer, Norma McCormick, Route 5. Twenty-two were present at the first regular meeting Sunday, October 17, to study a lesson from Genesis 2, "The Creation and Institution of Man."

Blood River Steady

Average attendance of the Blood River Bereans is thirty, including ten young people. After thirty minutes of choruses, the Berean Department of THE RESTITUTION HERALD is read. The children's class is taught by an adult member, studying simple Bible stories. The young people's class is led by Thelma Richardson. They are learning the use of Bibles—memorizing books of the New Testament and some verses. The adult class is studying the Book of Romans.

Happy Woods Adopts Constitution

October 7, the Happy Woods Bereans (Louisiana) held a Berean social and business meeting at the home of Marie Landry. A new constitution was adopted and the officers chosen were: Mary Helen Landry, president; Peggy Campbell, vice president; Marie Landry, secretary; and Gordon Landry, treasurer.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Oct. 31-Nov. 14—Special evangelistic meetings at Burr Oak Church of God (Ind.)
 November 15-?—Special meetings at Brush Creek Church of God in Ohio.
 Nov. 14-28—Special meetings at Wenatchee, Wash.

NEW INTERMEDIATE QUARTERLY Orders Now Wanted

The National Sunday School Committee and its staff of writers are working steadily on the new quarterly for intermediates, to be called "Intermediate Truth Seekers' Sunday School Quarterly." It will begin next quarter, starting the New Year right with the first lesson being for January 2, 1944. You will need this Quarterly, as the section for intermediates in the regular "Truth Seekers' Quarterly" is being eliminated.

The first quarter's lessons will be under the general title of "Living Characters From My Bible." That the lessons will be interesting and helpful, indeed, that this new quarterly may be anticipated as a winner, one needs only an introduction to the staff: Sr. Verna C. Thayer is the editor, Sr. Martha Doan and Bro. F. E. Siple prepare the lesson outlines, Bro. G. E. Marsh is writing a full page to each lesson on "What the Bible Says," Sr. Mabel Andrew has a section on "Behind the Story," Sr. G. E. Marsh writes "My Memory House," Sr. Martha Doan writes "Message of the Lesson," Sr. Dorothy Siple draws illustrations for each lesson, Sr. Azalia Winfrey writes "Life Pictures," and Sr. Frances Walls writes "Were You in Tune?"

These quarterlies for intermediates will be printed on good stock. They will compare in quality and size to the regular "Truth Seekers' Quarterly."

Here is the present most important point: it is time to place your order if you wish your Sunday school to be among the first Sunday schools to take advantage of this new work, a work specially designed to fill an important place in our church educational work. Sunday school superintendents, teachers, secretaries, let's all get the spirit. There is no time to delay in ordering, for soon this quarterly must be printed and we must know first how many to print. How many shall we print for your Sunday school?

The prices and terms? They are exactly the same as for the regular "Truth Seekers' Quarterly": 17 cents each per quarter; three or more to one address, 15 cents each per quarter. Order now.

Send all orders to National Bible Institution, Oregon, Ill.

HERALD RECEIPTS

C. A. Smead; Mrs. Ida Jeffrey; Mrs. Alice Johnson; Mrs. B. F. Cook; G. W. Randall; Wm. G. Ford; Roy Macy; Nancy B. Robison; Mrs. James Leithliter (for another); Wm. H. Boyer; Mrs. Allen Claypool; Miss Mary Good-year; Allan M. Ramsey; J. C. Shelton; Mrs. Forrest Rankin; Mrs. M. L. Stuart; Lloyd Thomas; James Sorenson; J. H. Adams; Herbert F. C. Hill; Frances Walls; Mrs. L. C. Kirkpatrick; Leslie Niles; K. A. Coats; G. E. Coats; Forest Carpenter; Mrs. Robert Townsend; Mrs. Harrison Barnett; Mrs. Isabelle Smith; Roy C. Juden, Jr.; Howard E. Huey (self & another).

TRUTH SEEKERS' QUARTERLY

By action of the last General Conference, revisions are being made in "Truth Seekers' Quarterly." First, the International Sunday School Lesson Outlines are being abandoned and our own National Sunday School Committee's outlines are being adopted—these outlines being in keeping with Church of God doctrines. Second, to comply with the new "Intermediate Truth Seekers' Quarterly," other slight changes are being made: elimination of primary and intermediate sections, reducing "Study of the Text" to one column, and elimination of the "Golden Text" section. Other sections are being improved.

All standing orders for "Truth Seekers' Quarterly" will be filled for the next quarter, however, unless notice to the contrary is received from purchaser. The price is same as heretofore: 17 cents each per quarter; three or more to one address, 15 cents each per quarter.

Send all orders to National Bible Institution, Oregon, Ill.

MINISTERS' FUND

Niagara Falls S. S.	\$ 7.50
Blood River S. S.	4.00
Total	\$2,074.72

DANA, NORTH CAROLINA

A series of meetings was closed Sunday, October 24, at Dana, N. C., services being held by Bro. W. F. Waganer of Fredericktown, Mo. His main subject was the promise given to Abraham. We who are members of the Church of God look forward with great hope to the fulfillment of that promise, for we know that through that promise we are to become heirs of the Kingdom. Abraham has not yet received the land which God promised him for an everlasting inheritance. Neither have all nations of the earth been blessed through him.

There was special music by the Stepp sisters which we enjoyed very much and which we feel is a blessing to the church.

Mrs. Sue E. Stuart.

EVANGELISM

Mr. & Mrs. Wayne Laning	\$25.00
Mrs. James Kessler	8.00
Alice Plantner	1.00
Golden Rule Family	5.00
Hope Chapel	1.17
Delta Bereans	23.57
Sunday school tithe	64.46
Brush Creek S. S.	14.23
Mauertown, Va., S. S.	6.65
Mrs. Lola Drake	2.00

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. G. E. Marsh, Tipp City, Ohio, are enjoying their work with the Brush Creek brethren. Soon, November 15, a series of special meetings will begin.

Students of Oregon Bible College were too busy moving, the past week, to prepare the weekly "College News." We hope they will be back next week, strong.

Bro. J. W. Williams, Gladbrook, Iowa, en route home from Hillisburg, Ind., visited recently with his son and daughter-in-law, Bro. and Sr. Paul Williams, Oregon, Ill., calling also at the Editor's office.

Sr. Edna Brewer, matron Oregon Bible College, reports having sent an unusual birthday gift to her daughter, Sr. Louise Lapp, Tempe, Ariz., a brief visit via telephone. The Lapps are cheerful and busy in their service with the Tempe brethren, but Sr. Lapp has not been normally well.

"We are enjoying our new pastor and wife, Bro. and Sr. G. E. Marsh."—Mrs. Earl Smith, 84 N. Meadow Dr., Dayton, Ohio.

First snowfall of the season arrived in Oregon, Ill., Sunday evening, November 7. The College moved "just in time."

Last Week's "Guess Who!" picture was of a group of attendants at the Illinois Bible School of a quarter century ago. We know some of them but not all of them. You guess!

Thank you, Ripley! "Our church ladies made eighty quarts of pear honey and canned pears for Bible College, Summer School, and General Conference."—Mrs. Tessa Laning, Rt. 5, Mount Sterling, Ill. . . . Besides that, the Ripley church ladies have already delivered to Oregon one hundred twenty quarts of apple butter to be used by the above-named institutions.

Bro. Alfred Anthon, Corvallis, Ore., formerly a member of the Blood River (La.) congregation, writes of the work down there in the sunny South: "All is well and getting better . . . everyone is enjoying Vernis." Bro. Vernis Wolfe is the pastor.

Bro. Francis Burnett reports the baptism of four more converts at Jordan, Mo. Praise the Lord and support Evangelism.

The Blood River Church of God, southwest of Hammond, La., recently contributed another \$100.00 to the College Building Fund, testifying: "Our prayers are for God's continued blessings on the wonderful work being accomplished by the College of our denomination."

"Bro. Vernis Wolfe is well liked here among the Blood River brethren and has been giving us some truly wonderful sermons. We feel fortunate in having such an able minister to continue the good work begun by Bro. Harry Goekler."—Mary E. Richardson, Hammond, La.

MY MOTHER

(The poem "My Mother," by Thomas W. Fessenden, was selected by Sr. Claude Rinchart, Wellington, Kan., in honor of her mother who fell asleep in death about one year ago.)

"You painted no Madonnas
On chapel walls in Rome;
But with a touch diviner,
You lived one in your home.

"You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.

"You carved no shapeless marble
To some high soul design,
But with a finer sculpture,
You shaped this soul of mine.

"You built no great cathedrals
That centuries applaud;
But with a grace exquisite,
Your life cathedraled God.

"Had I the gift of Raphael,
Or Michaelangelo.
Oh, what a rare Madonna
My mother's life should show!"

**OREGON BIBLE COLLEGE
(Building Fund)**

Received from scrap metal	30.75
Emma Scott	5.00
George C. Coats & Sons	10.00
Herbert F. C. Hill	5.00
E. L. McDaniel & family	100.00
Roy C. Juden, Jr.	5.00
Howard, Carolyn Jean, and Kenneth Huey	57.00
Mr. & Mrs. Claude J. Rinchart	10.00
Blood River Church	100.00
Hattie Poland	5.00
Mrs. E. C. Railsback	5.00
Total	\$22,436.40

CONSCIENTIOUS OBJECTORS' FUND

Mr. & Mrs. Wayne Laning	\$ 5.00
Mr. & Mrs. Claude J. Rinchart	10.00

PRINTING EQUIPMENT FUND

George C. Coats & Sons	\$10.00
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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.

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.

NATIONAL BIBLE INSTITUTION

Dorothy Magaw	\$2.00
George C. Coats & Sons	5.00
Mr. & Mrs. Wayne Laning	1.00
Mr. & Mrs. Charles Nettis	5.00
Maurertown, Va., S. S.	7.00

Illinois members: Send your dollars to Sr. (Mrs.) Tessa Laning, Mount Sterling, Ill. Rt. 5. She needs your dollars and many more to pay for the work being done by the State Conference. Paul C. Johnson, President.

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

"INDIA"

Tempe, Ariz., Church \$6.02

Send The Restitution Herald to your friends and neighbors—six months for \$1.00; one year, \$2.00.

**ESSENTIAL TRUTHS—
Anonymous**

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.
1 page. Per dozen 5¢; per hundred 30¢.

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus
"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

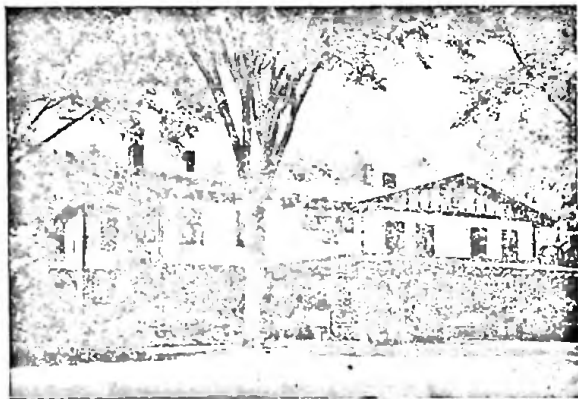
Wishing to have a part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism	\$.
For Ministers' Fund	\$.
For Golden Rule Home	\$.
For Oregon Bible College	\$.
For Printing Equipment Fund	\$.
For Conscientious Objectors' Fund	\$.
For Renewal to The Restitution Herald	\$.
(\$2.00 per year)	
For The Restitution Herald to others	\$.
(\$2.00 per year)	
For Oregon Bible College Building Fund	\$.
For General Operating Expenses (N.B.I.)	\$.
Total	\$.

Sender's name _____
Address _____

Special General Conference Projects

Oregon Bible College



New Home of Oregon Bible College

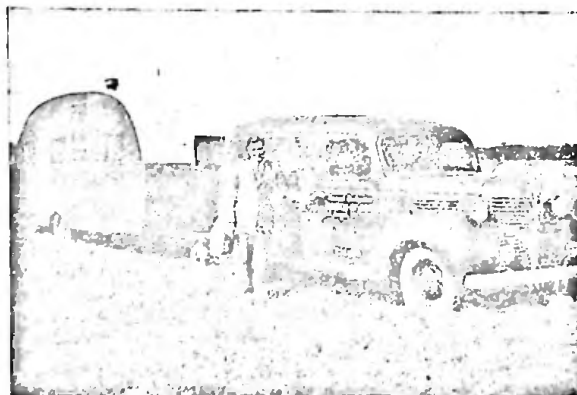
A large percentage of students attending Oregon Bible College are studying for the ministry. Here is our chief source of future leaders, ministers, and evangelists. Gradual growth of the School prompted the General Conference to purchase the building here shown as a permanent home for the College, there being also nearly twenty acres for campus and expansion. The cost of \$26,000 plus conditioning and equipping will approach \$30,000 — of which amount more

than \$22,000 has been received. The Conference appreciates this co-operative spirit, but earnestly solicits further contributions toward full payment. How soon can we reach the \$30,000 goal?

"Make us glad according to the days wherein . . . we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us . . . yea, the work of our hands establish thou it" (Psalm 90:15-17).

Evangelism

As a step in developing our evangelistic work, Brother Francis E. Burnett has been added to the staff of *Evangelism*. An extra house trailer has been purchased to provide living quarters — in the field — for him and his family. That Brother Burnett was graduated from Oregon Bible College and is now engaged in Evangelism indicates unity of purpose of these two Departments of General Conference work. Evangelism's budget for this year, as approved by the General Conference, will be \$7,200. Your contributions to this work will help to build churches and to preach the gospel in many new and old fields. Let's keep Evangelism moving!



Francis Burnett with Truck and Trailer

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, NOVEMBER 16, 1943

NUMBER 7

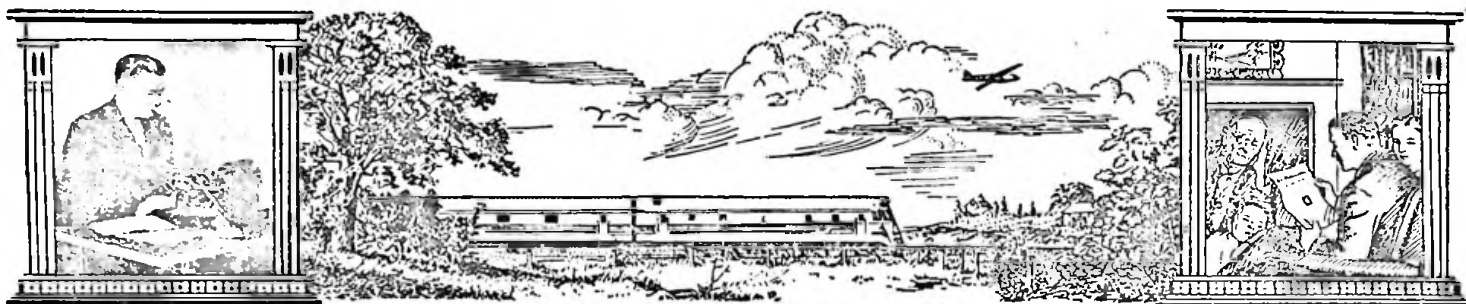
The Cross and Discipleship

DURING JESUS' ministry in Galilee, He began telling of His rejection, crucifixion, and resurrection, using the same as basis for discipleship. We quote Matthew 16:21-27:

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

"But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father . . . and then he shall reward every man according to his works."



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

Facts, Figures, and Frowns

At 941 Massachusetts Avenue, N. W., Washington, D. C., there is a "National Service Board for Religious Objectors"—an organization to assist any and all young men in America who, by reason of religious training, believe it wrong to participate in war.

The three Peace Churches (Mennonites, Brethren, and Friends), leaders in this National Service Board, agreed with the United States Government to assume financial responsibility for administration of Conscientious Objector Camps. Today, there are dozens of these camps throughout the nation, and the Peace Churches are keeping their pledge.

Now, this National Board for Religious Objectors had a total expense for the month of September, 1943, amounting to \$6,640.88. There were various sources of income, many denominations contributing, but each of the Peace Churches was obligated to pay \$1,770.74—the Church of God of which you and I are members having contributed only \$14.00 for that month. Several of our young men are in these camps.

True, the Church of God is not legally obligated, possibly not ethically obligated. The Peace Churches, however, have shown us a kindness and a convenience which obligate us morally, at least, to say Thank You, and to be willing to read such facts and figures without too big a frown. Maybe we can do better.

"One Thing I Know"

Blind from birth, one who "sat and begged" came under healing virtue of the Christ. The Saviour, using clay, anointed the blind man's eyes, then bade him wash in the pool of Siloam, and the man born blind "came seeing." Pharisees, jealous slowbellies, tempted this man to think Christ only a sinner, but he testified: "Whether he be a sinner or no, I know not: *one thing I know*, that, whereas I was blind, now I see." (John 9:1-25.) Facts are stubborn testimony.

How often, too, does man weaken his testimony by speaking of the unknown when simpler words and purer

faith would amply meet the need! In religion's realm are many unknowns: "Now we see through a glass darkly" (1 Cor. 13:12); "It doth not yet appear" (1 John 3:2); and there is that "which passeth all understanding" (Phil. 4:7).

How the sun ceaselessly runs his course, or by what harness he never slips nor jumps aside, I cannot tell, but this "one thing I know": the sun outruns his every critic. Nor is benefit from the sun dependent upon understanding its powers. By what reason came the fragile-winged butterfly, I know not, but "one thing I know": this beautiful and delicate creation of God flew the mighty ocean before man so much as dreamed trans-oceanic flight.

In sterner theology, a thousand questions wait unanswered. I do not know that the repentant thief was baptized, but "one thing I know" is that Jesus was baptized, and He, not the thief, is pattern for you and me. I do not know the day or hour in which my Lord will come, but this "one thing I know"—"Christ, who is our life, shall appear" (Col. 3:4). Perchance, I see amiss at trumpet, vial, or ten-horned beast; before the sea of glass I stand amazed and ponder; the flagrant whore with cup of filthy drink, pray tell, who is she? and which of the ten last kings will be her husband when, and if, universalism saves every witch and elf?

The man born blind, and by our Lord was made to see, knew no answers for the well-schemed questions of the Pharisees; he knew only that the power of Jesus had healed dead eyes to see. Only the Christ could have made it so.

Wherein is preaching limp and dry, today? Alas! we explain the beasts, we tell the notes and tones of seven trumpets, we locate the whore, we name all ten horns, we dare even to guess the day of the Lord's return, we "monkey" with the unknown in ages of ages to come, we explain eternity (wise, wise we), yet there lacks the child-like faith that sees in Jesus Christ the One who makes us whole.

"Once I was blind, but now I can see—
The Light of the world is Jesus!"

Jesus Died and Rose Again

By Lyle Rankin

"If we believe that Jesus died and rose again" (1 Thessalonians 4:14).

A CHRISTIAN'S hope of attaining resurrection to immortality must be built on a belief in the death and resurrection of Jesus Christ. To believe that Jesus died, one must know the meaning of death. Is death a condition wherein the dead know more, or less, than before? Do they have greater ability, or less ability, than they had before?

To whom should one go for this information? To none other than God's own words! God said, "The dead know not any thing," and, "also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6).

Shall we not believe God's Word? If this portion of Scripture is not sufficient proof, then hear from God's Psalmist; "His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4).

The theory that some entity in man, at death, leaves and praises God is false, for "the dead praise not the Lord, neither any that go *down* into *silence*" (Psalm 115:17). The sons of the dead "come to honour, and he (the dead) knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21). This last statement from Job exposes the teaching that some loved one, though dead, is watching one's every act. Instead, we had better come to the realization that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14); and that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

Jesus knew the truth concerning the state of man in the third day rise again (not come down, but *up*). (Matt. himself) as declared of God by Moses and all the prophets. (Luke 24:27.) One of those prophets wrote, "He (Jesus) was cut off out of the land of the living . . . he made his grave with the *wicked*, and with the rich in his death" (Isa. 53:8, 9). The foregoing truth harmonizes with that written in Job 3:17-19: "There (in death) 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."

Job said if he had died when he was born he "should have slept" and "been at rest" (3:13).

Lazarus slept (John 11:11); David slept (Acts 13:36);

and Jesus slept while in the tomb and then rose again. He has "become the firstfruits of them that slept" (1 Cor. 15:20).

Jesus taught His disciples He would be killed, yet on the third day rise again (not come down, but *up*), (Matt. 16:21.) Jesus truly was dead, and taught it, as shown in Revelation 1:19: "I am he that liveth, and was dead; and, behold, I am alive for evermore." There is no promise of good things to come for persons believing other than that Jesus was really dead, asleep in the grave.

The angel said to the women who came to the tomb, "Why seek ye the living among the dead, he is not here, but is risen" (Luke 24:5, 6). Their attention was called to the place where Jesus had lain. (Matt. 28:6.) Yes, the One who was crucified was the same One laid in the grave, the same One who rose from the grave—from the state of death to life evermore.

Sometime soon Jesus will come back to this earth, at which time He will give life to those who know, believe, and obey the truth. Remember, the Word of God says, "If we believe that Jesus *died* and *rose* again."

The theory commonly taught and believed is that death is a separation of an immortal or deathless spirit from the body; at which time the spirit, if good, goes to heaven (place of happiness), or, if evil, goes to hell (place of torment). Now, the Word of God plainly states: "Then (at death) shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7), and it does not distinguish between the supposed good and evil spirits.

Where is that which is called "spirit" located in man? The Record says of God that He "formeth the spirit of man within him" (Zech. 12:1). Job said, "The spirit of God is in my nostrils." Isaiah wrote of man, "Whose breath is in his nostrils" (2:22). Then, by comparing these statements with Psalm 146:4, "His (man's) breath goeth forth, he returneth to his earth, in that very day his thoughts perish," we learn it is the breath called "spirit" that leaves the body at death. Hear now from the New Testament: "As the body without the spirit (margin, breath) is dead, so faith without works is dead also" (James 2:26).

As for the soul departing and going to a place of happiness or punishment at death, the Record shows Christ's soul was in hell (grave) from the (*Please turn to page 11*)

Our Future Home

Where Will It Be?

By Mrs. H. H. Kent

"The meek shall inherit the earth" (Matthew 5:5). "I will make all things new" (Revelation 21:5).

EVERYONE is interested in what concerns his own home and welfare. Some have made great sacrifices to obtain and maintain their homes. Perhaps there is no word that sounds sweeter to the ear, or that means more to the human heart, than the word "home." So much has been written, sung, and said about home, and it is natural that it should be so, for "there is no place like home." In these days, a home is a place of refuge from the nervous tension caused by present world conditions. Most homes, because of war, have had sadness; there are many empty chairs. Yet, we all cherish thoughts of home, especially the old homes we have known. The home and family should be the rock upon which the whole structure of human society rests, because it was the first institution that God established. But, alas! it has fallen short of what God intended it to be.

All Christians have been taught that after this life they will live again, and that their future home will be eternal. This life is short, compared to what eternal life will be. As to where our eternal home is to be, there is a great difference of opinion: so much difference of opinion that most popular preaching and teaching of today are confusing to those who honestly seek the truth. Some tell that if the person has lived a good life, he will go directly to heaven at death. One is left to imagine from what is said that it is in some far-off realm, where everything is perfect, where the most beautiful strains of music are heard, and where the flowers are forever blooming. We are told that these conditions can be enjoyed without a physical body, and without eyes to see and without ears to hear.

Man's words are only dying words unless they are based upon the Word of God. We must go to the only Authority that is dependable. The Bible is our guide to the truth. We must not be superficial readers of it, nor should we trust others too much for information when our future welfare is concerned. Thoughts of a home in the starry sky vanish when we hear what Christ told Nicodemus. He said: "No man hath ascended up to heaven" (John 3:13). David said, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16). Psalm 37 tells several times that the meek are to inherit the earth. Daniel

(7:27) says: "The kingdom under the whole heaven shall be given to the people of the saints of the most High." God says it is to be the kingdom "under the whole heaven," not up in the heavens. In other words, the whole earth will then be the home of the saints. It will not be theirs, however, until the wicked are "cut off" (Psalm 37:9). None of the meek have had much of an inheritance in this present world, but they will have their reward when the new earth is established.

For further proof, the Bible teaches that God first made a home for man on the earth. God made the earth to be inhabited by man. (Isa. 45:18.) God made man of the earth (Gen. 2:7), put him in the beautiful Garden of Eden where he sinned and fell. Also, we are told that the "earth abideth for ever" (Eccl. 1:4). Why should man's future home be somewhere up in the skies, instead of here on the earth where he has spent his life? We shall not be angels in the resurrection, as some say, but we shall be *like them* in this way—that they and we are to serve Christ day and night in His temple. (Rev. 7:15).

Think of the many, many blessings that we receive from God's hands daily in this short life. This old earth means much to most of us. No one likes to give it up when the end nears. We do realize how good God has been to us when we think of the beauties of nature—the flowers, the trees, the grass, and the cool shade. I have lingered beside waterfalls, cool springs, lakes where hundreds of birds seemed to enjoy running along the sandy shore, winding rivers. I have seen hills and mountains covered with gorgeous flowers, evergreen trees, and massive rocks of many colors and descriptions. When I look up at the stars at night, I think how great God is, and remember that David said, "The heavens declare the glory of God." How impressed I was when I first saw the ocean! It looked to me as if the waters were heaped up to form an immense mound. When I listened to the waves at high tide, as they beat treacherously against the rocky cliffs, I was reminded of the Bible's statement about the wicked: God compares them to "the troubled sea when it cannot rest." The more we meditate, the more wonderful God seems to us—that He could create a world like this. To these things, so many generations enjoyed by our forefathers, we, too, have become attached.

Friends, memories, and experiences have warmed our hearts, time after time.

But we have seen this world only as a sin-cursed earth. It is still in its work-day clothes as a result of the curse. Thorns, thistles, and other weeds abound. The desert is still with us. Crops fail for various reasons. We meet and have business relations with many who do not care to learn about God. We see and hear of wars, plagues, famines, and pestilences all about us.

God says He is going to make things new. He will create a new earth wherein justice and righteousness will rule. God does not say that He will make all new things, but He will change them so they will be new. Man himself will be changed and have a new heart, or he would not be fit for this new earth. This earth will then be a better place in which to live. The Bible has much to say about this earth in the future. (Read Isa. 25; 35; Lev. 26:6; Isa. 66; 16:17-25; Amos 9:14, and many other texts.)

Before the earth is made new, it must be cleansed. Peter said it will be cleansed by fire. Zechariah told that it is to be brought about by fiery trials and judgment. Fire is the symbol of judgment and purification. Paul said that everything that can be shaken will be shaken. Only those things that cannot be shaken will remain. Everyone will have to lean strongly on the Everlasting Arms to abide the fire. "They that wait on the Lord shall inherit the earth."

Time is moving rapidly now; great changes often come overnight. God has, in the past, often used natural causes, such as earthquakes, volcanoes, floods, and destructive storms, as judgments. The beginning of this New Age, or the coming of the Kingdom, will start when Christ's feet "stand on the mount of Olives." (Zech. 14:4-9.) There will be an earthquake then that will change the physical features of the Holy Land. This, we believe, will correspond to the time "the stone, cut out without hands" (Dan. 2:34, 35), smites the Great Image that Nebuchadnezzar saw and which Daniel interpreted. (Vv. 31-36.) The metals (iron, clay, brass, silver, and gold) corresponding to world empires, will then become "like the chaff of the summer threshing floor." The stone which is to smite the Image will become a great mountain (kingdom), and it will grow until it fills the earth.

The Scriptures tell that there will be a resurrection when Christ comes. (John 5:28, 29.) It will be associated with the time of Great Tribulation and the trouble in which the world will be involved when Christ comes. (Dan. 12:1, 2.) Many of the wicked will be destroyed by the brightness of Christ's coming. (2 Thess. 2:8.) Paul said (Rom. 8:22, 23) that the "whole creation," including God's children, are groaning for a new order—a world wherein will dwell justice and righteousness. Christ will establish this home of the saints when He comes to set up the Kingdom. Also, Christ will have assistance of the saints, who will be caught up to meet Him when He

comes. Yes, Christ is coming back as King to this earth. How could the Kingdom come without the coming of the King and Peacemaker? He will then sit on David's throne (Luke 1:32, 33)—even in Jerusalem.

Peter spoke of three worlds. (2 Peter 3:5-12.) The first world perished with the Flood. (V. 5.) We are still living in the second world period (v. 7) which will give way to the third period by the coming of fiery judgments—a flood of fire that will consume everything except that which is divinely protected. The coming of Christ will be the beginning of the period of the third heaven and earth. The first of these three periods covered many centuries. We know how long the second period has been when we think of it extending from the Flood to the present.

That we may learn something about the new heaven and the new earth that God is to create in the future (Isa. 65:17-25), we must first know something about the first heaven and earth—for we are told that this earth is to return to its Edenic state. We may expect that this period will be long, too. Most prophetic students believe it will be one thousand years. By that time, all things will be renovated and the new home will be ready. Since God will make it new, we may know it will then be a wonderful place in which to live.

What do we know about the Edenic state? When God first made the earth, there were waters above it and below it. Scientists tell that a canopy of moisture covered the earth, which disappeared entirely at the time of the Flood. Mists also went up from the earth. From all this moisture, plant life grew to immense size, and animals lived to great ages. Some of them, such as reptiles, continued growing as long as they lived. Museums are full of evidences that creatures such as the mammoth and the mastodon lived many times the age of the largest animals of today.

The effects of the watery heaven were similar to the effects produced in hot-houses. There were no extremes of heat or cold, as there have been since the Flood. The seasons began after the Flood. (Gen. 8:22.) Before the Flood, there were tropical conditions even at the poles, for skeletons of animals that live only in the tropics have been found there. There were giants in those days, but all flesh perished except that which was in the ark. Genesis 5 gives evidence that the age of man was reduced from hundreds of years to one hundred twenty years—and later to threescore years and ten. The chemical rays of the sun caused the ageing of animal life.

But the Flood came, and the canopy disappeared. As a result, most of the earth was covered with stratified (aqueous) rock in which the fossils of many of these extinct animals have been found. If the third earth is to have a canopy like the first earth, the waters of the present earth will return to the

(Please turn to page 11)

Outline of the Ages

By Betty Blackwell Hummel

THE First Age began with the Creation, ended with the Flood, and included a period of sixteen hundred fifty-six years. Genesis 1:1 tells: "In the beginning God created the heaven and the earth." "God created man in his own image, in the image of God created he him; male and female created he them" (v. 27).

This male and female, Adam and Eve, in spite of living in a paradise of plenty, succumbed to temptation and committed the great sin of disobedience to God, a fact which would certainly seem to contradict the theory that people would not sin if everyone had all that he needed.

By his sin, Adam brought the curse of death to all mankind. As Adam's progeny increased, so did wickedness increase, until God spoke to Noah, a godly man. God told Noah to build an ark and to enter it with his wife and his sons, Shem, Ham, and Japheth, and their wives. God also told Noah that he should bring in a pair of all living creatures, because He was going to destroy with a flood all life on the earth. The rain continued forty days and the water did not subside for one hundred fifty days. All but those in the ark were destroyed.

The Second Age covered a period of eight hundred fifty years and is known as the patriarchal age. In this period, the tower of Babel was constructed. Man in his ignorance expected to be able to reach up into heaven by constructing a work of masonry. God then scattered the people abroad and confused their languages.

Terah, one of the descendants of Shem, left Ur of the Chaldees to go to the land of Canaan, but stopped in Haran. In Genesis 12, we note: "Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Abram then went to Canaan.

"The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13:14-16). These promises have not been fulfilled in their entirety, but Abram's seed has in-

creased mightily through the lineage of Isaac and Jacob.

Joseph, son of Jacob, was sold to the Ishmaelites by his brothers. The Ishmaelites, in turn, sold him to the Egyptian captain of the guards, Potiphar. In Egypt, Joseph rose to the position of rulership next to Pharaoh. By his wise counsel, grain was stored. So, in time of famine, Egypt was in possession of great stores of food, so even surrounding nations could be supplied. It was at this time that Joseph's brothers were sent by Jacob in search of food. Finally, Joseph dramatically revealed himself to them, after hearing they had come to Egypt for grain. Through them he persuaded his father and kindred to come and live in the land of Goshen. Here they prospered and multiplied until an unfriendly king became worried lest these Israelites join against them with some unfriendly nation. He, therefore, ordered the slaying of all male children at birth.

The child Moses was saved by Pharaoh's daughter, who adopted him. In the meantime, the oppressed Israelites groaned in their misery. God, hearing them, remembered His promise to Abraham. He appeared to Moses and promised to deliver the Israelites to the land of Canaan. He sent Moses to Pharaoh who, in spite of the plagues, refused to allow the Israelites to go. God, nevertheless, guided them through the Red Sea and drowned their pursuers, the Egyptians.

The Third Age, or the Age of the Law, continued fifteen hundred years. It began with the law given through Moses at Sinai. It consisted of the Ten Commandments and the ceremonial law. The people promised obedience but failed to keep their word. They murmured and complained continually. When the spies brought the evil report of the land of Canaan, the Israelites believed and wanted to return to Egypt. For their acts, God said they must wander in the wilderness forty years. So, none but their children and the faithful spies, Caleb and Joshua, entered the Promised Land.

After the death of Moses, God gave the leadership to Joshua, who brought the Israelites across the Jordan, which God miraculously caused to part. (Josh. 3.) The land of Canaan was conquered and divided among the twelve tribes. The people were ruled by judges and later by kings. The rule of the judges culminated with Samuel. The first of the kings was Saul. Israel was ruled intermittently by good kings and bad kings. Finally, the two southern tribes were carried by Nebuchadnezzar into the Babylonian captivity which (Please turn to page 9)

Joseph in Egypt

In Two Parts—Part Two

By Virginia Siple

WHEN Jacob learned that there was grain in Egypt, he told his sons to go down there and buy grain that they might live and not die. So ten of Joseph's brothers went down to buy grain in Egypt. Jacob would not let Benjamin go with his other brothers, lest harm should befall him. Thus the Israelites came with the rest to buy grain, for the famine was in the land of Canaan.

Now Joseph was in charge of all the land and it was he who sold the grain to all the people. So when his brothers came, they prostrated themselves before him, with their faces to the ground. When Joseph saw his brothers, he recognized them but treated them as if they were strangers, and spoke harshly to them. Longing to see his younger brother, Joseph told them he would refuse to sell them grain if they did not bring Benjamin back with them the next time they came. So Joseph's brothers departed and went into the land of Canaan and told their father. Now, Jacob loved his son Benjamin and would not let him depart from him. The famine continued severe in the land, however, and when they had finished eating all the grain which they had brought from Egypt, their father told them to go again to buy food and to take Benjamin with them.

When Joseph saw his youngest brother, he had his servants prepare a feast for him, for he and his brothers were to eat together.

Joseph could no longer control himself before his attendants, so he told all to withdraw so he could make himself known unto his brothers. He spoke to them, not with revenge, but kindly and in a forgiving tone. His intentions were to make them conscious of their sin and make them feel sorry for it. They all wept, after which they talked.

When Pharaoh heard that Joseph's brothers had arrived, he was delighted and told them to load animals and go fetch their father and all his household and bring them into the land of Egypt.

So the brothers of Joseph went up from Egypt and came to the land of Canaan, to their father, and told him Joseph was still living and was ruler over all the land of Egypt. He was stunned and would not believe it, but when he saw the wagons that were to convey him, he believed and wanted to go see Joseph before he died.

Jacob set out with all that belonged to him. On reaching Beersheba, he offered sacrifices to the God of his fa-

ther Isaac. In a vision by night, God spoke to him and told him not to fear to go down into Egypt, for there He would make of him a great nation and He would be with him. So Joseph settled his father and brothers, giving them property in the land of Egypt in the very best part of it, and provided them with food for their households.

Joseph gathered up all the money that was to be found in the lands of Egypt and Canaan in payment for the grain which was bought. When the money was exhausted, the Egyptians came to Joseph asking why they should perish just because the money was gone. He answered them, telling them to give him their livestock in exchange for food. When that year was past, they came to him the next year and said their money was gone, their livestock was gone, and there was nothing left except themselves and their lands. So Joseph bought all the land for Pharaoh and every Egyptian sold his land. It was only the priests' land that he did not buy.

Jacob lived in the land of Egypt for seventeen years, so the length of his life was one hundred forty-seven years. When the time approached for Israel to die, he summoned his son Joseph and made him swear that he would not be buried in Egypt, but to let him sleep with his fathers in their burial place. Joseph promised and took the oath.

Israel blessed Joseph's two sons with the blessing that was handed down from Isaac and Abraham. The peculiarity of this blessing was that Jacob placed his right hand on the youngest instead of the eldest. (Gen. 48:17-19.) When the blessing was bestowed on Joseph's two children, Jacob told them he was going to die and he breathed his last. Joseph wept bitterly, then he ordered his physicians to embalm his father, and there was weeping for him seventy days in the land of Egypt.

After burying his father in the cave of Machpelah, Joseph returned to Egypt, and peace and happiness were with him and his brothers. Joseph lived one hundred ten years, then he told his brothers he was going to die. Fearing what might become of them after his death, they questioned him. He told them God would take care of them and take them out of that land to the land which He had promised on oath to Abraham, Isaac, and Jacob. Then he made them swear that, when God did take note of them, they should take up his bones and move them from Egypt. So Joseph died. *(Please turn to page 10)*

The Seed of Abraham

By James M. Watkins

IN OUR last message, we called attention to the covenant which God made with the man Abraham concerning certain worldly possessions and means by which He was to bless the world. Also, we considered how this covenant will find its fulfillment in the coming of Christ. We would like to notice one additional thing regarding this covenant that provides the covenant's closest link with things of the New Testament. In each instance in which this covenant is repeated, we notice the promise to a certain "seed." First, in the promise in Genesis 13:15, we read: "All the land which thou seest, to thee will I give it, and to thy seed for ever."

We notice that these promises included not only Abraham, but all the rightful seed of Abraham. For us to trace this covenant to its fulfillment, we must trace the thought and the application of this seed throughout the Scripture. In Genesis 15:5, God told Abraham, after He had promised that a certain seed should share in these promises, that Abraham should look toward heaven and count the number of the stars. From their number he was to see an example of the future extent of his seed. Following this promise of the seed, we are told Abraham believed God, and that it was accounted unto him for righteousness.

The covenant is continued again in Genesis 17:7, 8: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." In successive renewals of this promise to the son and grandson of Abraham, the same promise to future seed is manifest. For instance, in Genesis 26:24, we read God's words to Isaac: "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."

In Genesis 28, God also spoke to Jacob: "Behold, the Lord . . . said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of

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the earth be blessed." From these many verses, it appears obvious that the seed was to share abundantly in the fulfillment of these promises.

At first thought, of course, we are inclined simply to regard all natural descendants as seed, but we find that this is not true. Many of the natural seed, according to fleshly descent, are not regarded as seed according to the promise. For instance, we read in Romans 9:6-8: "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Reading in Romans 11, we are told that because of unbelief, certain natural branches were cut off from the covenant of promise and other branches were grafted in: "If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again."

Concerning the make-up of those who were to share in the promises to Israel, there are four things very decisive and worthy of note in this portion of Scripture. One is, that many of the natural branches because of unbelief were cut off from the covenant of promise. The second is, that certain other people according to the tenets of faith were to be grafted in. The third is, that the natural seed were to have the opportunity of also being grafted in only if they accepted the same elements of faith and trust. Lastly, those who did not continue in that faith—no matter if they had been grafted in—were to be cut off in the same measure that God had cut off the natural seed: for it is said, "If God spared not the natural branches, take heed lest he also spare not thee."

In Romans 9:27-29, we read also: "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

Here is a quotation showing that, according to the Prophet Isaiah, the natural seed of Israel actually had become as the sand of the sea, but of all these only a remnant was worthy of salvation, according to the ultimate terms of God's covenant with Abraham. Isaiah was saying that, unless God had left the Israelites a seed, they would have been as Sodom and Gomorrah — destroyed completely. It is obvious that in this condition any so-called eternal covenant would have been impossible of fulfillment. By the same token, Isaiah indicated that there was a seed remnant provided according to certain other standards, that God might fulfill His eternal promise to Abraham.

The method of selecting and providing that seed is very clearly defined in Romans 4:13-16: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

With such statements as these so plainly before us, there can be no doubt that the heritage of the Christian is to be found in the same elements of promise given to Abraham and his seed, and that the Christians of today who share in these tenets of faith are reckoned as that seed. As a further thought to substantiate the place of the Christian as the seed of promise, we turn again to the story of the original promises in Genesis 22, and at the time Abraham was about to sacrifice his son. We read:

"The angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Now, we notice that God was saying distinctly, "Thy seed shall possess the gate of *his* enemies." "Seed" is here used in the singular, referring to one who was to

father this seed at some later time, referring undoubtedly to Christ. The New Testament tells that Christ is the One intended, and that it was through Him that the seed was to be reckoned. The New Testament, commenting upon this text, according to Galatians 3:16, has this to say: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

In this regard, one might read this entire chapter of Galatians to very good profit. However, we here quote verses 6-9:

"Even 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. And 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. So then they which be of faith are blessed with faithful Abraham."

Then, dropping down to verse 13, we quote: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

We have not time to read all this chapter, but if you will drop down to verse 17, you will find that the law, coming four hundred thirty years after the time of the promise made to Abraham, through Christ, could not disannul that promise. We repeat that the gospel message had its inception many years before the New Testament Era—even predating the Mosaic law by four hundred thirty years. If there was any more to be said upon this question of the rightful seed of Abraham, we feel sure that it is all summed up in the closing verses of this third chapter of Galatians:

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Abraham's Faith and Works: "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). "Wilt thou know, O vain man, that faith without works is dead? Was not Abraham . . . justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . 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."

OUTLINE OF THE AGES

(Continued from page 6)

lasted seventy years. They were returned in the days of Ezra and Nehemiah. Many years later, Judaea was made a Roman province. It was in this period that Christ was born, at which time

The Fourth Age, or the Christian Era, was ushered in. This era has continued over a period of more than nineteen hundred forty years.

Christ, the promised Son of God, was born according to prophecy in the town of Bethlehem. At an early age, His divinity was manifest by His wise sayings; but God's acknowledgment came with Christ's baptism by John in the River Jordan when the Spirit of God descended upon Him like a dove, and a voice said, "This is my beloved Son in whom I am well pleased."

Jesus chose the twelve apostles and with them preached the gospel of the Kingdom. Jesus was made perfect through sufferings. He was tempted, but was strong enough to follow the path of right. He was crucified by His own people who refused to believe in His Sonship. As per prophecy, He arose to life on the third day following His death. After forty days, He ascended to the Father, at which time the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Before Jesus' ascension, the apostles were commissioned: "Go ye into all the world, and preach the gospel to every creature." This they did, and all except John suffered violent death for their faith and service.

In the year 70 A.D., Jerusalem was destroyed by Titus, and the Jews were scattered. In early days, the Christians were persecuted and found it necessary to worship in secret. Until the present time, Christians have suffered to greater or lesser degrees for their faith. In fact, wars have been fought under its banners. Many signs indicate

The Fifth Age, or Millennial Age soon will come. This is to be the thousand-year reign of Christ and His saints. It is to be preceded by the Battle of Armageddon, a war to be fought at Megiddo outside of Jerusalem. There the kings of the North will gather to take a spoil of the prosperous city where is gathered so much gold and wealth. In the midst of this battle, Christ is to return and take away the living saints, and the dead saints will have been raised to an incorruptible life. The living shall have been changed to perfection. Zechariah 14:4 says, "His feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north,

and half of it toward the south." Christ and His saints will win the battle and establish His Kingdom headquarters in Jerusalem.

The apostles will rule over the twelve tribes of Israel, and God's promise to Abraham will be fulfilled. Christ will rule over the whole earth. The saints will teach all nations. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). Peace and joy will prevail. At the end of the thousand years, sin will again hold sway for a time. Those who are deceived and submit shall be destroyed by fire. Then the second resurrection will take place and those who are raised will be judged. Revelation 20:15 states, "Whosoever was not found written in the book of life was cast into the lake of fire." Finally, will come the new heaven and the new earth. This will be the last, or

Everlasting Age, in which there will be no more death, sorrow, pain, nor tears. Sin will have been completely eradicated, and the overcomer will have inherited all things.

Is it not more than worth-while to sacrifice the few earthly pleasures in which there is no peace of mind, to gain an everlasting and joyful inheritance as brothers of the great Christ?

JOSEPH IN EGYPT

(Continued from page 7)

He was embalmed, and placed in a coffin in Egypt.

In various ways, we find that Joseph and Christ were brought into the world for the same purposes. For instance, in Mark 15:29-32, we read that Christ was mocked and not accepted by His own people. So, Joseph was not received by his brothers and was sold for twenty pieces of silver—as Christ was sold for thirty.

Joseph was sent ahead to preserve life, so by his hand men could live. If Christ had not gone before us and paved the way, we would have nothing for which to look forward, and all persons on the earth would perish. We know that this same Jesus, which was taken away into heaven, shall come again in like manner. (Acts 1:11.)

In Joseph's time, God sent a famine of food and in the days when Christ and His saints return, he shall send a famine of hearing the Word of God. Men shall wander from sea to sea, from north to south to seek, but they shall not find it. (Amos 8:11, 12.)

"Blessed is he that cometh in the name of the Lord" (Matt. 23:39). Christ is our only salvation, so was Joseph the salvation of his people. Joseph did not reveal himself unto his brothers until they blessed him. Neither shall we see Christ's face until we have blessed Him, accepted Him, and said, "Blessed is he that cometh in the name of the Lord."

OUR FUTURE HOME

(Continued from page 5)

canopy, as scientists tell us. Revelation 21:1 says when the new earth is complete there will be "no more sea." All this will require a long time, and there will be many physical changes, as well as fiery judgments. What cannot be cleansed will be destroyed. Peter said the heavens will be dissolved with "fervent heat," while the earth and the works therein are to be burned.

We shall know when these fiery judgments are past, for God will wipe all tears from our eyes. Then, there will be no more death, nor sorrow, nor crying, nor pain, for these things will have passed away. They belong to the old order. Then we will understand how this earth is to "blossom as a rose" (Isa. 35:1). Thank God for such a hope for our future home.

THROUGH THE WINDOWPANE

By Mary Mae Nedrow

Strawstack high in yonder field,
High in the garner, ripened grain;
Alfalfa hay, abundant yeild,
Emerald hills where treetops meet,
Wildwood flowers, ferns beneath—
Over there a rustic seat,
Children braid a clover wreath.
Rose-pink sunsets down the west,
Fairy forms appear so faint,
Then glowing faces over the crest—
Portraits only God can paint;
Thus through the windowpane I see
Little children—beckoning me.

JESUS DIED AND ROSE AGAIN

(Continued from page 3)

time He was placed in the tomb until His resurrection. (See Acts 2:27, 31.) Not only was Christ's soul in hell, but all others go to the same place to wait for the resurrection and their reward.

If dead men had already entered happiness or torture, why bring them back in the resurrection to re-award them? The reward of the righteous will be given at the resurrection, Jesus said, and not at their death. (Luke 14:14.)

Will you believe God's truth in preparation for that promised eternal life? "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The famous Egermeier *Bible Story Book* (Gospel Trumpet Company; \$2.00) has stirred so much interest during the years it has been in print that Mrs. Egermeier has produced a fair number of supplemental volumes, too.

The latest of these is *Friends of Jesus* (Reilly & Lee Company, Chicago; \$1.50). The book is intended for children who range in age approximately from 8 to 14; it consists of four chapters on the life of Jesus, and then carries eighteen chapters based on the Acts of the Apostles. Language is simple, type is large, illustrations (and there are many of them, including full-color, full-page paintings) are excellent.

Less expensive than *Friends of Jesus*, but equally good in their way, are the separate volumes of the "Bible Hero Stories" (Standard Publishing Company; 18 cents each; \$1.80 a dozen). These are all paper-covered story books for children of the same general age group for which *Friends of Jesus* is intended; each book measures 6¾ by 9¾ inches, and each has 32 pages with many full-color illustrations. The color work of the Standard Publishing Company is, we believe, about the best that can be found.

Ten volumes comprise the series: Joseph, David, Moses, Daniel, Esther, Peter, Paul, John Mark, Jesus (Book I), and Jesus (Book II). For Christmas gifts, any or all of them will be "tops"; they will serve equally well for Sunday school prizes.

* * * *

For small children, there is Edna B. Rowe's *Bible Stories for Little Folk* (Standard Publishing Company; \$1.00), containing 44 excellent Bible stories and an equal number of full-color illustrations.

This book draws its inspiration from both Old and New Testaments. The tales are strictly Biblical, and are told in such simple language that even first-graders can understand them easily. But one of the beauties of Mrs. Rowe's work is that you will enjoy reading her stories, too. She and Mrs. Egermeier have a special knack that is not often found among writers for children.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another."

Serve in Truth

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:18-24).

We must try at all times to tell the truth. More than that, we must *live* honestly. You no doubt recall that Jesus told His disciples to do what the Pharisees *said*, but not what they did. Some people do as the Pharisees did. They know what is right, but they do not do it. That is sinful.

A portion of verse which is very good to memorize is, "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). So you understand that each of us has work to do. We must see that *we* keep *ourselves* from evil. We are free to serve God or to do evil. It is ours to choose. Jesus chose to follow His Father and to do His will. Every time we deceive or tell a lie, we are choosing evil. "Hate the evil, and love the good" (Amos 5:15).

Evil or Good?

Our thoughts tell us if we do good or evil. For what our hearts and minds dwell upon is what we really are. We know what Christ would tell us if He could talk to us as our friends do today. Are we Christ's? Are we living spiritually minded lives, or carnally (sinful) minded lives? Do we try to please God? Do we love others as ourselves? Are we "keeping ourselves" from evil?

Praise the Lord

He is able to keep me true
As helpful deeds I try to do;
Choose Christian friends,
Though they may be few,
And think kind thoughts;
Say good words, too.
He is able to make me strong,
To overcome evil right along;
To keep myself from doing wrong;
And sing His praise in joyful song.

Scrapbooks

Honesty is the subject.

Picture a child helping another or helping a parent, showing the child is dependable and honest in his dealings.

Some of these titles might be used below pictures to express meaning:

"I'll do my share" (a child helping parent do some daily task—carrying a pail or basket).

"I'll take that; I forgot this morning" (taking pan of ashes or rubbish from Mother, to empty).

"I broke it, Dad, but I'll fix it for brother" (show a small boy, crying, and a larger child holding broken toy, talking to his father about fixing it.)

Our memory verse is the golden text. Copy it below your picture. Cut out poems, or parts of other subjects, to paste on the opposite page.

"When wintry winds blow 'round about,
And all is cold and drear without,
When ice the river covers o'er,
With heavy coat from shore to shore—
The Lord protects us, one and all,
If we but answer to His call."

Happy Birthday Wishes

Richard Worley, Nov. 22, age 7, Quincy, Ill.

Robert Pierce, Nov. 23, age 10, Mishawaka, Ind.

Patsy Joan VeNard, Nov. 26, age 8, Macomb, Ill.



Evan D. Knodle
6510 Park Ridge Rd.
Rockford, Illinois

BEREAN DEPARTMENT

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Miss Lorraine Gaspar, Sec.
Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

Choruses for You

* * *

By Arlen Marsh

"Make a joyful noise unto God . . . sing forth the honour of his name" (Psalm 66:1, 2).

The growth of popularity of chorus singing among Bereans throughout the Middle West led the executive board of the National Berean Society last August to instruct the Society's publishing committee to issue, sometime during the year, a compilation of choruses. This compilation, it was understood, could take the form of only mimeographed sheets, if necessary; but it was definitely felt that some means of providing local groups with the material for choral singing should be found at once.

Unfortunately, the board's instructions cannot readily be carried out. Copyright restrictions cover nearly all the more popular choruses, including those now in use among Bereans; and to copy—even in longhand—either the verses or the music of such choruses is to invite heavy penalties, unless the permission of the copyright owners be secured. To secure this permission entails, usually, payment of a royalty (which itself almost precludes the idea of a Berean Society publication); and since the choruses which should be used in the proposed book come from a wide variety of sources, it would be a near impossibility to obtain necessary permission, anyway.

So, in lieu of putting out a book at the expense of the Society, the publishing committee prefers to recommend two excellent and inexpensive chorus books which include both the words and the music of dozens of worthwhile songs. Either book may be secured from the National Bible Institution, Oregon, Illinois.

Rodeheaver-Ackley Choruses (Rodeheaver Hall-Mack Company, Winona Lake, Indiana; 25 cents; \$2.50 a dozen) contains one hundred twenty-six choruses covering a truly outstanding variety of subjects. It already is in use by a number of Bereans.

Pinebrook Choruses (William B. Eerdmans Publishing Company, Grand Rapids, Michigan; 35 cents) is the outgrowth of Dr. Percy Crawford's religious radio hour. It offers two hundred fifteen choruses, including many which may be used as hymns. If you want a book which

will serve for your entire Berean service, this may do better than *Rodeheaver-Ackley Choruses*.

There is no reason why both books should not be used by one society; duplications are negligible among the songs. But remember: do not buy one copy with the intention of typing or writing the words for use among your members, while the copy is held (for the sake of the music) by your leader or pianist. It is against copyright law to do so.

Feeding the Multitude

The Eden Valley Bereans gave a creamed chicken supper, Saturday evening, October 2, in the basement of the church. The Bereans attending school in Eden Valley spent the previous evening cleaning the basement. Small tables for four and one large table were placed attractively in the dining room. Tickets were sold beforehand. Over one hundred were sold at forty cents each. Posters were put up in various business places. Supper was served from 5:30 to 8:00 p.m.

We took in around \$79.00 and cleared \$68.90. Practically everything was donated. However, we ran short and had to buy a few things. Also, Mrs. Wiggins' food cellar helped us out on tomatoes and canned chicken. The cooperation was perfect and everyone seemed to enjoy working.

New Society at Minneapolis

An organization meeting was held recently at the home of Mr. and Mrs. Ben Hawkins in Minneapolis, Minnesota. With thirteen members present, the meeting was opened with singing, Scripture reading, and prayer. Orris Mills gave a short talk on the purpose of forming a new society.

The officers elected were: Lois Randall, president; Lorraine Gaspar, vice president; Fern Brossard, secretary; and Dorothy Magaw, treasurer. Rowena Randall will teach the children's class and John Denchfield will have charge of the adult class at first. They may rotate teachers later on. Mrs. Denchfield will head the social committee which will prepare for a social once a month.

Bereans Searchlight Number 2 will be used as a study guide.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 15-?—Special meetings at Brush Creek Church of God in Ohio.

Nov. 14-28—Special meetings at Wenatchee, Wash.

FONTHILL, ONTARIO

Four of our young and promising workers were baptized on Sunday evening, October 24. They are: Hilda Payne, Harry Davis, Joseph Fletcher III, Arthur Fletcher.

We pray the Father's richest blessing upon them in their new walk of faith.

C. E. Randall, Pastor.

OREGON BIBLE COLLEGE NEWS

Monday, November 8, 1943, inaugurated the opening of classes in our new college building. Students who assembled in classrooms were very thankful for this great privilege. As the reporter of school news, I wish at this time to express the untold gratitude and thankfulness the student body has for each one who has in some way or other contributed to this great cause. Through your support, our young people are now able to learn more about Christ and are able to prepare themselves for fulfilling the Great Command: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). By occupying until Christ comes, this command can be, and will be, fulfilled. Occupy!

The door has swung open. As a whole body, the students are fulfilling "Mom" Brewer's words. They are preparing and establishing a home—"even a home like you would desire for your son or daughter—a place, too, where the Bible will be first and foremost in all training." Swishing brooms, cleansing hands, and happy exclamations permeate Oregon Bible College.

November 1, 1943, was the occasion for a gala Halloween party in the College livingroom. The livingroom, decorated with corn shocks, lanterns, and a crackling fireplace, furnished the goblins in sheets, headless men, robots, Arabs, and tramps an unusual setting. An eerie, sinister chamber of horrors was visited during the party by the various guests. Assorted games, ducking for apples, and telling of ghost stories rounded out the evening's entertainment.

Under the supervision of the Athletic Association, intramural basketball practice has begun. The students can participate two evenings a week and earn letters in the various sports.

Richard Parish filled his regular pastoral duties at North Salem, Ind., November 7. Delbert Jones preached at Hillisburg, Ind., November 14.

Mrs. T. J. Ellis of Waterloo, Iowa, visited the school over the week end of November 14.

Linford Moore and Lois Johnson celebrated their twenty-first birthdays November 14. Both were honored by a birthday cake and one of "Mom" Brewer's ever-excellent meals.

There is a wonderful view to be had from our College. Wild life, including herds of deer, swims in the river bordering the grounds.

Again the students say, Thank you, and if you occupy, the students will be good swimmers in the river of life. Occupy! (Luke 19:13-27.) E. H. Galt, Reporter.

TO WHOM IT MAY CONCERN

I desire first to thank the last General Conference for relieving me of the responsibility of serving the National Bible Institution as its presiding officer and general manager, in which capacity I served during the twelve years last past; and for the loyal support I received from the church body during those years.

The members of the official board who served so faithfully and devotedly with me during the strenuous years of that period should be given credit for whatever success we may have achieved by that service, so far as human agency may have been concerned, and I sincerely hope and pray that my successor in office may receive the same sympathy and loyal support that was given me during my incumbency in that office.

I desire, also, and especially, to thank the scores from whom I received expressions of love and sympathy while I was in the hospital, where I was confined during a large portion of the last summer season. I am sorry that I cannot see and thank you all, personally, but as it is apparent that this cannot be, I take this means of doing so, as the next best expedient.

We are back in Oregon, and I am feeling well and strong, and, apparently, in good health again. I have been well cared for, and am thankful.

L. E. Conner.

SOUTHLAWN CHURCH OF GOD

Grand Rapids, Michigan

The summer being past, our church has settled down to its full program of activity, and a full program it is, indeed. In the Sunday school department, a special committee is working to devise plans and methods for greater service. The Dorcas ladies have backed extensive improvements to the annex, having a complete new plaster and finish job done, with a cozy fireplace in the end.

A fellowship supper is held once per month, and the families come, bringing children and all, simply to eat together and enjoy the fellowship of one another.

On Thanksgiving Day, an hour of service will be held from 10:00 to 11:00 a.m., and several families who do not have other plans will eat Thanksgiving dinner together at the annex.

The annual church election of officers will be held Sunday, December 5, at 2:30 p.m.

The young people have shown especial interest in the Berean work this fall, and effort is now being made to arrange classes for younger ages. Most of those taking an active part now are of the senior high school age.

Robert Barr and Jeanette Siple were recent week-end visitors at the home church, and we are looking forward to having our two Oregon Bible College students (Harold Doan and Ellen Van Fleet) home for Thanksgiving, with some visitors along.

Our church extends Christian greetings to the brotherhood. F. E. Siple, Pastor.

Last Week's "Guess Who!" was a likeness of Bro. C. A. Smead, taken from a group picture of a former Bible Training School.

Gleanings From the Field

"The field is the world."—Jesus.

"We had \$1,422.19 in our New Church Building Fund the first of November, and it's still going up. It looks like we can build when the war is over unless it ends in a big hurry."—Harvey U. Krogh, Jr., 110-32d St., S.E., Grand Rapids 8, Mich.

Bro. Terry Ferrell, Eden Valley, Minn., preached for the Church of God at Saint Cloud, Minn., Sunday, October 31.

Notation: "The name of Dennis John O'Neal, charming four-year son of Mr. and Mrs. Robert O'Neal, was omitted by error in listing the survivors of his dear grandmother, the late Regina V. Boyer O'Neal."—Received via F. E. Siple, 147 Nottingham, S.W., Grand Rapids, Mich.

Sr. T. J. Ellis, Waterloo, Iowa, now visiting Oregon Bible College, is guest of the matron, Sr. Edna Brewer.

"Another ray of sunshine has come into our home in the form of another little girl, Lois Mae Stadden. She was born on October 14, 1943."—Herbert Stadden, 10424 Bernard Ave., Cleveland, Ohio.

Send The Restitution Herald to your friends as a Christmas gift; it will outlast many boxes of candy. Price: \$2.00 per year; \$1.00 per six months.

"We are glad to hear that all is going well at Oregon Bible College."—Mrs. H. H. Kent, 1132 Euclid, Pueblo, Colo.

Names of the eight converts recently baptized by Bro. Francis Burnett at Jordan, Mo., are: Naomi Driskill, Dolores White, Jean Lyon, Margie Sundwall, Mrs. J. D. Gates, Leon Driskill, Billie Sundwall, and Leonard Weaver.

Sr. J. W. Williams, Gladbrook, Iowa, recently visited her son and daughter-in-law, Bro. and Sr. Paul Williams, Oregon, Ill., also visiting Oregon Bible College, and, if we mistake not, calling at the home of her son-in-law and daughter, Bro. and Sr. Evan Knodle, Rockford, Ill.

Though sorry to hear that Sr. C. R. Randall, South Bend, Ind., recently submitted to an appendectomy, we are glad now to hear that she has returned home from the hospital.

TRUTH SEEKERS' QUARTERLY

By action of the last General Conference, revisions are being made in "Truth Seekers' Quarterly." First, the International Sunday School Lesson Outlines are being abandoned and our own National Sunday School Committee's outlines are being adopted—these outlines being in keeping with Church of God doctrines. Second, to comply with the new "Intermediate Truth Seekers' Quarterly," other slight changes are being made: elimination of primary and intermediate sections, reducing "Study of the Text" to one column, and elimination of the "Golden Text" section. Other sections are being improved.

All standing orders for "Truth Seekers' Quarterly" will be filled for the next quarter, however, unless notice to the contrary is received from purchaser. The price is same as heretofore: 17 cents each per quarter; three or more to one address, 15 cents each per quarter.

Send all orders to National Bible Institution, Oregon, Ill.

HERALD RECEIPTS

Myrtle Mitchener; W. B. Ward; S. P. Baker; Mrs. S. J. Lindsay (for others); Earl Koontz; Mrs. Earl Smith (for others); W. B. Ward; Mrs. Claude Oltmann; Mrs. Clifford Carr; Milton Long; Greene A. Newman; E. C. James, Sr.; Mrs. Harrison Barnett; A. E. Shaw.

NEW INTERMEDIATE QUARTERLY
Orders Now Wanted

The National Sunday School Committee and its staff of writers are working steadily on the new quarterly for intermediates, to be called "Intermediate Truth Seekers' Sunday School Quarterly." It will begin next quarter, starting the New Year right with the first lesson being for January 2, 1944. You will need this Quarterly, as the section for intermediates in the regular "Truth Seekers' Quarterly" is being eliminated.

The first quarter's lessons will be under the general title of "Living Characters From My Bible." That the lessons will be interesting and helpful, indeed, that this new quarterly may be anticipated as a winner, one needs only an introduction to the staff: Sr. Verna C. Thayer is the editor, Sr. Martha Doan and Bro. F. E. Siple prepare the lesson outlines, Bro. G. E. Marsh is writing a full page to each lesson on "What the Bible Says," Sr. Mabel Andrew has a section on "Behind the Story," Sr. G. E. Marsh writes "My Memory House," Sr. Martha Doan writes "Message of the Lesson," Sr. Dorothy Siple draws illustrations for each lesson, Sr. Azalia Winfrey writes "Life Pictures," and Sr. Frances Walls writes "Were You in Time?"

These quarterlies for intermediates will be printed on good stock. They will compare in quality and size to the regular "Truth Seekers' Quarterly."

Here is the present most important point: it is time to place your order if you wish your Sunday school to be among the first Sunday schools to take advantage of this new work, a work specially designed to fill an important place in our church educational work. Sunday school superintendents, teachers, secretaries, let's all get the spirit. There is no time to delay in ordering, for soon this quarterly must be printed and we must know first how many to print. How many shall we print for your Sunday school?

The prices and terms? They are exactly the same as for the regular "Truth Seekers' Quarterly": 17 cents each per quarter; three or more to one address, 15 cents each per quarter. Order now.

Send all orders to National Bible Institution, Oregon, Ill.

HAPPY WOODS, LOUISIANA

At the regular meeting of the Happy Woods Church, Hammond, La., the following officers were re-elected: elders, Albert Siple and G. G. Landry; deacons, W. J. Landry, George Halverson, Sam Bottolfs, and Martin Banks-ton; secretary, Mrs. Albert Siple; treasurer, Miss Ella Siple.

We are all glad to have Sr. Elvin Campbell at our services again, after having undergone a serious operation.

The Dorcas society is planning the building of a room in connection with the church to be used as a recreation room and classroom. Money has been raised for it, and work will begin as soon as possible.

Bro. Vernis Wolfe has been our pastor since September 1, and is doing good work.

Mrs. Albert Siple, Secy.

OREGON BIBLE COLLEGE
Building Fund

James Mattison	\$ 25.00
The Gordon Family	5.00
Mrs. James Galbraith	25.00
Mr. & Mrs. Edward H. Barck	10.00
R. F. Dunbar & Sons	40.00
Emily Blackwell	10.00
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H. J. Stadden	10.00
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CONSCIENTIOUS OBJECTORS' FUND

Mrs. T. J. Ellis	\$ 5.00
Cecil U. Wilson	10.00
Hubert B. Choat	5.00

PRINTING EQUIPMENT FUND

Mr. & Mrs. C. E. Lapp	\$10.00
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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.

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.

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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For Ministers' Fund	\$
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For Oregon Bible College Building Fund	\$
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J. W. McLain

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Margaret Budrow

Obligations and Opportunities

* * *

By Harvey U. Krogh, Jr.

IT IS SAID that one's obligations are in direct proportion to his knowledge and wealth. There is good proof of this statement in the laws which God gave the children of Israel. According to these laws stated in Leviticus, a man who became poor and had to sell part of his possessions was to be helped by any of his kin. If they were unable to help him, his land would be returned to him or to his family in the year of Jubilee. God's law provided that the rich should help the poor and the strong should support the weak. It may seem unfair that he who has worked hard to amass wealth should divide with those who put forth less effort, but God gives the strength to the strong and He created the wealth for those who become rich. God being the One who gives the blessing, He has right to direct the use of that blessing.

You and I are rich. Now, riches are not always material things. James spoke of those whom God has chosen as "the poor of this world, rich in faith" (James 2:5). We do not mean to boast of our faith, but we are very rich in faith compared with those who have never known of God and His plan. We may not be so poor in this world's goods—considering our high standard of living—nevertheless, we are responsible to God for sharing with others our riches in faith. To share faith with others, we must give them the message of God's Word which will create faith in those who accept it. The best part of it all is that our faith is not diminished, but increased, and our only cost is the time and expense of telling the good news.

Our obligation is very great, considering conditions in the world today. We often hear optimistic statements about our post-war world, but war is the result of sin, not a remedy, and it often causes much more sinning. In this fast age there is less time to consider God. Every individual who does not know God is exceedingly poor. His poverty may cause him to become a criminal in one sense or another. To consider the practical side, we should do something about it or he may harm us. From the standpoint of love, we ought to help him lest he destroy his own chances for happiness and possibly take happiness from many others.

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also suppose that you are not interested in the sick (though we believe you are) and refuse to do anything about it. Presently, many others contract the disease and before you know it, you are exposed and have lost the opportunity to cure even yourself. How tragic!

SIN is a disease. Everyone is infected with it. The whole world is suffering because of it. The state has institutions for correcting those who are extremely sinful, but correction is not a remedy though it may help a little. The real method of cure is revealed in the Word of God. It is the preaching and teaching of His Word to those who have never heard. To effectively do this, churches must be established and they must have pastors and teachers to lead them in their growth and expansion.

Among the vital truths taught, is the command of Jesus, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). Baptism is not so much a washing away of the disease, sin, as it is a symbol of burying the old sin-infected individual and bringing up, as in the resurrection, a new, clean, and healthy person. It is written in Romans 6:13, "Yield yourselves unto God, as those that are alive from the dead." By God's power and our co-operation, the disease of sin can now be rendered practically harmless in us. "Sin shall not have dominion over you" (v. 14). It is true that it may break out a little now and then, but we look forward to the day of Christ's return to earth when He shall make us perfectly immune. Our reward for accepting His way now, is the joy of seeing others delivered from sin's power and the promise of rulership with Christ when He shall lead us in stamping out sin forever.

We are rich in faith and in the knowledge of Him who has called us. We are greatly obligated to share these riches with others.

Our opportunity is the world. We have our organization, the National Bible Institution, and we have begun to evangelize. *National Evangelism* has done a very creditable work in Hector, Minnesota. There a comfortable church building has now been secured and a competent pastor, Brother Harry Gockler, has begun effective work. Brother Gerald Cooper assisted Brother J. W. McLain last summer in this fruit-bearing evangelistic effort. Other new fields can be developed, and will be developed, if Evangelism is zealously supported.

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VOLUME 33

OREGON, ILLINOIS, NOVEMBER 23, 1943

NUMBER 8

Give Thanks to the Lord

Psalm 107:1-15

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"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands . . .

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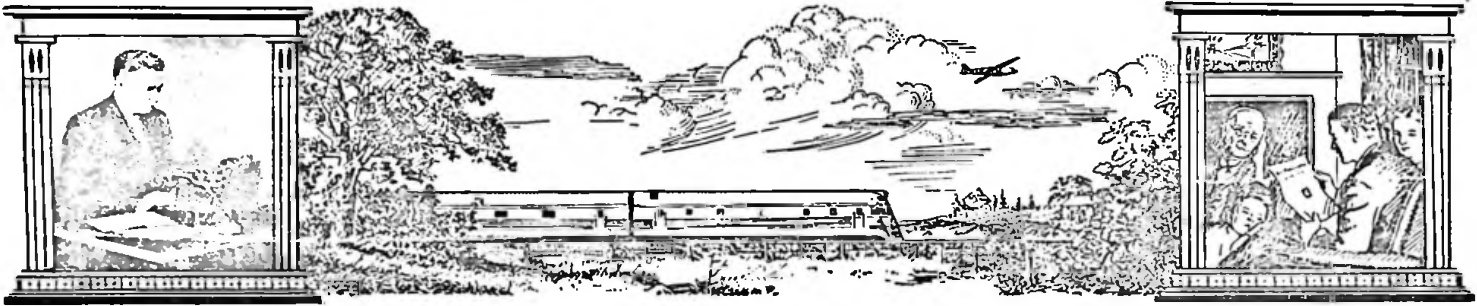
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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Thanksgiving—1943

Though darkness covers the earth, and "gross darkness the people," fulfilling Isaiah's prophecy of 60:2, Christians throughout the world have much for which to be thankful. Soon, the "Redeemer shall come to Zion"—the signs declare it so! Christians in America, especially, have reason for joy and thanksgiving. Crops have been abundant. Few persons, if any, are hungry. Even the inconvenience of rationing is testimony that there is somewhat to ration—in some countries there is deprivation and starvation.

As a body, the Church of God is thankful for new life in its general activities, notably in the evangelistic and educational fields. God has been building His house. (1 Tim. 3:15.)

"From the rising of the sun unto the going down of the same the Lord's name is to be praised" (Psalm 113:3).

Editor's Testimony

It is not uncommon for our churches to conduct open testimonial and praise services on Thanksgiving Day. At such services there is always mention of the more important blessings, such as life itself, the hope that is in Christ for the life to come, the privilege and joy of service to Christ, and the assurance that He is ever with us—"even unto the end of the world" (Matt. 28:20). Also, there is always mention of the more material blessings, such as food, shelter, and raiment.

It is not uncommon for someone to testify joy in some very personal matter. It is in this realm that the Editor this year expresses thanksgiving for God's blessing upon the Oregon Bible College Building Fund—today's total being \$23,501.40. May God so direct and bless that the new college will be fully paid when we meet together at next General Conference.

The Printing Equipment Fund

At the last General Conference, decision was made to launch a *Printing Equipment Fund*. Nor was it launched too soon! Year after year, the same old equipment has been used, and it has been gradually deteriorating in value and usefulness. Funds have been organized for this project and that project, the advertising being done through The Restitution Herald, chiefly, yet The Restitution Herald must itself leg along (really lag along) on tottering feet.

There is an old saying that a workman can be judged by his tools. This saying applies largely to the condition in which the workman maintains his tools—rather than to the make or costliness of them. Thus, a carpenter might be judged by the edge and brightness of his saw, rather than by

the manufacture or age of the saw. There is, nevertheless, a limit to all things—even Methuselah wore out and died.

Brother Paul C. Johnson, foreman of the print shop, has given good care to the printing equipment. He has stretched the life of some of this equipment well beyond its guaranteed elasticity. He has patiently used obsolete equipment, that other departments of our General Conference work might be advanced. It is time, though, and past time, that some better equipment be installed. Brother Johnson has conservatively estimated the most pressing needs at about \$2,500.00—an amount that should be quickly and easily raised, if we can appreciate that our printing equipment is really at the foundation of all our General Conference undertakings.

In this project, as in all other General Conference projects, we "committ (our) way unto the Lord," trusting also in Him, and having the promise of Psalm 37:4, 5: "He shall give thee the desires of thine heart . . . he shall bring it to pass." Upon Thee, O Lord, we wait in faith.



The Restitution Herald Linotype in Operation.

The Value of Prayer

By H. Scott Smith

PRAYER is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of blessings of love and sympathy. Prayer is the opening of the heart to God. Prayer does not change God, but it changes man and his relation to God. It places man in that frame of mind in which God can consistently and safely grant his requests—if he prays with the spirit and with the understanding, also.

How should we pray, that our petitions be granted? There must be, first, a real desire in our hearts. Words alone do not make prayer. We must want something and realize our dependence upon God for it. We should not pray a selfish prayer. Everything for which we ask should be for the glory of God and in accord with His will. Christ, in the Garden of Gethsemane, prayed, "Not my will, but thine be done."

When offering prayer, we should shut out the world. A friend of mine told me he had quit offering thanks at the table because it had become only a formality with him, and that worldly matters entered his mind. Prayer should be a reality and not a mere formality. Paul said, "I will pray with the spirit, and I will pray with the understanding also."

Again, we read in James 1:5, 6: "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. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." We are "children of God by faith in Christ Jesus" (Gal. 3:26). We walk by faith and not by sight. Therefore, our prayers and even our lives should be filled with faith.

"When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father 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. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before you ask him" (Matt. 6:5-8). By this scripture, we learn that we can make our requests known to God in secret. We also are reminded not to use words that are without meaning.

For whom should we pray? Matthew 5:44 says, "Pray for them which despitefully use you, and persecute you."

Paul, in his Letter to Timothy, wrote, "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1, 2). Our lives should be prayerful, full of thanksgiving.

Notice the words of Paul: "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). Again, it is written: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "Pray without ceasing" (1 Thess. 5:17).

Which prayer does God not hear?

"If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). "The Lord is far from the wicked: but he heareth . . . the righteous" (15:29). "We know that God heareth not sinners: but if any man be a worshipper of God . . . him he heareth."

Jesus, in addressing His apostles, spoke these words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:12-14). This was fulfilled through the apostles, that the Father might be glorified in the Son by causing people to believe on Him.

Contention and discord quench the spirit of prayer. Drive those things out that we may be prayerful.

A PRAYER OF DAVID

"Bend thine ear to me, O thou Eternal, answer me, for I am weak and wretched; Oh save my life, for I am true to thee, rescue thy servant who relies on thee. Thou art my God, be gracious, O Eternal, for all day long I cry to thee; gladden the soul of thy servant, for on thee, O Lord, I set my heart. Lord, thou art kind and ready to forgive, rich in thy love to all who call on thee. O thou Eternal, listen to my prayer, and hear my pleading cry; I call upon thee in my hour of need, for thou wilt answer me.

"There is no god like thee, O Lord, there are no deeds like thine; all nations thou hast made shall come and bow down before thee, glorifying thee, O Lord, for thou art great, thou workest wonders, thou, only thou, art God.

"Teach me what is thy way, O thou Eternal, how to live loyal to thee; may reverence for thee rejoice my heart. With all my heart I thank thee, O my God, for ever will I glorify thee."

(Psalm 86:1-12, Moffatt.)

Being Thankful in Time of War

By J. R. LeCrone

IN MANY homes where this will be read, those who in times past celebrated a joyous Day of Thanksgiving with their loved ones, will this year be represented by only an empty chair. Some are at this very moment upon foreign soil, fighting the organized forces of sin and aggression. We must summon all our courage to face the grim possibility that some of them may never again, in this age, celebrate a Thanksgiving Day with us. In the face of this sobering knowledge, all the other petty grievances brought about by the demands of warfare pale into insignificance.

Indeed, the shadow of war is over every home and over all the land. Is it possible that, in the midst of all this sorrow, suffering, and heartbreak, we can still find that for which we may offer heartfelt thanksgiving to the God of heaven?

Because of these very conditions, not in spite of them, our multitudinous reasons for feeling gratitude stand out in bold relief. Against this dark and gloomy background, the blessed faith of Christianity in the "exceeding great and precious promises" contained in God's Book of Truth, glow with a comforting assurance that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Though the night of sin seems to us to have reached its darkest hour, the promises of God are ever before us, like a pillar of fire in the wilderness, bolstering our faith in the nearness of God and leading us, in spite of our sometimes faltering footsteps, ever nearer to the realization of those promises.

"Thy word," sang David, "is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments. My soul is continually in my hand: yet did I not forget thy law. The wicked have laid a snare for me: yet I erred not from thy precepts. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto the end" (Psalm 119:105-112).

Driven from home, friends, and loved ones; pursued by the soldiers of King Saul, who were under orders to kill him on sight; fleeing from place to place and hiding in caves of the mountains; David surely had as little at the moment for which to give thanks as ever man had. Yet

he still recognized God's Word as a lamp to his feet and a light to his path, and was able to offer to God the freewill offerings of his mouth—the sacrifice of praise. God had chosen David to be king over Israel, and his faith was such that, all appearances to the contrary, he knew that God would keep His promise, and he (David) would one day sit upon the throne of Israel.

God kept that promise; and under David's rulership, Israel reached the peak of its glory as a nation. Because of his willingness to accept the promises of God, to follow the leading of His Word, even in the depths of adversity, David was known as "a friend of God."

"Blessed are the meek," spoke Jesus, "for they shall inherit the earth" (Matt. 5:5). This promise is for all who will humble themselves enough to confess a belief in the promise, though events and circumstances would seem to deny its truth. Yet, Jesus pointed out the "wars and rumours of wars," together with "great tribulation," as being signs of the nearness of His coming and the end of the Age. Though we cannot be thankful for the carnage and heartbreak of warfare, we can be thankful that we know that the evil which brought it about will soon be destroyed from off the earth.

We have not expected to rejoice that our young men have been taken from us to face suffering and possible death, but certainly will we thank God that we do not despair, "even as others, which have no hope"! "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them . . . 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).

We are not glad for the sinful condition of the world, but we have great cause for rejoicing in the brethren who have renounced the ways of the world to dedicate themselves, through the waters of baptism, to the service of God, and are serving Him in every department of their lives.

We take no pleasure in the knowledge that starvation is taking the lives of millions, but we are thankful that

the way is being opened up for us to share the bounty that God has bestowed upon us with them.

The spiritual darkness of the world is certainly a cause for grieving, but what a blessed privilege to be able to

hold forth the Son of God as a "light to lighten the Gentiles."

The non-Christian may find little or nothing for which to give thanks this Thanksgiving (*Please turn to page 11*)

Thanksgiving and Praise

By R. H. Judd

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High" (Psalm 92:1).

MOST Biblical occurrences of praise and thanksgiving will be found in the psalms of King David, who, perhaps, more than any other character in Bible history, entered into the daily details that went to make up his life experiences. It is because of this feature of the frank revelations of his own inner consciousness, and of his successes and failures, that the Psalms have continually met with answering response from men of like passions with himself. Men have felt instinctively that the experiences related were not those of David only, but of themselves also.

It will probably have been noticed by those who have compared the Authorized and Revised Versions that praise and giving of thanks, or thanksgiving, are in many instances but different ways of expressing identical thought, and that the same Hebrew word is sometimes used in both these instances.

Another interesting fact is brought to light when the Hebrew conjunction used in connection with these words is considered. Most of them—certainly more than half—occur in the third conjugation which is intensely active in kind. (See Young's Analytical Concordance). How noticeable is this trait of earnestness and sincerity in Moses' declaration to the children of Israel:

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

In other words, one's thankfulness to God, and consequent praise to Him (which is both love and thankfulness in action), should be vocal, sincere, and deeply in earnest. Had not Moses himself earnestly felt the reality of what he testified of the goodness of God, he could never have passed on to the children of Israel what he believed to be convincing and abiding truth. The very way he by choice expression joined together the underlying forces of human action, brings before our mind's eye the picture of a man of giant physique and of sincerity and earnestness of the most rare kind; and whose belief in a personal God could no more be shaken than could the great rocks amid the deserts of Sinai. Of the children of Israel who

came out of Egypt it was said that "there was not one feeble person among their tribes" (Psalm 105:37). How much more true must it have been of Moses who was given the task of leading such a multitude. We all know, at times, the sense of feeling well beyond the average when the widely known phrase, "It is good to be alive," peals forth from us in thankfulness to God for the gift of life. Particularly is this true if we are conscious of being at peace with God, and with ourselves, and with those with whom we come into daily contact. The Bible speaks truly when it says, "Righteousness tendeth to life." With health of body, happiness, and contentment of mind, our very nature impels us to break forth in thankfulness and praise to God, the Giver of all.

There is one feature of public worship that the writer has not witnessed for many a year. Both Ezra and Nehemiah make mention of it. If it were in modern use, it would probably go by the name of "group singing." One group takes up its note of praise, then another makes reply. The beauty and earnestness of well-trained voices of the different portions of the congregation (or perhaps the congregation and the choir), thus making praise to God, has been of lasting memory since the days of my youth, and has brought frequent moments of pleasure even since increasing deafness overtook the later part of my life. Not only do Ezra and Nehemiah draw our attention to this particular method of praise, but other portions of Scripture at least leave with us the thought that possibly the angels in heaven thus echo and re-echo through the varying groups their songs of praise.

"Let us then with joyful mind,
Praise the Lord, for He is kind;
For His mercies shall endure,
Ever faithful, ever sure.

"We thank Thee then, O Father,
For all things bright and good—
The seedtime and the harvest,
Our life, our health, our food."

Stand Still and See

By Francis E. Burnett

MOST persons who take time to consider the God of heaven will agree that He is merciful, kind, loving—a true Father of mankind. God has provided the necessities of life which man has needed since the Creation. In addition to this, God has provided a way in which man may receive His gift—eternal life.

We read in 2 Peter 3:9, "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." It is a desire, a yearning with God, that not one of His creation should perish. Notice, Peter did not say that, because of God's longsuffering, all would be saved; but he did say it is the pleasure of God that all men should repent.

Many students doubt that repentance and baptism have anything to do with salvation. A popular appeal made to non-Christians today is that they confess Jesus as their Saviour, and that they will be saved. The Scripture does not teach this doctrine. For many years, God has given types, shadows, and lessons to His people, that they might know His plans.

As the children of Israel stood facing the Red Sea, bounded on either side by mountains and being pursued by the Egyptians, they cried unto the Lord. (Ex. 14:10.) There was no other place to go, there was none other on whom they could call. Moses said to the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever" (v.13). Again (vv. 21, 22), we read that "Moses stretched out his hand over the sea; and 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. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."

The Apostle Paul used the Exodus as an example, saying: "All these things . . . are written for our admonition" (1 Cor. 10:14). Paul had said in verses 1 to 4: "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

When God called Moses to lead the Israelites from the

land of Egypt, He was calling out a people for His Name. He had made certain promises to this people years before their deliverance out of Egypt. God led the Israelites from a land of sin, away from a heathen people toward a promise which He would fulfill. As He was taking His people away from sin, He cleansed them. The correct form of baptism (being completely covered) as a way unto salvation was taught approximately four thousand years ago: for the Israelites "were under the cloud, and all passed through the sea." As they left the land of Egypt towards the promises of God, they started as a clean people, beginning the walk of a new life. The Scriptures teach that at baptism we arise "to walk in newness of life." God has intended that His followers be clean and pure.

It is the opinion of many who are "yet in their sins," who have not professed Christ, that to follow Jesus they must give up their occupations. The Israelites took all their possessions, including cattle and sheep—yet they were following God. The Israelites merely started a new way of living. To follow Christ, one is not required to cease his work, but "let not sin reign in your mortal body" (Rom. 6:12).

It is the belief of some that when one is baptized, salvation is theirs; further, there is nothing one can do after having been baptized that will cause him not to receive eternal life. This is not in accord with the example Paul used. We read in 1 Corinthians 10:5: "With many of them God was not well pleased: for they were overthrown in the wilderness." Has it ever occurred to you that the Israelites who were overthrown, receiving the punishment of death, were in the crossing of the Red Sea and were all baptized unto Moses? God had cleansed them, but their lives afterwards did not conform with God's teaching. A person, after being baptized, is only beginning a life of service to God, viewing and endeavoring to attain the promises God has made. The Israelites were our examples in that they started their journey toward the promises of God after He had cleansed them.

Most of us have probably heard the statement that one can evade God, or hide from Him. The mind of man is so imaginative that he often allows himself to think such thoughts. In Psalm 33:13, 14, we read, "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." No one can hide from God or cover any evil deeds, for He sees all things.

The next verse reads, "He fashioneth their hearts alike; he considereth all their works." Have you considered that in God's sight everyone is created in like manner? The hearts of men are all alike, unless someone is abnormal. This statement has been made: "I cannot serve God; I have not the ability." If the hearts of men are fashioned alike, it seems that God has created everyone able to serve Him.

The next few verses in Psalm 33 point out the weakness of everything but having hope in God. The Psalmist stated, "The eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."

The salvation of the Lord is still being manifested today. The gospel is still being preached. Jesus Christ, crucified and resurrected, is still the One by which all men are saved. We disbelieve that salvation comes to a person at the time of acceptance of Christ. Salvation was not given to the Israelites when they crossed the Red Sea, for

afterwards some of them died. The way of salvation, however, was provided and was instituted. Salvation will be given to man at Christ's second coming.

In Romans 6:3-6, we read, "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."

Men and women are still professing Christ. When one steps forward fully understanding the doctrines as taught, and when he professes before men the name of Jesus Christ, a miracle is wrought. May it not be as great as the parting of the waters of the Red Sea? Although there is doubt and disbelief in the world, we are sure we can "stand still and see the salvation of the Lord." If men will repent, God has provided a way of salvation.

Reward of Overcomers

By Alfred Anthon

SOMETIME ago we were confronted with the statement that overcomers will not eat of the Tree of Life in the Kingdom, also, much was made of the statement: "the Lamb of God which taketh away the sin of the world," as though Jesus' death atones for everyone whether or not he accepts the atonement.

Our first answer is that Christ's death does not save anyone from Adamic death—the first death. Some people claim Enoch and Elijah are yet alive. If they are alive, Christ's death surely could not affect them. Again, Elijah resurrected a child: this proves that God could resurrect from the Adamic, or first death, without Christ's death. How does Christ's death give God power to resurrect from Adamic death? Did Christ's death generate the power that is going to bring about the resurrection of the Christ-haters?

Christ gave His life a ransom for many—a ransom in an effort to persuade men to turn to God: for if "the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive" (Ezek. 18:27). Yet this man dies Adamic death! Evidently, Christ's death did not interfere with the infliction of Adamic death—first death. Neither does Christ's death give God power to resurrect from it: such having been done of God before Christ's death. *But Christ's death influences "many" to*

conduct themselves in such way as to avoid the second death! Christ does save from the second death—not from the first death. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27)—at which time Christ will help many. The only "many" that Christ will help are those who permitted themselves to be influenced unto obedience. The Mosaic law was "just, holy, and good," said Paul; but man was too wicked to keep such a law. Therefore, if man is to receive salvation, he must receive it as an out-and-out free gift from God and Christ. Christ has promised to give this gift only to those who obey Him, who keep His sayings, who are doers, not merely knowers, or hearers. In short, Christ's death benefits none except "doers."

In Jesus Christ's last recorded word to man, He made this statement to His body—to the church during this time: "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). Now, this is what the Bible says concerning immortalized saints, concerning those who will receive eternal life, those of this age who overcome: they will have the *God-given blessing of eating "of the tree of life*, which is in the *midst* of the paradise of God."

The saints are going to sit down, and to eat, in Paradise as literally as Jesus ate after His resurrection, as literally as Adam and Eve ate before (*Please turn to page 10*)

Time of Perplexity

By James M. Watkins

"THERE shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." So spoke Jesus as recorded in Luke 21:25.

We recently found ourselves confronted with this statement, "The ministry tells us much of the perplexity which the world is to endure, but tells us little of the answers to those perplexities." Perhaps this is a fair indictment. After all, we have been too ready to accept the fact that much perplexity was to accompany the distress of nations. We have been slow in teaching the things necessary to help eliminate our perplexities. The perplexity in the minds of people today has fostered the thought that the Scripture is not adequate for the circumstances in which we find ourselves; as a result, it has lost favor with many people. I do not purpose to say that the answer to every perplexity or thought of our time is very readily found. I am becoming sincerely convinced that when we use all the knowledge we can muster and exhaust the possibilities of God's Word and Wisdom, we will eventually find the answer to the thing that perplexes us.

It is quite natural in times such as these that the problems that perplex the minds of most people are the things that are associated with death. In the mind of one of my readers, there is this thought, "What is to happen to those whose lives are being sacrificed and lost in various ways throughout the world? Is it simply the end of everything for them?" It is true that we are prone to look upon death with sorrowful finality. To those who see their worlds crumple about them by death of some of their loved ones, I would offer this portion of Scripture taken from 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."

If you will exhaust the possibilities of the foregoing verses, you will have little more perplexity about those who have gone into death. Marvelous things were done by our Master. In His lifetime, He called forth many individuals from the state of death, yet the Scripture tells us definitely that these are not the things to marvel at. We are to marvel that the time will come when every last individual—good, bad, and indifferent—will stand once more upon the earth to receive judgment for the deeds done in this life. There is no finality in death when we

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know of the resurrection, and there is no Christian belief in the world today that will deny you there is to be a resurrection. We should not perplex ourselves with thought that

any man or any group of men can terminate eternally the worldly existence of any person. God has decreed that they will stand again in the same fleshly form in which you have known them and that they shall receive their rightful due.

This, in turn, brings up another question from the mind of another reader. The question is: How will God re-establish a body after the body has gone down completely to the dust of decay and destruction. To this thought, we counter with the question: Do we believe we now have the same body with which we were born? It is definitely proved that once each seven years every tissue, every cell, every bone of our body is completely replaced by new materials. The process is so gradual and natural that we give it very little thought. If God has proved Himself in all ways capable of giving us from one to a dozen entirely new bodies in the course of a lifetime, it requires no stretching of the figments of our imagination to believe that he can give us one more at some future time. Although the process may be instantaneous when the body is glorified, it is no less a real body than the form with which we are familiar today. To you, I offer these words of 1 Corinthians 15:39 wherein Paul offers answer to the question, "How are the dead raised up?"

We read: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Paul's statement is definite that the body which is to come will be flesh. The only difference will be a difference of personal glory as one star differs from another. The fleshly bodies of the faithful will then be perfect and glorified, not subject to the deterioration and the imperfections of the body of today. Exhaust the threads of possibility in verse 39, and you will answer the perplexity of the resurrection body for tomorrow.

In the mind of another reader, there is a perplexing apprehension regarding death itself. It is the question of whether or not he is prepared for death, indeed, he believes himself to be completely prepared, but it is a question of the dread of death. Upon this question, I would refer you to Matthew 9:24, "He said unto them, Give place: for the maid is not dead, but sleepeth." Although

He regarded death as an absolute reality, throughout the Scripture Jesus is inclined to look upon death as sleep. It is true of the Bible, that in many cases the ordinary, natural examples have been given through the wisdom of God, that we may understand and comprehend. Have you ever wondered why God has given sleep in the fashion he has? To me, it is to teach a lesson beyond the principles of mere rest. It is an accepted statement of almost all medical men, that death brings with it its preceding period of anesthesia. Throughout your lifetime, you have lain down each night and have gone to sleep with a restful experience devoid of any sensation whatever. Each morning, you have arisen with new vigor and new life for the day. This is the example given to shed light on our concern over the physical things of death itself.

Possibly, there is also a mother who is reading this article who finds herself caught in the throes of inconsolable grief over her son leaving for the army. Please read a few words—words that at first thought seem to contain no connection with this particular problem; in fact, one might think they had no comfort in them. This might be true. In reality, the problem is not one of comfort, but one of understanding. "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).

Do not "throw up your hands in despair," saying there can be no possible connection between this verse and a troubled heart, until we have entered into the possibilities of the verse. You see, there are such things as natural sorrow and unnatural sorrow. The Bible tells us that the rising of nation against nation will be the beginning of sorrows. Beyond any reasonable doubt, there will be many mothers afflicted with great grief as their sons shoulder arms and march away!

Natural sorrow is always consolable, however. Man is so created that, in all natural cases, he can overcome the depths of deepest sorrow and reorganize his life along perfectly natural lines, unless there is some unnatural element to interfere.

When there is uncontrollable sorrow that continues, or brings with it unendurable problems, we must look deeper than to that which first appears. In a circumstance such as this, a mother can condemn the war, she can forsake her church, she can even blaspheme God for permitting such things to exist. But the real problem is not the war, or even the things associated with it. If we have become so attached to our sons or daughters that our grief does not heal naturally we will have found ourselves in precisely the same position when some day that boy or girl comes home and says, "Mother, I am very much in love with Mary (or Johnnie)."

One must realize God has decreed that, according to the normal processes of life, the interest and attention that one lavishes upon his son will eventually, in a large measure, be unreturned, as his interests are quickened in other things. God has said that the only normal way is for any son to leave his father and mother and to cleave unto another individual. The pitiful failure of many ruined lives and of many marriage today is that many mothers did not permit this cleavage to take place. If the war had not brought about this division between you and your son, with the great concern it is causing you today, you would have experienced the same thing when one of these days he took a bride unto himself. To you, mother, who may find your grief overpowering at this time, think wisely and well of the words I have given you, for they are the only ticket that you have for mental health and happiness in the future. Turning away from your church and your God at this time is the worst possible thing that you can do. Your greatest need is for an emotional objective to replace in some degree that which is being taken from you. Such a mother must look closely to the relationship between herself and her husband. Beyond a doubt, you will find a fault to be corrected. She must then give herself completely to satisfying outside interests, such as can be found in many phases of church work. May I gently remind you that without finding a satisfying adjustment and a compensating interest in life, you have worse things to come.

In every individual problem, although we may not be able completely to understand how God is to meet them all, we can remember when they perplex us, that, whatever they may be, God has arranged for their elimination from the world that is to be. Please read this closing thought from a favorite verse of Scripture: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

We have heard it said that this applies only to heaven. If you will read the preceding verses, you will find that John was upon the earth. John saw the new earth, the city that came down from heaven, and the condition that followed God's dwelling with man. This condition can be nothing less than the transformation of the very things of this world into an era where there will no longer be a single perplexity, trouble, or hurt to cause us pain or sorrow. Such is God's world of tomorrow when these former things will have passed away. The answer to every problem is to be found somewhere in the story of Christ—whether it be the lowly Babe in Bethlehem or the coming Christ of power and glory. Perhaps, after all, we have not strayed so far from the story of the coming Christ, or ignored completely the meaning of the holiday season.

ENDURERS' HAPPINESS

By Alfred Anthon

JAMES well said: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, *we count them happy which endure*. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (5: 10, 11). Both God and Christ are bighearted; they abundantly forgive many grievous wrongs done themward.

Brethren, since we have such noble Ones over us, does it not become us to appreciate it enough to thank them? The only way, though, to thank them is to walk in their precepts—obey them. The most important precept is faithfulness: faithfulness complete, though it cost us our lives, though it take great patience, though we have long to endure suffering, shame, slurrings. "Behold, *we count them happy which endure*." Behold, we are assured beyond any shadow of doubt, that they will be assembled with the blessed in the great and glad Tomorrow.

We have heard of the patience of Job, how patiently faithful Job relied on God. Even Job's wife did all she could to cause him to sin. Keep in mind, Job lived in a period of time before God through Moses gave laws to Israel. Job had plenty of far-reaching prestige to have raised an army to avenge himself on those "spoilers," robbers (Sabeans) and on those "horsemen" (Chaldeans). (The "Sabeans" and "Chaldeans" did not refer to the two nations having these names. These adjective-names alluded to tribes, or communities, ruled over by a sheik, who, evidently, did not live more than a day's journey away from Job's community.)

In all Job's trials, Job never said that his troubles *happened*. He said, *God sent them*. Job was patiently content to let God do to him as He wished. Job forced his flesh patiently to submit to God.

Consider Jesus—how patient He was to serve God. We should follow!

REWARD OF OVERCOMERS

(Continued from page 7)

they sinned. No doubt, Adam and Eve ate of the Tree of life, but a taste does not bestow immortality; continued access to the Tree of Life is required. If it did not require continued access, the antitype would be: "once in grace, always in grace." No text in the Scriptures speaks of Christ as the Tree of Life. However, Christ "is our life" (Col. 3:4). It was quite some shock to me the first time this truth came to my attention.

Now let us study further into the promised reward for

overcomers: "I saw thrones, and they sat upon them, and judgment was given unto them" (unto twelve apostles on twelve thrones of Israel, and such other thrones, or mansions, that each saint will occupy): "and I saw the souls (persons) 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" (Rev. 20:4).

The foregoing is a brief description of that time when David's throne will be rebuilt, God's throne number two, the one on this earth, Jesus' throne, the throne Jesus called "my throne" when He said: "To him that *overcometh* will I grant to sit with me on my throne" (Rev. 3:21). Now, this throne is to be established at beginning of the thousand years, for they who sit on it reign with Jesus *during* the thousand years!

In Revelation 20:5, Jesus started a parenthetical statement. He quit speaking about this great throne with all its lesser thrones, or mansions, and took up a side thought until He came to verse 11. There we read: "I (John) saw a great white throne, and him (Jesus) that sat on it (the principal throne among lesser thrones), from whose (Jesus') face the earth and the heaven fled away; and there was found no place for them (for the old order). And I saw the dead, small and great, stand before (the throne)." They will stand before the thrones of Christ and His saints who will be there seated in power—*not God sitting*. Get your Greek text and see that the word "God" is not there! It is Christ on the Great White Throne before whom the dead—the small and the great—will stand. This judgment will start at the beginning of the thousand years. It will not require a thousand years to get a man judged, but it will require a thousand years to get every man judged. The "rest of the dead" of verse 5 will comprise the last class to be judged. By carefully digging in the texts, it will be found that the "rest of the dead" will be the most wicked of men.

In the last clause of verse 11, "the heavens and earth" that are now begin to flee away at the beginning of the thousand years, but will not get all "fled away" until Jesus and His saints have subdued all things unto Himself, at which time He will deliver the Kingdom to God that God may be "all in all" as soon as the thousand years are ended. (See 1 Cor. 15:28.)

God will do no judging Himself. This judging will be the work of Christ and all the righteous from Abel—from the first person to die for truth and right up to and including the great multitude of Revelation 7:9. Those spoken of as about to be resurrected in Revelation 11:18 are not saints; they will be resurrected to be judged by the Christ and His saints. After these, will come those of Revelation 20:5 and John 5:29—"those having done evil

things (in this life) unto a resurrection of judgment" (Emphatic Diaglott).

Recall, now, that the overcomers will have the blessing of eating of the Tree of Life; while in the other text the overcomers have the blessing of sitting with Jesus on His throne. Thus, the blessings of eating of the Tree of Life and of sitting with Jesus on His throne are contemporaneous blessings of the immortalized saints, of all persons called "overcomers."

MY DAILY CREED

"Let me be a little kinder, let me be
a little blinder
To the faults of those about me;
let me praise a little more.
Let me be, when I am weary, just
a little bit more cheery;
Let me serve a little better those
that I am striving for.

"Let me be a little braver when
temptation bids me waver;
Let me strive a little harder to be
all that I should be;
Let me be a little meeker with the
brother that is weaker;
Let me think more of my neighbor,
and a little less of me."

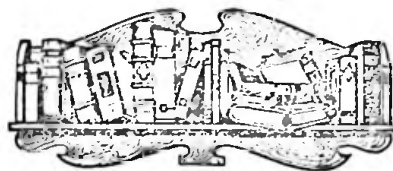
—Selected by Grace Skinner.

BEING THANKFUL IN TIME OF WAR

(Continued from page 5)

Day, but the Christian who is true to the vows he took when he was baptized into Christ, and who looks forward with confidence to the time when the returning Jesus will assume His rightful place as "Lord of lords and King of kings," correcting the grievous mistakes that have been made by men; there is much for which he may thank God! Though others may be in the throes of blackest despair, Brother Christian looks forward with quiet confidence to the time 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).

Do you feel thankful to God for the blessed hope that is yours? Are you thankful for the many blessings, spiritual and material, that He has bestowed upon you? Are you thankful for the blessed privilege of serving Him and being recognized as one of His. Then shun not to acknowledge that thankfulness before men, that others may take courage from your faith.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although it is primarily intended for administrative officials and teachers in secondary schools, *Emotion and Conduct in Adolescence* (Appleton-Century; \$3.50) does have a really important significance for the religious educator and the ordinary parent, too.

It is not an entertaining book. Like the Neimans' works on religious psychology, *Emotion and Conduct in Adolescence* is given to a rather dull style—dull chiefly because it is technically correct, and consequently safe to follow. It is the product of long investigation by the Commission on Secondary School Curriculum, and has been founded upon carefully authenticated principles and quite as carefully authenticated concrete examples of those principles.

Primarily, as previously noted, the book is intended for high school teachers and officials. For this reason, some portions of it are not applicable to normal use. Nevertheless, these portions constitute only a minor part of the work as a whole; the remaining text is easily adaptable to the needs of strictly church leaders and of church-minded parents. As a matter of fact, since parents of adolescents want their children to have the best possible educations, the *entire* book will have its values for them.

A study in considerable detail of the physical and psychological changes which are poured into the adolescent years is supplemented by numerous recommendations on how best to handle these changes. The book actually is, in one sense, a pretty fair dissertation on Solomon's comment that training a child in the way he should go automatically prevents him from departing from it in later years.

Parents will be taught much by the book, which is *not* one of these impractical outbursts on the general care and feeding of offspring. Sunday school teachers, Berean leaders, and ministers, alike, will find much within these pages to aid them in their work of keeping the so-called "difficult years" for the church—for both normal and abnormal situations and reactions are considered, which is somewhat unusual in a single volume on a single phase of psychology.

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THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"Thou shalt not covet . . . any thing that is thy neighbour's" (Exodus 20:17)

Lesson: Exodus 20:17; Luke 12:13-34.

The Tenth Commandment

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbours'."

Jesus said, "Beware of covetousness." He also said that a man's life is not made up of the things he owns. Wealth or worldly goods do not bring happiness or the peace that passes all understanding. A Christian can truthfully say with Paul, "I have learned, in whatsoever state I am, therewith to be content." That state of peace and happiness does not depend upon how many houses one owns or how much money there is in a bank.

A Parable

Jesus told a story of a "Rich Fool." Jesus said, after telling the story: "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21). Can you see what was wrong with this man?

There was a rich man whose ground brought forth a great crop of fruits and grain. He had no room in his barns or graneries. He thought, "What shall I do?"

Then he said, "I know!" He planned to tear down his barns and build larger ones. Then he would say to himself, "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (v. 20).

Did this man have any thought for anyone except himself? Look up Matthew 6:20 to see where a Christian has his treasure.

When people think only of themselves they should be warned of covetousness.

In this day of ours, let us not forget that Jesus said to His disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. Life is more than meat, and the body is more than raiment" (Luke 12:22, 23). ("For after all these things do the Gentiles seek"—Matt. 6:32.)

The Gentiles were the heathen and unbelievers of that time. So the verse above means that those who did not know Christ were seeking (coveting) food, clothes—perishable possessions.

"Covet earnestly the best gifts," said Paul, "and yet shew I unto you a more excellent way" (1 Cor. 12:31).

Next week we are to learn more about this "more excellent way"—something better than the best gifts."

Scrapbooks

Picture one boy holding a dog on a leash. Another boy is kneeling, patting the dog.

Or, picture Ruth gleaning in the fields of Boaz. The owners did not covet the grain. They left plenty for the poor to glean.

Memory verse: "Thou shalt not covet . . . any thing that is thy neighbour's."

The Thing That Counts

"It's what you are that counts,
Not what you claim to be;
It's what you are decides
Your future destiny.

"Then your true happiness
Depends on what you are;
This is the only thing
That none can ever mar."

—H. K. Henry.

Happy Birthday Wishes

- Buddy Campbell, Dec. 1, age 13, Hammond, La.
- Tribby Foster, Dec. 1, age 9, Hammond, La.
- Eliska Anthon, Dec. 2, age 4, Hammond, La.
- Lottie Foster, Dec. 2, age 5, Hammond, La.
- Virginia Muhvic, Dec. 2, age 11, Cleveland, Ohio.
- Ruby Humphreys, Dec. 3, age 11, Royal, Ark.
- Donald Mercer, Dec. 5, age 1, Macomb, Ill.



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Alva Huffer, 2 V. President
Oregon, Illinois

A Treasury Increase

At Southlawn Park, Grand Rapids, Michigan, the Bereans have been studying the second coming of Christ and the Kingdom. It is reported that they get in some "tight spots" in their discussions. It really is inspiring and interesting to all of them, but they are hoping to get some experienced person to "sit in" on all their meetings so they can continue the same thought without saying, "We'll look it up for next Sunday." That never works. Besides, they like to ask about a subject when it is fresh in their minds.

Funds were getting a little low, so the Southlawn Park group decided to have a pancake supper. They hire a man from a pancake company to make the pancakes, *free*. All they have to buy is the sausage and syrup. Apple sauce or some other kind of fruit is generally served with coffee and milk. At a price of forty cents for adults (less for children), the customers get all the pancakes they can eat. One of the Berean members has set a record of eighteen regulation size pancakes at one sitting. (He walked away unassisted.)

The Bereans manage the project completely. They serve and take charge of setting the tables and do the cleaning afterwards—including the dishes. The Grand Rapids people really support these suppers, and this helps to increase the enthusiasm among the Bereans.

The Field Men in Iowa

* * *

By Alva Huffer

The day following the organization meeting at Koszta, Iowa, James Siple and the writer, together with four others, set out from the J. W. Williams' home in Gladbrook to attend the Iowa Conference in Waterloo. A little wagon was loaded with suitcases until the one pulling could not see who was pushing on the trip to the station seven blocks away. Sometimes there were no sidewalks, so we had to pull the wagon down the road. We felt quite gay as the neighbors along the street poked their heads out-of-doors, wondering where we were going.

Waterloo is a city, the population of which exceeds fifty thousand. We took a bus from the station to the camp grounds on Conger Street. The church and the tents arranged in a semicircle under the trees occupy half a city

block. There were two beds in each tent. In the basement of the church were several long tables upon which meals were served.

Every evening after church, we met informally with the Berean young people to discuss organization, history, policy, and purpose of the Berean Society. We drew diagrams on a large blackboard to explain organization and dues. Also, at these meetings the new State constitution was discussed and passed, section by section.

After learning that Bereans everywhere put on projects and activities, the Iowa Bereans wanted to sponsor a project. Wednesday afternoon, after the last class of the day, twelve young persons met and three hundred of the "Four-Second Series" tracts were distributed among them. The whole group climbed on a bus. About four stops later, six Bereans got off the bus. Two stops after that, the rest alighted. Here, each group was at an intersection. They went in twos around the block. When they had covered that block, they moved on. At the end, they walked home down different streets, distributing tracts everywhere.

They were instructed to put tracts in unusual places. The tracts were a bright orange and were easily visible. Some were placed in newspapers, some behind screen doors, others in flower pots, and in hedges. At several places, we rang door bells, and at one place encountered a man who just didn't like people with tracts.

When we had returned to the church, supper was past, but we ate late, telling of our experiences. One Berean said that this trip had been more fun than a treasure hunt held the previous year.

James Siple taught the Iowans many choruses which they seemed to enjoy. They sang them almost everywhere—washing dishes, in their tents, and on the bus. In fact, this led to our next major project, a radio program presented Sunday morning from 10:00 to 10:30, over station KXEL, Waterloo. The program consisted of several choir numbers, solos, a reading, and prayer. The expense (\$30.00) was paid by interested members of the Iowa Conference.

As a result of the young people's work at this Conference, eleven new names were added to the membership of the Dollar-a-Month Club.

AMONG THE CHURCHES

ROCKFORD SPONSORS NEW WORK

At the request of the matron of the Home, the Sunday school of the Blessed Hope Church of God, Rockford, Ill., is sponsoring the only religious instruction being given the children in the Rockford Children's Home.

Mrs. Vernia C. Thayer, member of the Rockford church and editor of the new Intermediate Truth Seekers' Quarterly, is in charge of the work. The first meeting at the Home was held on Saturday afternoon, November 13, with 38 children in attendance, 21 of whom were six years of age or younger. Additional teachers, assistants for Mrs. Thayer, are to be supplied later by the Sunday school. Meetings at the Home will be held weekly.

Immediately after the regular church service of Sunday morning, November 14, the church held a reception for its pastor—a reception which was converted into a surprise birthday celebration for him. A substantial financial gift was presented to him at the close of the dinner. The largest congregation to attend the church since August participated in both the morning service and the reception.

A business meeting of the church was called for Sunday, November 21, to discuss methods of increasing attendance and membership and to attempt to arrive at some plan whereby all present members could be given something active to do in the church program. Membership of the church is only 26; average attendance is perhaps 20 or 21, although several of the members live in distant towns. Despite the church's small size, the pastor is being paid a fair salary—higher than that offered by many churches three times larger; a very substantial building fund (in the neighborhood of \$1,000) and a Sunday school treasury of around \$400 have been created; and regular contributions are made toward Oregon Bible College, the Ministers' Fund, and other outside-of-Rockford purposes. All active members in the Rockford church practice tithing. Nearly all members are able to attend every service of the church.

Sunday school is held each Sunday morning at 9:45 in the I.O.O.F. Hall, 135 N. 3rd St., Rockford; worship services are held at 10:45; no evening services can now be held owing to the fact that the hall is used by another group on Sunday nights. Berean meetings are held weekly, on Thursday evenings, in various homes. Arlen Marsh, Pastor.

PRINTING EQUIPMENT FUND

F. G. Carpenter \$2.00

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

PELZER, SOUTH CAROLINA

It was our pleasure, November 3, 1943, to go to the creek at the home of Bro. Velma Smith to assist Doyle Burgess and Mrs. Josie Brewer in putting on Christ by baptism. We are always glad to witness and to assist persons wishing to follow Christ, that they may live with Him when He comes.

The addresses are: Doyle Burgess, Tomasson Ave., No. 7, and Mrs. Josie Brewer, 51 Sarrine St., Monaghan, both in Greenville, S. C. M. O. Williamson, Pastor.

THE 1944 SUMMER SCHOOL

The Executive Board of the National Bible Institution, at a meeting attended by all its members on November 15, 1943, made decision, D.V., to conduct another Summer Bible Training School from June 20 to July 28, 1944.

Decision also was made that the tuition per student be set at \$40.00 for the six-weeks' course, and that each student in the Young People's Department be enrolled only after receipt of a letter of recommendation from the applicant's home church, state or district conference, or other trusted authority.

In addition to the Young People's Department, plans will be made to conduct a Senior Department, organized primarily for the study of Sunday school work. Tuition in this department will also be \$40.00 per member.

Names of instructors and their respective courses will be published as soon as available.

Sydney E. Magaw, Chairman,
Department of Education.

OMAHA, NEBRASKA

The Omaha (Neb.) brethren were happy to have Bro. T. A. Drinkard stop in for a few days on his way to Washington, and hope that at some future date we may again have the privilege of having him with us to further study God's Word.

Mrs. A. Harper, Secy.

INDIANA BAPTISMS

We are pleased to report the baptism of Russell Howard Heiser, 45, Mrs. Dorothy Fay Heiser, 43, and Joseph Lee Currens, of Burr Oak, Ind., and Erlene Frances Rhode, 13, of Culver, Ind., Rt. 2.

These who came forward at the close of two weeks' meetings, within the hour of their coming forward were baptized. The baptisms took place in Lake Maxinkuckee, near Culver, the baptized being assisted by the writer.

J. W. McLain.

NATIONAL BIBLE INSTITUTION

Anonymous	\$3.00
A Sister	9.00
Leila E. Whitehead	5.00
Maybelle Hanson	5.00
N. S. Westfall	4.00
W. Alford	1.00
Mina Knodde	2.00
Mr. & Mrs. Eldridge A. Ellis	25.00
Belle McCandless	1.35

CHRISTMAS CUSTOMS AND CAROLS

In keeping with the season, we offer you "Christmas Customs and Carols," an 8 $\frac{3}{4}$ by 5 $\frac{3}{4}$ inch booklet, bound in blue and white, containing the origins of fifty-four Christmas customs, plus words and music to fifty-seven carols, many of which do not appear in other collections. These booklets, selling for 25 cents each, will make ideal small gifts.

CONSCIENTIOUS OBJECTORS' FUND

Mr. & Mrs. Eldridge A. Ellis	\$15.00
Lyle Rankin	20.00

Gleanings From the Field

"The field is the world."—Jesus.

Are you thankful for The Restitution Herald?

Bro. L. E. Conner addressed the student body of Oregon Bible College, Monday morning, November 22. All appreciated the message and counsel. Bro. and Sr. Conner plan soon to leave for California.

Bros. J. R. LeCrone and J. W. McLain recently came to Oregon, Ill., for an important meeting of the Executive Board. Bro. McLain, accompanied by Sr. McLain and their youngest daughter, was en route to Tempe, Ariz., for Evangelism.

"Man in Death," an article by Bro. Howard Pearson (deceased) and published March 9, 1943, in The Herald, was republished in the October issue of "Words of Life," a religious publication from England. "Cast thy bread upon the waters?"

"Who is like unto the Lord our God, who dwelleth on high?" (Psalm 113:5).

"In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Bro. and Sr. Arlie Townsend, Grand Rapids, Mich., are good friends of Oregon Bible College, having recently made a generous contribution that might very naturally have been added to the building fund for their local church, which fund they are also supporting. Blessed are they whose interest in the Lord's work is both local and world-wide.

Thankful for Difficult Service: "He took the cup and gave thanks?"

"Offer unto God thanksgiving; and pay thy vows unto the most High" (Psalm 50:14).

"We hope the College is finding its new home comfortable and inspirational and that the balance on the cost will soon be met."—Terry M. Ferrell, Eden Valley, Minn.

Bro. Frank Ianing, faithful member of the Ripley, Ill., congregation, recently became a patient at the Saint Francis Hospital, Macomb, Ill.

Thank you: Many kind expressions for a good Thanksgiving Day have come from the field. The Herald would echo this spirit of joy and thankfulness to its every reader.

OREGON BIBLE COLLEGE NEWS

The newly organized Fine Arts Club is proceeding effectively with rehearsals for a three-act comedy play, "Gangway for Ghosts," which is to be presented December 14, 1943. The cast consists largely of college students. An evening of amusing entertainment may be anticipated.

Bro. Emory Macy made his regular appointment at Kokomo, Ind., Church of God, Sunday, November 14, and Bro. Delbert Jones at Hillisburg (Ind.) Church of God, same date.

Oregon Bible College is grateful to Bro. and Sr. A. J. Hoke, Dayton, Ohio, for \$100.00 to be used to help furnish the new building.

We know where the hearts of the Church of God brethren of Oregon, Ill., are—that was manifested very clearly, Tuesday evening, November 16, when between three and fourscore of them made their appearance at the College for a gala housewarming for the students and faculty. A very commendable and heart-warming speech was given by their pastor, Bro. F. L. Austin, the theme—"Light." At the close of his speech, he presented the College—in behalf of the church—a beautiful floor lamp. Sr. Austin entertained intermittently with games, and music. Before the party dispersed, we had enjoyed a goodly share of gingerbread topped with whipped cream and a choice of hot chocolate or coffee.

Sr. T. J. Ellis from Waterloo, Iowa, has been a very welcome guest at our home since Sunday. We have enjoyed her visit very much and hope to have her with us again.

Our Maranatha basketball teams engaged in a vigorous game Monday night at the Coliseum—freshmen versus upper classmen. It was agreed that the losing team should treat all with a fish fry. The "freshies" lost by a small margin, 21-22, in spite of the cheers of their fair admirers.

We who sing in the church choir have been confronted with the problem of being to choir practice by 7:30 p.m., each Thursday, but our worries are gone: the choir has agreed to meet at our house for practice.

Pose, pose, pose—yes, you have guessed it: Bro. J. W. McLain has focused his camera at us. Of course, that was not the only reason for his presence here. He had other official business which required attention.

E. E. Graham, Reporter.

MIDWINTER CONFERENCE TO BE HELD

February 1-4, 1944

The usual midwinter conference of the National Ministerial Association is to be held at Oregon, Ill., from Tuesday, February 1, through Friday, February 4, 1944. Daily sessions will be held, starting at 9:00 a.m. of each day, and concluding with a preaching service at 7:30 each evening. All services will be held in the Oregon Church of God. A detailed program will be sent to each member of the Ministerial Association and will be announced through The Restitution Herald as soon as it is available.

Churches are urged to assist by paying at least a substantial part of their pastor's expenses to this conference, which is held primarily for the benefit of congregations even though attendance is restricted to the ordained clergy and to students of Oregon Bible College. (Evening preaching services, however, will be open to all.) The program of the conference is calculated to improve the local pastor's own work, both in conducting the services of his church and in teaching and preaching Bible doctrines.

Ministers who have been contacted in regard to places on the program are asked to let the program committee know at once as to the possibility of their serving in the suggested spots.

Arlen Marsh, Chairman,
Program Committee.

HERALD RECEIPTS

Cecil U. Wilson (self & another); Mrs. E. C. Railback (for another); W. A. Reid; Mrs. Mary Elma Bell; Mrs. Mary Poland (for another); Belle McCandless; Mrs. Sarah E. Keyser; Mrs. Ray McCann; J. E. Coverston; Mary L. Hale; Mrs. Frank Beck; A. J. Hoke; Irvin Ferguson; Nellie M. Blakely; Mrs. H. C. Eby; Mrs. George Pry; Mrs. Wm. Thut; Mrs. Stanley Sanford.

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

OREGON BIBLE COLLEGE

F. G. Carpenter \$1.00

EVANGELISM

Blanchard, Mich., Church \$ 3.69
Pennellwood Missionary Society 4.49
A Sister 5.00
Leila E. Whitehead 5.00
Delbert R. Dunbar 25.00
Clark Chapel 4.58
Maybell Hanson 5.00
Mrs. Kate Olmstead 2.00
A. J. Hoke 50.00
Mrs. Ray McCann 3.00
Mr. & Mrs. Eldridge Ellis 5.00
Mrs. Mary Poland 2.00
Mrs. Mary Powell 1.00
Los Angeles Sunday School 15.00
Cecil U. Wilson 1.00
Oregon Sunday School 8.03
Mrs. Lottie Graham 5.00
Mr. & Mrs. George Pry 5.00
Nellie Ling 10.00
Thelma M. R. Moore 13.00
Mrs. Ella Deemer 5.00

OREGON BIBLE COLLEGE Building Fund

Mrs. Mary Poland \$ 5.00
W. A. Reid 10.00
Mrs. Eva L. Stearns 100.00
Mrs. Clinton Appleby 50.00
Oregon, Ill., Sunday School 15.00
Mrs. Opal Poland 5.00
Arlie Townsend 100.00
Mr. & Mrs. Wm. Lindsay 5.00
Gerald L. Cooper 5.00
Mrs. Ruth Hoskins 50.00
Arkansas City Church 100.00
Nellie Ling 10.00
F. G. Carpenter 1.00
Mr. & Mrs. Bert Reighard 25.00
Fred Tavener 10.00
Minnesota Friends 25.00
A Sister in Christ 25.00
Muriel Randall 25.00
Mr. & Mrs. Robert Boyd 75.00
L. P. Marsh 100.00
James Siple 25.00

Total \$23,501.40

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

INDIA

Mrs. Kate Olmstead \$5.00
James Mattison 3.50

"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 Jodlin and now in its third edition. It covers well the leading doctrines of the Bible as interpreted and taught by the Church of God.

CORA A. MURPHY

Cora Alice Paul was born at Madison, Ind., the daughter of George and Eunice Paul, and died, October 25, 1943. As a young woman, she moved with her parents to Clarksville, Ill., where she resided until death.

In 1908, she was married to Bro. Silas Murphy of Clarksville, who preceded her in death in 1927. Sometime after her marriage to Bro. Murphy, she was baptized into Christ by Bro. S. J. Lindsay, united with the Salem Church of God between Marshall and Martinsville, and continued in that faith until her death.

Besides her many friends and neighbors, three stepchildren are left to mourn her death: Bro. Theron Murphy of Martinsville; Bro. Percy Murphy of Terre Haute, Ind.; and Bro. Lucian Murphy of Saint Louis, Okla.

Services were conducted by the writer in the Clarksville Baptist Church, October 29, after which she was laid away in a period of rest in the local cemetery.

James M. Watkins.

MARTHA JANE FIELD

Martha Jane Stillson was the last survivor of a family of six children born to Seymour and Cynthia Ann Stillson. She was born in Marshall County, Ind., November 14, 1850, and spent most of her life in Plymouth, Ind., and its vicinity.

She was united in marriage to John David Field, May 18, 1868, to which union were born Chauncy, Everett, Florence, Gertrude, Willard, Melvin, and Emmett. Her husband and three children preceded her in death, namely: Chauncy, Everett, and Gertrude.

The last year and a half of her life was spent with her son Willard in Springfield, Ohio, where she died, September 30, 1943.

She was a member of the Church of God of the Abrahamic Faith and now sleeps in Oakhill Cemetery at Plymouth, where she awaits the awakening call of her Saviour in whom she had trusted.

The funeral was conducted by her nephew, the writer, in Danielson's Mortuary, Plymouth, October 3, the interment being in Oakhill Cemetery.

Floyd A. Stillson.

MINISTERS' FUND

Blanchard, Mich., Church \$ 1.00
Oregon Sunday School 4.15
Macomb Sunday School 7.00

Total \$2,086.87

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.

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 Antigon, J. G. Haupt	4	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
A Study of the Word "Soul"	4	.10	.60
Did Christ Preexist? H. B. Hathaway	4	.10	.60
Jehovah Is One God, Arlen Marsh	4	.10	.60
Life! Life! Eternal Life! 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 Gockler	6	.15	.90
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20
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 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

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, NOVEMBER 30, 1943

NUMBER 9

Babylon and the World Today

By Harvey U. Krogh, Jr.

"Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come" (Revelation 18:10).

IT MAY seem a long way from the first city to our present time, but we shall try to find some things which both have in common. We are living in wonderful times. Various parts of the world are being brought closer each day. We saw a picture of the airman's world some time ago, which was a large circle with a very small globe in the center. We are now only sixty hours from any point in the world, if we have the most modern means of travel at our disposal. Vast changes have been made in the last fifty years, and we will see some greater changes after this war. The greatest changes may be in world government. Bible prophecy deals largely with the governing of men. It is most interesting to see and hear things that coincide with the prophecies of the Bible.

Of course, many are interested because they are curious, but the Christian's great interest is due to the fact that Christ's coming to rule the world in righteousness will climax these events. Then our troubles will be past, and joys will exceed our fondest dreams.

There are many thoughts concerning how the prophecies may be fulfilled. In our estimation, the most logical thought is that Hitler may soon be defeated. The victors will set up a world system for permanent peace, which will be wonderful for a short time, and it will burst like a bubble. Earth's cup of wickedness will have come to the full, and the Lord will execute His judgments upon the world and establish His Kingdom of righteousness. It is the opinion of many Bible students that Russia, with what is left of Germany, will be the aggressor in the last conflict; but the Lord will come and save His people Israel.

We shall say here, that we believe no one knows exactly how the prophecies will be fulfilled, but most Bible

students have their ideas. What we say here is only what now seems to be the way some of these events will develop. We are willing to change our mind tomorrow, if world conditions prove us wrong. It is a good stimulant, nevertheless, to consider these things.

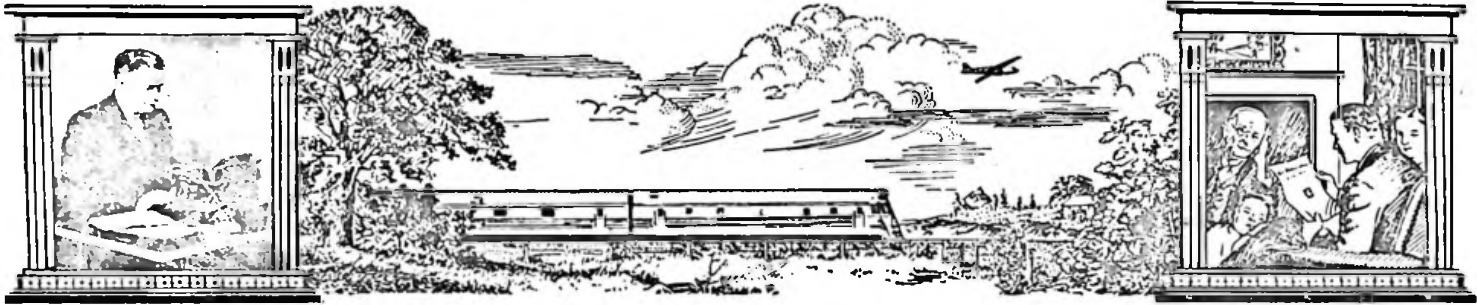
A news report about the new international monetary system being planned and the intention of going back on the gold standard particularly aroused our interest. If these plans mature, there is almost no limit to the temporary prosperity that could be reached, except that prosperity is like power, and too much power in the hands of carnal man brings disaster.

Revelation 18 seems to be a prophecy in vivid language of the fall of the great, new international system and its sponsors, although the system itself is not new. "Babylon the great is fallen, is fallen . . . and the kings of

the earth, who have committed fornication and lived deliciously with her . . . when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come" (Rev. 18: 2, 9, 10). That great city, that mighty city! The Greek word for "city" is *polis*, and it sounds something like "police." If we look up the word "police" in the dictionary, we shall find that it is a French word taken from the Latin word *politia*, meaning government or administration. The Greek word *politeia* is from *polites*, meaning citizen, and *polis* meaning city. The meaning of our word "police" is 1) "The internal organization or regulation of a state; especially such regulation affecting public comfort, health, morals, safety, or prosperity, 2) the department of government charged with enforcement of the laws and maintenance of public order, safety, etc." We believe the reason these words (Please turn to page 10)



Harvey U. Krogh, Jr.



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

“Mom” Wiggins Is Coming Back

Gradually, plans are being made for next year’s Summer Bible Training School. Each week or two, we hope to report something of special interest about it. Our little surprise for you, this week, is that Sister Walter Wiggins, Eden Valley, Minnesota, has accepted our call to serve as matron and cook.

“Mom” Wiggins is coming back! Are *you* coming back? The School will convene June 20 - July 28, 1944.

The New Quarterlies

Starting with the first Sunday in January, 1944, the General Conference of the Church of God will present two new quarterlies: 1) *Truth Seekers’ Quarterly* (for young people and adults) and 2) *Truth Seekers’ Intermediate Quarterly* (for boys and girls who have completed the Children’s Quarterlies).

(1) *Truth Seekers’ Quarterly* for young people and adults, not having a new name, might not be considered by some of our brethren as a new work. It is, however, a decidedly new step in our General Conference work. Formerly, *Truth Seekers’ Quarterly* followed the lesson outlines selected by the International Council of Religious Education; now, the lesson topics and texts have been selected by our own National Sunday School Committee. Consequently, the lessons will be more in keeping with the essential and fundamental doctrines of the Bible as understood by the Church of God.

Writers and their respective departments are: Arlen Marsh, The Lesson Background; Vivian Magaw, Study of the Text; Vivian Kirkpatrick, Study of the Subject; Gerald L. Cooper, Young People’s Department; Terry M. Ferrell, Questions for Thinkers; and F. E. Siple, Practical Illustrations. (We plan to add another department in the second quarter of 1944, a department of selected texts to supplement the actual lesson texts.)

We are pleased here to announce the lesson titles for the first new *Truth Seekers’ Quarterly*: “God, The Creator,” “The Coming of Sin,” “Rewards and Punishments,” “The Deluge,” “Abram’s Early Years,” “Abram Becomes Abraham,” “Jacob, Father of Israel,” “Joseph, Ruler and

Prophet,” “Israel Becomes a Nation,” “The Basic Law,” “The Tabernacle of God,” and, “Conquest of Canaan.”

The new *Truth Seekers’ Quarterly* will be condensed in number of pages, but will be practically the same dimensions as heretofore and will resemble the former issue. The price will be the same as formerly: 17 cents each, per quarter; 15 cents each, per quarter, if three or more copies are ordered sent to one address. Orders should be mailed at once. If no instructions are received to the contrary, present standing orders will be filled as heretofore. Delivery will be made before the last Sunday of December. *Order today!*

(2) *Truth Seekers’ Intermediate Quarterly* is an entirely new work. It must be seen to be appreciated fully. In several ways it will resemble the young people’s and adults’ quarterly, being the same size and shape, but it is especially designed to meet the needs of children who have passed the age expected to use the children’s quarterlies.

Truth Seekers’ Intermediate Quarterly is now in the making. The Lord willing, it will be ready for use by the first Sunday in January, 1944, and the National Sunday School Committee plans to maintain a steady flow of this new publication, quarter after quarter. Led by Sister Verna Thayer, as editor, it has the following staff of talented writers: F. E. Siple and Martha Doan prepare the lesson outlines; G. E. Marsh, a full page per lesson on “What the Bible Says”; Mabel Andrew, “Behind the Story”; Azalia Winfrey, “Life Pictures”; Sr. G. E. Marsh, “My Memory House”; Martha Doan, “Message of the Lesson”; Frances Walls, “Were You in Tune?”; and Dorothy Siple prepares a drawing to illustrate each lesson.

This new *Intermediate Quarterly* will put new life into your Sunday school. Try it and see. Orders should be placed immediately, that we may know how many to publish, but customers should not expect shipment until about Christmas—in sufficient time, though, to start the new quarter, Sunday, January 2, 1944. Prices are: 17 cents each, per quarter; 15 cents each, per quarter, if three or more are ordered sent to one address.

Today is the day to order new quarterlies!

“Launch Out Into the Deep”

By G. L. Cooper

ONE of the greatest miracles that our Lord performed during His ministry is recorded in Luke 5:1-8. Because of the great press of the crowd, He entered into a ship which stood near by on Lake Gennesaret (Sea of Galilee), which ship belonged to Simon, better known as Peter. After Jesus had taught the people, He said to Simon, “Launch out into the deep, and let down your nets for a draught.” Peter, as we well know, was an impetuous man; he was given to speaking his thoughts, and he did so at this time. In fact, his reply to the Master was one of veiled sarcasm, for he said, “Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.” In other words, Peter was saying that the Master knew all about teaching and preaching and that the Master was a great Man, but He knew nothing about fishing on the Sea of Galilee. Why, even the small boys who were wading around near the shore knew that fish did not bite on this lake in the daytime. The water was so clear that the bait frightened the fish. Nighttime was the only time that one could catch fish here, and the night had passed without a single bite. But, to please Jesus, Simon would let the nets down. We can only surmise the surprise and embarrassment of Peter when, on pulling the nets up, there were so many fish that the net broke. Without the help of his partners in the next boat, Peter would have been unable to land the fish. Peter’s thoughts and opinion of Jesus and of himself can best be told in the words of verse 8, when he said, “Depart from me; for I am a sinful man.”

There is a great lesson in this for the Church of God General Conference and the several churches. We have been “mud-crawling” too long. Recently, a minister, not of our church, told an amusing but instructive incident of his boyhood. Like most boys, he had a favorite swimming hole in a stream near his home. As he spent most of his time there and knew the depth of the stream at all places, he soon had himself believing that he actually could swim, while in reality, he always kicked on the bottom of the stream when he felt himself sinking. One spring day after a rain, he went to take a swim, plunged in the stream, and started for the other side. When he began to sink, he kicked as usual, but there was no bottom there. The rain had washed out the stream, and it was only by using unknown powers of swimming that he was able to reach the other shore. Have we gone along in our church work in the same old way for so many years that we think we are “swimming”? Is there not danger that some-

time we may be compelled to “swim” and will not know how? In fact, have we not reached this point? We have proved our ability to “swim” a little, but many of us still depend on the old method of “mud-crawling.”

Jesus said, “Launch out into the deep!” We answer, “But we have been toiling so long and have had no results, and besides we know the situation, and it just isn’t any use.” Perhaps, if we were to try as did Peter, even if we are skeptical, the results would be so miraculous that we would also cry, “I am a sinful man.”

The Church of God needs to “launch out into the deep” in several ways. We have not even begun to realize the value of prayer. For example, we have been content to repeat the Lord’s Prayer, and only during the past few years have some of the churches humbled themselves enough to conduct prayer meetings on their knees. How do many of us know whether or not James was right when he said, “The effectual fervent prayer of a righteous man availeth much”? Many have never tried it!

We need to “launch out into the deep” of evangelism. Thank God, we are “swimming” a little on our own already. Like Peter, many were doubtful of the results, and said, “There is no need to try to evangelize our church; we have tried it before and have had little success.” There were those, however, who believed in the cause of evangelism and launched out. After two years, we are just now beginning to see results, and we have just begun. What an opportunity for the Church of God to gather in a real catch of men for the Master with its program of evangelism!

We need to “launch out into the deep” of missionary work! The report of the India work was a little dismal, but consider the conditions in that country at this time. When this war is over, we may very well serve in that country and others, not in the promotion of world peace, as other missionaries will try to do, but in the promotion of God’s true Word! Wait a minute, don’t say, “Who would want to go over there as a missionary?” There are some of our young people who have such work as a goal, if I err not. Jesus died for the people of India and other foreign peoples just as He died for you and me.

We have already undertaken a much larger program as far as our Bible College is concerned, but let us not be content to “mud-crawl” and barely keep our heads above water. Rather, let us “launch out into the deep” still further until our College is a well-established institution free from debt, and a blessing to our church. (*Turn to p. 10*)

The Reign of Christ

By T. A. Drinkard

"If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Timothy 2:12).

WHEN Paul was led by the Spirit of God to write his Letter to Timothy, he referred to the "reign" of Jesus Christ in such way as clearly to indicate it had not taken place, yet in the plan of God would take place at some future time. Suffering would come before the "reign with him." This truth is referred to by Paul when he wrote in Acts 14:22: "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." They would have to pass through "tribulation" before entering into the Kingdom of God.

There is no subject of greater importance than the reign of Jesus Christ in fulfillment of the many prophecies relative to the same, not only in the Old Testament but in the New Testament as well. The "reign" of Jesus Christ and the re-establishment of the Kingdom of God on the earth are clearly associated together.

Let us call attention to the words of the Master: "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). In the prophecy of Ezekiel appears a promise of the coming of Jesus Christ, for we read: "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" (21:26, 27).

There should be no question but that this prophecy refers to the overthrow of the Kingdom of Israel (which was the Kingdom of God) until the coming of Jesus Christ "whose right" to it had been upheld by the Father Himself. It was to be overturned until a certain time should come. This was equal to saying that it would be re-established. Was this overturned kingdom a literal kingdom? Did it not have literal subjects? and a literal territory? Did it not have a literal capital city, with a literal king who had a literal throne? No one versed in Biblical knowledge successfully can deny these self-evident truths.

Therefore, such being true, if one can show by Scripture divine that this Kingdom will be re-established, will it not be equally as literal in all its parts as it was in its former state? It is the Word of the Lord that said it

would be overturned "until he come whose right it is," showing that the time would come when it would be "set up" again. (Dan. 2:44.)

Not only did Ezekiel prophesy of the overthrow of the kingdom of Israel, he also prophesied of its re-establishment. In harmony with his prophecy, let us read what Amos said: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth" (9:8). Though he predicted the destruction of this sinful kingdom, he prophesied that it will be re-established, or set up again, for we read: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will build it as in the days of old" (v. 11).

The apostles were looking for—and expecting—such prophecies to be fulfilled by the restoration or bringing back the kingdom of Israel as verified by these words: "Lord, wilt thou at this time *restore again the kingdom* to Israel?" (Acts 1:6). It was the Angel Gabriel who 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; and he shall *reign over the house of Jacob forever*; and of his kingdom there shall be no end" (Luke 1:31-33). Note this: 1) The throne of His father David; 2) He shall reign over the house of Jacob forever; 3) Of His Kingdom there shall be no end.

It was after the ascension of Jesus Christ that God visited "the Gentiles to take out of them a people for his name." To this the prophets agreed and testified that *after* this people has been called out, God purposes to "build again the tabernacle of David, which is fallen down," and He "will build again the ruins thereof" (Acts 15:14-16). The Kingdom is to be "set up" on the earth. There is no other place for it to be established. Let us read: "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).

When professed teachers of the gospel "wrest" such scriptures, applying them to the work of the church now in this age, they are violating the command of God not to add to His Word. The church (Please turn to page 11)

The Redemption of Israel

By Emma C. Railsback

"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" (Isaiah 43:1).

WE UNDERSTAND that when the Scriptures speak of the redemption of Israel, that a national redemption is meant, and that this redemption is very different from that of the church. In the foregoing text, we have an example of God speaking of "things which be not as though they were": as in the case of Abraham when God said, "I have made thee a father of many nations" (Rom. 4:17), before Abraham had a son. The Lord said of Israel, "I have redeemed thee," and that guarantees a redemption for the Israelites as surely as Abraham will eventually become the father of many nations.

Let us look again at God's Word through Jeremiah 31:10: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." From this text we gather that God desires that the nations—all the nations—may know this great truth, that the redemption of Israel will take place as He has decreed it.

Again, in Jeremiah 3:14-22, we read: "Turn, O backsliding children, saith the Lord; for I am married unto you . . . and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. . . . At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem." In Jeremiah 23:5, 6, we read again: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel, out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land."

So much has been written about this gospel truth by the prophets—Isaiah, Jeremiah, Ezekiel, and others—that it is difficult to select the most concise texts for a short article. Our late Brother S. J. Lindsay in his teachings

sometimes referred to the Israelites as God's clock, and exhorted his pupils to watch them if they would know something of the nearness of the establishment of God's Kingdom on the earth.

The Apostle Paul was greatly concerned about this question of the redemption of Israel, saying: "God hath not cast off his people which he foreknew." He spoke in Romans 11:14 of his efforts to "save some of them," not to the national salvation, but to a special salvation, the high calling of God in Christ Jesus, to be heirs of God, and joint-heirs with Jesus Christ. Paul, however, was aware that "blindness in part (had) happened to Israel, until the fulness of the Gentiles be come in," after which "all Israel shall be saved"—said Paul: Did he mean to convey to our minds that every conniving, atheistic Jew would eventually obtain the high calling, be made immortal at the return of Christ to establish God's Kingdom on the earth? To make such a claim would bring only confusion to the mind. The salvation of all Israel must refer to the national redemption of the reunited twelve tribes, and then to those only who have turned from transgression in Jacob. The Apostle was quoting from the Prophet Isaiah (59:20), saying, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."

The rebels will be purged out of the Kingdom. Jeremiah saw a horrible time of trouble for Jacob. Daniel saw the Israelites as having been gathered into their land and as having made a covenant with a Roman prince for one week or seven years. While under the first half week of this covenant, Ezekiel saw them dwelling safely without bars or gates, with their gold and their silver, their cattle and their goods, being at rest and dwelling safely—"all of them." The Apostle Paul gave this condition of Israel for a sign to the church to dispel the darkness of this last-day period. (1 Thess. 5:15.)

The great day of Jacob's trouble described so vividly by Isaiah (13:6-11), Jeremiah (30:6-10), Joel (2:1-3), Zephaniah (1:14-18), Zechariah (13:8, 9; 14:1-3), Jesus Christ (Matt. 24:21, 22; Luke 21:20-24), Paul (1 Thess. 5:3)—read them all and then search for more, for there are many more—will be brought about directly by the Roman prince, known also as Antichrist, the Son of Perdition, and "that Wicked." (Please turn to page 10)

Knowledge Is Power

By Arlen Marsh

TIME after time, as a pause has come in the day's occupation of pouring over books—dull books, mediocre books, unbelievable and completely unamusing books—I have longed with all my heart for the privilege of submitting to the readers of "Building Your Library" some such review as that which was recently submitted to me by Miss Alberta Appleby, Bennington, Nebraska:

"In the book *Little Moron*, by Heck and Ilda, you will find compensating relaxation from today's mental strain by allowing yourself to slip from your sublime saneness long enough to indulge in the slap-happy ridiculousness of a bad case of comic book neurosis. In this book the authors have presented to us a typical moronic family: fawzer, muzzer, siztor, and our hero, Little Moron, a ½-cracked nut. This book has 31 illustrated stories which can easily be understood by anyone with a negative I. Q., and should be included in everyone's library."

For no one, more quickly than a reviewer, comes to understand quite so plainly and painfully the truth wrapped in the Preacher's words (Eccl. 12:12), "Of making many books there is no end; and much study is a weariness of the flesh." After a hasty scanning of a dozen books to discover one worth a thorough reading for subsequent recommendation to others, one begins to yearn for the opportunity to suffer from "a bad case of comic book neurosis" as well as to feel much like the "½-cracked nut."

Yet, despite the fact that "much study *is* a weariness of the flesh"—but definitely!—and despite the fact that it often leads to a longing for the utterly ridiculous, it does have its liberal compensations. Some years ago, a Methodist minister, taking his eighth degree (Ph.D.) at a Tennessee university, observed that the teacher of religion needed a more thorough, a more broad, a more nearly continuous education than anyone else in modern society. The sentiment was not new with him; he was doing no more than repeat the principle enunciated by God Himself—for it was in order to insure the teaching of His faith that God required every Israelite to learn to read and write, at a time when literacy among the Orientals was confined chiefly to priests and the nobility.

Perhaps oddly, the religious educator's reading, his education, should encompass a great deal of what goes on about him regularly. To dwell in an ivory palace, unacquainted with either current thinking or current events, is to invite disaster for the teacher or the preacher. Jesus chose His parables from the stories which were thoroughly familiar to His hearers; very few of His illustra-

tions were original with Him. They—the parables—were the Aesop's fables of Israel, the Indian folklore, the tales of the Druids, the Little Moron stories.

Nor is this in any sense sacrilegious, this comparison of the parables with fables, ancient and modern. The story of the rich man and Lazarus—so hotly and ineptly discussed—for example, was a current tale of Jesus' day; it had been current for a good many years before His day; it was as established a part of Judean literature as *Gone with the Wind* is of American literature. And it was used by Jesus for the same purpose to which it usually was applied by others: to teach the necessity for liberal financial giving, as the whole balance of Luke 16 also is used.

Knowledge, Jesus discovered, was power—not simply knowledge of the Old Testament Scriptures, which were all He had, but knowledge of the things that the common people knew and talked about. Not infrequently, He revised the Judean folklore to meet His needs; but the basis was there, nevertheless—a basis of illustrative stories which were current with the people about Him.

Paul, too, discovered that knowledge was power. The greatest of his recorded sermons—that from Mars' Hill in Athens—contains not one word of Bible. Instead, it quotes exclusively from two of the heathen poets, both Greeks, with whose works the Athenian audience was thoroughly familiar. Time after time, Paul alluded to the games in the amphitheaters and arenas, to footraces and military movements; time after time, he hung his religious teaching upon these sports and events, all of which his readers knew well.

In our time, too, knowledge is power. In the course of a four-year struggle with a class of intermediate boys, I ultimately managed to secure their undivided attention for a single Sunday; I told them a story of railroading, written by Frank L. Packard, and I hung the day's lesson on that story. Eight weeks later, they still remembered both the story and the lesson—but they could not remember the lesson from the Sunday before.

One of the most inspiring sermons to which I ever have listened was woven around Tarzan, unbelievable but entertaining hero of Edgar Rice Burroughs' numerous tales, by Cedric Pope, one-time student in the early Bible Training School. It was an essentially Biblical sermon, sprinkled throughout with Scriptural texts; but Tarzan was its introduction—and Tarzan made the audience listen, and hear, and understand.

There is a sermon in almost every line of *Idylls of the*

King; there is not the whole sermon, of course, but there is the suggestion of one. Nearly all the tracts which have had the widest circulation in the last fifty years have been founded on some thrilling story. Egermeier's *Bible Story Book* and Bowie's half-fictionized *Story of the Bible* have been more popular than any commentary—they teach the lessons of the Bible, as the authors understand them, in a

way that people like. *The King of Kings* taught more people about the life of Jesus Christ than any religious tract or book or pamphlet that ever has been written—except the Bible.

And this exception is the secret of all Christian education. Jesus and Paul used their parables and illustrations, but the parables and the illustra- (*Please turn to page 11*)

Be Careful How You Speak

By Mary Mae Nedrow

"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. 18:6).

THERE is a problem which confronts every individual today: Shall I travel along with the crowd, or cleave fast to the church and to the principles set forth by our Lord and Saviour Jesus Christ? When children from Christian homes lose interest in the church, and choose to walk the broad and easy path which can lead only to destruction, it is almost a certainty that someone has erred. Perhaps someone may have spoken slightly of another member of the church whom he believed was not leading a life becoming a Christian. It requires very little to poison the mind of a child or a youth, and once this doubt is imprinted in a mind, it is hard to erase.

It is my firm conviction the good exceeds the evil by far. Like the Parable of the Wheat and the Tares, they must be allowed to grow together until the time of harvest when they shall be separated. We are not to make judges of ourselves! Imperfect as we are, we are not capable of judging one another. Jesus, in His Sermon on the Mount, said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:1-3). I believe Edward Wallace Hoch had these same verses in mind when he wrote:

"There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly becomes any of us,
To talk about the rest of us."

Many parents believe their children are just something they must "put up with." To the contrary, "children are an heritage of the Lord" (Psalm 127:3). One of the greatest gifts God ever bestowed upon us, was the blessing of children in our homes. Today, children of worldly parents must shift for themselves and find their own enter-

tainment, for the parents are either entertaining or being entertained. Little children eight years of age are taught to roll cigarettes for their mother. When the mother entertains the "girls," liquor is served. We find these conditions among the "better class," so to speak. No, not all society chooses this way of living, but the trend is that way—more and more every day.

Many professed Christians, too, have ungracious characteristics. Those who affect a "holier than thou" attitude are, in reality, far from being the saints they would have us think they are. Many who would hesitate to go on the battlefield, murder their fellow men with the sword of their mouths. Let us be careful how we speak!

There is no place in God's program for condemnation, one of another; rather, let us be fervent in love. Let us make the gospel light shine forth so radiantly that it will serve as a beacon to draw all mankind to the house of prayer. The poet Tennyson believed: "More things are wrought by prayer than the world dreams of."

Before another year has passed, tragedy will have left its mark on many homes throughout the land, but the crosses, the storms, the sorrows, must be borne with Christian fortitude. We are to "bear . . . one another's burdens" (Gal. 6:2). Many will come to the house of God for solace in their terrible hour of anguish. Will we be ready to give them the encouragement they will need? God forbid that we should pattern after the self-righteous Pharisees, who never were willing to reach out a comforting hand.

May we never be guilty of causing anyone, especially the younger ones, to become discouraged. Jesus said: "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. 18:6).

Heirs With Christ

By James M. Watkins

IN our preceding article, we called to your attention these words from the Book of Galatians, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (3:29). The promises made to faithful Abraham are an important element in Christian consideration. These promises being important, then of course the means by which we become partakers in them is likewise important. Upon this matter the Scripture is very clear and very easily understood: "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). These words are very definite, and they are the foundation upon which the heirship rests. The word "baptize" means "to dip" or "to plunge under."

The natural relationships of man many times interpret spiritual relationships. For instance, Paul taught that marriage is an example of the union of Christ and the church. Likewise, the natural relationship of heirs provides a very good example of our heirship with Christ. Paul, writing in chapter 4 of the Galatian Letter, said this: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father" (vv. 1, 2). The child of today whose father is the owner of a large manufacturing concern does not inherit that concern immediately when he becomes the child of his father; he is put under a system of careful education until he is prepared for the work he shall assume.

Christ was given the promise that He should someday be Heir to the world. The faithful church was given the promise that its members should be joint heirs with Him. As a father would not consider it advisable to give an inheritance to a son who is uninterested or unprepared, so our heavenly Father requires that we must have an interest in carrying out His future plans. The period through which we are now passing is the period in which we are under tutorship; we are being taught the basic principles upon which God's future world will rest. When we have been educated and prepared in the simple, fundamental laws of God that will be required to administer a world in peace and righteousness, then we, with Christ, will come into our inheritance. We will not inherit until that time.

An heir must be a son, either naturally or by adoption. Paul said in Romans 8:14-17: "As many as are led by the

This is the ninth of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Here is the basis upon which God is selecting His heirs. He does not select them in the disinterested manner in which one might select a servant or a hired man, but He selects them as carefully as one would select a son for adoption. They are selected through their compliance with a set of fixed standards, and they become literally the members of His household, which is the household of faith. Only through Christ can we become accredited sons with all the demands of heirship that a son may have. The fault of the Jewish nation was that its people thought they could become the sons of God without accepting Christ. Paul wrote: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:4-7). That status of sonship must be attained and retained if we are to be heirs with Christ in God's promises to the world.

We must clearly understand that although a natural son may be born into a household, through the transgressions of the rules and views of his father he can be disinherited. In the same manner the sons of God can also be disinherited. Jesus taught clearly in John 15:4-6: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 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."

Or, perhaps, we might read from Hebrews 10:24-26: "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 approach-

ing. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

These verses suffice to show that a son can be disinherited. We do great harm to the Word of God, however, if we interpret these verses in the sense of an unpardonable sin, which is sometimes done, causing many after a transgression not to seek the pardon and forgiveness of God. We personally take very little stock in the phrase, "unpardonable sin." Jesus said, "Him that cometh to me I will in no wise cast out." If there is an unpardonable sin, it is to be found only in one's failure to return to God for the promise and forgiveness that He has assured. We consider these verses in conjunction with the Scripture as a whole and believe they can suggest only the denial of the sacrificial power of Christ so long as one is in a state of willful transgression.

Christians have always the privilege of returning to God for pardon and forgiveness. We are given this testimony in the story of the Prodigal Son. Many times we miss the point of this story by saying that one individual was a Christian and the other a non-Christian, the Scripture emphasizes that at the beginning they were both sons. As such, the Parable is to apply to the very circumstances that we are discussing. We are taking this time to make our views upon this point clear, because we have found nothing more distressing in our experience than to find an individual caught in the throes of deepest despondency and refusing to seek God's forgiveness because of a feeling that he has committed some unpardonable sin. We want to emphasize that sons can be disinherited by a state of willful transgression, but we have no desire to suggest the thought that anyone cannot re-establish himself if he so desires. Forgiveness is there for you at any time you seek it out. This we believe to be the whole-hearted teaching of Scripture.

The question of heirship resolves itself simply around this fact: at some time in our future, God in His wisdom is to establish this world upon a new order in which every natural resource and possibility will be utilized to the greatest good of all people. Every thought, word, and action will be devoted to the good of each of our fellow men, rather than to their hurt and their downfall. The senseless and personal aspirations of a few will no longer wreck our world with national and individual dissensions. Every life will be ordered by complete righteousness. If you can comprehend the change and the good that these things will do to you as an individual, then you can comprehend in a limited way what this plan of God will mean to a future world. It is the nature and the extent of these things to which we hope later to call your attention.

The glorified church is to administer these plans, through the literal power of Christ, over the nations of the world. The faithful will share in these blessings of a

perfect world throughout eternity. The coming of Christ marks the beginning of a thousand-year period of time in which these ultimate plans and purposes of God will be built up and developed. It is this world with its many blessings for the people that the Christian has been promised to inherit: not a heritage of war, turmoil, anxiety, and bloodshed, but a heritage of happy contentment for everyone.

We may rest assured that this heritage will come. The Word of God tells in Matthew 25:31-34: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Here is seen the receiving of the inheritance for those who had maintained the status of sonship, and who were ready and waiting at our Lord's coming.

We must remember, too, that these promises and this work concerns the entire world, not only those who receive the heirship. Though it requires much thought to determine completely the many little details of this future work, the entire effort resolves itself around three major issues.

The first of these is to give the world universal peace—a peace so complete as to include even the animal world. All have heard of the time when the lion and the lamb shall lie down together. Isaiah foretold: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (2:2-4).

We have not sufficient time to continue in detail concerning these three things, but we can retain them merely as a basis of our future considerations.

The second of these major issues is found in Isaiah 11—the entire chapter. This second purpose is to exalt righteousness. We read in verse 5: "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." It is through this reign of righteousness that the other things are to be brought about. (Over)

The third element to be considered in connection with our Lord's return and our heirship with Him is the actual renewal of the earth. You will recall that thorns and thistles did not exist prior to the transgression, and the world produced in the Edenic condition an abundance that we cannot now comprehend. It is a renewal that is also promised.

In this connection, we would like you to read the entire thirty-fifth chapter of Isaiah. We have time here to read only a few verses at random: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."

THE REDEMPTION OF ISRAEL

(Continued from page 5)

He will break his covenant with the Jews, order them to cease worshiping God, and demand that they worship him as he sits in the Temple of God, claiming to be God. (2 Thess. 2.) It is then that God will send His heavenly messenger to restrain the winds of destruction until he has placed God's seal of protection on all in Israel, who will have maintained their faith in the true and living God. (Rev. 7:1-8.)

Thus, Jacob will be "saved out" of this time of trouble, as Jeremiah foresaw. (30:7.) He will be saved not to an everlasting salvation, but to a national redemption as mortal subjects in God's Kingdom, entering into new covenant relationship with God, according to God's plan recorded in Jeremiah 31:31-34 and elsewhere. The blessings upon Israel that will follow this national redemption are almost innumerable. All these truths are important phases of the gospel message, but this subject must be left for another time.

"LAUNCH OUT INTO THE DEEP"

(Continued from page 3)

These are only a few of the projects our church is capable of doing which a few years ago were considered improbable, if not impossible. Just see what a little "swimming" has done. Brethren, let us obey the words of our Master. "Launch out into the deep," and see if the "catch" will not be miraculous!

BABYLON AND THE WORLD TODAY

(Continued from front page)

are all similar is because the very purpose for a city in the beginning was to make it easier to police the people.

When this war is ended, the world may become like a large city. Our President and others have talked of policing the world. The United Nations are already planning how they will enforce the peace.

We believe this great police system and those who will be in charge of it to be the Babylon of Revelation 18. When it fails, "the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men" (Rev. 18:11-13). The present trend is toward free trade. This will help bring a great rise in commerce. Tariffs were always for the benefit of those who made them, but if a world leader would say, "We'll have no tariffs," things would be produced wherever they could be produced most cheaply. Already, the whole world's supply of some items is made in one small locality. When every individual in the world is virtually dependent upon every other individual because of the great specialization and immense transportation, there will be terrible disaster when it all fails. "The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city!" (Rev. 18:15-18). Our wonderful ship-building program and the mighty air transports with their gliders are now preparing for the fulfillment of this prophecy.

There will be great wickedness because God will be left out of the whole program. The prosperity of the many will cause them to feel no need of God. Therefore, it is written: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. 18:20).

To connect old Babylon with today, we go to verse 24: "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." The blood of all that were slain upon the earth? What has been the

cause of so much bloodshed since the days of the first city? Has it not been the greed for wealth and power? That greed and the system for satisfying it has been in existence for a long time; but in these last days, it shall extend over the whole world. It will probably have its seat in some great city—maybe Jerusalem will be the center of world trade. It is probably called Babylon in the prophecy not because of its location, but because of the nature of its activity.

Some may feel we are putting the coming of the Lord a long way distant by suggesting that this war must end, and there must be at least a short period of prosperity. We have been amazed at the recent speed of events, and these things could take place in a comparatively short time. Another thing to remember is that the Lord could deliver the church from these things before they are all accomplished.

We venture to say all these things because it strengthens our faith to be reminded that our redemption draws near. Some of our calculations may be proved wrong tomorrow, but our faith will remain strong.

There is much work for us to do. We have our lives of testimony to live before others. We must labor to preach the good news of the coming Kingdom as strongly as if it were to come tomorrow; and we must be prepared to continue to preach the gospel though the Kingdom be a hundred years from now. Jesus said, "Occupy till I come."

Watch the world events and always be ready for the coming of Christ and the establishment of His Kingdom.

THE REIGN OF CHRIST

(Continued from page 4)

was never designed to do the work that will be done by the Kingdom of God. The church, which is made up of God's people, *now* has a work it is true, but it cannot and does not do the work of the Kingdom. Therefore, how unscriptural and unreasonable to teach that the church is the Kingdom and the Kingdom is the church, when there is *not one* passage of Scripture in the New Testament that avers such, either directly or indirectly! We have gone so far as to say that the reason of so much of the teaching of the so-called *spiritual kingdom now* is the result of believing in and teaching the immortality of the soul, the fictional theory that was first advocated by the Serpent. (Gen. 3:4.)

As to the location of the reign, let us read: "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and *we shall reign on the earth*" (Rev. 5:9, 10). (Please turn to page 15)

KNOWLEDGE IS POWER

(Continued from page 7)

tion were a *means*, not an end. Christianity cannot be taught by fables alone; it must be taught by a Bible background, whether the specific texts required at a given time be quoted precisely or given in paraphrase. The teacher's education should be broad enough to enable him to speak in the terms of those about him, but it should, above all else, include a comprehensive knowledge of Holy Writ.

Without the power that such knowledge gave Him, Jesus would have found His parables ineffective; He would have been unable to apply them as they needed to be applied. Without the power that such knowledge gave him, Paul's sermon at Athens would have been merely another debatable lecture. The Bible may not have been dragged forth with an obvious, "It says here," in the Pauline address; but the knowledge of the Bible that the Apostle had acquired through years of study runs as an ever-flowing undercurrent through his remarks.

Even God is said to laugh: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:4). I always have suspected that the Psalmist meant exactly what he said. It would be folly to assume that God would give man the blessings of a sense of humor if God Himself were unable to appreciate the complete ridiculousness of the raging of the heathen. If the Prophet could make use of his God-given humor to heap scorn upon the idolaters of old Samaria (1 Kings 18), it seems no more than right that we, too, should apply the same God-given sense to our own teaching.

So even the relaxation of those of us who must teach and preach and write may serve some useful purpose, after all. When much study has indeed become a weariness of the flesh, when we have become tired beyond measure of stodgy, uninspiring theology and history and ancient, long-dead geography, we still—although we probably shall not be aware of it at the time—can absorb something that eventually can be applied to our religious work. And we shall be amused by the absorption.

Study, thus, is more than drudgery. It is a process which can be made entertaining as well as, on occasion, laborious. We—whether we play tennis or solve crossword puzzles or succumb, with Heck and Ilda, to comic book neurosis—can find something of value to our work in everything we do. Our contacts with people, our travel, our formal education, all should be as broad as we can make them; the more breadth we have in our thinking and our contacts, the more stories we shall have to turn into parables, the more poetry we shall have to quote to those in Athens, the more chances we shall have to make our religious faith a thing of interest and a joy forever, not only for ourselves, but for others. Paul summarized it all in a great many fewer words: "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another" (John 13:34).

Lesson: Mark 12:28-34; John 13:34, 35; 15:10-14

The "More Excellent Way"

Those who have accepted Christ are members of "the body of Christ" (1 Cor. 12:27). The "more excellent way" to serve Christ is to show forth His love to others.

The Ten Commandments were given to Israel. As we have seen in our studies, they were not judged guilty until they had committed an act of evil.

How much we have in Christ! He wants us to live so pure and kindly that the very *thought of evil* must not dwell within us. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Jesus summed up all the commandments into two. The first was to love God with all our ability. The second was to love our neighbor as ourself. (Matt. 22:39, 40.)

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:34, 35).

Christian Living

When we desire something so much that we take what does not belong to us, we sin. The sin of covetousness is behind many sins. We should not covet our own things to the extent that we fail to do good with them. A Christian, rather, is to "labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28)—to give to those in need! Love is the more excellent way to serve. Love "envieth not," "seeketh not her own." Love causes one to share, give, serve!

Love Aids Overcomers

Love helps to keep us from sin. We must help keep ourselves from evil. (1 John 5:18.)

Pure love always desires good for another. Mother-love is a good example as a rule. God's love and Christ's love for us are better examples. God loved us. He gave

us Christ. Christ also loved us. He gave His pure, sinless life, that we might enter into eternal life when He returns.

True Christian love helps us run the race that is set before us—keeping our bodies under subjection. (1 Cor. 9:27.)

We are to "put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). We, "being dead to sins, should live unto righteousness" (1 Peter 2:24).

So, let us love one another with Christian love, doing good and looking for our Saviour to return.

Scrapbooks

Cut out some children working for the Lord, and their neighbors. They can be singing, doing good deeds, showing love. Use your own ideas today!

Memory verse: John 13:34, the golden text.

Life

"Then what is life without the love
For man below and God above?
Can one live here upon this earth,
Forgetful of another's worth?"

"No one can hope by wrong and sin
The rich rewards of God to win;
For God knows who is true and right
And wealth counts nothing in His sight.

"So let us then till life shall end
Be to each one a helpful friend;
And live to serve our fellow man
And do for him whate'er we can."

—Selected.

Happy Birthday Wishes

Milo Magaw, Dec. 7, age 13, Oregon, Ill.
Merlin Anthon, Dec. 8, age 11, Hammond, La.
Mary Jane Sullivan, Dec. 9, age 10, Niagara Falls, N. Y.
Patricia McGowan, Dec. 10, age 13, Niagara Falls, N. Y.
Joyce Overholser, Dec. 12, age 12, Lawrenceville, Ohio.



Evan D. Knodle
6510 Park Ridge Rd.
Rockford, Illinois

BEREAN DEPARTMENT

John P. Mercer, President
4010 Q St. S.E.
Washington, D. C.

Arlen Marsh, 1 V. President
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Rockford, Illinois

Miss Lorraine Gaspar, Sec.
Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

A Little Help for Happy Woods Bereans

The Happy Woods (Louisiana) Berean Society is studying the "Scripture Searchers' Assistant" under leadership of Vernis Wolfe. Thus far, they have studied lessons on the "Truth of God," "The Origin of Sin," "The Origin of Man," and "The Second Coming of Christ." Attendance is good. The Dorcas Society of the Happy Woods Church has decided to finance all Berean socials. They're planning one right now.

Twin Cities Bereans Developing

"We are working hard to enlarge and develop our organization. Everyone seems to be interested, and usually all our members are present at every meeting. We learn a great deal from studying the 'Berean Searchlight' with John Denchfield as our leader.

"We have about eight small children in our children's class taught by Rowena Randall. At our last meeting, the children gave a short program to show the remarkable progress they have made.

"Members of the older class are: Lois Randall, Rhoda Lawson, Madelyn Sixler, Ann Johnson, Mrs. J. Wesley Woods, Scenia Livgard, Rowena Randall, Mr. and Mrs. John Denchfield, Mrs. Andrew Forsberg, Lorraine Gaspar, Fern Brossard, and Dorothy Magaw."

Winter Envelopes Hector

November 7—Minnesota snow storm—no Berean meeting. Two people alternate leading the lesson and are beginning to breathe a little easier when faced with the task. Hector Bereans meet every Sunday evening to sing choruses and hymns, and to study a lesson. They have a social once a month.

Dixon Bereans Continue Active

The adult class meets each Sunday evening at 7:30. Alan McLain, pastor, teaches, alternating with lessons from "Berean Book 2" and "Bible Types." This creates interest and tends to break the monotony. Now they are starting a series of lessons on the New Testament, beginning with Matthew 1. The young people are invited to attend these meetings.

A young people's class consisting at present of young married women meets at 7:30 each Tuesday evening to discuss questions informally. Although the class is not yet organized, Mrs. McLain presides over the discussions.

The junior class was organized two years ago by the pastor, who is still leading them. The ages range between nine and twelve. By careful training, the members have learned a number of Bible choruses, memory verses, the Books of the Bible, and how to offer prayer. They plan and conduct their own meetings under leadership of their pastor. They learn Bible stories and play Bible games in which they portray Bible characters. Often they present a program before the church to demonstrate their accomplishments. Membership is twelve, and average attendance is eight. Meetings are held at 6:30 Sunday evenings. Friday evening, November 12, a party was held at the McLain home.

Oregon Missionaries Practicing

The missionaries are filling themselves with Biblical knowledge, that they might tell others about the gospel. They are studying "God" and the "Inspiration of the Bible." James Mattison pretended that he was an atheist riding on a train, and the class started a discussion with him. He said, "How do you know that there is a God?" It was not so easy to answer as one might think. The arguments he used kept the class scratching their heads. Bereans everywhere, will you tell the Oregon Bereans what arguments they can use to prove that there is a God? They believe with all their hearts that God is, but it is not so easy to prove to others. Send your suggestions to Linford Moore, Care National Bible Institution, Oregon, Illinois. This is something important to all Bereans.

Jig-Saw Party at Oregon

The Oregon Berean Activities department held a jig-saw party at the home of Norma Kirkpatrick on Tuesday evening, November 23. The activities department is studying Berean parties and is trying to discover if they really help the society. In doing this, the department will contact the active societies all over the country.

AMONG THE CHURCHES

HOLBROOK, NEBRASKA

Sermons by Bro. T. A. Drinkard held at Holbrook, Nebr., from Friday, November 5, to and including three services on Sunday, November 7, were greatly enjoyed. The people of this place were glad to welcome Bro. Drinkard, as it was his first visit to Holbrook in seventeen years, when he assisted in the annual conference held in 1926. Bro. Drinkard was also pastor of the church here twenty-four years ago. *Icel Stedman, Secy.*

HECTOR, MINNESOTA

The church work here is going along very well and, though our group is small, the faithfulness and loyalty shown by each one is truly gratifying. For years the group met in members' homes for church service and Bible study and now, that they have a church building of their own, they show their appreciation by constant and faithful attendance.

We are more than pleased to note the continued attendance of a number of nonmembers, especially at the evening service. The work here is new, and our numbers may not increase as rapidly as we would like, but we are thankful thus far for the interest and attendance shown by both members and nonmembers. The church has received a number of financial contributions from persons who are not members of our church, but who are interested in the work we are doing. Also, some members of our own faith living in other states have sent contributions. For all this the church is thankful. All of us will try to be worthy of such help and will constantly hold up to others the glorious gospel of the coming King and the coming Kingdom.

Harry Gockler, Pastor.

CHRISTMAS CUSTOMS AND CAROLS

In keeping with the season, we offer you "Christmas Customs and Carols," an 8 3/4 by 5 3/4 inch booklet, bound in blue and white, containing the origins of fifty-four Christmas customs, plus words and music to fifty-seven carols, many of which do not appear in other collections. These booklets, selling for 25 cents each, will make ideal small gifts.

EVANGELISM

Rockford Church	\$25.00
Mrs. Iris Kirkley	1.00
Mr. & Mrs. Victor Peterson	20.00
Mrs. E. C. Railsback	8.00
Eva L. Page	4.00
Carl Bunch	1.00
Jordan, Mo., Church	13.00
Ida Lapp	5.00
Mrs. W. H. Rose	5.00
Jennie Salisbury	3.00
Mr. & Mrs. George Jones	5.00

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

OREGON BIBLE COLLEGE Building Fund

Mrs. Iris Kirkley	\$ 1.00
Mrs. J. W. Miller	100.00
Ripley Church	15.00
A Friend	100.00
Mr. & Mrs. Francis Burnett	25.00
Margaret Budrow	10.00
Lucy Lapp	5.00
Total	\$23,757.40

MIDWINTER CONFERENCE TO BE HELD

February 1-4, 1944

The usual midwinter conference of the National Ministerial Association is to be held at Oregon, Ill., from Tuesday, February 1, through Friday, February 4, 1944. Daily sessions will be held, starting at 9:00 a.m. of each day, and concluding with a preaching service at 7:30 each evening. All services will be held in the Oregon Church of God. A detailed program will be sent to each member of the Ministerial Association and will be announced through The Restitution Herald as soon as it is available.

Churches are urged to assist by paying at least a substantial part of their pastor's expenses to this conference, which is held primarily for the benefit of congregations even though attendance is restricted to the ordained clergy and to students of Oregon Bible College. (Evening preaching services, however, will be open to all.) The program of the conference is calculated to improve the local pastor's own work, both in conducting the services of his church and in teaching and preaching Bible doctrines.

Ministers who have been contacted in regard to places on the program are asked to let the program committee know at once as to the possibility of their serving in the suggested spots.

*Arlen Marsh, Chairman,
Program Committee.*

LUCY B. GROAT

Lucy Bell was born to Samuel and Martha Huffmon, April 20, 1866, in Carroll County, Mo. She was married to Eber J. Groat, December 25, 1895, at Bosworth, Mo. One son, Samuel E. Groat, was born to them on January 3, 1898, and died the following December.

Her husband, Eber J. Groat, died February 16, 1925, since which time Mrs. Groat has lived alone but always near her stepsons,

Edwin E. and the late Urial Groat and their families of Hanford, Calif.

Mrs. Groat was reared in—and embraced early in life—the truths advocated by the Church of God of Abrahamic faith and she lived a devoted Christian life, always seeking opportunities for promoting the truths she held so dear.

She leaves one stepson, Edwin E. Groat, seven grandchildren, and nine great-grandchildren, all of whom have held her in high esteem. The writer is aware that Sr. Groat had brothers and sisters, nephews and nieces, and we regret very much that we were unable to secure their names and addresses for this record.

She was taken ill in her home quite suddenly on October 19, and the next day was removed to Kings County Hospital. She soon realized the seriousness of her condition and made all arrangements for the end, after which she lapsed into a coma and died, November 11. She was given the best care that loving hearts and kind hands could provide. She expressed strong faith in the promises of God and a resignation to the sleep into which we must all fall, sooner or later.

"Asleep in Jesus, blessed sleep

From which none ever wakes to weep."

As per her request, we were called and conducted a fitting memorial service in the People's Funeral Home in Hanford, after which we laid her to rest in the beautiful little cemetery of Grangeville, beside her husband.

There were many beautiful floral pieces attesting to the esteem of her friends and neighbors in the vicinity where she had spent the last thirty years of her life. She was a devoted member of the Los Angeles church, often giving words of encouragement to the writer in her efforts to get the truth firmly established in this section. Through the courtesy of the Thompson family, she was permitted to attend our services occasionally, and we had all learned to love her.

Emma C. Railsback.

Gleanings From the Field

"The field is the world."—Jesus.

Operating expenses at Oregon Bible College are being fairly well wrestled, but we do need a little outside help. There is room, too, for another student or two or three. The second semester will start February 7, 1944.

Have you ordered your supply of new Quarterlies? (See Editorial Page for particulars.)

Bro. C. R. Randall, pastor at the Morning Star Church of God, South Bend, Ind., called recently at the National Bible Institution, having come with Sr. Randall and their son David to Oregon for Thanksgiving.

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

Too much. Some time ago a contribution of \$1.41 was credited to National Bible Institution as \$141.00. We are sorry.

Bro. Ivan Magaw, our son, believing it wrong to war, is doing civilian public service at Denison, Iowa. He may be addressed: Civilian Public Service Camp, Denison, Rt. 3, Iowa.

Bro. Glenn Miller, formerly a student of Oregon Bible College and now serving in the United States Navy, spent the Thanksgiving season with friends in Oregon, Ill. Serving on a transport ship, he has several times crossed the ocean, but, if cupid prevails, he will return to Oregon again and again.

"A baptismal service is to be held this coming Sunday night (Nov. 28) at Fonthill."—C. E. Randall, Fonthill, Ont.

Sr. Madge Savage, Waite Park, Minn., contemplates using the new Truth Seekers' Intermediate Quarterly lessons as a background to her Children's Page lessons in The Herald.

THE REIGN OF CHRIST
(Continued from page 11)

Just imagine this prophecy applying to church members today, when they will do almost everything to occupy "Moses' seat" of authority! It seems that the following words refer to the same "reign" as referred to above: "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" (20:6).

Concerning Christ's reign, Paul said: "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). Daniel was inspired to write concerning the Kingdom of God: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

It is the height of human wisdom (and folly) to say that this prophecy was fulfilled during the personal ministry of Jesus Christ, or on the first Pentecost after the resurrection of the Son of God. Persons who so teach have never been able successfully to sustain such a doctrine with the Word of God.

By Revelation 11:15, one can see the beauty and harmony in all the inspired prophetic writings. We quote: "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." The Son of God will sit upon His throne when He comes. (Matt. 25:31.) There is no Scriptural evidence to show that Christ sits upon His throne before He comes again. The Spirit gives His words in Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Christ will have power and dominion "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). He exercises no such power and authority today, and everybody should realize it. He "shall sit upon" the throne; but the throne will be "in the tabernacle of David" (Isa. 16:5). He "shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). This prophet prophesied of the time when the mighty Kingdom of God will be "set up" on the earth (2:1-4). Not only this, but Micah referred to its establishment in power and glory. (4:1-8.) David, too, saw the Kingdom in working power, and said: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psalm 46:9). These prophecies have never been fulfilled, and will not be fulfilled until the Son of God returns the second time and fulfills them.

HERALD RECEIPTS

Dr. L. R. Troncean (for others); J. M. Prime; Mrs. J. W. Miller (for another); J. H. Williams (for another); Mrs. Margaret Canode; Mrs. Victor Peterson (self & others); Mrs. Iris Kirkley; Barbara Fish; Cora G. Pace (self & another); F. G. Carpenter; Horace Pierce (self & others); Mrs. Clyde Shaw (for another); Clara Chalfee (for another); George McMurtrie; T. F. Presley; Mrs. Emma Swan; Albert Barnard; F. O. Sapp (for another); W. E. Story; L. Bailton (self & others); Irene Holland (self & others); Archie Loether; A. M. Oliver; Mrs. Alfred Hetrick (for another); George Jones; Mrs. Ivan Powers.

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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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The Gammete Cross

By Arlen Marsh

BEFORE the end of this war, Christianity must go. Christianity teaches hope and denies the divinity of the Japanese emperor. Christianity, in its essentials, is a religion of peace and goodwill toward men. So Christianity must go.

This open admission of Nipponese policy by Colonel S. Nishahara, public relations officer for the army of the Rising Sun, gains pointed support from the "Christian missionaries" now being sponsored by the Religious Department of Nishahara's army. Such missionaries, sent to the Philippines and China to replace the dead and imprisoned missionaries of happier times, have an unique doctrine: the Christ was born in Japan; He went to the West to teach, but was crucified and resurrected; later, He reappeared in Japan, where He died again and was buried.

A large portion of these "Christian missionaries," whose duty it is to convert the subdued races from the faith of a Jewish Christ to the faith of the Japanese Christ, were one-time students in the Protestant missions of Nippon. According to Colonel Nishahara, a considerable majority of the mission students were "converts" upon orders of the Japanese government; their purpose was to secure free instruction in the sciences—the same sciences which now have been unleashed against the very forces which sponsored them. Robert Bellaire, foreign correspondent and author, estimates that not more than 50,000 sincere Christians ever have existed among the 80,000,000 Japanese.

Halfway around the world, the land of the gammete cross, the swastika, has set itself to the like task of exterminating Christianity. Both Robert Ley and William Kube, influential and powerful Nazis, have drawn comparisons between the errant Hitler and the Christ. At Nazi meetings, the chant goes up, "One Reich, one folk, one leader," and with very much the sense of Ephesians

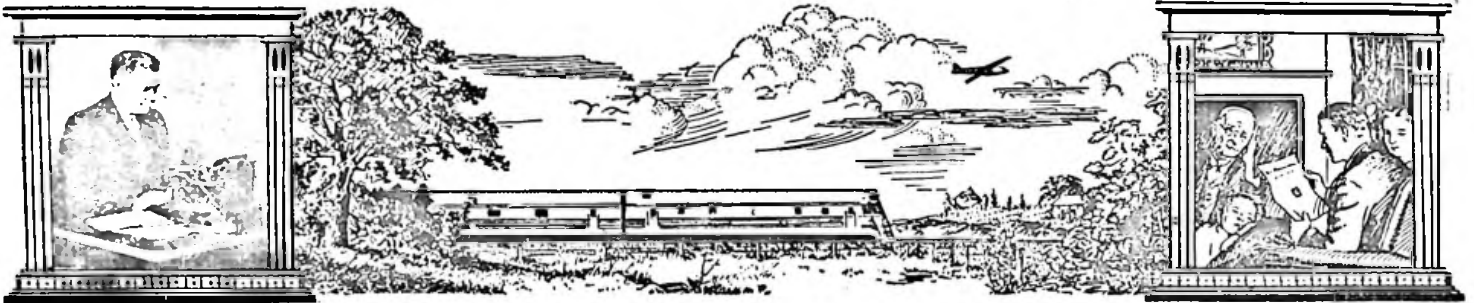
4:5: "One Lord, one faith, one baptism." Rosenberg, organization leader for the German Reich, asserted, "We recognize today that the central ideas of the Roman and of the Protestant churches are negative Christianity, and do not, therefore, accord with our soul, and we see that they stand in the way of the organized forces of the nations following nordic-racial principles, that they have to make room for these forces, and that they must allow themselves to be transformed within the meaning of Germanic Christianity." And a letter from the 11th Brigade of Hitler's special army announced to the administration: "The negative Christian fights for the church, to the detriment of the people, he fights for the church dogmas . . . and thus for the devil. . . . To be an S. A. man and to belong to the confessional front of those who confess such a faith is absolutely contradictory."



Arlen Marsh

These pronouncements, reflecting at once the general attitude of the German government (placed in power by the democratic vote of the German people in 1933) and the attitude of the Japanese government, in no wise conflicted with the "declaration for freedom of religion" contained in Section 24 of the Program of the National Socialistic German Workers' Party: "We demand the freedom of all religions in the state in so far as they do not engender its welfare or offend against the morals and sense of decency of the German race." The interpretation of the German "morals and sense of decency" has been a broad one; and, indeed, the Program itself continued with a definite paragraph appended to Section 24 which specifically outlawed Jewry, certainly one of the "religions." Efforts to convert the German people to the historic faith in Odin and the gods of the old nordic canon were futile; so it became necessary, not long before the outbreak of war in 1939, to preview the Japanese policy by presenting the

(Please turn to page 10)



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Unusual and Encouraging Gift

Nearly all Church of God brethren are interested in one or more phases of the General Conference activities, but it is especially encouraging to learn of the members who are zealous in its every endeavor. During the last week, a check for the sum of \$275.00 was received from a brother in Missouri—said amount to be distributed among four or five of the General Conference projects.

Though this kind brother requested his name not appear with the listing of his contribution, we believe Matthew 5:16 justifies this special mention of his gift.

Is your light shining for Christ? Is He glorified in you?

Another Happy Announcement

The Lord willing, Brother Arlen Marsh, pastor of the Church of God at Rockford, Illinois, will be one of the instructors for the Summer Bible Training School, June 20-July 28, 1944. In keeping with his talent as a writer, one of his courses to be offered in the Young People's Department will pertain to preparation of copy for publication.

(See the front page for better introduction to Brother Arlen Marsh, and see page 14 for further announcement of the next Summer Bible Training School.)

The Stone Kingdom—Future!

Daniel spoke of kingdoms: the gold head was symbol of Babylon; the silver breast and arms represented the united Medes and Persians; the Image's brass belly reflected Alexander and his realm; the iron legs, representing Eastern and Western Rome, stood, as it were, with a foot in Constantinople and the other foot in the city of Rome.

Now, what of the "stone" that Daniel explained? Yes, it represented a kingdom, too, Sicily, perchance? or Britain as the power who hurled the stone at Italy? Stuck! The Image had *two* feet, and neither Sicily nor Britain would wound Constantinople, place of the other foot. Indeed, friendship grows there and we hear of courting, not the smashing into "chaff of the summer threshing floors."

Definitely, like other prophets of God, Daniel foresaw the Kingdom of God as a victorious Power to smash to pieces all the carnal and frail and temporal empires of man, and in their places to seat itself eternally—the Messiah being its King. (Dan. 2:44; 7:13, 14, 27. Cp. Psalm 2:6-9.) Sicily is not the prophetic Kingdom of God. Nor is Jerusalem, city of the great King, located in the British Isles—that's London over there!

Grows the idea, though, that England and America comprise the Stone Kingdom, even the Kingdom of God. If the idea is correct, may our opposition only advertise it—so oppose it we do.

God said of His Kingdom in days of its transgression, "I will overturn, overturn, overturn, it: and *it shall be no more*"—it, therefore, cannot be located, for that which is not has no location—"until he come whose right it is; and I will give it him" (Ezek. 21:27). Until Christ, the Heir to David's throne, comes, the Kingdom will continue overturned—not even being in existence! Sicily is in existence. Therefore, Sicily is not the overturned Kingdom of God. Great Britain and the United States are very much in existence. Therefore, they very surely cannot be the overturned Kingdom of God.

The Apostle Paul taught that Jesus will "judge the quick and the dead *at his appearing and his kingdom*" (2 Tim. 4:1). If the Kingdom of Christ is in existence, the Christ as King has appeared and judgment has at least started—but, notice, please, Christ is to judge the "quick *and the dead* at his appearing and his kingdom"! The dead are yet dead; they have not been raised, they are not being judged. Thus, Christ has not yet come as King, but we look for His coming and for His reign of peace and righteousness that will prove the present day of war and confusion as very much man's day and Gentile times.

Winters are still cold; the plowman has not yet overtaken the reaper; nations are still learning war; the lame cannot yet leap as an hart; tombstones still stand sentinel over the jewels awaiting glory and immortality when Jesus comes and when His Kingdom appears. There is "one faith," and "one hope of your calling." "Stand fast."

Lawmakers Pray

By E. H. Goit

RECENTLY, the statement was made during a Bible discussion: "The people of England have daily recited the Ninety-First Psalm, from the outset of this present world-wide conflict. The United States has not done so, but should." This remark of a present-day situation startled me. My mind was kindled to delve into the question, Is the United States leaning upon the guidance of God?

Through an informative article of Garnett L. Eskew, I was to learn much concerning the religious consciousness of our 1943 lawmakers. After much reading of current events, our question was fully answered. We learned, for instance, that the American public has yet to hear of a group of thoughtful Christian senators and representatives who meet together once every week in our nation's Capitol. At breakfast in the capitol building before the sessions of the day begin, they hold a solemn discussion and prayer meeting, during which they ask divine guidance. We quote:

"A silent little group (sometimes numbering as few as six, sometimes as many as thirty)—in both the Senate and the House—humbly admit that the problems they face are often beyond the scope of human solution and discuss what faces them with the consciousness that they are in the presence of Almighty God."

Prior to this investigation, we had assumed that our legislative halls frequently echo with the exchange of verbal explosions, and that they are places where only lawmaking reigns. How inspirational to learn that such is not the way!

Since the formation of the United States government and the establishment of her two national congressional lawmaking bodies, America has voiced her dependence upon God by a humble attitude of thanks maintained *daily* in the Capitol. Every session of Congress—both houses—opens with prayer. This act of reverence is provided in the law. No business can be considered by either house until the lawmakers have bowed their heads and, through their chaplain, offered a prayer of thanks, entreaty for guidance, and an expression of the utter helplessness of our nation unless God steers its helm.

Each house has its respective chaplain. "He is chosen by the elective voice of both political parties for each body." A minister of the gospel who resides in Washington, D. C., is usually the choice. The office is held for life, or until the minister leaves the city. The chaplain has certain functions to perform which require a wide knowl-

edge of the past and present national life. The office requires the specialized abilities that only a minister is able to render. Among other duties, he must prepare an *appropriate* prayer for every session. That prayer must be delivered at twelve o'clock, sharp, every day before the assembled house of lawmakers. We quote further:

"The chaplain's prayer heads the daily issue of the Congressional Record, of which eighteen thousand copies are printed. These go to readers in all parts of the land who study them carefully and are inspired by them."

The present chaplain of the Senate is Frederick Brown Harris. James Shera Montgomery presides as chaplain in the House. These two gentlemen perform their congressional duties with a deep awareness of responsibility and fully sensing the gravity of the times through which we are passing. When Garnett L. Eskew was interviewing Dr. Harris, he received this reply:

"When you consider," said Dr. Brown Harris, "that the prayer you are about to deliver holds an official significance, that it must reflect certain broad, all-inclusive human appeals to the divine Father, that it is to be read by many people as an official religious expression—then you approach the task of composing that supplication in an extremely thoughtful and solemn mood. You see, we must not repeat the same phraseology in different prayers; also, we must have in mind the national needs of the moment, making each prayer an entity, complete in itself.

"It would surprise you to know that these prayers are read by people in all walks of life. I am always pleased and surprised to receive letters, as I frequently do, commenting upon some particular prayer. For example, here's one from a negro woman, another from a minister, another from the president of a large chain of grocery stores.

"All have something to say that indicates a Christian outlook on life and dependence upon God. But the last of these three letters is most gratifying: this business man writes that he prints one of the Senate prayers in every weekly issue of his employees' magazine."

These leaders of our country are being drawn together through a common bond of prayer. A transfiguring influence is being wrought throughout their respective lives. Trouble is drawing men together. It is welding a chain of tolerance, understanding, and, more than that, it is making them see and realize the human helplessness. God is the remedy to all men's troubles, and these doctors are administering His Word as a cure. (*Turn to page 11*)

585 B.C. Prophecy—1943 A.D. History

By Arthur Gilbey

ABOUT 585 B.C., Nebuchadnezzar, king of Babylon, the first great universal empire the world had seen (the "hanging gardens" of which are still listed among the wonders of the world), had a dream which greatly disturbed him, the more so that upon awakening, he could not remember the details. So troubled was he that he summoned his wise men—astrologers and scientists—demanding they tell him of what he had dreamed, and what it meant. Said they, "Tell us what the dream was, and we will interpret it for you." The king insisted he had forgotten the details, and insisted, too, that they obey his command, in which case he would reward them; if not, he would destroy them and theirs. They insisted that no man could inform him of the dream, nor had any king ever asked such a thing of his wise men before. The king charged them with attempting evasion, to gain time in the hope he would drop the matter, and repeated his threat of their destruction if they failed to comply.

Among the wise men was Daniel, a Hebrew captive (later of "lions' den" fame), who, when he was apprehended by the captain of the king's guard, asked to be allowed to see Nebuchadnezzar. Upon being granted the interview, he promised, if allowed a little time, to reveal the dream and the interpretation. The king consented. Then, Daniel and three other Hebrew captives among the wise men (later to become involved in the "fiery furnace" ordeal) spent their time in fasting and supplication to God that He would reveal the dream to Daniel, that they might not perish under the king's decree. God did reveal it to Daniel, who gave Him thanks. On being granted another audience by the king, Daniel said, "There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days." He then related the dream, giving God all credit for the revelation. (A full account of it may be read in Daniel 2.)

Briefly, the king dreamed of an image of a man, great and brilliant, and terrible in appearance. Its head was of gold, its breast and arms of silver, belly and thighs of brass, legs of iron, and feet of part iron and part clay. Then he saw a stone, cut out of the rock without hands, dashed against the feet of the image, breaking them to pieces. The image collapsed, and was ground to powder which was blown away by the wind. The stone became a great mountain and filled the whole earth.

Brother Arthur Gilbey, Winona, Ontario, here presents a very interesting and up-to-the-minute article. Read it; enjoy it. Be cautious, though, in locating the Kingdom of the Lord Jesus before He comes.—Ed.

Then Daniel gave the interpretation. Nebuchadnezzar, king of the Babylonian Empire, was "this head of gold"; that his empire should pass, to be followed by another and inferior one of silver (the Medo-Persian), it in turn to be followed by a lesser kingdom of brass (the Grecian Empire), then by an iron empire (Rome). The feet and toes represented divided kingdoms, partly strong, as of iron (Germany?), partly weak, as of clay (Italy?). "They will mix themselves with the races of mankind, but will not stick together with each other, as iron does not unite with clay. But in the days of those kings will the God of heaven establish an Everlasting Empire, and indestructible, whose sovereignty will not be transferred to another people. It will subdue and break all the kingdoms, and will stand forever! And as you saw a stone, cut from the rock—but not by hands—which broke the iron, the brass, the clay, the silver, and the gold, the GREAT GOD has revealed to the King what will come after now, and the dream is certain, and my interpretation true!" (F. Fenton Trans.) Then Nebuchadnezzar praised the God of heaven, and honored Daniel.

Now, for the literal fulfillment of the prophecy: Will you turn to an atlas, or picture in your mind the outline or shape of Italy? Can we find anywhere in the world any country that looks more like the "feet of the image" of a man? Or, can we find anywhere an island of such shape, and in such position, that it seems to be about to strike "the feet of the image" (the "toe of the big boot") as Sicily? We cannot! (We should bear in mind that it was not so much the stone itself, as the impelling force controlling it, that caused the destruction.)

In point of time, we are now down at the "toes" of the image. Within the past few weeks, we have witnessed the "stone kingdom" (and its men)*, with God as the impelling Force, strike the feet of the image, crushing them, and now in the process of grinding what remains of the image, to powder.

*Who are the men of the "stone kingdom"? They are the men of the British Commonwealth and the United States of America, together with those of certain portions of Scandinavia, Denmark, Holland, France, Belgium, and Spain. "The stone"? Jacob's stone erected at Bethel after his dream (Gen. 28), of which he said, "This stone, which I have set for a pillar, shall be God's house." Be-

coming one of the most honored treasures of the Israelitish people, it was carried with them throughout their history, and is still with them! It was the chief stone of Solomon's Temple. During the invasion which ended with the final captivity of Israel, it was saved by Jeremiah the Prophet, who carried it to Ireland, there being known as "Lia Fail"—the "Wonderful Stone," the "Stone of Destiny." From thence, it traveled to Scotland, became known as the "Stone of Scone," and from there was removed by Edward I to Westminster, and to the seat of the Coronation Chair as the "Coronation Stone." It has now been lodged in a safe place for the duration of the

war, and its location is known only to three persons, one of whom is the Prime Minister of Canada. "The Kingdom"? When our Lord said, "Whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder," He was confirming the promises made to Israel. It can be shown that every world empire during the last 3,500 years has been broken by Israel, from the Exodus till World War I. The three most recent attempts at world supremacy were those of Spain, France, and Germany. Spain, in 1588, met failure with her Spanish Armada. "He blew with his winds, and they were scattered" is the *(Please turn to page 11)*

Abrahamic Promises

By J. W. McLain

THE foundation (though not the fullness) of all Christian and Kingdom hope is the series of promises God made to Abraham many hundred years before Christ. These promises provided for a nation, a land for its habitation, and a leader who should possess the gates of this nation's enemies. God's blessings were promised to this chosen people and to the adherents of their religious faith.

It would be difficult to estimate the influence these promises have had on the world and its history. Out of the promises came the nation, Israel, the Messiah, Jesus, and the preaching of the good news, contained in the promises, to the Gentile world. The prospect of a future world government for all nations built around the nucleus of this historic nation of Israel, with Christ and the church enthroned in its midst, in Palestine, indicates the far-reaching effect the promises will have for the future.

One part of the Abrahamic promises least often considered, but having the greatest significance in international affairs is the statement recorded in Genesis 12:3, "I will bless him that blesseth thee, and curse him that curseth thee." Here is a principle just as important, just as strong, just as eternal as any of the other parts of the promises. On the basis of this principle, all history since Abraham's time has been written. Empires have fallen and gone down into silence because of their persecution of Abraham's people, Israel (the modern Jew). Where is the glory of Babylon, Assyria, Egypt, Medo-Persia, Grecia, or any other empire that dared to challenge God's statement, "I will curse him that curseth thee"?

On the basis of this ancient principle of God's protection to the seed of Abraham, we may be so bold as to predict the fall of the modern persecutors of the Jews.

God's curse is as surely upon them as upon the persecutors of ancient times. History bears witness to the truth of God's dealings with the nations in a way that the outcome of this present war will surely be decided on the part of those who in this time give succor to the Jew, Abraham's seed.

Understanding that nations stand or fall according to their dealing with the people of Abraham, should imply a warning to us that the day we forsake "blessing" them and turn to "cursing" them, we have forfeited any further promise of God's blessing and can expect the dire consequences of God's disfavor.

Christ reaffirmed the principle of the Abrahamic promise in Matthew 25, when He revealed that the basis for the final judgment of all nations will be, "Inasmuch as ye did it not unto one of the least of these my brethren." He was born a Jew, to be King of the Jews, and will yet sit on the throne of David and rule over the house of Jacob forever, delivering His people, the Jews, and destroying forever their enemies.

Isaiah the Prophet expressed God's care for Israel thus, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord" (54:17).

Jeremiah pointed out that it would be easier to cause the sun to cease shining than to destroy the nation of Israel. (31:35-35.)

Take heed, O reckless nations, persecutors of the Jews, the seed of Abraham, God's friend. Take heed, O thoughtless man who dares revile those whom God has chosen. "I will bless him that blesseth thee, and curse him that curseth thee."

“Love Your Enemies”—Jesus

By Alfred Anthon

GOD purposed that Jesus teach Paul certain truths that Paul thought were foolish. Paul was doing things that he had been taught; he was doing things the way he thought was right; he was doing things the way his *flesh* told him was proper. When Paul found himself to be wrong and the followers of Jesus right, a very humiliating confession had to be made, not only to God and to Jesus, but to man also. Paul found he was martyring God's faithful followers, though he had imagined he was obeying God. Paul had been hating God's faithful people. Paul, in permitting himself to hate some people, was actually hating God's people. He supposed he was only hating his enemies and loving his friends—but *his friends were all very wicked!*

Poor Paul! How humiliating it must have been to him when he discovered and fully understood God's precepts for his day: that Jesus, whom he had persecuted, was most truly God's only begotten Son! All this humiliation was bearing heavily on Paul's point of view concerning his Christlikeness when he penned Romans 7:15, saying: “That which I do.” In substance, Paul said, “That which my worldly wisdom urges me to do, that which my uncrucified ‘old man’ tells me to do, that which my flesh says is proper and right and will be praised by everybody, that which the flesh and world urge me to do, *I allow not myself to do!*”

Ponder the foregoing paragraph. The Apostle had to quit abusing his enemies. Instead, he was required to love them. Love them?! Paul had to quit delivering Jesus' men and women into prison! Instead, he must be ready to wash their stripes caused by the whip lashes of his own former friends. Paul could no longer have the joy of “lording it over” his enemies. He had faithfully to nurse, obey, run errands for, and pray to God for, his enemies.

Paul's uncrucified “old man” told him not to do good to his enemy, but to kill him. But Paul, being obedient unto his “heavenly vision,” would not allow himself to do what Satan, his worldly self, told him to do. Paul

obeyed Jesus!—“for what I would, that I do not.” In substance, Paul was saying: “What my uncrucified flesh would have me to do, that I do not do. I make myself obey Christ's sayings. But what I hate, that I do. But what my flesh hates to do, that I make myself do. My flesh and this world hate to do according to God's precepts; they hate to love their enemies; they hate to run errands for their enemies; but I make my flesh obey God's precepts. My uncrucified ‘old man’ surely hates to do good to his enemies. My ‘old man’ gives me a terrible cursing sometimes before he will do good to his (my) enemy, but I do not pay any attention to that; I just make him (me) do it!”

Thus Paul continued to reason. In verse 21, “I find a law that—when I tell my ‘old man’ to do a good deed for his (my) enemy—evil is present with me. Yes; my *evil* ‘old man’ is always with me. I always have to keep under, or keep in subjection my ‘old man's’ body; make it obey God.”

When Paul began being “obedient unto the heavenly vision,” he began loving his enemies. This caused the former friends Paul loved and respected, and whose friendship he prized very highly, to hate him. Oh, how this must have pulled on Paul's heartstrings! But the “heavenly vision” said, “He that loveth father or mother, brother or sister, son-in-law or friend, anyone, more

than Christ is not worthy of Christ,” and, “By their works thou shalt know them that love Christ.” (We know a man who is letting love for his sons-in-law mislead him in other very important matters.)

Paul did not know how to obey God until he had knowledge from God. Neither can anyone of us know how to serve God except we get the knowledge from God's Word—the Bible. The world claims to know God's precepts. When God's precepts are studied, however, we find written in the Lord's Prayer, “Forgive us our debts as we forgive our debtors.” In other words: “Now, God, if I hate (or kill) my enemy, I am praying you to hate (or kill) me.” God answers, “With what measure ye

STANDARDS OF JESUS

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy eloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 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. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

(Matthew 5:38-48.)

mete, it shall be measured to you again" (Matt. 7:2).

Listen to what the "heavenly vision" taught Paul:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). In other words, though any person, per-

sons, or reasonings, urge one to disobey God's precepts, he must obey God—though it cost his life. He who is a Christian must make his body—his "old man"—obey God. He must crucify his "old man," so he cannot argue, reason, talk back, or tell him how to obey God. It is Christ who speaks—God's Son—"Hear ye Him."

Jesus said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Visions of the Kingdom

By A. E. Griffiths

WHEN we are young, we plan and build our lives for the future. We visualize a home with a garden and trees surrounding it and all the desired comforts inside. We look upon the outside as a place of serenity and enjoyment for the summer months, and we look upon the inside as a cozy comfort and repose in wintry weather. We imagine this dream until it becomes a reality.

If we can get comfort from the vision of a future home in our more mature years, when we shall have more time to enjoy it, surely it is not impossible to apply the same principle to a future home in the Kingdom. We shall not have to work hard and save our money to obtain this kind of home, and there will never be any chance of our losing it if we once obtain it. A work of love for our Father in heaven is all it will cost us, and the final achievement will be a thousand times greater than anything we could obtain in this life.

The hourglass is now running very low, and the King is near at hand. So, let us spend all the time we can planning for the future. In reading the Scriptures, we find so many illustrations of what that Age will be like. It will not be difficult to visualize the wonders in store for us. Solomon's words should inspire us, when we read, "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov. 29:18).

To build a vision of the future will stimulate our belief in God's promises, for He has repeatedly shown us what the Kingdom will be like. The prophets were given visions, and thus were able to describe the future Age. God tells us, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets" (Hosea 12:10). This is a definite statement of fact, and requires no explanation.

As stated previously, the time is close at hand when Christ will return to establish His Kingdom. One of the

surest signs of this event is the persecution of the Jews. It is computed that there are about sixteen million Jews in the world, and half of these live in Europe. Hitler is credited with killing five million of these, so they are considerably reduced in that country. Surely, this is fulfilling the prophecy, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him" (Jer. 30:7, 8). There are still many Jews in England and this country who will go back to Palestine, for God is not going to allow them all to be exterminated. "Behold, the eyes of the Lord is upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord" (Amos 9:8). We may be quite sure that the Jewish nation will be well represented at Christ's coming, because the Prophet says: "Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. 51:20). Hitler's rage at the Jews is of no avail; he cannot exterminate them. The idea of such a puny, wicked creature fighting against God is ludicrous. There is no doubt that God is dealing His last punishment on the Jews for the crowning act of their unbelief—killing the Son of God—which Christ foretold in His parable recorded in Matthew 21:33-44. They are now in the final stage of their punishment, so let us take heed of our Lord's warning in Mark 13:37, "Watch!"

If we make a habit of realizing what the Kingdom will be like, it will keep us from worldly thoughts, and we shall be ready for Christ's use when He comes. "Even so come, Lord Jesus" (Rev. 22:20).

Time of Inheritance

By James M. Watkins

THE time of our inheritance is very important, not alone for the faithful of today, but also for those of ages past. Their vision and faith are important Scriptural items.

In the Book of Hebrews, the writer tells of those faithful of the past ages, and he recalls to mind some of the important things concerning them. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (11:8-10).

The visionary faith of these men was no different than that of today. They looked for the coming City of Tomorrow, whose Builder and Maker will be God. They looked for the city that John saw coming down out of heaven where God will dwell to bless the people of the earth. We are inclined to look upon the visions of John as being typically a part of the New Testament. Yet, here we see the faith of Abraham, Isaac, and Jacob predating John's vision by several hundred years. The faith upon which these men will be rewarded is the same visionary faith with which the Christian of today looks forward to his reward in a glorious world of tomorrow.

Did these men live to see these dreams realized? Definitely not, for we read: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (v. 13). The reason they received not the promise also tells us God's plans concerning the time of inheritance. Having enumerated many of the other old faithfuls, such as Joseph, Moses, we read at the close of the chapter: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vv. 38, 39).

In addition to saying that those who have been faithful throughout the ages have not received their promise, but until this time have only a good report, the writer told the reason they have not received their inheritance is because of us. They, *without us*, will not be made perfect. That is, they will not attain physical and spiritual perfection—which will be given faithful members of the church

This is the tenth of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

when they are fashioned like Christ's own glorious body at His coming—without the faithful of this age.

It is obvious from these verses that all faithful persons, whether it be

Abraham of old or the faithful of tomorrow, will receive their inheritance at one time. Here is reflected the justice of God's way. They, without us, shall not be made perfect. So long as the church has not yet been called out and glorified, we know that Abraham is still waiting for his inheritance. God does not see fit to reward Abraham until the rewards of the elect of today are also ready. On the other hand, the living faithful, rewarded at Christ's coming, shall not discriminate against those who have gone down into death. In assurance of this fact we read 1 Thessalonians 4:15, 16:

"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."

It might be well to notice the word "prevent" as it is used in these verses, because its meaning has changed somewhat through the years. The word means simply "to precede." Josephus, the great Jewish historian, when writing the story of his life in the language of the New Testament, spoke of a shipwreck, saying, eighty persons *prevented* the others and were taken into another ship. We understand immediately Josephus' meaning, for we know the eighty persons did not prevent the rescue of some, but *preceded* them in rescue. The usage of "prevent" in this verse of Scripture simply tells that there is no difference in the time of inheritance for those who have a good report through faith, whether they be the faithful of old or the faithful of today. One shall not precede the other.

It is established, according to Romans 8:17, that the faithful church will receive full glory of its inheritance at the same time Christ comes into the glory of His power. We read: "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."

The inheritance will be the literal Kingdom of Christ at the time of its re-establishment which will occur at the second coming of Christ. "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 . . . then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31, 34). "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). The establishment of Christ's Kingdom is associated with His appearing for judgment over the affairs of the world.

If the inheritance be the Kingdom of Christ, then we can understand that the inheritance was deferred for a time at His first coming, and we can also understand *why* it was deferred. The Kingdom of the New Testament is the same as the Kingdom of the Old Testament; there is no difference. Through this Kingdom, which God first gave to be administered by the nation of Israel, God proposed to bring His plans to completion. Because the Israelites were human in their administration, they failed to bring God's plans to fruition. It was the same Kingdom—the Kingdom that Christ will establish at His coming—that was overthrown because of Israel's transgression. "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. 21:26, 27).

Looking upon the New Testament, we have the abounding assurance that it was Christ who had the right to this throne, to reorganize and to re-establish this Kingdom work. If Israel had accepted Christ as its King at His first coming, this Kingdom would have gone forward from that time.

When the Jews reminded Christ that Elias must first come and restore all things, Jesus answered: "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:11-13).

Jesus was saying that Elias would truly come for a work that was yet in the future. Christ was assuring them of the truth of that statement, but He was also saying that, had they accepted Christ, the preparation work of John the Baptist would have sufficed and the Kingdom work would have gone forward. However, because they rejected Christ, the Kingdom plans were deferred for a time, and with that, the promised inheritance of the faithful was deferred. We read in Matthew 21:42, 43:

"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: this is the Lord's doing,

and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

We can hardly assume that the Kingdom of Christ was simply a spiritual Kingdom instituted at Christ's first coming. The Kingdom offered the faithful Christian was the same one taken away from Israel and which existed before Christ's time.

So, because the natural seed of Abraham failed in their work of creating a literal Kingdom of God on earth, this work was withdrawn and given into the hands of a new group. The work of preparation was to go forward. Finally, Christ was to come another time and create that Kingdom in its entirety. The Christian of today is simply preparing himself to fill the place in the Kingdom of tomorrow, which place Israel one time filled in the Kingdom of the past. Next, we read two scriptures:

(1) "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." We know the Israelites did not keep God's covenants and His commandments, so Peter spoke in almost the same words to a new group, the Christian group which will take their place.

(2) "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." I am sure you will readily see the connection and implication in these last two verses.

The Kingdom work will not be re-established until it is re-established under the administration of those faithful ones who throughout the years have been selected for this particular work. It is because this selection is not yet complete, that the inheritance has not yet occurred, for they without us shall not be made perfect. When the last individual has prepared himself for this task, our Lord will come, and we shall all be glorified together.

None of those faithful individuals has received the promised rewards of his faith. Reward and inheritance are hid in Christ; these will be given the faithful when He comes. The Book of Revelation tells us in its last chapter: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Any possible rewards that we may have attained in the sight of God are dependent upon the coming of Christ. Without that coming, there would never be a reward given. His purpose is to bring with Him the rewards we have placed in His care and keeping, until the time of both His inheritance and ours.

THE GAMMETE CROSS

(Continued from front page)

Christ to the German people as an Aryan, and not a Jew.

Unitedly, then, the principal powers of the Axis stand forth against Christianity in a militaristic display of that spirit of antichrist which John, in 1 John 2:18, declared was in the world even in his time. Unitedly, they are dedicated to the destruction of any such "negative" principles as those expressed by the Golden Rule. Unitedly, they propose to replace Christianity with a new faith—in the one case, the faith of national socialism, with its theories of blood dominance and racial purity; in the other, the faith of the Japanese Shintoists, who worship their emperor as god.

Curiously, the symbol adopted at Hitler's order to represent the German government—the swastika—has never, with a single exception, until modern times, been used as anything but a symbol of welfare, abundance, prosperity, long life, peace, happiness. The swastika—called variously the gammete cross, gammadion, and fylfot—was, perhaps, born in the worship of the sun; with this purpose of representing Apollo or some akin deity, it spread throughout the world, and has been found in such widely diverse places as the burial mounds of American Indians and the vestiges of Scandinavian shrines.

Its shape gives the gammete cross its name. Two Greek *gamms*—corresponding to the English letter G—form the nucleus of the design, although actually it antedates the Greek alphabet by an unknown number of centuries. It has been discovered on Hittite and Galatian monuments, in Canaan, and on old Palestinian coins. During the first five hundred years of Christianity, the church adopted it as a code message, and it found numerous uses on the walls of the Roman catacombs. The church drew upon it because, with its tips folded into right angles, it made a combination of the Greek *gamma* and the Phoenician *tan*, which was employed even in apostolic times to represent the cross of Jesus and the redemption.

The name itself by which the gammete cross is most commonly known—swastika—tells a story which makes its use by Axis militarists and anti-Christians seem almost sacrilegious. It is derived from two Sanskrit roots: *su*, good, and *asti*, being. To conceive of the spirit of antichrist mentioned by John as "being good" is to stretch the imagination to the breaking point; yet this, in symbolism, is what we are expected by the Axis to accept.

The large problem, then, presented by this present war is not who will fight, but whether or not Christianity will survive. It is not a problem of economic, social, and political security; it is a problem of religious security. Whoever does the fighting, of course, and whatever sort of treaties is concluded at the close of the war, Christi-

anity will continue—we have this promise from God Himself; but the success of the Axis powers would make such survival as difficult as it ever was in the worst days of the Roman persecution.

Germany, in effect, is a racial fulfillment of that familiar verse (1 Thess. 2:3) which alludes to "a falling away" as being necessary before "the day of Christ" can come. The land of the gammete cross was one of the first to sponsor the Reformation; yet it also was a leader in fathering that higher criticism which, for the last century, has endeavored to overthrow belief in the inspiration of the Bible. Now, in part, perhaps, because of her partial "falling away" of earlier years and its psychological effects, Germany has been willing to set forth militantly to destroy all vestiges of Biblical religion.

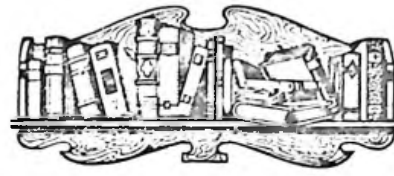
It will be pointed out that large sections of the German people are still nominally Christian; that some, like Niemöller, have been sent to prison for their faith; that protests against the government's policy were frequent prior to the war. All this is true; but it does not change the fact that *nationally* Germany is committed to a fight against Christianity on a colossal scale. There were seven thousand who, with Elijah, were faithful to God in idolatrous Israel; this was, however, no protection for the kingdom of Ahab against punishment inflicted nationally because of national sin. So it will be with the Axis. In Jesus' own words (Matt. 25:31-46), at the time of final judgment, people will be divided from peoples on a basis of their treatment of the Jews—and to deny that the anti-Jewish feeling in Germany has been a *popular* feeling is to deny the facts.

Both the attitude of Germany and the attitude of Japan give emphasis to Jesus' last sermon before His crucifixion, that sermon in which He predicted that "there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). On the one hand, Hitler is elevated to the position of Aryan Messiah; on the other, Hirohito occupies the place of god. And it is certain that both rulers literally have shown "great signs and wonders" and that they have deceived many. The plural, it will be noticed, was used by the Christ ("false Christs and false prophets"); He intended no reference, directly, at least, to any individual antichrist of the sort commonly supposed to take control of Palestine immediately prior to His return.

So, by the very fact that the land of the gammete cross misuses that cross (in the light of its historic and traditional usage), it points to the early establishment of the only pure theocracy the world will ever know: the Kingdom of God on earth. By the very fact that the swastika represents what it does represent today, we have positive assurance of the truth of the Bible and of the immutability of the promises of God. Indirectly, the gammete

cross returns to its ancient Christian significance; because it is no longer a symbol of welfare, it indicates, contradictorily, the cross of Jesus and the redemption it made possible.

For the Christ was explicit in applying His references to these "false prophets" to the time immediately preceding His return. The references were made, in fact, solely in direct answer to the apostolic query, "What shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). The gammete cross, the swastika, the gammadion, the fylfot, is, thus, a predictive symbol—without itself being Biblical—of the fast-approaching end of Gentile times.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Notes from a Layman's Greek Testament (Ernest Gordon, author; W. A. Wilde Company, Boston, publishers; \$3.00) is one of the few commentaries on the New Testament which we have felt could be recommended. Even this volume has its flaws, for, like all other currently published commentaries, it adopts the orthodox viewpoint in large degree.

However, *Notes*, etc., differs from the majority of its contemporary competitors in that it accepts the Bible as being the Word of God, and not the word of man, and in that it does not adopt the higher critical or semi-higher critical conceptions. For this reason, if for no other, we should be willing to recommend it.

Mr. Gordon is not a minister, but he is a genuine scholar. His ideas are truly thought-provoking, and he has unearthed factual information of inestimable value in interpreting the apostolic teaching. His work covers the entire New Testament.

The comments on pages 122-123, comparing the Gospel of John with Genesis, are typical of the book. Not many men would think of comparing two books so different in style, subject, and period of authorship; but Mr. Gordon has excellent reasons for doing so. This sort of thinking permeates the whole commentary, from such one-sentence brevity as is used for John 4:24 to the two-page-long comments on Matthew 25:14.

Mr. Gordon does, to be sure, seem to have the common conception that the church is at least part of the Kingdom—that is, that the church *is* the Kingdom, but that the Lord will return to set up a political kingdom, too. But this is only the tinge of his orthodoxy, which, by the way, is not too deep that he fails to present genuinely constructive ideas on many obscure and debatable texts.

A particularly interesting appendix on the "Judah-Shiloh Motif" is included in the book. The first page of this alludes to the fact that "from the beginning of Genesis we find the expectation of an universal salvation"; but this should worry no one—Mr. Gordon is by no means an apostle of universalism, and, indeed, has some most instructive comments to make on Romans 6:23.

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585 B.C. PROPHECY—1943 A.D. HISTORY!

(Continued from page 5)

inscription on one side of the medal struck by Queen Elizabeth, commemorating the event. In Napoleon's case, the Stone fell on him, and the French Empire ceased as a kingdom, becoming a republic. When the Stone fell on Germany in 1914, Germany ceased as a kingdom or empire, became a republic, and carried with her to ruin the Austrian and Turkish empires, while Jerusalem was freed from Gentile domination, all in fulfillment of prophecy. The Stone Kingdom has again fallen on Germany and on Italy. The latter has already been crushed, and Germany is nearly crushed. Undoubtedly, it will fall upon others who will, in spite of present appearances, oppose it. Since 1800 A.D., the Stone Kingdom has been growing, and is growing, miraculously, now filling nearly half the world. It will grow until it fills the whole world, not as a "spiritual" kingdom, but a literal, visible, theocratic state, a universal empire, and a blessing to all nations, under the personal and visible rule of our Lord.

Truly, we are living in terrible, yet wonderful and exciting days. We should watch for, and expect fulfillment of, other prophecies as related for "the latter days" in the Bible, and in the very near future.

LAWMAKERS PRAY

(Continued from page 3)

American people, wake up—call upon God through prayer! Prayer will cure *your* troubles, and it will help others in this present turbulent upheaval of mankind. Be prayerful and reverent! "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" (Psalm 100:3-5).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"God . . . hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2).

God Speaks to Man

Our heavenly Father talked to Adam and Eve when they were in the Garden of Eden.

God spoke to His prophets by wonders and signs. There was the sign of the dew upon the fleece. Can you find it? There was the fire from heaven when Elijah prayed for it. Daniel was kept unharmed when cast to hungry lions. If you have forgotten these wonders, find them and read them.

Now, as our golden text tells us, God speaks to us by His Son Jesus.

Some of those who loved Him wrote, by the power of the Holy Spirit, all the things we need to learn of the love of God and Jesus for sinful mankind. These writings are called the New Testament. So, when we read the Word, God speaks to us. The good news of the gospel, especially, is contained in the four Gospels: Matthew, Mark, Luke, and John. We can read the very words of Jesus in these books!

God Gave Us Jesus

"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). "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

Jesus gave us love. If we have Christian love for all, we need not worry about the laws given to the Israelites—for love is the one thing which completes the laws.

Faith and hope are important, but when we add love, it shines far greater than either of the other two.

Let us draw near to God at this season of the year. We should keep close to Him at all times, but let us renew ourselves in His love, for we fail to do His will many times. Never can we say, "I am a Christian, I don't need His help any more." Rather, let us proclaim as did Paul, "I am the chief of sinners! Forgive me, Lord."

Jesus Has Loved Me

"Jesus has loved me—wonderful Saviour!
Jesus has loved me, I cannot tell why;
He came to rescue sinners unworthy;
My heart He conquered, for Him I would die.

"Jesus will lead me—wonderful Saviour!
Jesus will lead me, I cannot tell where;
So I will follow through joy or sorrow,
Sunshine or tempest, since He leads me there."

Scrapbooks

Today we make our first Christmas picture.
Memory verse: Isaiah 9:6.

Cut out a picture of Mary, Joseph, and the Babe in a manger cradle.

Send me a card before the week is over, if you made a scrapbook. Please!

ECE Club Membership Call

This is the last offer this year for you to become a member of the ECE Club. Send me your name, age, and address right away. Get your membership card to hang in your room. Have your name in the Happy Birthday corner!

One Look of Love

"One kindly deed and night is day;
One smile, it is not much to give;
A cup of water, on the way,
One look of love, and lo, we live!

"Christ found it easy to forgive;
God found it simple to redeem;
One look of love, and lo, we live:
This is the Kingdom's hope and dream."

Happy Birthday Wishes

Bonnie Huffer, Dec. 15, age 13, Michigantown, Ind.
Carol Lea Johnson, Dec. 15, age 8, Kewanee, Ill.
Helen L. Unterkircher, Dec. 15, age 4, Sherrard, Ill.
Lloyd Foster, Dec. 17, age 8, Hammond, La.



Evan D. Knodle
6510 Park Ridge Rd.
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

Light Bearers Society

For some time now, in our efforts to revitalize Bereanism, we have been stressing the importance of more and more activity among the young people. Recently, we learned this policy cannot be applied to every society in the country. It seems to work very well in cities and small towns, but it is not as desirable in a rural district, such as the area covered by the Light Bearers Berean Society, Hillisburg, Indiana. The members of this society—headed by William Dick, president; Bonnie Huffer, vice president; Samuel Huffer, secretary; Betty Dick, treasurer; and Shirley Huffer, junior librarian—do not have enough free time for much Berean activity. Nevertheless, they have found plenty to do. The Light Bearers spend most of their time in study, and this is right, for Bereanism was founded on this principle. At the present, they are studying the tabernacle of Exodus, using a model which has been borrowed from one of the adult members of the church.

Unique Party at Oregon

On November 22, 1943, eighteen members of the Oregon Berean Society attended a jig-saw party at the home of the Social Activities Department chairman, Miss Norma Kirkpatrick. As each Berean arrived, his head was measured and he was asked to pay a penny for each inch to the Berean treasurer. \$3.16 was collected. (For *perfect* circumference, it should have been 3.1416.—S. E. M.) Large magazine pictures were cut into four parts and all these parts were distributed among the guests, who matched to divide into groups of four. Each group gathered around a table upon which was placed a pile of jig-saw puzzle parts. Then the groups competed to see who could assemble a puzzle first.

These parties are sponsored to increase interest in Berean activities, to promote Christian fellowship, and to study the success and influence of such parties. Oregon is now planning a New Year's Eve party. We would like to have more and more of our societies figure out new and different ideas for parties and other social gatherings, try them out on their groups, and report their success or failure. We should have a grand time when there are no travel restrictions to prevent us from getting together.

Why Don't You—

—Organize a group and begin to practice now in preparation for the Christmas caroling season? We have known many people who have been made happy as a result of the thoughtfulness of Christmas carolers.

—Younger members plan a special entertainment for the benefit of the older Bereans? You may find that they enjoy a good time as much as you do.

—Younger Bereans challenge the older members to a special Bible quiz, or Bible debate? You may have to study a little to be able to beat them; but then, how could anyone lose in a contest like this?

—Try writing short Bible stories, working in as many hymn titles as you can? Then, send them in, and we'll print as many as we can. People will enjoy them.

—Write to Alva Huffer, asking him for information concerning the new discussion circuit? You will enjoy becoming a member of one of these groups.

Be Reassured

We have received a number of comments from older Bereans softly criticizing the present policy of increased social activity among younger Bereans. These suggestions were offered all in good faith and with no ill feeling. Therefore, in the same spirit we will explain that while it is absolutely necessary to become thoroughly familiar with the Bible, we believe that in the future we should spend a little more time putting into practice the fundamentals of Christian living outlined in the Scriptures.

The phrase we have heard repeated in objection to Christianity is, "Those church people don't act any better than I do, and I'm bad enough." If we can lead the young people to work together in all lines of activity, using Bible teaching as a basis for the manner in which they conduct themselves, perhaps we can overcome this obviously justified accusation.

Too, each week we receive evidence that our Berean societies are not going predominantly "social"-istic. Wherever we have suggested increased social activity, and it has been tried, the Berean group has followed with more intense Bible study activity than before. People do not have as much trouble getting along with the Bible as they do getting along with themselves. Let's help people help themselves to better living in Christ.

AMONG THE CHURCHES

MORNING STAR CHURCH OF GOD Dedication—December 12

God has been with us in our labors and we are now ready to dedicate our church to the Lord. Dedication services will be conducted Sunday, December 12. Bro. F. E. Siple, Grand Rapids, Mich., will be the guest speaker for the day.

Basket dinner will be served at noon in the parsonage basement. Everyone is cordially invited. Come and bring your friends.
(Mrs) C. R. Randall.

OREGON BIBLE COLLEGE NEWS

The big college building on Rock River was nearly empty during Thanksgiving vacation. "Mom" Brewer spent the week end in the home of Miss Leila Whitehead in Chicago; Vivian Johnson visited relatives in Fort Wayne, Ind.; Marjorie Burnett visited relatives in Morris, Ill.; Edwin Graham and Lois Johnson visited friends in Chicago; Harold Doan and Ellen Van Fleet were home in Grand Rapids, Mich.; Timothy Pearson and Edwin Smith were home in Ohio; Richard Parish was home in Cleveland, Ohio; George Walters was home in Dixon, Ill.; Lucile Krauss, Linford Moore, Walter Croxton, and Ruth Hill spent the week end in Moline, Ill.; Delbert Jones filled his appointment at the Hillisburg (Ind.) church, and Emory Maey went to Kokomo, Ind. The writer visited his home in Michigantown, Ind.

Although we students were scattered over the country, we have returned to our studies and to the tests our instructors have prepared for us.

We have much for which we are thankful this season, especially since we have our new college building. Much has been added to our comfort by the gifts sent to us. We wish to express our appreciation for the one hundred cans of canned goods sent by the Southlawn Park Church, Grand Rapids, Mich., and for the gift of ten dollars sent for furnishings by the Ladies' Aid Society of the Hope Chapel Church, South Bend, Ind.

Mrs. Loudenslager and Elizabeth Ordnung gave us some beautiful winter baskets to cheer our living room.

Glenn Miller, who would have been graduated with the present senior class, visited the college over the week end. He presented the college library with many good books from his private library.

The Future Farmers of America defeated Oregon Bible College in a game of basketball, November 29, with a score of 49 to 33.

We were sorry to see Ivan Magaw leave us, but were happy that he has the courage and strength to uphold his beliefs.

Alva Huffer, Reporter.

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

EVANGELISM

A Brother from Missouri	\$50.00
Omaha, Nebr., Church	25.00
Ester Luning	2.00
Marjorie Saylor	5.00
Nettie B. Grandwell	5.00
Mauertown Sunday School	5.00
John, Ohio, Bereans	25.00
Carl Bunch	1.00
Mary Luning	50.00

L. E. Conner Succumbs

Sorrow will grip all the Church of God as it learns that Brother L. E. Conner died, Saturday, December 4, 1943, at Rochester, Indiana, where he recently returned for additional hospitalization. Born February 9, 1861, he was approaching the eighty-third year of a most useful and faithful life. Funeral arrangements are unknown as the forms close for this paper.

THE 1944 SUMMER SCHOOL

The Executive Board of the National Bible Institution, at a meeting attended by all its members on November 15, 1943, made decision, D.V., to conduct another Summer Bible Training School from June 20 to July 28, 1944.

Decision also was made that the tuition per student be set at \$40.00 for the six-weeks' course, and that each student in the Young People's Department be enrolled only after receipt of a letter of recommendation from the applicant's home church, state or district conference, or other trusted authority.

In addition to the Young People's Department, plans will be made to conduct a Senior Department, organized primarily for the study of Sunday school work. Tuition in this department will also be \$40.00 per member.

Names of instructors and their respective courses will be published as soon as available.

Sydney E. Magaw, Chairman,
Department of Education.

MINISTERIAL CONFERENCE PROGRAM Oregon, Illinois—February 1-4, 1944

Although not all leaders of midwinter ministerial conference sessions can yet be announced, the following daily program will hold:

9:00- 9:30 a.m.—devotional service.
9:45-10:45 a.m.—arranged session.
11:00-11:45 a.m.—open session.
1:30- 1:45 p.m.—song service.
1:45- 2:45 p.m.—arranged session.
3:00- 3:30 p.m.—open session.
3:45- 4:45 p.m.—arranged session.

The "arranged sessions" during the day will include both classes and papers on predetermined subjects. Ample "open sessions" have been left for discussions that must be carried over from the formal meetings, and for such other discussions as may arise. On Friday, February 4, no arranged session will be held at 3:45; this will permit a business meeting to carry through from 3:00 to 4:45.

Each evening, at 7:30, throughout the conference, a regular church service will be held, with a different speaker for every service. The public is invited to all the evening services, but attendance at daytime sessions is restricted to ministers and students of the Oregon Bible College. The Oregon, Illinois, church people have been good enough to grant the Ministerial Association the use of their building during the conference.

A separate committee, headed by F. E. Siple, is arranging for meals to be served in the church basement for those in attendance. Ladies of the Oregon congregation have promised to provide visitors with lodging.

Detailed programs will be mailed all members of the National Ministerial Association within a short time.
Arlen Marsh, Program Committee Chairman.

PRINTING EQUIPMENT FUND

A Brother from Missouri	\$ 25.00
A friend—instead of Christmas turkey	5.00
Total	\$102.00

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Thomas Gibbs, Unionville, Ohio, writes of the "Scripture Searcher's Assistant": "I am glad a third edition of this good little booklet is being printed, for, as you say in The Herald, 'It is tops.' I remember when the first edition was printed, about fifty years ago. What a help it is to the searcher for truth! I recommend it to all who are sowing the seed of the Kingdom, and to all who are earnestly contending for 'the faith once delivered to the saints.'"

Busy for Christ: In seeking unsuccessfully to employ Bro. James M. Watkins, Eldorado, Ill., as an instructor in next year's Summer Bible Training School, he wrote: "I already have pledged to teach in the Illinois Bible School and at both Holbrook and Omaha, so I believe that will be all that I can manage in the nature of extra work."

Bro. G. P. Lichty is assisting Sr. Emma C. Railsback in the Los Angeles work.

The second semester of Oregon Bible College will begin, D.V., February, 7, 1944, immediately after the midwinter Ministerial Conference.

"I am very glad to read of the progress of Oregon Bible College. . . . The world seems such a complicated affair for the young people to encounter."—Mrs. J. W. Kinsey, Meyers, Ark.

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

"I am looking forward to the Ministerial Conference this winter."—G. L. Cooper, 417 S. Lafayette, Macomb, Ill.

MALINDA M. McCLELLAN

It was in the early days of the Church of God in this community (Fonthill, Ont.) that Sr. McClellan embraced the gospel of the Kingdom as preached by Elder R. V. Lyon, and was baptized in a pond north of the village. To this newly found faith she remained anchored throughout life, as seemingly the major portion of Bro. Lyon's converts did. During the latter part of her life, health had been such that she could not actively engage in church activity. Through The Herald, however, she kept herself posted on the life and progress of the church work throughout the country, and thus her interest in the church of her early espousal was keen unto the last, even the day of death—November 8, 1943.

She left two daughters, Mrs. S. E. Hansler and Stella McClellan; and one son, Arthur II., as near kin to mourn her death. To these must be added one of the granddaughters, Marion Brown. Upon these, "Grandma" leaned as upon an unailing staff.

Funeral services were conducted by the writer from the local church, using the deceased's own Scriptural selections of Job 14: 14, 15; 19:25-27 as basis for the sermon. She sleeps in resurrection hope. C. E. Randall.

FONTHILL, ONTARIO

Having previously come forward requesting baptism, Harry Payne was baptized on Sunday evening, November 28. Harry has been attending the Fonthill church for several years, and, though having been baptized by immersion, he wished to be re-immersed under the Faith of the Church of God which he had espoused. That is, of course, our practice. Harry will be remembered by many of those attending General Conference in 1942, having been a student in the previous Summer Bible Training School. C. E. Randall.

CONSCIENTIOUS OBJECTORS' FUND

A Brother from Missouri	\$25.00
A Friend	5.00
Nettie B. Crundwell	5.00
Mr. & Mrs. T. M. Ferrell	10.00
Leila Whitehead	5.00
Vernon Lobell	3.00
A. R. Wolfe	7.00

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

**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

A Brother from Missouri	\$25.00
Oregon Church	15.68
Frank C. Montross	50.00
Mr. & Mrs. Frank Laning	3.00
Maurertown Sunday School	5.85
Wayne & Georgia Thompson	10.00
Leila Whitehead	5.00

CHRISTMAS CUSTOMS AND CAROLS

In keeping with the season, we offer you "Christmas Customs and Carols," an 8 3/4 by 5 3/4 inch booklet, bound in blue and white, containing the origins of fifty-four Christmas customs, plus words and music to fifty-seven carols, many of which do not appear in other collections. These booklets, selling for 25 cents each, will make ideal small gifts.

OREGON BIBLE COLLEGE

A Brother from Missouri	\$100.00
Esther Laning	3.00
Marjorie Saylor	5.00
Mr. & Mrs. T. M. Ferrell	15.00
Mrs. O. J. Dorsey	1.00

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God.

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.

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 Printing Equipment Fund	\$.
For Conscientious Objectors' Fund	\$.
For Renewal to The Restitution Herald	\$.
(\$2.00 per year)	
For The Restitution Herald to others	\$.
(\$2.00 per year)	
For Oregon Bible College Building Fund	\$.
For General Operating Expenses (N.B.I.)	\$.
Total	\$.

Sender's name

Address

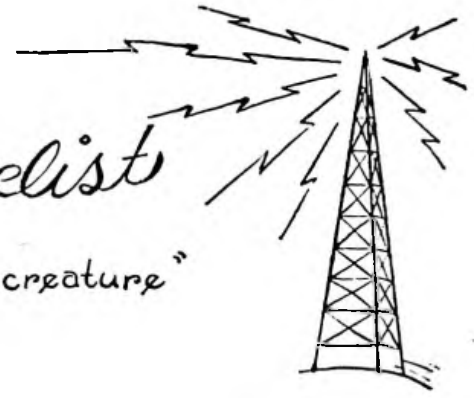


The Illinois Evangelist

"The Gospel to... every creature"



Paul C. Johnson, Editor



Eldorado Goes Over the Top!

By James M. Watkins, Evangelistic Committee Chairman

Since October 15, 1939, we have made a concerted effort to build up a self-reliant work at Eldorado that would add to the future backbone of the State work as a whole. Proof of our faith in this small group of workers now comes with the announcement by the Church Board of the Eldorado Church that our State work there is finished. Beginning January 1, 1944, they are planning to begin the supreme effort of getting by without further help from the State. They feel that, with the help of many new friends and the rapidly climbing interest and attendance, they are able to take over their complete obligation of full-time work and permit the State to turn attention to other worth-while fields. They do so, knowing that the interest of the State Board is still with them and that a helping hand will be extended during any temporary setback that might jeopardize the work.

As chairman of the State's Evangelistic Committee, may we submit this final report on our work at Eldorado. The State began this period of assistance at Eldorado with half-time work in conjunction with Marshall, October 13, 1939. This assistance continued for a little over two and one-half years, and the Eldorado work progressed steadily until it was thought wise to begin a full-time pastorate—which was begun June 1, 1942. From that date until June 1, 1943, a grant-of-aid of \$35.00 per month was allowed by the State. Due to increased advancement, this allowance was cut to \$25.00 per month for the year June 1, 1943 to June 1, 1944. And now comes the voluntary rejection of any further help after January 1, 1944, which means the State Conference will have paid only about seven months' of this agreed amount. In all, it has taken four years and three months of time and approximately \$1,250.00 to develop another full-time church to help back the State work of the future; a church which also believes in a better-than-average salary a necessity for its pastor.

The whole story, however, is not yet told. Regarding the money that has been spent at Eldorado, there are certain other factors that must be considered. The constantly growing Sunday school made necessary some drastic changes in the building that extra room be provided, so the local congregation began ways and means to raise extra funds for this purpose, and with the consent of the State Conference set out to enlarge the facilities. To the present time, a full basement has been

provided; a forced-air heating system has been installed; an inside stairway provided; the inside has been celotexed with ornamental celotex; a new roof of the best quality has been put on; and many other improvements have been made which will provide for the work for a long time to come. Approximately \$1,400.00 will have been put on the building and paid for by the time the separation is made. This amount is actually a return in trust to the future of the Illinois State Conference, as the property is deeded to the Illinois State Conference. Actually, during this period of time, Eldorado has returned to the Conference a cash worth of over \$150.00 more than the financial help received.

In addition to this financial consideration, Eldorado loaned and personally paid their pastor that he might teach at State Bible Schools each year; they have also made many personal contributions to State work; they paid one half the expense for six months of radio broadcasting to build the work in the southern half of the State; they have constantly developed ways by which The Restitution Herald and the National work might be advanced in the southern part of the State; they repeatedly permit their pastor to go to fields in need of personal contact in his work as chairman of State Evangelism, also having provided for a yearly vacation and many personal considerations that have made the work of the chairman possible during this time. This support of the State work they hope to continue and increase as time goes on in gratitude for the help received and as their part in helping other fields build to God's glory.

This is the story with which we close our State books on Eldorado—the story of what a faithful few can do with the proper personal devotion, with the application of the proper going forth upon faith, and with the worthy inducement of a little help.

See—Believe—Pay

In a letter which accompanied the treasurer's report, Sister Laning said: "I am happy to say that after I sent the Dollar Day letters I received \$230.00. . . . I received \$58.00 of the \$230.00 from Ripley members, and some of them pledged to pay along through the year." She attributes the increased interest of the Ripley members to the work of Brother Gerald Cooper as pastor in

Macomb. Brother Cooper is a native of Ripley; Macomb is not more than fifty miles from Ripley; the pastoral work in Macomb is being financed (in part) by the State Conference—which goes to show that when the Ripley brethren (or any other group of people) become interested enough to see a need they are ready to help finance that need.

Another instance which demonstrates this principle of seeing a need and meeting that need with financial support is East Oregon Chapel at Oregon. Sister Mae Nedrow discovered the field, and by enthusiasm and devotion started a work which is as inspiring as the Eldorado undertaking which Brother James Watkins reports on this page. At present, the East Oregon Chapel building is much more comfortable and attractive than many of our Church of God buildings in various parts of the country. The cost of the building has been paid, and a fund is being raised to provide much-needed basement room for Sunday school classes. Present Sunday school attendance is about sixty-five. Because many Church of God members from other places have had opportunity to see and be inspired by the East Oregon Chapel undertaking, they have joined the Oregon Church of God in helping pay for the building.

As chairman of the Illinois State Conference Evangelistic Committee, Brother Watkins is looking for other places where the gospel work in our State may be advanced. Do you know of such a place? If so, write to James M. Watkins, 2234 Saline Ave., Eldorado, Illinois. Meanwhile, let us keep our treasurer well supplied with funds that the Macomb work may soon reach the goal which Eldorado has reached, and that other opportunities may be grasped when they are presented. Is there a "Come over into Asia"?

Treasurer's Report

September 1 to November 26, 1943

Balance on hand, September 1, 1943	\$66.34
Income for period	\$303.75
	<hr/>
	\$370.09

Expense:		
Aid to churches	\$100.00	
Advertising & postage	23.77	123.77
	<hr/>	
Balance on hand, Nov. 26, 1943		\$246.32

We are glad to report that more people have seen the need of helping finance our State evangelistic work, as more contributors have been added to our list, which will mean more work for our Master.

Tessa Laning, Treasurer,
Mt. Sterling, Illinois, Rt. 2.

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, DECEMBER 14, 1943

NUMBER 11

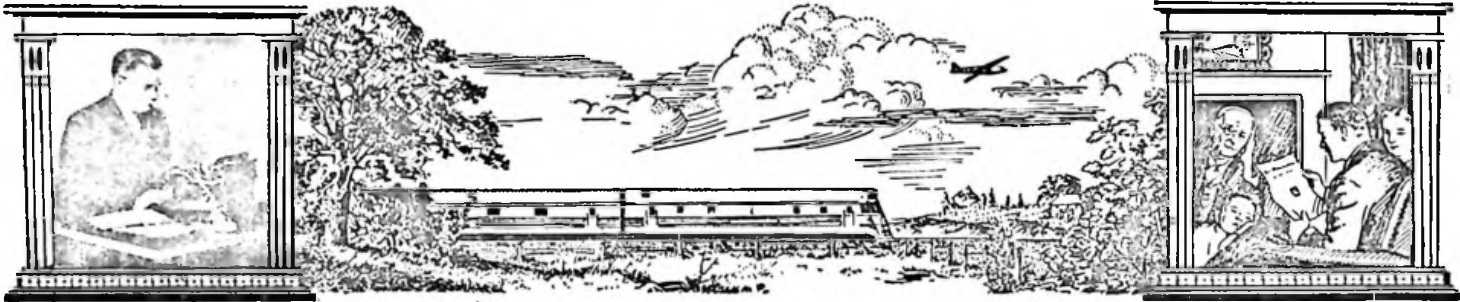


HISTORIC CEDAR ON EAGLES' NEST BLUFF

(One mile north of Oregon, Illinois)

Opposite Oregon Bible College, on the east side of Rock River and high on a bluff, stands this gnarled and aged cedar. In its better branches of one hundred years ago, a pair of eagles reared their young. Here, earlier still, Black Hawk listened to the wind in its branches and understood these whisperings of nature to say the woods and waters primeval were for him and his people. The tree is symbol of historic days: of brave struggle, of grim determination that speaks its loudest without words, of success for a season, and, finally, of honorable death. Now, as silent sentinel, it looks down upon the ceaseless stream, witness, though itself dead, of eternity and endless life—but the eagles have flown away!

Someday, too, on opposite and western shore, Oregon Bible College will have spent its strength. Grant that today it speaks of God to man and perpetuates a loftier life than ever fledglings knew. More, when only memories linger, may it be that these other eagles will have mounted up on wings and flown away—yet in their season to return with the King of all and to build anew from the devastation of time and man. May God speed the day when Christ and His eagles rule the earth!



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

Brother L. E. Conner Is Dead

Let there be mourning throughout the Church of God; Brother L. E. Conner is dead. . . . His high purpose to live like Christ is stamped upon us, though, and we shall soon dry persistent tears, not for empty laughter, but to press incessantly forward in the work, hard work, he loved and left us.

L. E. Conner was born, February 9, 1861, in Miami County and near Macy, Indiana, near which vicinity he died in the early afternoon of December 4, 1943—thus approaching his eighty-third year. He was twice married: first to Emma Foor of near Macy, Indiana, to which union five children were born, Charles (deceased), Harvey, William, Myrtle Lauder, and Donald, these latter four residing in California; and, bereft of his first wife, in 1895 he was united in marriage with Dessa E. Elliott, Rossville, Illinois, to which union were born two children, Robert J. of Macy, Indiana, and Corinne Armstrong, Los Angeles, California. Besides his widow, the six children, nine grandchildren, two great-grandchildren, two nephews, and a niece survive.

Studying law early in life, Mr. Conner became deeply interested also in the gospel of the Kingdom. He carefully studied himself into acceptance of the doctrines of the Church of God, and began preaching in the year 1886 at Rensselaer, Indiana, where also he recently preached his last sermon—fifty-seven years later! Though some little time practicing law, and often giving sound legal counsel to brethren, he continued faithfully to preach the coming of the Lord and God's Kingdom. His ministry was one rich in experience. He was led into all major sections of the nation and into Canada. He pastored the following churches: Rensselaer, Indiana; Dixon, Illinois; Cleveland, Ohio (23 years); Dixon again (10 years); Rockford, Illinois; and Tempe, Arizona.

Especially did Brother Conner endear himself to his people in serving twelve years as president and manager

of the General Conference of the Church of God and its National Bible Institution, taking oversight when the financial strength of the Institution was nearly exhausted and, through much faith and patience, establishing it upon sound foundation. Especially did he labor in the interests of Golden Rule Home. Appreciating the spirit and success of his work, the General Conference two years ago tendered him and Sister Conner lifelong residence in Golden Rule Home, and at the last General Conference he was made its President Emeritus—first to receive this honor.

Details of service, though, cannot fully present this man. He will be remembered longest for the kind spirit, the grace and charity in which he served. He was quick to appreciate and understand the problems of his fellows. His counsel was seldom wrong, his intent always right.

Most regretfully, therefore, funeral services were conducted for Brother Conner at Macy, Indiana, December 8, 1943, where, God's Word being true, he shall rise when Jesus comes. For the bereaved, we spoke words of hope on "Death and Promised Victory." There assembled were many friends, typical of the gathering of saints when Jesus comes. Among those assembled, and in addition to persons of kin, were fifteen of his fellow ministers, Elders F. L. Austin, G. E. Marsh, F. A. Stilson, A. M. Jones, C. E. Randall, F. E. Siple, A. W. McCoy, M. W. Lyon (who rendered beautiful song), Paul C. Johnson, Harvey U. Krogh, Cantwell Drabenstott, C. R. Randall, Emory L. Macy, James Mattison, and the writer.

Let the Church of God stand strong and quick in encouragement to Sister Conner. As these lines are being written, Sister Conner is contemplating going to California for the season, but she will also continue her residence at Golden Rule Home. For the time being, therefore, we suggest that friends address her at Golden Rule Home, Oregon, Illinois. Mail so received will be forwarded. Any new address will be reported in the "Gleanings."



Brother L. E. Conner

The Church and the World

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
For your way leads to 'the second death,'
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

"My path, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying, in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
I'll build you one like mine;
With kitchen for feasting, and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold—
Were held in the place of prayer;
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammelled by gospel or laws,

To beguile and amuse and win from the World
Some help for the righteous cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin";
Then the Church looked back with a sigh and lounged
To gather the children in;
But some were off at the midnight ball,
And some were off at the play;
And some were drinking at gay saloons,
And she quietly went her way.

And the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked in ungodly show;
While millions and millions of precious souls
On to destruction did go!

"Your preachers are all too old and plain."
Said the gay world with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

"They talk of judgment, fire, and pain,
When the Lord shall come in might;
They talk of a future that should not be
Mentioned to ears polite;
I will send you some of a better stamp,
Brilliant, and gay, and fast;
Who will show you how people may live as they list,
And all be saved at last.

The Father of mercies will come for them—
Loving and tender and kind;
Do you think He would take one child to Himself,
And leave the rest behind?"

So she called for pleasing and gay divines,
Gifted, and great, and learned.
And the plain old men that preached the Cross
Were out of her pulpits turned.
Then Mammon came in and supported the Church,
Renting a prominent pew;
And preaching and singing and floral display,
Proclaimed a period new.

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, and food, and clothes,
Why need it trouble you?
And afar to the heathen in foreign lands,
Your thoughts need never roam;
"The Father is merciful, great, and good,
Let charity begin at home.

"Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

(Please turn to page 10)

The "Mystery" of the Church of God

By George G. Robinson (India)

THIS mystery was first "made known to the sons of men" directly, by special revelation from God to the Apostle Paul and by the apostles and New Testament prophets specially raised up for that purpose. Before that, it had been "kept secret since the world began" (Rom. 16:25). "In other ages it was not made known unto the sons of men" (Eph. 3:5). "From the beginning of the world it had been hid in God" (v. 9). It had been "hid from ages and from generations" (Col. 1:26). Surely these statements are perfectly plain, and admit of no dispute.

It has been suggested that this secret refers to the blessing of Gentiles, as such, with Israel; but the simple and conclusive answer to this is, that such blessing was *never a secret*, but was made known at the same moment as the blessing for Israel was made known.

In Genesis 12:3, it was included in, and was an integral part of, the very first promise ever made to Abraham: "In thee shall all the families of the earth be blessed." This was repeated at various times. In Genesis 18:18, Jehovah said of Abraham, "All the nations of the earth shall be blessed in him." (See also Gen. 22:18; 26:4, etc.; Deut. 32:43; Psalm 18:49; 67:2; Isa. 11:10; 49:6; Luke 2:32; Rom. 15:8, etc.) This was blessing for Gentiles as such, in contrast, and yet in conjunction with Israel, but this is a very different thing from what had been "kept secret." The secret was not concerning Jews and Gentiles as such, but concerning a people taken out from both, and made "fellow-heirs" and members of "the same body" (Eph. 3:6), that is, "the one body," the spiritual body of Christ, which is the one great subject of the Epistle to the Ephesians, and in which there is neither Jew nor Gentile. (Rom. 10:12; 1 Cor. 12:13; Gal. 3:28; Col. 3:11.)

It seems almost unnecessary to say more, for if these plain scriptures are not convincing, nothing that we may add of our own is likely to make them so. Language, for the purposes of revelation, is useless if what is said to be "hidden" was made known; or what is called a "secret" had never been kept in silence.

If, however, we accept the statements as to the mystery having been kept secret until revealed to and by Paul, then we shall look in vain to find it in the Old Testament, or in the four Gospels, or anywhere before its revelation through the Apostle Paul. If we think we find it, then we shall at once introduce confusion into the older Scriptures, because we shall arbitrarily, and of our own will, dislocate the Scriptures of truth, and read into the Old Tes-

tament what God says He carefully kept out of it.

The Church of God is specially instructed in the Epistles addressed to it. In these Epistles, the Holy Spirit fulfills the Lord's promise made in John 16:12-15. There, Christ said, "He shall receive of mine and shall shew it unto you." Twice over the Lord repeated these words (vv. 14, 15). (In the Greek they are the same, though the Authorized Version unnecessarily renders them differently in the two verses.) These things, which related to Christ, included all that God has made Christ to be unto us who are saved, and all that He has made us to be in Christ. Of this truth, the Lord said, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth shall have come, he will guide you into all the truth" (John 16:12, 13).

If, then, we take the truth which was afterwards revealed, and which could not have been borne or understood, and put it into the Gospels, from which the Lord designedly and purposely excluded it, we do despite to His purpose; we set at naught His wisdom; we attempt to do what He declares could not be done. His hearers could not have understood His words had He revealed them then, for the great foundation facts of His death and resurrection on which they were based had not then taken place. But people today think they understand the four Gospels if they read this subsequently revealed truth into them *now*.

It is just this which brings in all the confusion in our reading of the Gospels, and causes us to use one truth to destroy another truth, and prevents us from understanding either. It is this that makes many exalt what they irreverently call "the teaching of Jesus" in the Gospels, and set it up in opposition to the teaching of Paul, whereas both spoke by the Holy Ghost: both uttered the words of God as given to them to speak.

The Lord Jesus said of Himself: "He whom God hath sent speaketh the words of God" (John 3:34). "My teaching is not mine but his that sent me" (7:16). "I have given unto them the words which thou gavest me" (17:8).

The Apostle Paul also spoke only the words given to him to speak, and he declared that they were "the words . . . which the Holy Ghost teacheth" (1 Cor. 2:13). Paul was commissioned to speak and write the truth which, in John 16:12, was designedly kept back. If, therefore, we take what Paul wrote, and put it in where the Lord left it out, what can be the result but confusion in our own minds, and a flouting of the expressed purpose

and design of the Holy Spirit, in what he withheld and in what he revealed?

This is why, if the church is put into the Great Tribulation of Matthew 24, it must be to the destruction of that "blessed hope" which should ever be with us as our present comfort and strength. This is why John 6 is interpreted of the Lord's Supper, which was the subject of a subsequent revelation, and could therefore have no possible teaching concerning it. This is why the church of the Pauline Epistles has been read into the Old Testament prophecies and put in the place of the bride. (See Psalm 45; Isa. 54:5-8; 62:4; Jer. 3:14; Hos. 2:16, 19, and others.) This is why the church of God is spoken of as "she," while in the Epistles its members grow up "unto a perfect man"; and are part of Him who is the Bridegroom; and in Him are made "one new man," and not a "new woman."

The word "church" may be considered here, for the changes in its meaning depend rather on the changes of dispensation than on usage, as such; and on chronology rather than on grammar. In the Pauline Epistles, the word acquires a meaning which it never had before. The meaning which is peculiar to this present dispensation must not, therefore, be read into the Word when it is used in the past dispensation. As to its etymology, *ecclesia* means "assembly", or a congregation of "called-out ones." But there are various classes of people who are called out from others.

Israel was an *ecclesia*, or an assembly of people called out from other peoples and nations. See Genesis 28:3 (the first reference), where it is rendered "multitude," and is used of Israel as a whole, as called out and distinct from all other nations.

It is used, as in Genesis 49:6, of a smaller company of Israelites, or assembly of people, *called out* from Israel, namely, of the tribal council of Simeon and Levi. Later on, in the same past dispensation, we find it used of another kind of assembly, namely, of those who were *called out* of all Israel as worshipers assembling themselves together, as such, before the tabernacle and the Temple. This is the meaning of the word in Psalm 22: 22, 25, in the Gospels, also in Acts 7:38, and other places.

A further development of the usage of the word was caused in the closing or transition period of the past dispensation, which affected the meaning of the word as used in the Gospels, and in the Acts of the Apostles: at any rate, in the earlier portion of Acts, which is a transitional book. During that period (covered by the Gospels and Acts) the *called out* ones are the "sheepfold" of John 10:16. The assembly was composed of "the lost sheep of the house of Israel." "The porter" (John the Baptist) opened the door and admitted the true Shepherd and the sheep whom He gathered; baptism (the pool by the sheep gate) being the mode of admission. Christ was the good

Shepherd of these "lost sheep of the house of Israel" thus *called out*. Hence, He was at once the "door" (v. 7) and the "shepherd" (v. 14).

Peter *called out* the "other sheep" which the Shepherd had (Acts 8-12), and brought them into the "one flock" (Acts 10:16). They were "not of this (Jewish) fold," but Gentiles (as such), with Israelites in the place of their dispersion, who confessed Jesus as the Christ, the Son of God. These are the *ecclesia* or "church" of the Gospels and Acts. They had been led into this fold, but they were to be led out (v. 9), and this commission was given to Paul. In Acts 19:9, he began this work when he "separated the disciples," and the "hardening" of Isaiah 6 was approaching its "completion." When that prophecy was fulfilled in Acts 28, the change of dispensation was completed.

Henceforward the word *ecclesia* acquires a more restricted meaning, and is used of "the church of God" eleven times in Paul's Epistles. We must not, therefore, confuse the truth belonging and peculiar to these dispensations, which is seen in the various uses of the word *ecclesia*. There are thus no less than five distinct usages of the word:

(1) It is first used of an Israel as *called out* from the nations.

(2) It is used of those of Israel who feared the Lord and were *called out* as His worshipers.

(3) It is used of this company of called-out ones in the Gospels and earlier chapters of the Acts.

In Matthew 16:18, the reference was to a future called-out people. "On this rock *I will build*." There could have been no reference here to the "*ecclesia* in the wilderness" (Acts 7:38), nor to the *ecclesia* of the Church of God in this dispensation. Those who heard these words of the Lord's promise could not connect them with the secret, or mystery, which was "hid in God," and had not yet been made known to the sons of men. But they could connect them with Hosea 1:10 and 2:23. This is the promise which the Lord's hearers would have known. Only with that promise in Hosea could they have associated this promise of the Lord in Matthew 16:18. The revelation here made was an addition to the promise in Hosea. The Son of Man was about to be rejected. The prophecies of Him as "the stone which the builders refused" were about to be fulfilled. Nevertheless, the time was approaching when He would become God's "sure foundation," according to Isaiah 28:16: "Thus saith Adonai Jehovah. Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." That may be either "I have laid" (R.V.), or, "I will lay." Both are true. Christ had been laid already then, in the counsels of God, and He would yet be laid in their fulfillment by God.

In Matthew 16, the Lord repeats that promise. And
(Please turn to page 11)

The Throne of David

By Florence Pease

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32).

THE royal line of the house of David continued under various vicissitudes and interruptions until the birth of the last Prince of the throne of Judah in His own native city, Bethlehem, according to the prophecy of Jacob: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. 49:10). In Luke 1:32, 33, it is prophetically written, "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."

King David sang of the time when Jesus would be born and would sit on his throne, saying: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Psalm 45: 6, 7). "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth" (v. 16). "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever" (v. 2). "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:7). "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations" (Psalm 89: 3, 4). "The house of David shall be as God, as the angel of the Lord before them. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced" (Zech. 12:8, 10).

John the Divine, seeing far beyond to the end of the ages, wrote of Jesus, the Prince of the house of David: "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).

The following magnificent description of the throne of David which Solomon erected, is copied from an ancient Oriental manuscript: "The sides of the throne were of pure gold, and the feet of it were of emeralds and pearls. The throne had seven steps. On each side were delineated orchards full of trees, the branches of which

were of precious stones representing ripe and unripe fruit. On the tops of the trees, fowls of the most beautiful plumage were represented, and these were hollow within, and made to utter sounds of a thousand melodious tones. On the first step were vine branches with bunches of grapes, composed of precious stones, arranged in such a manner as to give the different colors of purple, violet, green, and red, so as to represent the fruit in its various stages from green to ripe. On the second step were two lions of pure gold, terrible in aspect, as large as life. The properties of the throne were such that when Solomon placed his foot on the first step, all the birds spread their wings and made a fluttering noise in the air; on his touching the second step, the lions extended their paws; on his reaching the third step, the whole assembly repeated the name of the Deity. When he arrived at the fourth step, voices were heard addressing him thus, 'Son of David, be grateful for the blessings the Almighty hath bestowed upon thee!' The same was repeated on reaching the fifth step. On his touching the sixth step, all the children sang praises. On his arrival at the seventh step, the whole throne became in motion, and ceased not until he had taken his seat, when all the birds, lions, and animals by secret springs discharged a shower of the most precious perfume on the king, and two of the birds descended and placed a golden crown upon his head. Before the throne was a column of burnished gold, on the top of which was placed a golden dove, which had in its beak a roll bound in silver; on this roll was written the Psalms of David. The dove presented the roll to the king who read a portion of it to the people of Israel. On the approach of a wicked person to the throne for judgment, the lions set up a terrible roaring and lashed their tails; the birds began to erect their feathers, and the whole assembly set up such loud cries that, for fear of them, no person would dare be guilty of falsehood, but would instantly confess his crime. Such was the throne of David."

God said of the throne of David, however, "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27). The time is nearly ripe for Jesus, the rightful Heir to the throne of David, to return (Acts 1:11), and to usher in the Kingdom of God on earth.

Letter to a Friend

By Jeanette Reeves

(Sister Jeanette Reeves, in reply to questions from one interested in the true gospel, prepared this letter of information and counsel—a treatise showing outstanding differences between Church of God interpretation of the Bible and that more commonly accepted. Though not all our brethren would agree in every detail here advocated, the message is faith-building and worthy close consideration.—*Editor.*)

Dear Sister:

The Prophet Amos asked, "Can two walk together, except they be agreed?" (Amos 3:3). Also, Paul, Peter, and other New Testament writers told that we Christians should be of *one mind* in all matters of doctrine and practice. (See Rom. 15:6; Phil. 1:27; 1 Cor. 1:10; 2 Cor. 13:11; 1 Peter 3:8.) Since we are not altogether agreed on the question of fellowship, it seems to me that before we begin to observe the Lord's Supper together, we should come to a full agreement as to that for which it stands, with whom it may be observed, and so forth. An understanding *now* will prevent a *misunderstanding* later. With this in mind, I wish to put before you and the other members concerned just what it means to me, so you can think it over and decide whether or not you can accept this view. If you can, then I see nothing in the way of our worshipping together in oneness of mind. If you cannot accept it fully, then the only thing I can see to do is to study the question some more.

I have been taught (and I believe the Scriptures uphold this view) that the breaking of bread in remembrance of the Lord's death is a most sacred ordinance, which we dare not take lightly (for we are told to examine ourselves, whether we be *in* the faith (2 Cor. 13:5; 1 Cor. 11:28), and which we are not permitted to eat with outsiders, for the following reasons:

1. We who are members of the Church of God believe we have the "one faith," because our faith is based solely upon the teachings of the Bible—the doctrines that Jesus and His disciples taught. This being the case, we have a direct command in 2 John 10, 11, not to accept *doctrines* contrary to the truth, nor give our good wishes to those who preach them. If we believe *we* have the truth, we cannot, at the same time, believe others with altogether different teachings have it also.

2. We who understand and accept the one true faith are told to be *separate*. (2 Cor. 6:17.) There is a very interesting article by C. E. Randall on the front page of

THE RESTITUTION HERALD for September 14, 1943, which is profitable for all of us to read. Notice what he says about the *strength of separation*.

3. Christ is our "Passover" if we are faithful (1 Cor. 5:7; 1 Peter 1:19), of which the Passover of the Israelites was a type. No stranger (meaning "outsider"—one not of Israel) was permitted to eat of this Passover, unless he became an *Israelite* by circumcision into the commonwealth of Israel. (See Ex. 12:42-49; 29:33; Num. 9:14.) Now, we believe we are the *spiritual* commonwealth of Israel—the church—so, no one is entitled to eat our Passover unless he becomes *one of us* by belief of the *same* doctrines and by baptism into the body of Christ (which is the "circumcision of Christ" (Col. 2:11, 12).

4. When we eat the bread and drink the cup of the Lord's Supper, we are figuratively eating His flesh and drinking His blood—showing forth His *death* "till he come" (1 Cor. 11:26). *We* can show forth His death because we believe He *died*. But do the other churches (that is, the Orthodox churches) believe Christ actually *died*? I think not—they believe only His *body* died, because they believe in immortality of the soul. Therefore, I do not see how people who believe He died can observe the memorial of His death with people who do not believe He died. What do you think?

5. Christ's flesh and blood also represent His *doctrine* (John 6:47-63), which we must digest and assimilate. I do not know the teachings of the particular church to which you refer, but since it is a Protestant church, the members are probably the same in general as other Protestant churches. Please compare these (Orthodox) teachings with those of the Church of God:

- a. They believe in immortality of the soul—we do not.
- b. They believe the righteous go to heaven at death—we do not.
- c. They believe in the Trinity—we do not.
- d. They believe Sunday is the Sabbath—we do not, though we are glad to be able to follow the example of the disciples who met on the first day of the week to worship and break bread and give thanks.
- e. They believe in a personal Devil—most of our brethren do not.
- f. They expect to go to heaven—we hope to attain to the resurrection from the dead (Phil. 3:11) and to a place in Christ's Kingdom. We look forward to the establishment of a literal Kingdom on the earth, by *means* of which all (Please turn to page 12)

The Restitution

By James M. Watkins

WE begin this message by reading Acts 3:19-21: "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."

From these verses, we understand that the Abrahamic-Christian covenant presupposes a time of restitution, that is, a period of time during which certain blessings that have been taken away are to be restored to mankind. According to these verses, the presence of the Lord Jesus Christ during the period of His Millennial reign upon earth is to be looked upon as a period of refreshing, or a period of time in which many things of the earth will be replenished, renewed, and reorganized for the ultimate and eternal good of all those who, as faithful followers of Christ, will find a place in God's eternal plan.

Peter, in offering these views upon the restitution plans of God, suggests to our minds several things: First, God shall send Jesus Christ back another time, the heaven to receive Him only until the time for beginning these restitution plans. It then appears obvious that when God sends again His Son from heaven, it will mark the beginning of the so-called times of restitution, a period of a thousand years' duration in which the world is to be renewed and made ready for its eternal occupants.

If we bear a certain fact in mind, our understanding of these questions of restitution is very easy. "Restitution" can mean only to restore something. If we are given something that we have never had, it is not a restoration—it is an entirely new gift. If, then, we are to seek out the essential elements of our heritage of tomorrow on the basis of restitution, it is to be found, not in some obscure vision of the future, but in the concrete facts of the past. If God is to restore certain blessings that have been taken away, and if the entire thousand-year reign of Christ is to be devoted to that end, we may read from the records of the past—to the smallest detail—the nature and extent of the future. This in a very simple way is the Scriptural implication of the thought involved in "the restitution of all things."

There is nothing unusual involved in this thought of the restitution. It has always been a fundamental part of

This is the eleventh of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

God's law that anything taken away unjustly must in all cases be returned, in full measure of justice, to the individual deprived of it. Let us notice in Exodus 22 how completely

God's laws of restitution were borne out in the Mosaic code. We read:

"If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." Also, we read: "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution." Also, we read in the fifth verse, "If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field and the best of his own vineyard, shall he make restitution. If a fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution."

So the chapter continues. We have no desire at this time to enter into the question of what extent the Mosaic code applies to us today, but we simply want to point out that restitution—the giving back of that which any person rightfully deserves or has lost through no fault of his own—has always been the outstanding characteristic of God's justice. I, personally, am a whole-hearted believer in a God of love and justice, rather than a God of retribution and judgment. We know that death as we experience it today is not the result of your wrongdoing or mine, but is a curse pronounced upon all mankind because of the transgression of Adam. For this reason, it is obvious to all that it would be a most unjust thing for God to fail to provide us an opportunity to reclaim that which we have lost through no personal fault of our own.

The justice of restoring to us the opportunity for eternal life is easily recognized, but let us go a little further. There were no thorns or thistles before man's transgression. The Edenic conditions of the very earth were perfect in all respects. Thus it was not our fault, but Adam's, that the Edenic condition was taken away. In the same measure of justice, is it not also logical that this earthly perfection must also be returned to us to whom it has been denied through no fault of our own? The refreshing Presence of Jesus Christ is to provide such a period of restitution. This is our personal thought on the subject.

Now, Peter told plainly that the theme of all the prophets since the world began was this selfsame question of restitution—of the time when God would return to the earth the blessings which it has lost through man's failures from time to time. It seems to me that there is nothing more simple than the means which Peter has given us to understand the nature of God's tomorrow. We are simply to explore closely the message of all the prophets. They, in reality, tell of no deep or profound new things of the future, but their message is a simple picture of a world existing under the return of things denied by past failures. If they have existed in the past, and if we have the record of the history to tell us that they were possible, how then can we look upon them as being impossible in the future?

We have said that this work of restitution is to be the real work of the coming Christ, and is to begin at His coming and to endure throughout His Millennial Reign. For this reason, we can readily understand that this greater work of God has not yet begun, for there are many infallible signs given us throughout the Bible to tell us when these restoration plans "get under way."

Let us begin to notice a few of the blessings that God has promised for the future, and which at first though sound almost impossible, but which in the light of past experience become very logical if we look upon them as being something, not impossibly new, but simply restored to us. First, let us notice Isaiah 35:1:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Many people wonder today how all the faithful people are to abide on this earth if they are resurrected from all ages past. Here perhaps is an answer to that question. There will be no more waste land in God's world of tomorrow. When all desert land shall bring forth abundantly, think for how many additional people it will provide! The theme of every prophet, as Peter has said, has included the thought of a restored earth. For instance, Isaiah continued:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (65:17). The marginal reference tells us, "upon the heart." We can thank God for that. God will not permit the heart burdens of today to be carried over into the tomorrow; it will be a new heaven and a new earth and a new and happy, carefree existence for everyone.

Neither was Isaiah alone in his suggestion of this thought. John the Revelator, Prophet of the New Testament, says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Peter, although not reckoned as a prophet, spoke of the world that now is and that which is to come. (2 Peter 3.) Thus, we could go on for a long time, delving into the

writing of every prophet, for the restoring of the earth was indeed their theme since time began.

The world as I view it for tomorrow will be a glorious place, for God is promising to return to it everything that has been taken away. May I read to you in Genesis something of what the world of the past was like? In verse 8, we read: "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." We so easily understand, or at least have a conception in our minds, of what the Edenic beauty of things was like. We are inclined, though, to apply it only to a little portion of land upon which God placed His first man. Notice, friends, that the Edenic condition prevailed over the entire world, or at least the known portion of it, and the so-called Garden of Eden was a place simply marked off in the world's natural beauty. If you can conceive of the abundance that the Edenic condition provided, and then see that abundance transformed over God's entire world of tomorrow, you are beginning to see a picture of what the restitution of these things will be. Let us notice again:

"Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (v. 9). Now, notice that in this original condition one of two things had to justify the existence of everything that came forth, either it must be pleasant to the sight of man and thus enrich his life through its natural beauty, or it must provide for his sustenance and his material welfare by being useful for food. There was nothing existing in this original condition of the earth that did not fulfill one or the other of these two blessings for man. It was only after man's transgression that God offered this pronouncement:

"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."

Can we look upon these verses and think that it was God's original intention that man was to sweat, toil, and suffer for his material needs? Quite the contrary. This is a part of the curse, and if that curse is removed, we will return to the condition that originally existed. Can you not perceive that those conditions were vastly different from those under which we labor today? Today we are endeavoring to bring forth the pitiful crops which we are able to produce upon land which God says is cursed. What would it bring forth for you and me if that curse were removed? For you whose summer labor is a ceaseless fight against weeds, bugs, and insects, remember that thorns and thistles as well as all weeds which are neither beautiful nor good for food were not there to plague man in his original environment. In the restitution of all

things, if the world is to be restored as it once was, the hoe handle and the potato-bug sprayer may be devoid of meaning.

The condition existing upon the earth at the beginning is not hard to believe, if you will look to the history of many of our noxious weeds. Take, for instance, the rag-weed which rises every fall to plague those of us who suffer from hay fever and asthma. The date of its importation into this country is an established fact. It was brought here in a shipment of seed and not many years ago. We know that the United States in its original condition did not know of its existence. If our knowledge were complete, I am sure we would find this to be true of all such weeds in strict accord with Scripture. At least, we can be consoled with the thought that a restoration does not include such things. The theme of the prophets since the world began tells us of the practical means by which God is to meet your problems and mine in a coming Christ.

KNOWING GOD

By Ernest Barnum

"O sing unto the Lord a new song: sing unto the Lord, all the earth" (Psalm 96:1).

From our new play, "Gangway for Ghosts," which the Fine Arts Club is sponsoring, comes the statement that at one time all musicians were believed to be in league with the Devil. This may hold true for some types of music today, but not for all. Music is a way of knowing God.

Often "Mom" Brewer has changed the sad heart of one of the students by singing a few measures of "You Can Smile," or "Don't, Don't, Don't You Get Weary." If these suggestions were spoken, they would have far less value.

Music is composed of harmony and melody. We can see music as well as hear it. We can see music in a sunset, in a beautiful landscape, and in a blue violet. In all of God's creation, there is a line of melody and a harmony that denotes His creative presence and power.

"Sing unto the Lord, bless his name; shew forth his salvation from day to day" (Psalm 96:2).

Can you imagine how uninteresting one of our church services would be without music and singing? Can you imagine living an entire day without hearing or seeing an expression of music? Let us remember our bodies are the temple of God. Would the God of love and light dwell in a temple where no melody or harmony existed?

In expressing the joyful flourishing of Christ's Kingdom, Isaiah said, "Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:6).

THE CHURCH AND THE WORLD

(Continued from page 3)

Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I will do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;
Her mission treasures beggarly pled,
And Jesus' commands were in vain;
While half of the millions for whom He died
Had never heard His name.

And they of the Church and they of the World
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease, and said,
"I am rich and in goods increased;
I have need of nothing, and naught to do,
But to laugh and dance and feast."
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Thus her witnessing power, alas! was lost,
And the perilous times came in;
The "time of the end," so oft foretold,
Of pleasure, and form, and sin.
Then the Angel drew near the merey seat,
And whispered in sighs her name;
And seraphs their anthems of rapture hushed,
And covered their heads with shame.

And a voice came down from the hush of heaven,
From Him who sat on the throne:
"I know thy works and what thou hast said,
And how thou hast not known
That thou art poor, and naked, and blind
With pride and ruin enthralled,
Once, expectant bride of a heavenly Groom,
Now, the harlot of the World!

"Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace;
So now, alas! I must spew thee out,
And 'blot' thy name from its place.

"But the faithful few, who my promise have kept,
With the 'lukewarm' shall not perish;
'My Church'—a true Church—the Churches within,
I'll chasten, rebuke, and cherish.
From hades I'll ransom, and those who live
I'll keep from the great 'temptation';
My Body, My Bride, I'll present Myself,
In the day of eternal salvation."

—Selected from "Messiah's Advocate."

THE "MYSTERY" OF THE CHURCH OF GOD

(Continued from page 5)

the whole point was, Who was this Son of Man? Some said one thing and some another, and the Lord asked: "But ye, whom do ye say that I am? And Simon Peter answered and said, Thou art the Messiah, the Son of the living God. And Jesus, answering, said to him, Blessed art thou, Simon son of Jona, for flesh and blood revealed it not to thee, but my Father who is in the heavens. And I say also to thee, That thou art (called) *Petros* (a stone), and on this *Petra* (a rock) I will build my *ecclesia*, and (the) gates of Hades shall not prevail against it, and I will give to thee the keys of the kingdom of the heavens" (vv. 15-19).

In the words which follow, we learn that the builders were about to reject God's foundation, for in the very next verse we read, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer" (v. 21). Thus, His sufferings are not mentioned until the announcement had been made that, though the foundation stone was about to be rejected, it would yet be built upon. This rejected "Son of man" is indeed the Christ, God's Anointed, and He will become "the head of the corner." On Him, His *ecclesia*, or assembly, spoken of in the prophets, would yet be built. "I will build" are His words. "I will call" are Jehovah's words in Hosea—"I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people: there shall they be called the children of the living God. Isaiah also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, A *remnant* shall be saved" (Rom. 9:25-27).

This remnant is the *ecclesia* mentioned by the Lord in Matthew 16:18. The gates of hell will strive against it, as Romans 9:29 testifies, but the remnant shall be saved. This future *ecclesia* of Israel is to be built upon Christ, the Messiah, as the Foundation Stone.

The church of God, as an assembly, is also compared to a building: its members are built individually *on* a doctrinal foundation, but the building itself is "a holy temple *in* the Lord: *in* whom ye also are builded together by (the) Spirit." The church of God is now a spiritual building *in* Christ: but the *ecclesia* of Matthew 16:18 is the future, corporate, saved "remnant" of Israel. The present church of God is composed of Jews and Gentiles, but Isaiah 10:22, 23, and Romans 9:27, is a "remnant" of the the *ecclesia* of Matthew 16:18 taken with Hosea 2:23; children of Israel.

(4) In Acts 19:32, 41, it is used of the guild or "company" of the Ephesian craftsmen as distinct from the rest of the population of Ephesus (cp. v. 25).

(5) In Acts 19:39, it is used of what we call a "town's meeting," that is, a duly summoned gathering of the citizens in meeting assembled.

In James 2:2, the word "assembly" is not the rendering of the Greek *ecclesia*, but it is from the word for "synagogue"—"If there come into your synagogue" (marg.).

From all this it will be seen how necessary it is to confine the meaning of the word *ecclesia*, or "church," to the dispensation in which it is used; and to note whether it is used in the past dispensation of all Israel, or of godly Israelites, or of the whole of God's people, or of a portion of them in a certain district, city or house. (Note: The word is never used of a building; nor is the Pauline sense used in the Old Testament, nor in the Gospels, nor in the earlier transitional portion of the Acts. Our English word "church" is said to be derived from a combination and corruption of two greek words *kyrios* (Lord) and *aikos* (house). Hence, *kyriake* (the Lord's house), preserved in Scotch "kirk.")

The special usage of this word *ecclesia* in this present dispensation, by the Holy Spirit, was not known until it was revealed to Paul as the secret (or mystery) which had been "hid in God" (Eph. 3:9), "hid from ages and from generations" (Col. 1:26); "kept secret since the world began" (Rom. 16:25).

The "great mystery," or secret, is concerning the one spiritual unity of "Christ and his church," and the end of it belongs to this present dispensation and will close it when the members of that Body will be "received up in glory" (1 Tim. 3:16). The one great requirement of the Word is grounded on the fact that it is "the word of truth." And this fact is so stated as to imply that, unless the Word is thus rightly divided we shall not get "truth"; and that we shall get its truth only in proportion to the measure in which we rightly divide the Word. The requirement is thus stated in 2 Timothy 2:15: "Give diligence to present thyself approved to God, a workman having no cause to be ashamed, rightly dividing the word of truth." The scope of the verse plainly teaches that:

(1) Our one great study is to seek God's approval, and not man's;

(2) We are to show all diligence in pursuing this study;

(3) As workmen, our aim is to have no cause to be ashamed of our work;

(4) To gain God's approval and avert our own shame, we must rightly divide the Word of truth;

(5) To do this, we must *direct our studies in the right way*;

(6) This great requirement is associated with the Word in its special character as being the Word of truth; that is, the *true* Word.

We now list the *seven times*, or *dispensations*, or *administrations*:

(Over)

- (1) The *Theocratic*, suited to the time of innocence before the fall.
- (2) The *Patriarchal*, suited to mankind after the fall, but before the law was given.
- (3) The *Legal*, suited only to Israel under the law.
- (4) Of *Grace*, which is the present, for Jew and Gentile alike.
- (5) The *Judicial*, preparatory to the restoration of all things which were spoken before by the prophets.
- (6) The *Millennial*.
- (7) Of *Glory*, in the eternal state.

The special characteristics of the dispensations are:

- (1) Innocence; (2) without law; (3) under law; (4) under grace; (5) under judgment; (6) Millennial; (7) glory.

As to the *crisis*, or judgment, in which each ends, we list: (1) The Edenic state ended in the expulsion from Eden; (2) the period without law ended with the Flood and the judgment on Babel; (3) the period under law ended in the rejection of Israel; (4) the dispensation of grace will end in the rapture of the church, and "the day of the Lord"; (5) the dispensation of judgment will end in the destruction of Antichrist; (6) the millennium will end in the destruction of Satan and the judgment of the Great White Throne; (7) will have "no end."

Adherence to these divisions, while studying the Scriptures, and avoiding the forcing of a truth belonging to a past dispensation into the present and vice versa, will greatly aid the student to grasp God's entire plan and purpose for this earth and mankind, and will keep him in the paths of truth.

LETTER TO A FRIEND

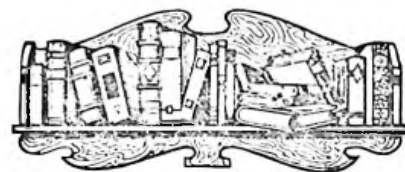
(Continued from page 7)

things will be restored to their original perfection—most of them do not.

So, it is plain that on the most fundamental teachings they are at cross purposes with us. If we believe *our* doctrines, we cannot believe theirs, and vice versa. Insofar as *goodness* is concerned, we cannot judge. We have the Bible to guide us, though, as to what is truth and what is error, and it behooves us to search its pages and choose that which it approves.

Please consider these things with your family (the other members), and let me know what you think. If you like, we will study this question from various angles, and do our best to get to the bottom of it. I have given you only what is *my* view.

Your sister in the One Hope,
Jeanette Reeves.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although no abridged dictionary ever is so satisfactory as an unabridged, the *New Century Dictionary* (Appleton-Century; \$15.00) does have its points. Based on the out-of-print *Century Dictionary*, a monumental, multi-volume affair somewhat after the order of the current Oxford dictionary, this two-volume work offers a good deal that the ordinary abridged example of the lexicographers art does not. For one thing, the etymological histories of the 160,000 entries are phenomenally complete. These etymological histories, of course, may not mean a great deal when you're doing no more than solving crossword puzzles; but they are important for the real understanding and use of words. Illustrations, too, are excellent, although we doubt if there are any more of them than appear in the one-volume *Collegiate Dictionary*, which has the additional advantage of carrying a few thousand more entries and the Mirriam-Webster imprint (\$5.00).

The *New Century Dictionary* is definitely authoritative, and quite as definitely it presents its definitions in such simple language that even we can understand it. There is none of this scurrying through pages and pages to find out what the definition of the word you just looked up may mean. For this reason, the *New Century* is particularly valuable in those homes in which there are boys and girls in school.

The usual extra features—meaning biographical dictionary, geographical dictionary, dictionary of foreign words and phrases, and the other normal lexicographical paraphernalia—are to be found in the *New Century*, also. These extra features, for anyone who reads or writes or studies much, often are worth as much as the main vocabulary.

Other than the *New Century*, the *Collegiate Dictionary*, already mentioned, is the best of the abridged word-definers. Its vocabulary is considerably larger than that of the Funk & Wagnalls abridgments. Its etymological backgrounds are less complete than those in the *New Century*, and its definitions are less simple, in some instances. It is, however, usually recommended by most universities and colleges. About the same sort of additional features is carried in it as in the *New Century*.

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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



"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 Beautiful Gift

"What can a mother give her children
Greater today than this one great thing—
Faith in an old, sweet, beautiful story,
A star—a stable—a new-born King?"

"Shining faith in the young lad, Jesus:
Lover of high white things was He;
Jesus—straight as a Lebanon cedar:
Jesus—clean as the winds from the sea.

"Faith in the young lad come to manhood;
Jesus—passionate, tender, and true—
Oh, my children—what more glorious
Gift in the world can I give to you?"

"Carry it high like a lamp in the darkness,
Hold it for warmth when the day is cold—
Keep it for joy when youth goes singing,
Clasp it for peace when you are old.

"What can a mother give her children
More than a faith that will not dim?
Take it, my dear ones—hold it forever;
A lamp for a lifetime—faith in Him."

The Wise Men Visited Jesus

At the time Jesus was born, all the houses and the inn were filled with people. They had come to Bethlehem to pay their taxes. For this reason, Jesus had a stable for His first home and a manger for His first cradle.

We have no definite knowledge of the exact age of Jesus when the Wise Men visited Him.

On their way, they asked King Herod where they could find the child "born king of the Jews." Herod called together the priests and scribes. They said the prophet said, "In Bethlehem of Judaea" (Micah 5:2).

It is generally thought that there were only three Wise Men. Our Bible does not state the number. We know that they brought gifts for a King. Tradition tells the gifts were from three different parts of the world: "gold" from India, "frankincense" from Persia, and "myrrh" from Arabia.

The Wise Men knew a King was to be born. They had a knowledge of prophecy of the Word. They followed the star. They had faith. Because they followed the star, they had works.

We, too, must have a knowledge of God's Word. We must have faith in Jesus. We will also do His work.

Scrapbooks

Draw, or cut out, a picture of Mary and Jesus, with the Wise Men presenting their gifts. Their camels, used for travel, can be pictured through an open door, or a window in the background. Or, picture the Wise Men coming on their camels to Bethlehem.

Cut out the city (small) for the background. Cut out a star to shine over the place where Jesus' home was. Memory verse and golden text (top of page): John 3:16.

The Great Guest's Visit

"While the poor man mused, there passed his pane
A beggar he helped with no thought of gain.
Then came a woman in sorrow bowed,
He gave her his loaf and shared her load,
And he helped her on her weary road.
He found a child, lost, far from home,
He gave it milk and dried its tears,
Then took it home to quiet its fears.

"The day went by, and he waited alone,
And the poor man sighed at close of day:
'Why, Oh my Lord, do your feet delay?'
The old man's heart was deeply stirred
When, soft, in the silence a voice he heard:
'Lift up your heart, for I kept My word.
Three times My shadow was on your floor:
I was the wretched you helped at your door.'"

Happy Birthday Wishes

Nancy King, Dec. 20, age 7, Lawrenceville, Ohio.
Juanita Gainey, Dec. 21, age 7, Hammond, La.
James Capps, Dec. 23, age 6, Shady Springs, W. Va.
Travis Kidd, Dec. 23, age 12, Lucerne, Ind.
Betty Ann Mills, Dec. 25, age 11, Eden Valley, Minn.

AMONG THE CHURCHES

SUMMER SCHOOL ANNOUNCEMENT

Randall, Austin, Marsh

According to present plans, next year's Summer Bible Training School will be led by a most outstanding teaching staff composed of Elders C. E. Randall, Fonthill, Ont., F. L. Austin, Oregon, Ill., and Arlen Marsh, Rockford, Ill. The curriculum, now in the making, will be subject to change until after the Mid-winter Ministerial Conference (February 1-4) when the instructors will have opportunity for consultation. In general, however, the blueprint provides that Bro. C. E. Randall will be dean of the entire School, teaching two classes daily in the Senior Department and one class daily in the Young People's Department. Bro. F. L. Austin will teach two classes daily, dividing his time between the Departments. Bro. Arlen Marsh will conduct two classes daily in the Young People's Department, and one class daily in the Senior Department. Study of Sunday school work will predominate in the Senior Department—this really being a teachers' training course. The young people's classes will be conducted much as heretofore—their studies majoring in Bible work, but considerable time being given also to the more practical problems of life.

Other items of interest, previously announced, are: Sr. Walter Wiggins, Eden Valley, Minn., will be matron and cook of the School. The tuition will be \$40.00 per student. Application for entrance in the Young People's Department must be accompanied by a letter of recommendation from the applicant's home church, state or district conference, or from other trusted authority. The Summer School will probably be conducted in the new home of Oregon Bible College. The dates are June 20 to July 28, 1944. . . . Are you coming?

Sydney E. Magaw, Chairman,
Department of Education.

BRUSH CREEK, OHIO

Our annual fall meetings came to a close on November 28, concluding a two-weeks' series, conducted by our pastor, Bro. G. E. Marsh.

During the first week, a pleasure for the Marshes proved to be one also for the church, in that their son Arlen paid them a visit and served as guest speaker on two occasions.

A special feature of the second week was our annual Thanksgiving morning service. The well-planned program consisted of choruses, songs of praise, and true thanksgiving. Two of our young men, home from Oregon Bible College for a brief vacation, gave interesting talks, Bro. Edwin Smith taking us on a verbal visit to the College and their new home, and Bro. Timothy Pearson giving us a Scriptural feast on "The Golden Rule." We felt so spiritually sustained that we were reluctant to depart.

Bro. Timothy Pearson also acted as guest speaker on Saturday night before the close of the meetings, presenting an impressive message on "Perpetual Power."

Bro. Marsh labored under the handicap of a severe cold during the last week, but his messages were forceful, timely, and divinely inspired. We, with our pastor, were given reason for great rejoicing on Sunday, November 28, when Mrs. Alma Routson, mother of Bro. Ellsworth Routson, formerly of our congregation but now serving the Lord in Missouri, was baptized. The service was performed by our presiding elder, A. J. Hoke.

Mrs. E. J. Demmitt, Secy.

THANK YOU

Words cannot express our deep and sincere appreciation of the many beautiful floral offerings and sympathetic expressions extended us in the recent loss of our beloved husband and father, L. E. Conner. May God bless you all.

Mrs. L. E. Conner and family.

CLARK'S CHAPEL CHURCH OF GOD

Dedication services for the new building was held at Clark's Chapel Church of God, Sunday, December 5, 1943. The writer spoke at the eleven o'clock hour following Sunday school, after which a bountiful dinner was served. In the afternoon, a short program was rendered, after which Bro. J. W. McLain of Mount Sterling, Ill., head of National Evangelism, delivered the dedication sermon. It was highly appreciated by all present.

Bro. McLain and the writer are looking about fields of work which need developing in Arkansas. At present, we are working at McGintytown and Greenbrier, after having spent two days near Little Rock at Bro. and Sr. R. D. Stanton's home, looking about a prospective field there.

H. Scott Smith, Pastor,
Magazine, Ark., Rt. 2.

MINISTERS' FUND

Tempe Sunday School	\$ 1.10
Albert City Church	2.00
Mr. & Mrs. N. R. Hicks	2.00
Mr. & Mrs. M. E. Bray	2.00
Total	\$2,103.92

HERALD RECEIPTS

M. Fetters; Russell Heiser; Jessie L. Groves; S. P. Dismukes, Ida Eastman (for others); Mrs. George Ott; Mrs. D. L. Orr; John Garard; Mrs. Nora Wiley; E. Dauterich; L. A. Chaplin; Mrs. Edwin Crosby; Russell Thoms (for another); Mrs. H. M. McInturff; Mrs. E. F. Myers (for another); A. R. Wolfe; John Shelton.

Charles H. Hudson; Mrs. J. C. Lindsey, Sr.; R. C. Stilson; Mrs. A. M. Ross; Mrs. W. L. Robbins; Marion Long (for another); Wm. O. Jenter; Walter H. Poole; Mrs. Inez Jeffries (self & another); Mrs. A. M. Linsenmeier; Mrs. L. M. Kiger; Vivian B. France (for others); Mrs. Thomas Sarten; Mrs. D. W. Brown (self & another); Mrs. Hamilton Shipman; Mrs. Orval Lynd; Henry M. Daniels; Arthur K. Richardson; Laurel Maey; A. E. Shaw; M. E. Bray; D. W. Weaver; Mrs. Hedvic Jackson; J. L. Maggard (self & others); Rosa McCurry; Dr. Samuel Metheny; Alvin Telschow; Anna Cochran.

PRINTING EQUIPMENT FUND

Maybelle Hanson	\$ 1.00
Elmer H. Magaw	2.00
Mrs. T. J. Ellis	5.00
Mr. & Mrs. N. R. Hicks	2.00
Harry A. Sheets	35.00
W. E. Boyer	10.00
Mr. & Mrs. M. E. Bray	2.00
Total	\$154.00

OREGON BIBLE COLLEGE

Mr. & Mrs. M. E. Bray	\$2.00
Happy Woods Dorcas Society	4.00

Gleanings From the Field

"The field is the world."—Jesus.

Randall, Austin, Marsh: three good instructors for next year's Summer Bible Training School! These men are already planning to make the School a success. Are you planning to do the same?

Thank you, Brush Creek. Recently, the Brush Creek (Ohio) Church of God contributed \$55.50 for the National Bible Institution's fund for conscientious objectors.

"I will soon start my seventy-fifth year." —R. H. Judd, 111 Milverton Blvd., Toronto, Ont. Yes, and for more than the last quarter century he has been a faithful contributor to The Herald columns. He reports, too, having a new grandson—Thomas Ralph Jackson.

Bro. and Sr. Harry Gordon and family, members of the Holbrook (Nebr.) Church of God, recently sold their farm south of Cambridge and are planning to go to the West Coast.

We try to keep it clean: "How easy it is to do the things the world does. I was giving out some Heralds and gave one to a lady who was very much interested in our belief. When I saw her again, she criticized us for publishing a halloween function in our religious paper."—Hannah Barber, Fountain, Colo.

Returning from Bro. Conner's funeral (see page 2), we visited at the Zechiel home near Culver, Ind., and spent a few minutes with Sr. Anna Cochran of Knox, Ind. Sr. Cochran wishes to express thanks to the many friends who sent letters and cards to her during the time she was in the hospital, recovering from a broken hip. "Best of all," she says, "I know that I had the prayers of the church."

Bro. Bob Rouch, a former student of Oregon Bible College, was a recent visitor at the school. Soon he will be in the United States Navy, but we hope he may someday return to Oregon.

Bro. R. H. Judd's article, "Wonderful Body and Queer Delusions," recently published in The Restitution Herald, was republished in the December 6 issue of "The Bible Advocate."

Time for a new song book: "Having come in contact with one of your "Gospel in Song" songbooks, I am writing to see if they are still available. If not, have you anything like it, or any good Holy Ghost songs?"—so writes a prospective purchaser.

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

LOS ANGELES, CALIFORNIA

A feeling of loss and sadness hung over the congregation on Sunday morning, December 5, after we had announced the death on the day before of our highly esteemed Bro. L. E. Conner. We had been looking forward to having him with us more or less during the winter months as a wise counselor and righteous example in the Christian warfare. It has been more than fifty years since the writer was baptized by this worthy and efficient leader of Church of God activities, and she has kept in close touch with him during that period of time. He has been an inspiration to us in many of the perplexing problems that arise in the promotion of gospel work, and we esteemed him as a true follower of the Lord Jesus Christ, One who always rose above the abuses, false accusations, and petty annoyances which must be suffered by everyone who is zealous for the cause of truth. Bro. Conner never used crafty, unprincipled methods in dealing with his opposers, but always made every phase of a situation clear, and was thereby able to keep peace and harmony, where others would have failed. This congregation manifested its esteem for our fallen leader by contributing generously for a floral offering.

Our work is gradually building up, despite the fact that many more of our members are taking up work of various kinds in answer to the cry, "More workers." The Sunday school attendance has increased very noticeably. The church has been given a coat of paint and other improvements have been made. Bro. G. P. Lichty of Pomona has been engaged to assist the writer for a time, as pastor, and is speaking the first and third Sundays of each month. He is hoping to secure a position later on as a chaplain in the air corps, but for the present is giving valuable service in our local work.

The Doreas Society has been revived. The Berean class continues to function under the leadership of Sr. Betty Hummel. Three new names have been added to our church register, and three more church families have recently located in this section, and are making efforts to meet with us as often as possible. Bro. Don Stilson, son of Bro. and Sr. Rolland Stilson, of South Bend, Ind., is in the navy and located on Terminal Island. He is a frequent visitor to our services and he holds an important place in our affections. Sr. Barbara Fish of Iowa is engaged in defense work, and we also give her a hearty welcome in our midst.

A number of our members are on the sick list, among whom are Srs. Heidanus, Stearns, Holtzauer, and Guiles. Sr. Smith's family has recently been released from quarantine for scarlet fever and were able to attend recent Sunday services.

We are anticipating a visit from Bro. T. A. Drinkard as he passes this way from his evangelistic work in Washington. We are rejoicing over the progress and enthusiasm for the new Bible College. As we served on the Site Committee, we thought then and continue to think that it was the wise move to make, in fact the only thing that could be done to progress along that line.

Emma C. Railsback.

Send The Herald to your friends for Christmas! \$2.00 per year, or \$1.00 for six months.

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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.

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National Bible Institution
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Prophetic Thread of Messianic Hope

By Paul M. Hatch

WHEN the two divisions of the nation of Israel were nearing their dissolution by the great and treacherous nations of Assyria and Babylon, there came prophecies to Judah and Israel by the mouths of Isaiah and Micah—prophecies of great hope and anticipation. The kings of both Judah and Israel, knowing the dire danger they were facing, made alliances with this and that neighboring nation to bolster their defences for the inevitable day of conflict. Sometimes, to make alliances more binding, the worship and devotion to Jehovah was mixed and intermingled with the worship of gods of the nations in alliance. These practices earned sharp rebuke from the prophets, who gave warning that such practices were indeed a great displeasure to the Lord who led them from Egypt and kept Israel in his younger days.

In these protestations of the prophets against the spiritual decline of Israel and Judah, and in exhortations to return to Jehovah their Lord, there runs a thread of bright hope, prophetically proclaimed, of redemption and restoration.

The prophecies of Isaiah took the theme of a child or children to represent that hope, presented in part in quotation: To Ahaz the king, after Ahaz had refused the pleading of the Prophet to ask for a sign—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good" (Isa. 7:14, 15).

"Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion" (8:18).

"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" (9:6,7).

Concerning the Branch to shoot from the roots of Jesse and concerning the Kingdom conditions, we read: "The wolf also shall

dwelt with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (11:6-8).

Concerning long life, we quote: "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. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (65:17-20).

According to the two chroniclers, Matthew and Luke, the first of these prophecies quoted referred to the child Jesus who was born of Mary in the days of Herod, the king over Judea, and to Him do all Christians look to fill full the prophecies so beautifully expressed by Isaiah.

Micah the Prophet, a contemporary of Isaiah, expressed his prophecy in the same period of time along the lines of kingly power and majesty. In his writings, we are informed of the place of birth, which Herod so diligently sought to know of the scribes when the Wise Men from the East came to him with the amazing inquiry to know of the whereabouts of the new-born King. Quote: "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2). The fourth verse reads: "He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth."

From the sign children in Ahaz's day unto the birth of Jesus, (Please turn to page 10)





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Goal
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Gradually, OREGON BIBLE COLLEGE becomes established in its new home. There is not one pessimist in all the school, and persons who at first were reluctant in this new venture are today among the most faithful in giving their time and talent and energy to make Oregon Bible College one of the most profitable enterprises of the Church of God.

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From the sign children in Ahaz's day unto the birth of Jesus, (Please turn to page 10)



"My Beloved Son"

By G. E. Marsh

THE shadows of night still lingered in the valley as Peter, James, and John followed their beloved Master up the steep, winding trail that led to the summit of the mountain, the name of which has long been lost in the mists of time. The name is of little significance. It is the event that took place there that is of interest to you and me today.

The scene of mystery and glory burst upon them with dramatic suddenness. When the four men had reached the highest point, where the arch of the sky seemed to rest upon the pillars of the hills, one of the most remarkable visions recorded in sacred history appeared as living reality to the entranced eyes of those chosen observers.

Jesus "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make three tabernacles: one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:2-5).

We are not concerned at this time with the impressive symbolism of the picture, which points, as Peter afterward declared, to "the power and coming of our Lord Jesus Christ," but we are interested beyond measure in the solemn declaration of the Almighty which brought the vision to a climax: "*This is my beloved Son, in whom I am well pleased; hear ye him.*"

Jesus' assertion that He was the Son of God was denounced as a vile blasphemy by the Jews, and is repudiated with scorn by the skeptical world today. But there on the Mount of the Transfiguration, acknowledged by the voice of God Himself, it expresses a truth of such profound import that the human mind is smitten with awe in the contemplation of it. What does it mean, the divine Sonship of Jesus Christ? What does it imply? How are we affected by it? What influence can it have over our individual destinies? These are questions for which we seek answers which will satisfy our wondering minds.

The Church of God believes in the divine origin of Jesus Christ. It believes that His birth was due to a direct creative act of God. The same Word of power that called the heavens and earth into existence at the beginning of time called Jesus Christ into being in His mother's womb. The Spirit of creative energy moved and He was

born, born of Mary the betrothed bride of Joseph, who was of the royal family of David, king of Israel. God *spoke*, and "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

The modern versions—Norton, Moffatt, Fenton, Goodspeed, and the Twentieth Century—omit the semi-obsolete word "begotten" and give impressive reasons for doing so, although the Emphatic Diaglott and American Revised Version retain it in the text. For example, Goodspeed reads: "So the Word became flesh and blood and lived for awhile among us, abounding in blessing and truth, and we saw the honor God had given him, such honor as an only Son receives from his father."

Throughout Jesus' life, the same distinction crowned His every word and action, for God continued to pour out upon His Son His own mighty power without limit. "He whom God has sent speaks God's words, for God gives him his Spirit without measure. The Father loves the Son, and has put everything in his hands" (John 3:34, 35, Goodspeed).

Such is the way in which the Father introduces His Son to us. He is never spoken of as God, but as the Son of God, the Son in whom the Father takes infinite delight, showing His love for Him, and His pleasure in Him, by conferring upon Him "all power in heaven and in earth," and making Him Ruler over all the works of His hands. This latter authority was a distinction enjoyed by the entire race of men in Adam, but was lost for a time through disobedience of our first parents.

Jesus was like His Father in every moral sense, but differed from Him in many ways as much as other sons differ from their human sires. No son is born of his own volition, by his own desire, or for his own purpose. So it was with the Son of God. He came into being because God wanted Him to come. He was born because God wanted Him to be born. God's will, God's pleasure, God's purpose, *God's life*, preceded the coming into being of God's Son.

Jesus differed from God in that God is not a *creature*, but the *Creator*, while Jesus was created as other men are created, by the will and power of the Almighty. God always existed. He has always been. But Jesus, who came to help men, came as a man, being born as men are born, living as men live, and at last dying as men die. The Twentieth Century New Testament makes the purpose

and manner of our Lord's coming clear in its rendering of Hebrews 2:16, 17: "It was not, of course, to the help of the angels that Jesus came, but to the help of the descendants of Abraham. And consequently it was necessary that he should be made like his brothers in all points, in order that he might prove a merciful as well as faithful High Priest, in all that relates to God, for the purpose of expiating the sins of his people." The Son of God was made like His brothers in the flesh, that He might help them as a brother. He was altogether human, altogether mortal, altogether and in every way a man, "the man, Christ Jesus."

He differs from Adam, with whom Paul compared Him, in that the first Adam was formed of the dust of the ground, while Jesus was brought into being by a spe-

cial outpouring of God's power which activated the natural organs of procreation. But His miraculous conception did not change in any way the human nature He inherited from His mother. He was subject, not alone to the temptations other men encounter, but to all the physical weaknesses of mortality. He felt as we feel; He hungered as we hunger; He thirsted as we thirst; He loved as we love. He suffered pain, disappointment, limitation of knowledge, and death, which are common to us all. He was in very truth made in all "points like unto his brethren, yet without sin."

All things considered, Jesus Christ stood as much in need of God as we stand in need of Him, with this single exception: Jesus did not sin! Consequently, Jesus did not
(Please turn to page 11)

Where Do the Wise Men Belong?

By Evelyn H. Austin

THE shepherds and the angels are mentioned in the account of the birth of Jesus: "There were . . . shepherds abiding in the field" (Luke 2:8), and, "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying . . ." (v. 13). There is no mention of the Wise Men in this account.

Now the story goes on in verses 21, 22, that the customs of the law were followed in the circumcision on the eighth day, and the purification days of Mary, which were forty days, according to Leviticus 12:1-4. When this was accomplished, they took Jesus, then forty days or more of age, "to Jerusalem, to present him to the Lord" (Luke 2:22). "And when they had performed all things according to the law of the Lord, they returned . . . to Nazareth" ((v. 39). Could they have left the manger at Bethlehem for their trip to Egypt and been back for the happenings thus recorded in Luke?

The mention of the Wise Men comes in Matthew 2. Let us try to fit it into Luke's account. The Wise Men came from the East—a different country. They could not have reached the Bethlehem manger unless the star began leading them before the birth of Jesus. They came to Herod, and "when he had privily called the wise men, enquired of them diligently what time the star appeared" (Matt. 2:7). In verse 16, it tells that when Herod's order went forth to slay the children that were in Bethlehem, and in all the coasts thereof, it included those "from two years old and under, according to the time which he had diligently enquired of the wise men." So the Wise Men must have told Herod that the star appeared nearly two

years before their arrival in the vicinity of Jerusalem.

In Matthew 2:8, Herod asked the Wise Men to go to Bethlehem to search for the "young child," for his chief priests and scribes had told him that the Prophet had said that Christ should be born in Bethlehem. (V. 5.) When the Wise Men found the "child," they were to bring Him to Herod.

In verse 9, the Wise Men departed from the king and followed the star "till it came and stood over where the *young child* was." It does not say that the star led them to Bethlehem. We must believe from Luke's account that they were led to Nazareth. "And when they were come into the *house* they saw the *young child*" (v. 11).

They did not return to Herod (v. 12); "they departed into their own county another way."

Then, after the visit of the Wise Men, Joseph and Mary fled with Jesus into Egypt to escape Herod's edict, for Nazareth was included "and in all the coasts ('borders,' Companion Bible) thereof" of Bethlehem. This long journey of two hundred fifty miles or thereabouts could not possibly have been accomplished had Joseph and Mary departed from Bethlehem for Egypt, for they could not have been back to Jerusalem for the Temple service of purification when Jesus was forty days of age as told by Luke.

Thus a little close reading must surely make us conclude that the Wise Men do not belong with the manger scene. The shepherds and the angels were the characters there, and the Wise Men must have appeared two years later, according to the report which Herod received.

The Inn That Missed Its Chance

By V. E. Kirkpatrick

"There was no room for them in the inn" (Luke 2:7).

JOSEPH also went up from Galilee . . . unto the city of David, which is called Bethlehem . . . to be taxed with Mary his espoused wife, being great with child . . . And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn"—so reads the first Christmas story as found in Luke's Gospel. There was selfishness in the world. No volunteers gave up a room in the inn for Mary, though some should have noted her condition. The innkeeper might have made, but did not make, provision for her. He probably saw richer pickings elsewhere—and lost his chance to win undying fame for himself and his inn.

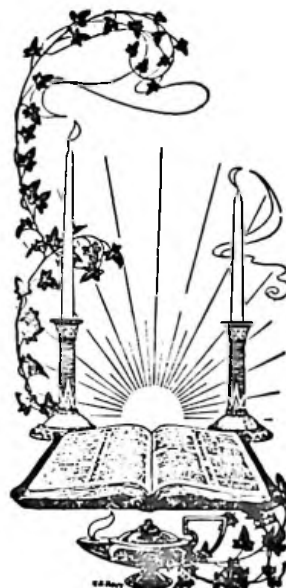
While the "rich and poor" of the inn slept that night, the "poor and rich" saw what few eyes ever glimpsed. While the rich in goods but poor in love and hope and spirit slept in darkness, the same darkness yielded to a star—the angelic host of heaven appeared to shepherds, poor in this world's goods, but rich toward God, giving to them what others have never heard (but what we hope some day to hear), the angelic chorus—"Glory to God in the highest, and on earth peace, good will toward men." Those in the inn missed that!

The shepherds were directed to the stable where they became the first to look upon the Christ child and to worship Him—but those in the inn slumbered on.

Certain Wise Men from the East, guided by a star, came to Bethlehem seeking the Christ child. When they did find Him, they worshiped Him, and gave Him the first Christmas gifts the world has known. But of that, those in the inn were not aware.

These Christmas stories are old stories. They are known by all. For that reason, we should be able more readily to see the contrasts with our own day—as well as the similarities.

On the first Christmas, simple country shepherds visited the Saviour, newly born, and worshiped Him—while the world slept! Unless His birthday is on Sunday, and too frequently then, His birthday is the excuse for sleeping late—we rarely celebrate His birthday by following the example and worshipping Him in whose honor it is held.



Wise Men honored His birthday by bringing gifts to Him. We have commercialized the custom. "So-and-so gave me a present this year, and now I'll have to give him one." "I don't care about giving him a gift, but he'll be expecting one," and dozens of other such expressions are to be heard at this season of the year. We give that we might receive; we give through expectation, not through love. We give to those we love and to those to whom prudence suggests it be wise. When the stack of presents is assembled, though, one looks through it in vain to find a present to the Babe of the Bethlehem manger. Like the people of the inn, we still slumber and lose our chance of having a part of the honor of worshiping the Saviour.

The Wise Men gave gifts with no expectation of reciprocity. Customs change. Frequently it is tradition, not love, which prompts exchange of gifts. Christmas is not intended as a time of "you gimme something and I'll give you something," but it is set apart as a time in which we should recognize the birth of the Saviour. It is a time in which we should be expressing our thanks and debt for "his unspeakable gift" to us—hope of life eternal. It is that gift—ours for the asking—of which we should be conscious on this Christmas Day.

The first gifts were to the helpless Babe. The next great gift, likewise, was one unpurchasable. Satisfying pleasure is an odd thing. The accumulation of goods, prestige, and power—to be able to buy rooms in a crowded inn—is most frequently a source of dissatisfaction. True pleasure lies in making, not self, but someone else happy. We cannot now so easily give gifts to the Saviour directly, but we can give to Him by formulating the practice of giving to those who have not. Seek pleasure and pursue it by so doing, and the Christmas, the Christ-like, spirit of the season dwells in one's heart with its accompanying happiness.

We expect the return someday of the One whose birth we celebrate this season of the year. Will conditions be a repetition of His first coming? Will there be only a few ready, watching, and waiting for the first ray of the star of His reappearing, when *(Please turn to page 10)*.

Faithful Words at Christmas Time

By Alfred Anthon

EVERYONE has heard the story of the two little sisters coming home from school, greeting their hard-working, widowed mother, and each saying, "Mother, dear, I love you." Then one skipped out to play in her swing; the other energetically went to work helping the mother to clean house. Which if the girls truly loved her mother? Which girl was untruthful?

Frequently, we hear a person pray to God through Jesus; we see a person go into baptism: proclaiming to God, to Christ, and to men, "Dear God and dear Lord and Saviour, and all men, hear ye! By this act of baptism I am making known to each of you that I love you as I love myself. I have done wrong to you, dear God; I have wronged Christ and my fellow men, too. From all you whom I have wronged I now beg forgiveness. I promise enduring fidelity to all, hereafter." . . . Later, the truth or the falsity of the oath becomes apparent.

When one fails to keep such oath, should God and Jesus care? Did it cost God and Christ nothing to accept our oath? What did God and Christ put into the bargain-oath? Did they not do more than we do, perchance, when passing a beggar, toss him a coin or two and then forget both it and him? To us, if the beggar appreciates the mite given, it seems well and good. Likewise, if the beggar does not appreciate the gift, it is yet well and good, for the gift cost us practically nothing. With God and Christ, however, was there not real value in the "coins" they gave us beggars? If we do not appreciate their love and gifts, if our words of thankfulness are not sincere, will it not make very much difference to God and to Christ? "Think on these things." My own meditations on these questions cause me to become bewildered, dizzy!

That season has come wherein it is customary to celebrate Jesus' birth—it is fast approaching Christmas. Many words will be spoken and written, many meditations will be proclaiming, "Dear God and dear Jesus, my Saviour, I love you." We shall hear this thought through the radio, from the pulpit, and privately from many friends. It will be expressed on printed page, on cards, and in letters. It

will appear in prose, poem, song, cantata, and on the screen. How many of these words, though, will be faithful words? How many of these expressions of love will be deceitful? One need not worry much about what the deceitful person does or says. True and noble admonition is this, though, that one "worry" sufficiently about the question to examine himself to be sure that he is not a false witness before God.

Again, what difference should it make to God and to Christ? This is the importance of the question: God loves us as a noble father loves his child.

Can such a father easily let his child abuse him? Lie to him? If such a father does not chasten, yet is it sorrow to him, while if the child were a dutiful child, the father would rejoice.

Now, it so happens that we, God's children, are all very abusive of our heavenly Father. If God did not specially love us, He would get no pleasure owning us—we would be only as smoke in His eyes. But, in spite of the abuse we do to God, still He loves us. God sufficiently loves us as to do His utmost to cause us to appreciate the sublime joy that would be ours and His if we would dwell religiously under His fatherliness.

What has God done to teach us of this truth? He let His only begotten Son be born of the Virgin Mary—

Mary being a daughter of King David. God planned that this Babe be nursed into childhood more and more advanced, that this Babe would eventually develop into a Man whose very personality would proclaim God and God's love to man. Of course, God loved His Son—loved Him dearly. God required His Son, nevertheless, to prove to us that we really were abusing God, lying to God—and that we were sometimes so doing in our very pledges of love. It seems God purposed that the best way to prove this to man was to let man have association with His Son—His Son being very careful to conduct Himself perfectly in our presence. God wanted to show us how sinful we were; we would not have believed ourselves so sinful as to kill One who was both innocent and perfect in life, if God only had told us. (Please turn to page 11)

A Christmas Message

The birth of Jesus was announced by a star and a song—a heavenly star and the heavenly angelic song. The Wise Men followed the star, the shepherds tending their flocks heeded the song. Both led to the humble manger where Christ was born.

Whether the journey be long like that of the Wise Men or short like that of the shepherds is not of great importance, but to find Him to whom the star led and of whom the song told—that matters greatly.

In today's troubled world, let us assure ourselves of the pledge of God's love. With this assurance we can have peace, a perfect peace "that passeth all understanding," amidst all the strife and turmoil of the world.

Our prayer for each of you is—"May the light of that star and the warmth of that song be sufficient to courageously carry you through these troubled days and to assure you again of the perfect peace that is promised."

Sincerely,

Mr. and Mrs. Harvey U. Krogh, Jr.

Blessings of the Restitution

By James M. Watkins

LAST week, we called to your attention the statement of Peter in the Book of Acts concerning a time of restitution. We also noticed briefly how this question is concerned with the very material things of the world. We recall, again, that it was Peter's assertion that restitution—the giving back of something that had been taken away—was the theme of all the major prophets since the world began. So, we say a complete and understandable picture of the world of tomorrow is found in the records of the past. The events, which the Scriptures herald for tomorrow, and which cause many to scoff at the Bible because these events are considered impractical, are no longer impossible when we recognize that, without exception, they have existed in the past. We continue looking with the eye of vision to the blessings of tomorrow, and confirming their possibility with blessings of the past.

In addition to the literal restoration of the earth itself, which will again serve its original use before man, there are several other things that we might ordinarily regard as being of a lesser nature, but they are nonetheless far-reaching in their effects.

One of the things of special interest to us today, in this regard, is the question of peace. The Prophets Isaiah, Micah, and others combine to tell us that at some time in the history of the world, peace will be the universal practice. In these days when every scrap of outmoded farm equipment throughout the world is going into the manufacture of the implements of war, Isaiah's promise of the reversal of this picture is very heartening. We read: "He (prophetic of Christ) shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Elsewhere we are told that the knowledge of the Lord shall cover the earth as the waters cover the sea. Inasmuch as our God is a God of peace rather than a God of war, it is not surprising that this increase in the knowledge of His ways would bring with it a world-wide condition of peace. We talk of this world of peace so much, that I often wonder if we do not lose the force of its meaning. If someone offered you a life income of fifty dollars per month, you could recognize immediately the value of this gift, but when we come to consider the extent to which the money expended in war might be used

This is the twelfth of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

for the good of man, it has very little force in our consideration because it is more or less intangible. We must remember that wars must be paid for, and whether we receive certain money ourselves or whether we are spared the necessity of paying such money, it is in reality a gift to us.

It is almost impossible for us to consider money in terms of the billions now involved in war expense. However, it might help to notice these facts: the cost of war to us next year, not including the lost wages of those serving in armed forces, will exceed one hundred billion dollars. Considering that there are somewhere near twenty million married men in the United States, can we realize that our war cost next year would provide a five-thousand dollar gift to every family man in the United States. I can leave you only to estimate the value of such an item to the United States as a whole. Whichever way we look at it, this will be God's gift to you and to me through peace.

The gift of peace, though, does not end there. How many would sell son, husband, or sweetheart for a five-thousand dollar gift? Our estimation on the value of peace can be very weak at the best. Also, the peace of tomorrow and its unrealized influence in the world will not end with its effects upon man, but will continue until it includes all the things of nature, and the animal world which might jeopardize the existence of man. For instance, Isaiah prophesied:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

Can you vision such a world wherein a lion will contentedly munch his straw with no thought of harming either man or beast? when a leopard will cuddle close to the little lamb and share with it the warmth of its body, rather than depriving it of its right to live? when a babe will crawl into a den of the deadliest vipers and, instead of reaping death, the deadly snake will simply nose the

baby's hand aside and slither away, leaving the babe to play unharmed? This, readers, is God's world—not the world that man knows and administers today, but the world which God conceived one day to be inhabited. The Prophet Isaiah, desiring that we might be assured this would be God's world of tomorrow, repeated in the closing portions of his prophecies the words which he spoke at first, that we might be reminded of its coming to pass. We read in the last of the sixty-fifth chapter:

"It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (vv. 24, 25).

Can we refuse to be thrilled by God's promises of tomorrow? Dare we neglect the true meaning of what the work of a coming Christ will mean to the world? Yet, as surprising and impossible as all these things may seem, we are reminded that the theme of such men as Isaiah was not the giving of some new state of existence, but restitution—the giving back of blessings taken away. So we turn our attention to the pages of the past, and we find many things that we never really noticed before.

Have you never paused to wonder how Noah was able to maintain complete unity among the animals in the ark? how the inoffensive little sheep came through it all unscathed in the presence of lions and tigers? The answer is that until the ark landed such enmity between beasts, and between man and beast, did not exist. God recognized how impractical it would have been for all animals constantly to be at war among themselves, and to be against men in the ark. The pronouncement of enmity was not made until man came forth from the ark. We read of this pronouncement in Genesis 9:2-5:

"The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man."

Here was the real beginning of enmity between men and animals. Such natural enmity is a part of God's curse upon the world, and when God removes that curse, we shall naturally return to the condition that existed before God told man to kill and eat.

I sometimes wonder how much our opinions are influenced by not taking complete note of the circumstances under which we live today. I am afraid we have devel-

oped the idea today that we exist under the natural state of things, and we are looking for an unbelievable, supernatural existence to come. In reality, we are living under a cursed existence, and our natural heritage is the perfection of these former things. If God's curse upon the world is removed, then the perfected state will be the natural consequence—conditions being the same as in the past.

Let us look now to a further thought. If you are a farmer, one of your most perplexing problems is the uncertainty of the weather. Perhaps you have been perplexed in the early spring by a long drought when you were unable to plow and plant. After you had overcome these obstacles, and had your corn in the ground, there immediately came a big rain and washed it away. Perhaps you reflected upon the injustice of the ways of nature and wondered how God is to meet such problems as these in the world of tomorrow. I can say only that they did not exist in the beginning. Reading from Genesis 2:5, 6, we quote:

"The Lord God had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground."

In the ideal state, a gentle mist or heavy dew rose from the ground each night and provided the moisture needed for the following day. To meet all such problems, God has simply to return to us the condition that formerly existed. I believe His consideration for the problems of man includes just such practical blessings as these.

A further thought appears in Zephaniah 3:8, 9:

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Notice that, according to the Word of the Lord, sooner or later He is going to assemble the nations—gathering them to devour many of them with His indignation and anger. Afterwards, that they may serve God with one accord, He will give to them a pure language—a universal tongue in which the Jew and the Greek, the Chinese and the English can discuss freely together the things pertaining to our Lord. We are not able even to speculate what this language will be, but we know that it will come because the Word of God says it will. We can see, however, the purpose and value of it. One of the biggest problems in the universal propagation of the gospel is the lack of free interchange of ideas between various languages. If all people are to discuss freely the things of the Lord in a common language, it will be very easy to encourage spreading the knowledge of the Lord which will

cover the earth. Likewise, we should not underestimate the value a common language might have toward international understandings. Many times, shades of meaning are impossible to convey from one language to another. For instance, in translating from the Hebrew to the English, or Hebrew to the Greek, or Greek to the English, we are not always able to convey exactly the shade of meaning that was intended. As a result, our understanding is often imperfect.

To what extent the giving of a pure language might influence the world, we can only speculate. We can notice, however, that it was there in the past, and we can also speculate the reason why it was taken away. We have not time to quote the entire account as it appears in Genesis 11, but it is there recorded that the whole earth was of one language and one speech. This condition brought with it the desire to build a tower that might reach unto heaven. The Lord confounded their language because, as He said, there was nothing they would not be able to do if this condition continued. The pure language was taken away simply because man was becoming too exalted in his personal accomplishments. If, then, the pure language is restored, and man guided of God is permitted to attain the limit of his possibilities as this verse suggests, I know of no way to estimate the blessings this one thing might bring to man. It is another of God's plans for tomorrow—removing a curse, giving back blessings we have lost.

PROPHETIC THREAD OF MESSIANIC HOPE

(Continued from page 3)

unto the present time, and stretching on into the future without end, the theme expands of the glory, majesty, and power of God the Father and Jesus the kingly Son. How great is His name at the present throughout the length and breadth of the world! Scarcely a nation or people exists that has not heard of Jesus the Saviour of men and learned of Him in the beatitudes of thought and conduct.

Herod the king, having wicked purposes, asked for a diligent search for Christ. The Wise Men diligently sought Him to worship Him and present Him with gifts of value. Christians, the world over, diligently seek Him for the gift of God, even eternal life. Who sought the most? "Seek the Lord while he may be found, call ye upon him while he is near," was the exhortation of the Prophet Isaiah. Malachi echoed the thought, saying: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." "Even so, come, Lord Jesus," is the last expressed hope of the closing Book.

THE INN THAT MISSED ITS CHANCE

(Continued from page 6)

He shall establish a time of rejoicing which shall far overshadow our present Christmas? Will we again find "inn sleepers" unaware of His coming who miss and have no part in the glory of His appearing?

There is a story which tells us that the Wise Men of the East sold everything they possessed to purchase gifts for the Messiah. The example they gave us should not be lost. All our hope we owe to the Messiah. He gave His all—His life—for us. All is not too much for us to give Him this season in return for what He has done for us. New Years is the time generally used for resolutions. For the Christian, there is no better time than now to turn from sin, selfish living, "inn sleeping," awaken to our responsibilities, and resolve to give our all to and for Him who gave His life for us.

May we all unite this year in our resolves to live even better lives for the Master—one of our gifts to Him—and in happiness and rejoicing honor the Christ and His birthday.

MY CHRISTMAS PRAYER

"Let not our hearts be busy inns
That have no room for Thee,
But cradles for the living Christ
And His Nativity.

"Still driven by a thousand cares,
The pilgrims come and go;
The hurried caravans press on,
The inns are crowded so!

"Here are the rich and busy ones,
With things that must be sold;
No room for helpless hands within
This hostelry of gold.

"Yet hunger dwells within these walls,
These shining walls and bright,
And blindness groping here and there
Without a ray of light.

"Oh, lest we starve, and lest we die
In our stupidity,
Come, Holy Child, within and share
Our hospitality.

"Let not our hearts be busy inns
That have no room for Thee,
But cradles for the living Christ
And His Nativity.

—Ralph Spaulding Cushman.

"MY BELOVED SON"

(Continued from page 5)

require God's mercy in forgiveness as we do, nor did He need a mediator to stand between Him and God. His life had not been forfeited through sin. He was not condemned to die for His own transgressions. *He had a life to give*, a life that He could claim from God on the basis of His own righteousness. That is the life Jesus laid down on our behalf, a holy life, an unblemished life, the only kind of life that God could accept as a sacrifice for the sins of the world.

When the time came for Him to make that sacrifice, Jesus Christ died as other men die—actually, completely. No part of Him remained alive. His "soul" was made "an offering for sin," Isaiah declared prophetically. Jesus literally arose from the dead after spending three days and nights—lifeless—in the tomb, because death could not hold Him, for He had transgressed no law. Because Jesus so lived and died and revived again, because He was "obedient unto death," God "hath highly exalted him," making Him our Saviour, our Redeemer from sin and death, whose saving and redeeming power will be revealed to us when He comes again: God's only begotten Son, earth's glorious, eternal King!

Send THE RESTITUTION HERALD to your friends.

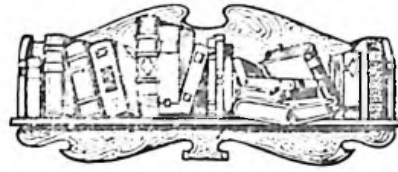
FAITHFUL WORDS AT CHRISTMAS TIME

(Continued from page 7)

God must show us; God must sacrifice His only Son to show us the depth of our sins. How did we receive the Holy One? We murdered Him! We refused to have such an Holy One to advise us! We despised His love and care! Herein is seen the cost of God's being Father to us.

Now, when God and this only Son are even yet and today willing to forgive the charge of murder against us, do the "coins" tossed us cost anything? Yea; there is much cost. There is probability that we shall yet disdain to listen, to obey, to love. Do we not yet continue to abuse God and His Son? Yes, verily!

Let us encourage each other not to lie as we come to this Christmas season, but faithfully to appreciate God and Jesus. Let us rejoice that our Eternal Advisor is so bighearted as to "let bygones be bygones," and to let us "begin all over again." Let everyone bring a faithfully given Christmas present to Jesus this Christmas. Let all prostrate fall at the feet of Him who was born in a stable in Bethlehem to be King of this earth. He it is to whom all adoration is due, and to whom faithful words only must now be spoken.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Spiritual Help for Your Everyday Problems (Biblion Publishers, 4828 N. Kenmore Ave., Chicago 40, Ill.; 25 cents) is perhaps the most valuable booklet of its type we have seen. No one can argue with it doctrinally; it is composed of nothing but classified quotations from the King James Version of the Bible.

The purpose of the little volume (it fits a vest pocket easily) is told by the publishers themselves better than we could tell it: "Are you ever discouraged or lonely? Do you ever face a crisis when you do not know what to do nor which way to turn? . . . This volume . . . provides spiritual help for your everyday problems. For example, on a day when things go wrong and you are discouraged, simply turn to the word 'Discouragement,' under the letter D."

The purpose, it may be added, is accomplished admirably. There are a great many classifications, all of them striking at spiritual problems that beset us all day in and day out. A full page of quotations from the Scriptures is given to each classification, and these quotations are augmented by further suggested Bible readings at the bottoms of the pages.

* * * *

An excellent, but medium difficult, collection of solo material for the voice with average range is found in *52 Sacred Songs You Like to Sing* (G. Schirmer, New York; \$1.00). The piano accompaniments are not so hard that they are beyond the reach of any normally competent pianist.

The subject matter in the collection covers a wide territory, from old-time familiar hymns, rearranged for solo use, to more modern religious music. Of course, there is material for the usual special occasions: Christmas, Easter, and the other holidays. None of the numbers is extremely long; so practice time may be cut to a minimum—a fact frequently important when a program must be unexpectedly arranged.

Music for voices is all written in the treble clef, but is easily adaptable to tenor or baritone voices without re-writing. Alto and bass voices may have to have certain high notes dropped an octave or otherwise rewritten.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7).

Lesson text: Genesis 1:26-28; 1 Corinthians 15:45-54.

"In the Beginning God . . ."

"In the beginning God created the heaven and the earth" (Gen. 1:1). God made the trees and other beauties of nature. He made the beasts, fish, and fowl. He "saw that it was good." The earth was filled with growing plants. It did not rain in those days, but a mist came upon the land and watered everything. But in all the earth, "there was not a man to till the ground" (2:5). Then, "God said, Let us make man in our image." God took the dust of the ground and made an image of Himself. Then He breathed into the nostrils of this likeness of Himself the breath of life, and the image became a living being! A man: the only one of his kind. God "put him into the garden of Eden to dress it and to keep it" (v.15). He was called Adam.

The Lord said, "It is not good that man should be alone; I will make an helpmeet for him" (v. 18). Adam called his wife Eve, "because she was the mother of all living" (3:20).

In and Out of Eden

Adam and Eve lived in this Garden of Eden. There was a river which watered the Garden. Many trees grew there. Some were beautiful to see. Some were good for the fruit to eat. The tree of life was in the middle of it. The tree of knowledge of good and evil was there, too. This tree of good and evil was the only tree of which Adam and Eve were not to eat the fruit. God said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). You know how Eve was tempted, how she picked and ate the forbidden fruit. She gave Adam some, too.

They then knew good from evil. They saw that they were naked. They sewed fig leaves together and made themselves aprons.

Adam and Eve hid from God. God said, "What is this that thou hast done?" God put a curse upon the earth. Thistles and thorns began to grow. Eve was given sorrowful burdens. Adam, too, was to work in sorrow all the rest of his life. God said they would return to dust when their day of life was ended. So, death came into the Gar-

den. Adam and Eve were cast out, lest they should eat of the tree of life and forever live in sin.

A Glad Tomorrow

God said Adam and Eve would die the day they ate of that tree of good and evil. Their day of life was not a twenty-four hour one, but a longer period of time. In this way, we look ahead to a glad tomorrow—not necessarily the day after this one in which you and are living, but in some future time things of earth now cursed will be restored as they were.

The first Adam failed to obey God. Christ, the last Adam, did not fail. The first Adam is still dust, waiting for the resurrection when Christ returns. But the last Adam lived, obeyed God, died, and rose again after three days. Death could not win over our pure sinless Saviour.

Christ will come in that glad tomorrow. Those of Christ's who are alive when He returns will not die, but will be changed. Those of Christ's who receive the gift of eternal life will be raised incorruptible, or immortal. Death will be no more. It will be "swallowed up in victory" (1 Cor. 15:51, 52).

A Memory Chain

We make the first link today. Draw, or cut freehand, a large circle flattened a little at each end. Cut two to make the chain double, unless the paper is very heavy. Cut a pattern so each link will be the same size.

Print on the link just the first part of the memory verse, so you will know which one you are to repeat when you review. Print, "The Lord God formed." On the opposite side (the two being pasted together at each side, but not top or bottom), print where the verse occurs—Genesis 2:7.

Happy Birthday Wishes

John Phillips, Dec. 27, age 13, Waterloo, Iowa.

Marilyn Alsbury, Dec. 27, age 12, Saint Francis, Kan.

James Hammer, Dec. 28, age 10, Bird Island, Minn.

Nina Capps, Dec. 28, age 11, Shady Springs, W. Va.

Tommy Zrkelbach, Dec. 28, age 12, Eden Valley, Minn.

Gordon Rhodes, Jan. 1, age 9, Hammond, La.



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Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

Oregon, Illinois

Since the Bereans were to take charge of the evening services on November 21, the society did not divide into departments, although reports were read by Linford Moore for the missionary department; Malcolm Magaw, library; Norma Kirkpatrick, social activities and music departments. Then the members divided into two groups to compete in a Bible quiz. James Mattison asked questions which were taken from a Bible quiz book, and five points were given to each side when a member answered a question correctly. If one side missed a question and the other was able to answer it, the second side received ten points. Final score was close—35 to 32½.

The evening program was as follows:

Timothy Pearson, program leader.

Margaret Budrow, pianist.

Congregation sang two hymns.

Invocation, Linford Moore.

Announcements.

Choruses, junior Bereans (background by Milo Magaw).

Solo, Joanne Blanchard (Ernest Barnum, piano accompanist).

Sermonette, Edwin Graham.

Anthem, choir.

Sermonette, Harold Doan.

Hymn.

Benediction, Walter Croxton.

Blood River, Louisiana

The fund to send students to Summer Bible Training School has reached the \$29.00 mark and is still growing.

The class plans soon to have a lesson on the Berean motto which is printed in bold letters on a poster hanging in the classroom. They also have a large map of the United States with thumbtacks indicating the Berean societies. Each week as the Berean page is read, the members refer to the map to assist in placing the people and events.

Attendance continues about twenty-five each week. The young people's class is growing steadily. Eighteen were present at the last meeting. Recently, the Bereans

have studied, "What a Berean Is," and "Thankfulness." They are now working on a series entitled "At the Feet of Peter." They conducted a Sunday morning service not long ago.

The monthly social was held *outdoors*, and consisted of thirty minutes of chorus singing, games, and refreshments in keeping with Thanksgiving. They had a bonfire to help them keep warm.

North Salem, Indiana

The North Salem society has purchased ten Pinebrook Chorus books. The young people who know some of the choruses are going to lead the singing.

The members are working on a Christmas program to be given the third Sunday of December.

National dues are paid at the rate of five cents per member per month by each member who is able to pay, or five cents from the treasury for members who are not able to pay.

Eden Valley, Minnesota

This society is using the book, "New Training for Service," as a basis for their study. They are working on a Christmas play, "The Christmas Voice," which will be presented Christmas evening.

Song-Title Story—"Christmas"

"O Little Town of Bethlehem" (on a)
"Silent Night" "While Shepherds Watched"
"The Bethlehem Star" (which brought)
"Joy to the World." "As With Gladness
Men of Old" (did the guiding star behold)
"Christmas Starlight" (and in their hearts)
"Song of the Desert." "Keep Christ's Name
In Christmas." (On) "Christmas" "The Joybells
Are Ringing" (the) "Christmas Carol."

Lines From Letters

"Isn't it a wonder what kids will do when they know someone is interested in them?"

"Please keep my name out of your page." (Had to—name not signed.—Editor.)

AMONG THE CHURCHES

RIPLEY, ILLINOIS

On the evening of December 8, our annual business meeting was held, at which time the following church officers were elected for 1944: elders, Loren Burnett and Wayne Laning; deacons, Sam Kee and Thomas Lewis; deaconesses, Thelma Ransom and Vena Logsdon; secretary, Laurence Howell; treasurer, Mildred Hetrick; trustee for expired term, Frank Laning; Sunday school superintendent, Lozelle Burnett; Berean superintendent, Helen Lewis; pianist, Mary Burnett.

Considerable sickness has prevailed among our members during the past few weeks. One of our oldest members, Mrs. Anna (Robbins) Hogan, died, December 8. The funeral was conducted, December 10, at Ripley by Bro. J. R. LeCrone. Sr. Hogan is the mother of Bros. Jesse and Elza Robbins, and was baptized by John Foote of olden days.

A few weeks ago, Bro. Frank Laning and Sr. Wayne Laning were both in the Saint Francis Hospital, Macomb, Ill., for treatment. Both are now at home. Just recently, Isabelle Smith recovered from an attack of pneumonia.

A few weeks ago, an aunt of Bro. Robbins, and a member of our church, died, the funeral being at Bushnell, Ill., conducted by Bro. LeCrone.

A Thanksgiving service was held in our church, when an offering of \$145.00 was received for Oregon Bible College.

Laurence Howell, Secy.

OREGON BIBLE COLLEGE NEWS

The students of Oregon Bible College are truly scattered to the four winds. Minnesota's students have returned home; Vivian Johnson to Hector, Lois and Marjorie Johnson to Minneapolis. From the ice and snow of Minnesota to the sunshine of Louisiana is quite a step, but Ernest ("Sunny South") Barnum returned to his home for vacation. Ellen Van Fleet and Harold Doan returned to their respective homes in Grand Rapids, Mich., Marjorie Burnett to Mount Sterling, Ill., George Walters to Dixon, Ill., Walter Croxton is dividing the vacation period between his home, Moline, Ill., and Swanton, Ohio, and our Missourian, Edwin Graham, is back in Saint Louis. Lucile Krauss is at Swanton, Ohio. "Mom" Brewer is enjoying a well-earned rest at her daughter's home near the Brush Creek Church.

Emory, Mildred, and Joyce Macy drove home via Kokomo, Ind., where Bro. Macy spoke in the morning for the brethren. Bro. Timothy Pearson preached at Kokomo in the evening. Your writer was also en route to the Brush Creek area, with his wife and Edwin Smith. The correspondent spoke in the morning for the Hillisburg, Ind., brethren, and Bro. Smith spoke in the evening.

The most talked about event last week at the college was the Fine Arts Club's presentation of the royalty play, "Gangway for Ghosts." Everyone spoke well of the production, and some even went so far as to suggest that they take it to nearby towns. To shorten a long story, all the actors and all the crews had a grand time.

The Blood River (La.) brethren sent Santa Claus to the college and had him deliver a blanket, comforter, towels, a nice centerpiece, and numerous other wonderful gifts. Thanks!

Delbert Jones, Reporter.

EVANGELISM IN ARKANSAS

Bro. J. W. McLain and the writer returned to Clark's Chapel, Saturday evening, December 11, after spending the week at Little Rock and McGintytown, Ark., in interest of the Lord's work at those places and preaching the glorious gospel of the Kingdom. Great interest was manifested. The people were pleased to make acquaintance with Bro. McLain and to hear the good messages he presented. They were very inspiring.

Bro. McLain was guest speaker at Clark's Chapel for the writer, Sunday, December 12. He returned to McGintytown, Sunday evening, to begin a series of meetings at that place. The people of Arkansas are fortunate to have Bro. McLain's services.

H. Scott Smith, Pastor.

HERALD RECEIPTS

Mrs. A. J. McCormack; Mary E. Good; Mrs. Emma L. Smith; Mrs. Clara Hunt (self & others); Mrs. John Saylor; Mrs. C. C. Verity (for another); Mrs. Lee Daily (for another); Mrs. H. L. Davis; Alice L. Chase (for another); Mrs. C. B. Compton (for another); Mrs. P. B. Fox (for another); Mrs. Iva Lehman; Ivan Hughes; Robert L. Jones; Mrs. E. C. Railsback (for another); J. E. Adamson; Lucy Ryder (for another).

MINISTERS' FUND

Oregon Sunday School	\$ 2.25
Mrs. C. L. McCorkle	2.00
Jessie M. B. Kauffman	2.00
Total	\$2,110.17

Gleanings From the Field

"The field is the world."—Jesus.

In making a contribution to the General Conference work, Bro. and Sr. M. E. Bray, Mount Leonard, Mo., write: "In remembering various and numerous relatives and friends at Christmas time, it was with something of a shock we realized that the One to whom we should remember and give gifts is so often forgotten!"

Burnetts' address: Bro. and Sr. Francis Burnett are making their trailer home at Jordan, Mo., where Bro. Burnett is working for National Evangelism.

Sr. Amy Dunbar Frye, Delta, Ohio, writing of Bro. L. E. Conner's death, says: "He was a wonderful man and brother." Yes, praiseworthy as were his deeds, his character was the more outstanding.

"We were sorry to learn of Bro. L. E. Conner's death: one by one, death lays claim to all. Surely the Church of God is losing very heavily—such leaders as Bros. L. E. Conner, R. A. Curtis, and J. H. Anderson just can't be replaced. . . . There is plenty of evidence that the Day of the Lord's coming is very near."—E. C. Pearson, Tipp City, Ohio.

Mr. and Mrs. L. D. McLain (whose two sons are ministers in the Church of God) have been employed as matron and caretaker of Golden Rule Home, the Palmers having recently resigned and planning to go to California. Mr. and Mrs. McLain lived for many years near Ripley, Ill., and will come to Oregon from Mount Sterling, Ill. Though sorry to bid farewell to the Palmers, hearty welcome awaits the McLains.

We sincerely thank Mr. and Mrs. Harold Starbuck, Rockford, Ill., for their gift of the Reader's Digest for one year.—Students, Oregon Bible College.

Gabriel's Promise to Mary: "He shall be great . . . 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).

Truth Seekers' Quarterly for next quarter has been mailed. Leaflets for the first two lessons of the new Intermediate quarterly were mailed at the same time, and the full quarterly will follow soon. Did the best we could, but missed the mark by a hair!

As stated at the head of page 2, The Restitution Herald is "mailed weekly, except the fourth Tuesday of August and the last Tuesday of December." No Herald next week!

Bro. and Sr. J. W. McLain, Greenbrier, Ark., plan to spend much of the winter in that vicinity, doing evangelistic work for the General Conference.

"God's Planned Kingdom," an article by Bro. Francis Burnett recently published in The Restitution Herald, was republished in the December 13 issue of The Bible Advocate. Congratulations, Francis!

"I am afraid this Christmas will see many sad homes, instead of happy ones. How glad we will be when Jesus returns and men will learn war no more."—Mrs. R. F. Dunbar, Chesaning, Mich.

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob"—saith the Lord (Isa. 59:20).

The Wise Men, not so far wrong in some matters, "fell down, and worshipped him," the Christ.

Only a few students remain at the College, but they will all return, D.V., after the holidays. School will resume, Tuesday morning, January 4, 1944.

Sr. Emma C. Railsback, Los Angeles, Calif., reports the birth of a son, Russell Eugene, who was born November 8 to Mr. and Mrs. Forrest Long, 828 Kingman Ave., Buena Park, Calif.

Sr. Ruth Hoskins, Eden Valley, Minn., is a guest at the Editor's home. "There's a real son."

**CHRISTMAS GREETINGS FROM
RENSELAER, INDIANA**

Greetings to all "who have obtained like precious faith with us" (2 Peter 1:1); "who are of the household of faith" (Gal. 6:10). At this Season, most everyone is thinking of what to give whom in the way of presents. While all this is very proper, we are reminded of a Biblical Gift that is of more value than all: "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). And, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32). May we show our appreciation of this "unspeakable gift" by rendering unto God "the things that are God's" (Mark 12:17).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

A. Weldon McCoy, Sr., Pastor,
Church of God of the Abrahamic Faith.

OUR SAVIOUR'S BIRTHDAY

When we celebrate a birthday, we present gifts to the one whose birthday it is. Therefore, why do we, on the day we celebrate as our Lord's birthday, forget Him in our giving? It seems to me, He should receive our first gift. Then, if we so desire, we may present gifts to others, as it is a happy time of year and a most fitting time to remember friends and loved ones.

How we would miss our weekly visitor, The Restitution Herald, should it fail to come! Preaching the Word is not the only way we can spread the gospel. Writing is another way. The Word was first preached, afterward it was written. "But 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).

I present my gift to our Lord, by helping the Printing Equipment Fund, that our Restitution Herald may continue to bring us the glad tidings of the soon coming of our Lord and Master.

A Merry Christmas to all!
Mrs. T. J. Ellis.

EVANGELISM

H. U. Krogh, Jr.	\$ 3.75
Mr. & Mrs. R. Magedanz & Vivian	20.00
Mrs. Clara Hunt	12.00
Oregon Sunday School	3.18
Mrs. C. L. McCorkle	5.00
Mrs. Richard Pascoe	10.00
George O. Renner	5.00
Mr. and Mrs. H. Starbuck	3.00
Russell & Laura Harmon	20.00
Mrs. Julia Bay	5.00
Mrs. C. L. McCallister	5.00

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Charles Netts	\$ 5.00
Anonymous	3.00
Mr. & Mrs. Paul C. Johnson	4.00
Colorado Friends	18.00
Mrs. E. C. Railsback	3.00
Mrs. C. L. McCorkle	10.00

CONSCIENTIOUS OBJECTORS' FUND

Mr. & Mrs. Delos Andrew	5.00
Pvt. Clyde Swihart	1.50
R. F. Dumber	5.00
Blair Ladies' Aid	5.00

PRINTING EQUIPMENT FUND

Mrs. C. L. McCorkle	\$5.00
Mrs. Julia Bay	2.00
Jessie M. B. Kauffman	2.00

MIDWINTER MINISTERIAL CONFERENCE PROGRAM

Harvey U. Krogh, Jr., president of the National Ministerial Association and pastor of the Pennellwood Church at Grand Rapids, Mich., will be the speaker for the 7:30 p.m. session on Tuesday, February 1, 1944, opening day of the next midwinter conference of the Association. All meetings of the conference will be held in the Church of God at Oregon, Ill. Dates are February 1-4.

Attendance at evening services during the conference is open to all; but daytime meetings are restricted to ministers and students of the Oregon Bible College. The detailed program for the opening day follows:

- 9:00 a.m. Devotional service, conducted by C. Alan McLain.
- 9:30 a.m. Recess.
- 9:45 a.m. "The Pastor's Relation to Berean and Sunday School Work," a discussion led by F. E. Siple.
- 10:45 a.m. Recess.
- 11:00 a.m. Open session for free discussion.
- 11:45 a.m. Recess.
- 1:30 p.m. Song service, led by C. R. Randall.
- 1:45 p.m. "The Christian and Militarism," conducted by M. W. Lyon.
- 2:45 p.m. Recess.
- 3:00 p.m. Open session.
- 3:40 p.m. Recess.
- 3:45 p.m. "The Pastor and Church Organization," conducted by C. E. Randall.
- 4:45 p.m. Recess.

Introductory programs for all evening services will be under Robert Hardesty, pastor of the East Oregon, Ill., Chapel. Pianist for daytime sessions will be Ernest Barnum, a student in the Oregon Bible College. Arlen Marsh, Chairman, Program Committee.

OREGON BIBLE COLLEGE

Building Fund

Mr. & Mrs. R. Magedanz & Vivian	\$ 10.00
Mr. & Mrs. C. L. Greene	80.00
Mrs. H. L. Davis	3.00
Mr. & Mrs. Charles Netts	100.00
Brush Creek Church	55.00
Norma Kirkpatrick	15.00
Ripley Church	145.00
Mrs. C. L. McCorkle	25.00
G. L. Cooper	5.00
Margaret Budrow	11.00
Mrs. C. L. McCallister	10.00
Total	\$24,611.90

ANNIE ROBBINS HOGAN

On Wednesday, December 8, 1943, at 6:30 a.m., at the home of a friend, occurred the death of Mrs. Annie Robbins Hogan. Mrs. Robbins was born at Oquaka, Henderson Co., Ill., on May 9, 1853, to Wright and Phebe Robbins. In her early girlhood she moved with her family to Schuyler County, Ill., where she later married Thompson Robbins, who died July 18, 1914.

To this union were born five children: namely, William O. of Chillicothe, Ill., Jessie G. of Mount Sterling, Ill., James W. of Burlington, Iowa, and Elzie H. of Timewell, Ill. Her daughter, Mrs. Jessie Pestle, of Walnut Grove, Ill., preceded her in death by some two months.

In 1922, she married Grant Hogan of near Mount Sterling. In that vicinity the remainder of her life was spent.

In 1882, she was united with the Church of God at Ripley, Ill., remaining a faithful member from that time forward.

She leaves to mourn her loss four children, nineteen grandchildren, and sixteen great-grandchildren, besides one sister, Mrs. Nora Daggett, who lives in the State of Oregon. Many nieces and nephews and a host of friends mourn her death as well.

J. R. LeCrone.

ELDORADO, ILLINOIS

The church group at Eldorado, Ill., met after services on Sunday evening, December 12, for the annual election of officers. The following were selected to serve during the coming year: elders, Herbert Edmister, Wilbur Mosby, Marshall Wiggins; trustee, Ray Barlow; deacons, Marshall Lloyd, Ray Barlow; deaconesses, Mildred Watkins, Lillian Boatright, Pauline Leithliter, Virginia Davenport; treasurer Maud Edmister; secretary Lorene Wiggins; Sunday school superintendent, Herbert Edmister; director of Bereans, James M. Watkins; reporter, Virginia Davenport.

Just a little more than a year ago, we had very little hope of having a basement at all, and certainly not such a nice one as we now have—due the splendid co-operation of all who are now putting on the finishing touches. We are fortunate in having Bro. Edmister to direct the work, and are grateful for the time and labor he has given in making the improvements. The Bereans met on two evenings and varnished the woodwork and the stairway. The Dorens society prepared a beautiful dinner in the basement the day the men put on the new roof. Our pastor, by the way, has proved he can drive home a hammer as well as some good sermons.

Beginning the new year, we are happy to announce that we are going to try our wings without the help of the State. We are deeply grateful for all the help we have received, and trust that we will not soon forget it when we can help others.

On Thanksgiving Eve, a special service was held in our church conducted by our pastor, Bro. James M. Watkins. The feature of the evening was a candle-in-the-window service for all friends of the church who are in the armed forces. The church was beautifully lighted by candles and a hurricane lamp. A printed message in Scripture was presented to each family having a son or daughter in service. A special Communion service also was held.

With added facilities for taking care of our larger number in Sunday school, there comes a desire of our teachers and officers better to prepare themselves for training our children. So, we are looking forward with pleasure to a visit by Sr. Verma Thayer, who is to spend Christmas week with us. We hope that all the teachers in this field will avail themselves of her knowledge and experience.

Again, we express thanks for all the help and encouragement received, and we wish everyone a Merry Christmas and a very Happy New Year.

Virginia Davenport, Reporter.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God.

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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 day of the ox team is gone. With its passing has come many wonderful changes. Daniel the Prophet spoke truly in predicting this day, "Many shall run to and fro, and knowledge shall be increased."

The day of ox-team evangelism is also gone. The message has not changed. The need of men has not changed. The whiteness of the harvest has not changed. The change is in OPPORTUNITIES! With modern methods of travel, of communication, of printing, the border of our missionary work is limited only by our initiative in taking advantage of our opportunities.

Our home missionary effort is being carried on in keeping with modern methods. The workers are given every possible advantage by equipping them with truck, house trailers, Bibles, songbooks, and tracts. This is only the beginning of missionary opportunities. Today, we spread the gospel at home. Tomorrow, we must go abroad. Today AMERICA—tomorrow THE WORLD! Help to accomplish these missionary goals by contributing regularly to EVANGELISM, National Bible Institution, Oregon, Illinois. A bequest in your will to "Evangelism" will help to endow missions for the future.

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, JANUARY 4, 1944

NUMBER 13

The New World Order

By C. Alan McLain

HITLER planned world domination by his "new world order" (which almost blossomed, but is being nipped in the bud). Mussolini had similar plans.

With the turning of events in favor of the Allies, other plans are being formed for a "new world order" to govern the nations in the post-war world. The purpose of such plans is to bring a durable peace to all peoples, and to suppress tyranny that it will never rise again. Prominent religious leaders are uniting to plan the "new world order," and much has been published concerning the part America will have in the new order of the post-war world. Optimism runs high!

A certain religious paper published in its issue of October 8, 1943, plans for a "World Community Day" on November 11—the twenty-fifth anniversary of the signing of the armistice in World War I—in which American women would be asked to express their opinions on participation by the United States in a world organization for the purpose of insuring a just and durable peace. Quoting: "The World Community Day observance will be part of a nation-wide emphasis on new world order from November 1-20. During that period, the Christian Mission on World Order, sponsored by the six great co-operating agencies representing ninety percent of Protestantism in the United States, will visit more than one hundred cities in thirty-six states, to call church leaders to a program of study and action for a just and durable peace."

According to the November 26 issue of this publication, 82,586 women voted for an organization for world peace and to share the expenses—rationing and so forth—while 624 voted against it. This report resulted from one hundred fifty-seven meetings in thirty-four states. What, though, can be the practicability of any such organization formed by man?

A new world order, however planned by man, cannot establish a just and durable peace, though it be ever so

unique in organization and scope. Every organization of man has failed, or will fail, because of his weakness and shortness of life. Selfishness, greed, covetousness, hatred, jealousy, envy, and a multitude of other sins, cause men to be obedient to their evil tendencies, preventing them from achieving their objective. Man has proved inadequate to govern himself. The imperfection of man hinders his progress. God gave to Israel a perfect law, but it became "weak through the flesh." Christ is the only One who kept the law perfectly. Thus, a just and durable peace cannot be established by carnal, mortal man. The Christ must come again!

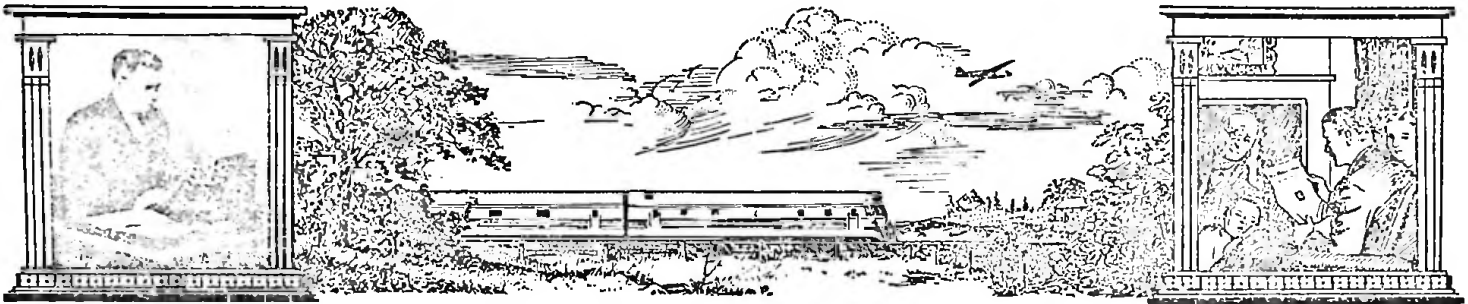


C. Alan McLain

World conditions will become more complex and terrible as time passes. Paul foretold: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins; led away with divers lusts, ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:1-7).

According to the foregoing text, man cannot usher in the Kingdom of God that will establish everlasting peace. Postmillennialists believe the Kingdom of God will be brought in by the efforts of man. They believe Christ will come *after* the Millennium. They believe preaching of the gospel will convert the world, but the Scripture teaches that world conditions will be as bad when the Lord returns as were conditions in the days of Noah. I believe many of the prominent religious leaders who are helping plan the new world order are postmillennialists. We who are members of the Church of

(Please turn to page 10)



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

“Happy New Year,” Mr. Stork

Starting the New Year right, an eight-and-one-quarter-pound boy arrived bright and early (5:30 a.m.) New Year’s Day at the Editor’s home. Mrs. Magaw and the new son are doing well. All the family is thankful and happy. His name will be Samuel James Magaw: the initials “S. J.” and “Samuel” in namesake of the late S. J. Lindsay, the “James” for James A. Patrick (first president of the General Conference) and for James Kessler (elder of the Brush Creek church). He will be called by his second name, *James*. . . . Happy New Year, Mr. Stork!!

\$3,500.00 Payment on College

When the new college venture was undertaken, \$18,000.00 was paid on the property, leaving an \$8,000.00 balance. Now, after one quarter year, an additional payment of \$3,500.00 (plus interest) has been paid.

College Improvements

In addition to paying \$3,500.00 on the principal of the College purchase cost, a goodly number of improvements have been made, some are being made, and others will be made shortly—bills for same being paid as the work is completed. The new heating plant is fully installed and in subzero weather proved satisfactory. Inlaid linoleums cover the kitchen and dining room floors. A new sink was installed in the butler’s pantry, considerable replastering was required in the two classrooms, blackboards and students’ armchairs have been installed, an unused closet on the main floor has been converted into a toilet and washroom, partitions and doors have been changed to meet the need of providing dormitory quarters for both men and women, floors in several rooms and halls have been painted, a shower room is partially made in the basement, a three-sectional laundry tub is now in service, the basement has been rewired (by recommendation of local fire department), a well pit has been dug, cemented, and equipped with new pumping and water pressure equipment, a section of the basement has been partitioned to provide a coal room (still needs a ceiling to check coal dust sifting upstairs), and within the next few weeks we

hope to convert the south sun-porch into a neat library.

Thus, considerable money is being spent. To be sure, conscience smites us that expenditures have been so large. We assure one and all, though, that the work is steadily going forward and the money is not being wasted. More, the best possible investment the Church of God can make—in a material way—is in our own boys and girls.

Come on, brethren, let’s reach that \$30,000.00 for the Building Fund before next General Conference.

An Outstanding Soul

By reason of more activity, youth sometimes monopolizes the limelight in church work. Here and there, however, are outstanding souls, rich in faith, who, even for correct development of more active youth, should be held in high esteem by the church and receive occasional word of praise. We speak here of Sister Elizabeth Reighard, 421 Providence Street, Delta, Ohio. The following quotation from a letter written by Sister Roscoe Dunbar, a daughter of Sister Reighard, does not overstate the faith and zeal of this outstanding soul:

“I am writing this letter for Mother and sending for her a gift of one hundred dollars for the Building Fund of Oregon Bible College. Mother has been very much interested in this work and for some time has wanted to contribute something to aid its progress. She doesn’t have a large income . . . but with this year’s better crops and higher prices she has a little extra money, and, wishing to show her thanks and appreciation to God for these blessings, she is sending one hundred dollars for the College. I imagine she is the oldest contributor you have. Mother was ninety-five years of age last September. She has been staunch in the Faith since in her early twenties, never failing to declare God’s promise to whomever she came in contact. This is indeed a great pleasure for her so to help in promoting God’s purpose.”

Unless the Lord returns very soon, words of appreciation shortly can mean nothing to such aged ones as Sister Reighard. Let us give flowers in time—somewhat after the manner of Mary’s anointing Christ in the Passion Week. (John 12:7.) May God bless the aged faithful.

"Their Works Do Follow Them"

By G. E. Marsh

"The following is an abridgment of a sermon given at a memorial service for Elder L. E. Conner, at Brush Creek, Ohio, Sunday, December 12, 1943.

A GOOD man, a great man, a man worthy of divine and human approbation, has entered upon that last long dreamless sleep we call Death. He has not been taken from us. He is still here. But he rests, peacefully rests, untroubled by the tumult that rages around him. He is no longer anxious, no longer concerned, no longer perplexed as to the outcome of it all.

The voice that once thrilled multitudes in song and in sermon is stilled. It is no longer lifted in the melody of worship nor the eloquence of prayer. For "the dead praise not the Lord, neither any that go down into silence."

But though his lips are mute and his expressive eyes are shielded from the light of the present day, this gracious and godly man lives on. He lives on, not in some distant world tenanted by intangible ghosts, where the things of the flesh are forgotten forever, but he lives on in the hearts of hundreds, perhaps thousands, of men and women into whose lives he poured the riches of his own spirit, his own devotion, his own faith, during the long and fruitful years of his ministry. Of him it may be said with the conviction of positive knowledge, what was said of righteous Abel long ago, "He being dead yet speaketh." He speaks through the lips of many another who, like myself, has been inspired by his example to seek the accumulated wisdom of the ages, both secular and religious, and apply it to the spiritual needs of men today.

He found something of truth in all men. He also found something of error. But he was quicker to point out the truth than he was to denounce the error. It was the good in men that he sought, not the evil.

His manner in the pulpit was that of a careful, logical, unemotional, but always powerful, reasoner. Yet he succeeded in arousing intense feeling in the hearts of his listeners everywhere. In presenting the facts of divine revelation and promise, he said in effect if not in words, "Seeing that we have such hope, we use great plainness of speech." We remember the humorous quotation he made from one of our early preachers regarding the matter of

simplicity of expression: "I want to speak so that even the women and children can understand!"

He was a lawyer and a business man of recognized ability. But first of all he was a Christian gentleman, a preacher and an exemplifier of righteousness and truth in every phase of life. He had no use for affectation, pretense, or cant. Many times we have heard him gently chide those who speak so glibly of "the truth," as though the truth were their own personal and exclusive possession.

His power over a strange audience was remarkable. I recall an occasion in my early ministry when I was privileged to work with him in a meeting in central Iowa. The services were held in a church of another denomination but under the auspices of the Iowa Conference of the Church of God. Brother Conner presented the gospel of the Kingdom and the great truths associated with it with his usual logic and eloquence, the audience being made up largely of members of the church whose building we were using. At the close of the series, the official board of

MEMOIRS

By Mary Mae Nedrow

Quietly He moved among us,
Loving, humble, and kind,
A loyal, respected leader,
A teacher and friend of mankind
Marks of tender devotion
Mirrored His tired face.
Endless, ceaseless efforts
Time will never erase.
We stop—and pause a moment!
We bow our heads in prayer—
Enduring monument to Him
In memoirs we share.

the "orthodox" congregation urged our evangelist to remain with them as their pastor! Of course they would give him liberty to preach whatever he believed to be the truth! They knew he would not consider their offer under other circumstances. Needless to say, Brother Conner declined their flattering offer, but its presentation indicates the deep and favorable impression his sermons had made upon them.

Among the many talented preachers God has given the church that bears His name, few have emphasized the value and importance of practical Christian living so strongly as did Brother Conner throughout his ministry. The Proverbs were to him an inexhaustible mine of riches. He could select a chapter from that Book, almost at random it would seem, and find in it a veritable treasury of spiritual wealth to inspire the thoughtful to cleaner and more wholesome living. An old Italian proverb describes his ministry very well indeed: "A good preacher brings fruits as well as flowers." Brother Conner provided us with the fragrant (Please turn to page 11)

“Wait Upon the Lord”

By Arthur G. Young

“They that wait upon the Lord (“wait for Jehovah,” R.V.) 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” (Isaiah 40:31).

TO GRASP the implications of the prophecy of Isaiah 40:31, one must first briefly examine the background of the times in which the Prophet Isaiah spoke.

Isaiah lived during the time the ten-tribed kingdom of Israel was taken into captivity by the Assyrians. This event preceded the captivity of the two-tribed kingdom of Judah by about one hundred thirty-three years, so Isaiah did not live to see the fulfillment of his prophecies pertaining to the latter event. He did, however, live during the time of King Hezekiah of Judah and saw King Sennacherib of Assyria try to do to the kingdom of Judah what had been done by his predecessors to the kingdom of Israel. Isaiah saw King Sennacherib besiege the city of Jerusalem, be defeated, and his army destroyed and put to death by the angel of the Lord. Isaiah was the prophet who came to King Hezekiah, and, as God’s messenger, told the king that he should die. Later, he was the messenger of God again in telling the king that God had granted to him (the king) a reprieve of fifteen years of life.

Isaiah clearly prophesied the end of the kingdom of Judah, which prophecy was subsequently completely fulfilled.

The end of Isaiah 39 and the beginning of chapter 40 mark the great division in theme of the Book of Isaiah. The first thirty-nine chapters are mainly composed of tremendous prophecies of national judgment and punishment of the kingdoms of Israel and Judah and the surrounding Gentile nations, which are specifically mentioned, such as Babylon, Moab, Philistia, Egypt, and Tyre. These national prophecies are interspersed with wonderful and beautiful passages of prophetic blessing and promise to be fulfilled by One we know as Jesus Christ, the Son of God, who was to be born of a virgin, and who is to be called “Wonderful, Counsellor, The mighty God . . . the Prince of Peace,” and who is to establish judgment and justice forever. (See Isa. 6; 7;9.)

Isaiah prophesied that He who is to come is to be both Saviour and King. We know from history these prophecies pertaining to the judgment and punishment of the nations mentioned were literally fulfilled, and we have also been privileged to see those prophecies fulfilled which pertain to the coming of Him as Saviour. On the other

hand, it is likewise true that we in our day have not yet seen fulfilled those prophecies of Isaiah pertaining to the coming of that same One as King and Judge. So we today, as those of olden times, still have to “wait upon the Lord.”

A contemplation of the topic, “Wait upon the Lord,” opens up vistas of service to Him, as the words “wait upon” can be so considered, and it is true that while waiting for the Lord to come as King, we also should be waiting upon (or serving Him. We can also “wait upon” Him in prayer and supplication, but the main thought in the text is in relation to the rewards promised for waiting. So, it would appear the lesson to be gained is that we will have to wait patiently for the bestowal of the great gifts promised until the Lord’s second coming.

From chapter 40 to the end of the Book of Isaiah, we find it contains a message of redemption and hope to the nation of Israel and to all those who place their trust in God. Chapter 40 therefore quite properly begins by establishing the basis for this hope by recounting in very definite assertion the powers of Him who is making these promises, as He that promises has, and will have, the power to fulfill them. It would be profitable for the reader to read the whole fortieth chapter of Isaiah. These promises are guaranteed fulfillment by Almighty God, and it is impossible, therefore, to imagine a more certain basis of fulfillment.

We must recognize that if God is the One who has both made the promises and will accomplish their fulfillment, then we cannot justly question His right to choose the methods and times of their fulfillment.

It can be readily seen that at the time of the uttering of the promises contained in the Book of Isaiah, the woes and punishments prophesied upon the nations contained in the first thirty-nine chapters had yet to be fulfilled. So, in view of God’s foreknowledge, wisdom, and power just enunciated, this thirty-first verse follows in proper sequential order by admonishing those who believe and trust in Him to “wait upon the Lord.” Then immediately is added the additional prophecy and promise to those who do so: certain specified marvelous physical gifts are to be given.

God was here declaring to those who down the ages

believe and trust Him, that they will be wise in not being impatient and trying in their own strength alone to hurry up the fulfillment of those great promises proclaimed, as such an attitude will result only in disappointment. The impatient ones who rely on their own power and strength alone are perhaps typified by the young men and youths of verse 30 who faint and fall. God's wise counsel is here freely given to "wait" until in His better judgment the time comes when it is safe to confer these great physical gifts upon those who do believe and trust Him, as to confer these gifts at any time prior to then would not fit into His purpose and plan.

God does not desire those who believe in Him and trust Him to be disappointed, so He counsels us out of His foreknowledge to be patient in this life and to wait upon (for) Him—but He does not compel us to do so. We

can choose to be impatient and desire the fulfillment of these promises according to our ideas, but to do so will surely result in disappointment. This counsel of God is not intended to convey any thought of our doing nothing while waiting on His fulfillment of these promises, as there is plenty of scope for serving Him, but God plainly states the gifts promised will not be received until His time comes to confer them and according to His judgment given to those who have waited. This admonition to "wait" reminds us of the command of His Son when upon earth to those who likewise believe, trust, and wait, to "watch." May we both "wait" and "watch."

It has been asserted that we are today living in the fulfillment of these promises through the discovery and use of the airplane and automobile, so that today men "fly as eagles" and "run" and "walk" (*Please turn to page 11*)

The Coming of Shiloh

By Floyd Kessler, Jr.

ONE of the outstanding Old Testament prophecies of the coming of the Messiah appears in Genesis 49:10. Jacob prophesied: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." The meaning of "Shiloh" is "prince of peace." Nearly all Bible students are agreed that Shiloh has direct reference to the Messiah, because the Messiah is to be the Prince of Peace. The Messiah was also called the "Christ," meaning the "Anointed." Kings and priests were anointed in Old Testament times. Hence, Jesus, who was anointed by the Spirit of God to be both King and Priest over all the earth, was born in fulfillment of Genesis 49:10.

In "the last days," before Shiloh comes for the great gathering of His people, there will be many days of trouble. Daniel prophesied of these last days of trouble, saying: "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a *time of trouble*, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (12:1). Shiloh will be the One who delivers His people from the time of trouble.

In that coming day of trouble, an Antichrist will appear and set up his rule—previous to the Kingdom of Christ—and he will rule over the saints for three and one half years. Then this Antichrist will be consumed by judgment of the true Christ, even the Shiloh of prophecy.

When Shiloh comes, He will resurrect the dead, dividing all people into two groups: the good and the bad, the wheat and the tares. The faithful people will be caught up half way into heaven to meet Shiloh. The evil people will be destroyed and consumed by the wrath of God. We read in 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." Though no one knows the day nor hour in which Christ is to return, the Apostle Paul wrote that Christians do know "that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:2).

When Shiloh comes to gather His people, He will occupy the throne which is to be the Holy City of Jerusalem. (Matt. 5:35.) This promised throne will be below the heavens and on the earth. (Dan. 7:27.) We read in Matthew 19:28: "Jesus said unto them (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."

Entrance into the Kingdom of God is promised those who now have faith in Shiloh, the Christ, and whose faith is manifested in diligence and service. We who believe in Him must be patient and faithful until He comes, or we shall be unprepared at His coming.

The Last Communion

By Alfred Anthon

A STATEMENT made by our editor in THE RESTITUTION HERALD, May 25, 1943, causes my mind to flit to Exodus 21:1-6 and Deuteronomy 15:1-18. The Editor's statement: "Indeed, as Lincoln had adequate authority to declare and enact freedom of the slaves, Jesus had adequate authority and power to declare and enact freedom of sinners ("persons held in slavery by their already-committed sins"—writer). Let it be considered, though, that some slaves never accepted the Emancipation Proclamation, but continued thereafter as slaves and died as faithful slaves. ("Christ's Emancipation Proclamation"—writer): 'God so loved the world ("of sin's slaves") that he gave his only begotten Son ("into their hands to be martyred"—writer), that whosoever believeth in him should not perish ("be a slave forever"—writer), but have everlasting life' (John 3:16)." This is the same as saying that the sin's slave who will not believe in Jesus Christ will not live forever. This conclusion is stated in Revelation 21:8, speaking of incorrigibles who "shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Deuteronomy 15:1-17, here quoted in part and from the Smith-Goodspeed Translation, says:

"Every seventh year you must observe a remission; and the operation of the remission is to be as follows: every creditor who has a claim against his fellow-countryman is to remit it; he is not to press it against his fellow-countryman or kinsman; for a remission has been proclaimed by the Lord. Against an alien you may press it; but anything of yours that is in the possession of your kinsman you must remit.

"If a countryman of yours, a Hebrew man or woman, is sold to you, he is to work six years for you, but in the seventh year you must set him free from your service.

"If, however, he says to you, 'I will not leave your service'—because he is fond of you and your household, and has fared well with you—then you must take an awl, and drive it through his ear into the door; he shall then be your slave permanently. You shall do the same with your female slave."

That a willful slave was to serve "permanently" is emphatically stated in the Authorized Version thus: "He shall be thy servant for ever." Exodus 21:1-6 (boxed in center of page) is very similar and shows, too, that the ear-boring ceremony was to be done in the presence of the "judges" (or priests), or at least with their approval.

This law, given of God to the children of Israel only, was a shadow, type, or allegory of judgment for eternity of Sin's slaves. In the day of release—remission—if a slave

says to his master, "I want to be free, I wish to go to my Love, the Lord," he shall certainly go. This master's name is "Already Committed Sin," and God has provided release—remission—from this cruel slave holder. But if Sin's slave says to his master: "I love you, I will not leave you at this appointed time when I should go free, I enjoy dwelling with you and wish to be your slave, I shall gladly live for you and serve you," he shall certainly do as he chooses! But the law was that if a slave refused to go free at the appointed time, the slave had to remain *a slave forever!*

The appointed time for slaves to go free was the day of their judgment. When the next seven years

terminated, the slave did not have the privilege to go free. Indeed, every such termination became, as it were, another judgment against him. Likewise, there are several judgment days or counts against him who rejects release from sin in this day and constantly repeating day of salvation. The slave who so fully loves Mr. Sin that he will not go free in this day of release will have to dwell with, and serve, Mr. Sin forever. Mr. Sin's estate is the grave. Hades is Mr. Sin's home. At present Mr. Sin has a lease on this earth's world, but the lease will soon expire. Mr. Sin then will claim the profits he made on his lease and take them home—to the grave!

Eventually, and when it is too late, every one of Mr. Sin's slaves will be forced to know the Lord, the knowledge of whom will fill the earth as the waters fill the sea. The slave knew he could go free, but did not want it at the appointed time. No change of mind thereafter could avail. Further, the person who will not take advantage of

RELEASE OR SLAVERY

"Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever." (Ex. 21:1-6.)

what he knows in this life will not take full advantage of what he may be forced to acknowledge when knowledge of the Lord fills the earth. A person who chooses to his own hurt now proves that the same decision will be made by some later Judgment Day. Knowledge is not salvation. Works motivated by knowledge is salvation. A pile of "faith without works" is nothing but a pile of knowledge. Therefore, to have nothing but knowledge is death—condemnation. God does not eternally condemn until a person has sufficient knowledge to accept the right—and live.

Judas, at the "last communion," made his choice. So will every man be at a "last communion." Every man, as

Judas, will have knowledge, enough knowledge, ample knowledge, all knowledge needed to acquire release from sin. Everyone will have opportunity and invitation to go free, to go to his lovers and to the great Lover, and to go to dwell in his or her great Lover's estate—the Paradise of God. Those of Judas' associates who chose to go with the great Lover served Jesus ever better and better. So will it be beyond the great Last Communion.

"As surely as He overcame,
And triumphed once for you,
So surely we who love His Name,
Shall triumph in Him, too."—*Sel.*

Zion, Awake!

By Lyle Rankin

THE world of today is perplexed and wondering what the outcome of this present chaotic condition will be. Nearly everyone desires peace, but each one wants his own way in the peace. Some students are quite sure there will be peace, then greater war preparation followed by another struggle greater than the present; some look for a possible lull with a return to greater efforts on the part of each nation to bring about its own desires.

Jesus said, "They (the Jewish nation) shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

Those who have read history know that the Jews were dispersed among all the Gentile nations after the siege of Jerusalem by Titus in the year 70 A.D. Their state of persecution today is a living witness to the truth of Jesus' prophecy. The "trodden down" state of Jerusalem has been an ever-present witness to the world for more than nineteen hundred years. Jesus' prophecy limits the "treading down" by the word "until"—"until the times of the Gentiles be fulfilled." What will happen then? Jerusalem and the country surrounding it comprised a wonderful and beautiful place in their former state. To what could Jerusalem return but to its former condition, after the times of the Gentiles have been fulfilled?

In Psalm 102:16, it is written, "When the Lord shall build up Zion, he shall appear in his glory." Is not Zion being built up today? If you know it is being rebuilt, why not look for the Lord to appear in His glory? He is called the "Prince of Peace" (Isa. 9:6), and when He comes a work will be set in motion that will ensure peace. The

Bible says, "He (Christ) shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4:3).

Much has been said about peace since World War I, and mortals are still looking for a Utopia administered by man that will bring about a lasting peace. Man has made things increasingly worse for a long time, and there is no indication of man doing any better. Rather, he will do worse. Paul wrote, "Evil men and seducers shall wax worse and worse, deceiving." Jesus spoke of these false prophets getting so bad that, if it were possible, they would deceive even the very elect. He also said, "Watch." For what should Christ's people watch? Watch that they be not deceived, that they keep themselves unspotted from the world, and watch the signs of Jesus' coming, the Prince of Peace. "What I say unto one, I say unto all, "Watch!"

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee" (Isa. 62:1-4). "Awake, awake . . . put on thy beautiful garments, O Jerusalem" (52:1).

Restitution and Life

By James M. Watkins

WE continue our thoughts on restitution by noticing the extent to which it applies to a very important subject, the subject of life. We understand how at first Adam was given the possibility of eating from a tree of life and living forever, but God in His wisdom saw fit to revoke that privilege. As a result, man was driven from the Garden and was denied the only means of life to which he had access. The tree of life which was to perpetuate the existence of Adam was then denied to all mankind, and as a result all have gone down into death. The denial of this blessing to us in a sense has come about through no fault of yours or mine, so if God were to cease dealing with us as we go down into death and we were forgotten in that condition, it might seem to be a great injustice. It was to overcome this problem that Christ was sent into the world. We read in 1 Corinthians 15:21-23:

"Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." God in His justice has decreed that every individual—good, bad, and indifferent—will be raised again to a full measure of life. Luke 20:38 tells us that God "is not a God of the dead, but of the living."

God deals only with living people. For this reason, all will be raised to new life where God will continue His dealing with them as a living people. To everyone worthy of any reward in God's tomorrow, that reward will be given. Everyone not worthy of a reward will go down in what John called in Revelation, "the second death." Simply because it would not be just to suffer eternal death for Adam, God will raise us from the Adamic. If we die the second death, it will be because we ourselves rendered ourselves unfit to live.

We notice concerning the resurrection that there will be degrees of reward, and that they will establish the order of the resurrection. Many students are of the opinion that all who are saved will share equally in the blessings of tomorrow. If this were true, how then would there be an order of the resurrection? or how would we all receive according to our works which we definitely know are not equal? Jesus tells us in Revelation 22:12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." If every man is to receive according to his works, there must be

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degrees of reward in the resurrection nature. The possibility of these different degrees of reward influence greatly our interpretation of the nature of the world of tomorrow.

Let us notice again Paul's thought that every man will be raised "in his own order: Christ the firstfruits, afterward they that are Christ's at his coming." We know definitely that Christ was the first fruits of the dead, being the first individual raised to immortal life. To date, the place, and the circumstances surrounding His resurrection are all a matter of history. According to Paul, there will be no further resurrection of the dead until Christ's coming. Then He will call forth the church to glorify its members with His own likeness, and to make them ready for their rulership with Him, as He reigns on the earth. This will be the first resurrection, that is, the first of the people to be resurrected and rewarded. To these will go the topmost reward: their nature is shown in the nature of the resurrected Christ—it is they who are to be given immortal bodies "fashioned like unto his glorious body," which is the supreme reward man is able to attain.

The duty of the glorified church is to rule and reign with Christ a thousand years. They are the temple of the living God in which the Spirit of God is to dwell completely as they perform their duties among men. But we must also remember if there are to be rulers, there must also be people over whom to rule. If every individual is to attain this immortal nature of the glorified church, who then is the church to rule? Our conception of the eternal plans of God must also include other groups, if we are to see a true picture of tomorrow. It is true that there will be many people cut off as unfit to continue life in the world of tomorrow, but on the other hand I have no doubt that we may be surprised to find many given the right to live on the basis of limited reward. If reward is to be in life, and if there are degrees of reward, it can mean only that there will be a difference in the type of life to be enjoyed. The possibility of the actual return of the tree of life adds much to our consideration of this question. In Revelation 22, there is a picture of the earth restored, and we read:

"He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and

the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

Some students suggest that the tree of life here simply represents Christ and has no further meaning. I believe the thought goes beyond an application to the church group. This blessing is for nations—the nations, to my mind, over which the church is to rule. This particular blessing does not concern itself with the church. May I suggest, again, these few facts to you. If there are rulers in God's world of tomorrow, there must be people to be ruled—individuals who comprise nations in the terms of Scripture. The ruling class is to consist only of 144,000, hence we know that this could not include all individuals with the right to an eternal existence. In the rulers and those ruled we see reflected two great groups of people. These groups are in turn exemplified by two men: the first Adam, and the second Adam which the Scriptures tell us is Christ. Notice the difference reflected in the type of these two men, and you will see why the restoration must also include the literal tree of life.

In the nature of the glorified church, its members will have immortality—which means that being fashioned like unto the glorious body of Christ they will have life within themselves. The second group, having failed to attain this top reward, will have eternal life as Adam had access to eternal life—receiving that life from an external source.

Immortality and eternal life are not the same, in the strict sense of the word. Those who have immortality will have life eternally, but all who have life eternally will not have immortality as it is reflected in the nature of Christ. It is for these that the tree of life will be restored, that their lives might be perpetuated by a constant renewal of their bodies.

Let us go back again to the nature of Adam which we say reflects the nature of individuals who do not attain the high calling of God. We know that Adam to no extent approached the resurrection glory of Christ, yet he and every individual who followed him would have had the privilege of living forever, had not Adam transgressed and lost that right. The means to this eternal existence were vested in what God called the tree of life. So long as man was able to eat of this tree, his body was constantly renewed and he did not deteriorate and die. That the sentence of death might be fulfilled, God denied man access to that tree; so He placed an angelic guard with a flaming sword to see that man did not come near it to eat and live forever. Directly, of course, it was the power of God that gave life, but it was given indirectly through the medium of this tree which stood in the midst of the Garden. Now, the curse pronounced upon man was a denial to eat of that tree of life. If the curse is to be re-

moved, would it not mean that the tree of life would be restored? It seems to us that this was John's thought in the verses we read from Revelation, for we notice that after he saw this tree of life standing again for the benefit of the nations, and for the healing and renewal of their bodies, he said:

"There shall be no more curse."

The repudiation of the curse placed upon man as a whole will be the return of the tree of life. In the tomorrow, some will be denied the privilege of eating of this tree, as Adam was denied it, and they will die eternal death. For some, having the immortal glory of Christ, it will not be needed. But for the large majority—that in-between group which has need of it—it will be restored.

The picture as John gave it to us is of a river of life-giving water that flows directly from the throne of God and the Lamb. Upon the bank of this river, and fed by its waters, is shown this tree of which the nations might eat and receive their ability to live. Here is reflected the provision for the two groups of tomorrow. The church is to receive its life from the power that flows directly from God and the Lamb. The nations are to receive theirs indirectly through the medium of the tree of life, as Adam received life indirectly through that same tree. It is simply the giving back to the nations of the world a privilege that was one time theirs.

Perhaps you are questioning whether this tree of life is something literal or simply a vision of something it represents. There are two ways in which this question may possibly be answered. Whatever is reflected in the tree of life, we know that it is the blessing of an indirect means by which the power of God may heal and restore the body of mankind into a continued state of existence. I look upon the work of the early apostles as being a direct example of the work which members of the church will perform after Christ's coming and they have been given His power and likeness. Now, the work of the apostles was to confirm the Word with the Kingdom's signs of healing broken and maimed bodies, restoring life, and so on—in short, the early apostles were the indirect means by which the blessings of God were brought to the world. When members of the church are given this same power and work to perform after Christ's coming, they in turn will be the indirect means by which the blessings of God's power will again be brought to the earth. As such, they might fulfill the capacity of the tree of life, but I am of the opinion that this which John saw was something literal, and while it reflected a blessing from God's spiritual power, it was a real tree.

Ezekiel, in chapter 47 of his book, recounted for us an identical vision to that of John, and we have no doubt that he visioned the literal nature of things around the city of Jerusalem, the place of God's dwelling with man. Notice in Ezekiel 47:1, saying:

(Over)

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar."

Notice that Ezekiel gave the source of these literal waters as from the altar, or the place of God's Presence upon earth, and while this was literal water, he also noticed its peculiarity, for he said in verse 9:

"It shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh."

In spite of the peculiar life-giving properties of this water, we know that it was a literal river that Ezekiel saw, for he mentioned having seen men fishing and spreading their nets along the bank. Ezekiel continued:

"By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

To my mind, here is the same thing that John saw—the return of the literal Edenic tree of life through which individuals who do not attain the complete immortality of Christ might still be rewarded by being able to eat and continue to live as Adam was at first also privileged to eat and live.

THE NEW WORLD ORDER

(Continued from front page)

God are premillennialists, for we believe that Christ will come before the thousand years of peace.

The Bible tells of a *new world order* to be established at the appearing of Christ. This new world order will be the Kingdom of God on the earth—where righteousness will flow as rivers of waters and peace will never end. Christ, the "Prince of Peace" (Isa. 9:6), is the only One who can bring eternal peace. Let us notice some of the promised conditions in the perfect world order that will have no end. Isaiah 11:4-10 gives us a glimpse of the new world order under Christ:

"With righteousness shall he (Christ) judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness

the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Isaiah tells that there will be peace not only among people, but in the animal kingdom and in nature as well. The child will be able to walk without harm among any animals or serpents. In fact, he will lead the beasts and play in the presence of serpents. The earth will be beautified; the eyes of the blind shall see; the lame man will "leap as an hart"; the "tongue of the dumb . . . sing"; ears of the deaf will hear; waters will break out in the wilderness and "streams in the desert"—these are the conditions foretold by Isaiah in chapter 35.

The foregoing texts teach that Christ will execute judgment in the earth. With the rod of His mouth and the breath of His lips shall He slay the wicked. His enemies will die at His presence. The poor and meek shall be judged by righteousness. In righteousness shall He reign over all people of the earth. All people will bow before Him. (Phil. 2:10, 11.) "God shall give unto him the throne of his father David" (Luke 1:32). He will reign forever over the house of Jacob, and "of his kingdom there shall be no end" (v. 33). God will establish the Kingdom "which shall never be destroyed" (Dan. 2:44). This Kingdom will be established through Christ, and it will be on the earth. Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

Centuries before the King of this new world order was born, God had told 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). Abraham did not receive the land during the time he lived, but God promised He would give it him for an everlasting possession. (Read Acts 5:7.) Abraham could not receive the land for an everlasting possession when he did not have everlasting life. He *bought* a place to bury his wife. (Read Gen. 23:16-20.) Nevertheless, Jesus said: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). When Christ returns, this Kingdom of heaven will be established on the earth. Abraham will then receive everlasting life with other faithful ones and inherit the Promised Land forever.

At this same time, Israel will be restored as a nation. The Israelites and Jews who are so hated today will someday teach the laws of God. (Zech. 8:23; Ezek. 37:1-20; Rom. 11:26; Isa. 11:12, 13.) Indeed, this nation restored under Christ and His church will constitute the Kingdom of God which will eventually cover the earth.

The new world order under Christ, KING OF KINGS AND LORD OF LORDS (Rev. 19:16), is the only world order or federation that will cure this sin-sick world and bring just and durable peace. Even now, we who are Christians have a peace greater than any peace of the world, but it is not "world peace." By reason of sin, we could lose "world peace," but peace of the Christian abides always—a type of eternal peace and world-wide peace of the coming Kingdom of God. Through faith and obedience to Christ we will obtain that eternal peace.

"WAIT UPON THE LORD"

(Continued from page 5)

without being weary or fainting, but the uses by man of these mechanical marvels are not the exclusive uses of those that "wait upon the Lord." Far from it! As we see these instruments used today for mass murder, so we do not now see the fulfillment of this prophecy applying only to those who "wait upon the Lord."

When God counsels us to "wait upon the Lord," this implies and includes trusting in Him and in His superior wisdom and knowledge, but every evidence of this prophecy carries with it the certainty that the period of waiting and trusting, will come to an end. Possession shall replace hope and trust! Then what?

These gifts are promised only to those who will wait and trust in God. They are gifts to be put to use for His purpose subsequent to the time they are conferred, as they cannot be used prior to that time. We do not now possess them, therefore both the conferring and the use are still future in that Kingdom of God on earth. No gift of God is selfish, or to be exclusively used for the selfish benefit of the owner. This is true now, although many blessings and gifts of God are now allowed by Him both to be misused and misdirected by man. In the Kingdom of God, however, when it is established on this earth and when He who rules in judgment and justice does so in universal peace, the possession of these gifts will be essential for those who will be co-administrators with Him in the rule of the earth, and these gifts then will be used only for the blessing of all—including that of the possessor.

Now, as never before, is the time for Christians to see God and His plan with the eye of faith. In the midst of world upheaval and war, with the blackness of spiritual night around us, we who trust in Him would do well to heed God's counsel in this thirty-first verse of Isaiah 40—to "wait upon (for) him." God will send His own Son in His own good time, and "on time," to change these

mortal bodies of ours and fashion them after His own glorious body. Then they who have waited for Him "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."

"THEIR WORKS DO FOLLOW THEM"

(Continued from page 3)

flowers of unexcelled pulpit oratory, and with those flowers of speech he brought us the vitamin-packed "fruits of the Spirit" to build up vigorous, sin-resisting spiritual bodies.

In his boyhood, Brother Conner knew the hardships and privations of pioneer life in Indiana. He felt the cold of snow sifting through the roof of the log cabin in which he slept in the early morning, and waded through deep drifts on his way to school. He knew the fatigue of the man who toils with his hands at humble tasks. He verified the truth of the Preacher's assertion that "Much study is a weariness of the flesh."

In spite of all such hindrances and handicaps, by his own innate ability and determination to succeed, he won for himself the excellent legal education which he afterward used so effectively in solving the material problems of the National Bible Institution during dark days of depression.

But more important than the knowledge he gained of our country's laws was that which he learned of the laws of God. The first had to do with temporal things, the second with things eternal.

His generosity of spirit gave him a broad and charitable attitude toward all men and their possible future. This sympathetic viewpoint occasionally led someone to charge him with believing in universal salvation, but such was not his understanding of the Scriptures, as all who knew him intimately will testify. He recognized that there are those in the world who are so steeped in their own willfulness that they will not respond to God's graciousness, and that such must inevitably be consigned to lasting oblivion.

Brother Conner was one of the most consistent men I have ever known. You knew exactly where to find him at any time, for he lived as well as preached his settled convictions. His doctrine was expressed in deeds, not alone in words. An American philosopher once said, "Religion is the chief fact in a man's life. Not the religion he professes to believe, or that his church advocates, but the deep, abiding principles that govern his daily conduct." Such was the place of religion, the religion of the Bible, centered in the gospel of the Kingdom of God, held in the life of this man whose memory we cherish today and whom we hope to meet again in the "sweet by and by" when the Lord comes.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Take fast hold of instruction; let her not go: keep her; for she is thy life" (Prov. 4:13).

"Doth Not Wisdom Cry?"

"Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

"The fear of the Lord is to hate evil: pride and arrogance, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength."

"I love them that love me: and those that seek me early shall find me."

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." (Portions of Proverbs 8.)

Abel, Son of Adam and Eve

Abel was one of the first little boys to live in this world. He had an older brother, Cain. When Abel grew up, he became a shepherd. His brother Cain became a farmer.

Abel and Cain must have been taught of God, for both of them brought offerings from their labors to offer to God. Abel's offering was pleasing to God, but Cain's was not. Abel must have listened to the instructions he had been given. His offering was brought in faith. (Heb. 11:4.) We are told: "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" (v. 6).

We learn that faith comes by hearing the Word of God. (Rom. 10:17.) Can we hear without listening? Today most of us can read the Word, as well as hear it read or spoken. How much easier, then, it is for us to know God's will!

Offerings are acceptable to God from His children today. "Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9). Through our Lord Jesus Christ, "let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving

thanks to his name" (Heb. 13:15). So we learn there are offerings of substance, such as money, offerings of first fruits, and offerings of praise.

Offerings should be made at regular times, as on the "first day of the week" (1 Cor. 16:2).

Offerings must be made to God in faith—not to a minister or church in a manner to be "seen of men," or we have our reward. Rather, we should hope to lay up "treasures in heaven."

For Children Who Hear

The golden text is written for you. What does it say? Where in the Bible is it found? It is printed at the top of the page where it is easily found to study and learn.

Here are further instructions for those who wish to follow what is pleasing to Christ and to God:

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). Those words are so easily understood! There is a promise made to those who honor their parents. We are told it is right for children to obey Christian parents.

Memory Chain

Make another link today. Use the golden text for the verse. If you have time, make an extra link. Use Hebrews 11:6 for the second verse to memorize.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." Nevertheless, "an angry countenance (driveth away) a backbiting tongue" (Prov. 25:21-23).

Happy Birthday Wishes

Peggy Barnett, Jan. 10, age 8, Hickory Ridge, Ark.
Gene Boman, Jan. 11, age 13, Macomb, Ill.
William Savage, Jan. 12, age 4, Waite Park, Minn.
Joyce Macy, Jan. 13, age 5, Oregon, Ill.
Elaine Johnson, Jan. 14, age 12, Sac City, Iowa.



Evan D. Knodle
6510 Park Ridge Rd.
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

They Did in Berea

* * *

By Alva Huffer, Oregon, Illinois

The people of Berea, from whom we get the name "Berean," not only "searched the scriptures daily," but also spread the gospel wherever they were. Each of the churches organized by Paul assumed the nature of a missionary society. Each congregation located in cities such as Antioch, Ephesus, and Alexandria sent out disciples to organize churches. Thus the gospel spread as a drop of ink on a blotter.

Several Berean presidents and state officers, having discussed the problems of organization, seem to think that this system used by the early church would be a good one for our societies. Strong and active societies could put on a program of intensive Scripture study, preparing workers to start another society. The newly acquired knowledge could be used in outlining lessons and tracts for the mission. Story-tellers could tell Bible stories, Berean musicians could teach choruses. In this way, there would be a new purpose for studying those blessed promises. What do you think about this program of activity? Why not write me today?

Income

Treasurers, did you remember to send your societies' dues to the national treasurer, January 1? Only state and isolated local societies should send funds to the national treasurer. Local societies, affiliated with state societies, should have sent dues to their respective state treasurers during the month of December.

Meet Your Presidents

Oregon	James Mattison
Hector	Grace Johnson
Southlawn Park	Mike Doan
Eden Valley	Lois Ruhn
Twin Cities	Lois Randall
Happy Woods	Mary Helen Landry
Omaha	Jack Harper
Blood River	Mary Richardson
Gladbrook	Cleo Williams
Fredericktown	Loyd Cooper
North Salem	Mrs. Ralph Reese

Morning Star	Marjorie Rouch
Dixon	Lucy Ryder
Rockford	Mildred Somers
Macomb	Virgil VeNard
Brush Creek	Harold Kessler
Pennellwood	Mrs. Harold Simpson
Hope Chapel	Rolland Stilson
Ripley	Lozelle Burnett
Kokomo	Lorenzo Beeman
Delta	Glenn Dunbar
Koszta	Fern Cronbaugh
Niagara Falls	Mrs. Bernice Tinlin
Fonthill	Grace Anger
Hickory Grove	Richard Torry
Los Angeles	Betty Hummel
Waterloo	Beverly Phillips
Washington, D. C.	Bill Hicks

These are the societies affiliated with the National Berean Society. We are reasonably sure there are organizations at Cleveland, Ohio, and Baltimore, Maryland, but no reports or information have been received from them. If any part of this list is incomplete, please inform us of the fact, giving us the correct information. How can a national organization work efficiently if it does not know with whom it is working? Send information to your second vice president.

We Overheard

"No one really knows how many members belong to the Berean Society."

"Because no reports were received, there was no Berean page, December 14."

"A Berean in Omaha, living sixty miles away, never misses a Berean meeting."

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well . . . yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man" (Prov. 24:30-34).

AMONG THE CHURCHES

MORNING STAR DEDICATION

It was really an inspiring occasion when we had the privilege of delivering the dedication message for the new Morning Star Church of God, South Bend, Ind., on Sunday, December 12, 1943. With a membership of less than a dozen, it is almost unbelievable what has been accomplished.

The community selected is very opportune. It is a laboring man's subdivision north of the city, giving promise of a fertile field in which to sow the gospel of the Kingdom. A very comfortable church building with an unusually neat and attractive auditorium is ready for use. Fluorescent lights, forced heat, comfortable seats, and a loud-speaker system which plays both inside and outside the building are among the features desirable.

The church group owns three lots comprising a block corner, so there is ample room for expansion. A parsonage connects by passage-way to the rear of the church, and in this the young pastor, Bro. Elaine Randall, lives with his wife and son.

Bro. Dale Rouch is the Sunday school superintendent, and the school already has a larger attendance than many long-established churches. It is averaging around the sixty mark already.

We predict an active, growing future for this young church, and ask the brotherhood to join us in praying for God to guide and bless them. If anyone has a little extra cash which he would like to see put to work serving the Lord, the writer knows of no better place in which it could be put. These few members have built this property and have only a debt of slightly more than three thousand dollars. They have employed a pastor and they are working. The treasurer is Mrs. Dale Rouch, 1710 Medora St., South Bend, Ind.

F. E. Siple.

CASHMERE, WASHINGTON

Special meetings were conducted in Cashmere, Wash., during the two weeks beginning November 28 and ending December 12. Bro. T. A. Drinkard, the speaker, preached a number of interesting messages concerning the Kingdom and how to gain an entrance into it. In the midst of the meetings (December 5), Mrs. Hilda Dearing of Wenatchee responded to the invitation. There is no better lot to choose than the lot of a Christian; promised rewards are for those who endure unto the end. Nearly half an hour of singing was enjoyed each evening preceding the sermon while the people were gathering. Bro. Charles Lapp was the song leader. Special music was in solos, duets, and group singing.

Lyle Rankin.

PRINTING EQUIPMENT FUND

Mr. & Mrs. George Loudenslager	\$ 25.00
E. F. Marsh	1.99
Ruth Tomlinson	25.00
Leota B. Hanson	5.00
Total	\$224.00

CONSCIENTIOUS OBJECTORS' FUND

Mrs. T. J. Ellis	\$ 5.00
Mr. & Mrs. R. F. Dunbar	10.00
Mr. & Mrs. A. J. Hoke	50.00
Frederick Claussen	5.00
Leota B. Hanson	6.00

NATIONAL BIBLE INSTITUTION

Dorothy Magaw	\$ 2.00
Mrs. Anna Fales	10.00
W. H. Lindsay	3.00
Mr. & Mrs. Paul C. Johnson	4.00
Mr. & Mrs. Bernard Crofton	10.00
Mr. & Mrs. S. S. Claussen	5.00
Mr. & Mrs. George Loudenslager	25.00
Mr. & Mrs. P. H. Overholser	5.00
Maurertown Sunday School	9.00
Oregon Church	11.64
Tom Savage	1.00
Mr. & Mrs. Tom Savage	2.00
Mrs. W. E. Wilbrite	16.00
Mr. & Mrs. H. S. Bell	10.60

MINISTERS' FUND

Hattie M. Poland	\$ 5.00
Amanda Hazard	8.00
Salem Sunday School	4.28
Alliance Church of God	5.00
Total	\$2,132.42

GOLDEN RULE HOME

Mrs. T. J. Ellis	\$ 5.00
Friends	5.50
Mrs. C. L. McCorkle	2.00
Mr. & Mrs. George Loudenslager	25.00
Ruth Tomlinson	50.00
Hazel Blyth	8.00

Gleanings From the Field

"The field is the world."—Jesus.

"Greetings to all because Jesus is coming soon. Rejoice with us here at Corvallis—Bro. T. A. Drinkard came last night. Meetings will continue through Sunday, all day, except time to eat dinner at Anthon's."—Alfred Anthon, Corvallis, Ore.

"Heirs of the Kingdom" by Bro. Lyle Rankin and "The Budding Fig Tree" by Bro. James M. Watkins, articles first published in The Restitution Herald, have appeared recently as reprints in The Bible Advocate. Congratulations!

"Last week (December 4, 1943) the Church of God lost a valiant leader in the person of Bro. L. E. Conner. He preached his first sermon in the church at Rensselaer, Ind., and about three weeks ago he preached his last sermon at the same church—just fifty-seven years apart. For fifty-seven years he worked for the Master through the Church of God. He was a princely built man, but more than this, he was a man of character and spirit. Charity ruled his conduct, and broad-mindedness governed his dealings with his fellows. The funeral was held from the Christian church in Maey, Ind., with Bro. S. E. Magaw delivering the sermon, which was ably done. He told it plain! Fourteen of our ministers were present to pay homage to a fallen comrade. Notwithstanding that the pastor of the church in which the funeral was held prayed him to glory, yet as an eyewitness, I know he was buried in a good old age in his own grave in the little cemetery outside Maey, Ind., where he awaits the call to come forth. To Sr. Conner we extend our sympathy. Thirty-five years ago he assisted in the dedication of the Fonthill church. A good and brave Christian has fallen in death!"—C. E. Randall, Fonthill, Ont., in "Church of God Messenger."

Recently an offering of \$15.00 was sent to us by the Co Workers of the Ripley Church. We listed it as "Ripley Church." Sorry!

"Reports from various sources indicate that the service of Bro. Linford Moore last Sunday (Dec. 12) was sincerely appreciated. For this we are deeply thankful."—F. E. Siple, pastor Southlawn Park Church of God, Grand Rapids, Mich.

In arranging the copy to fit the pages in this issue, part of Bro. G. E. Marsh's life-and-character sketch of the late Bro. L. E. Conner was crowded out (page 3), so we are using it here as a gleanings. "He (L. E. Conner) studied Greek in college, and public speaking. To this formal education he added the better and more lasting wisdom that is obtainable only in the school of experience. On different occasions he acted as soloist for Sam Jones, the famous evangelist, which speaks well for his vocal ability in those days, and perhaps helped to prepare him for the service he later rendered so ably to the Church of God as a leader of congregational singing at conferences and special meetings."

Sr. Meredith New (nee Opal Huffer), en route from her former home at Michigantown, Ind., to Iowa, recently visited at the Paul Williams' home, Oregon, Ill., calling also at the office and at Oregon Bible College. Her visit brought pleasant memories of a series of meetings at the Hillisburg church (Ind.) a number of years ago when Opal was baptized by Bro. J. H. Anderson.

Bro. J. W. McLain, writing from Greenbrier, Ark., announces that he will conduct services at the McGintytown church through the month of January. Also, he writes that he was unable to send season's greetings as usual, by reason of sickness, but wishes every one "the best of God's blessings for the New Year." Further quoting: "Jimmie"—i.e., Jimmie, Jr.—"is in the Memorial Hospital at Conway for an appendectomy."

"Bro. T. A. Drinkard preached a very forceful sermon on the second coming of Christ to an enthusiastic and appreciative audience on December 26, 1943. Had conditions been more favorable, we would like to have had a series of meetings. He has promised to come this way again."—Emma C. Railsback, 230 W. 103 St., Los Angeles, Calif.

"It is always a mistake for men to try to change God's plans, however impractical they may seem to be, for God makes no mistakes and He is always able to do everything He has in mind to accomplish."—G. E. Marsh, Tipp City, Ohio.

BLOOD RIVER CHURCH OF GOD
Near Hammond, Louisiana

The annual election of officers for the Blood River Church of God was held Sunday, December 5, 1943. Bro. Vernis Wolfe presiding.

Officers elected are as follows: elders, Clarence Barnum, Melvin Richardson, Claiborne Lee; deacons, Cecil Richardson, Ellsworth Richardson, Alfred Hutchinson, Tommy Robinson; secretary-treasurer, Mary Richardson.

A building committee, consisting of the deacons and elders of the church, was appointed by Bro. Wolfe. He also appointed a beautification committee, composed of Mrs. Josephine Kennedy, Mrs. Amelia Barnum, and Mrs. Julia Robinson.

Bro. Wolfe is spending the Christmas season with his parents in Gatesville, Texas. In his absence, Bro. Harry Gockler, who was here visiting, spoke briefly to the church, December 19. We were very happy to have him with us again.

We were also pleased to have Ernest Barnum with us during the holidays.

We are well pleased with our pastor and he is doing very good work.

The Christmas program was presented Thursday evening, December 23, a nice crowd attending. Mary E. Richardson.

PENNELWOOD CHURCH OF GOD
Grand Rapids, Michigan

The annual business meeting of the Pennellwood Church was held on the evening of December 1, 1943. The officers for the coming year, including those appointed by the executive board, are as follows: 1st elder, James Cole; 2nd elder, William Hanson; secretary, Frances Munshaw; treasurer, Harold Simpson; Sunday school superintendent, A. G. Townsend; assistant superintendent, Harvey Hotchkiss; secretary-treasurer, Maxine Hotchkiss; Berean superintendent, Gladys Boltman; assistant superintendent, Martha Townsend; secretary-treasurer, Ruth Ann Simpson; 1st deacon, Harvey Hotchkiss; 2nd deacon, Milton Hall; 1st deaconess, Viola Cole; 2nd deaconess, Martha Townsend.

The New Church Building Committee submitted plans for the consideration of the membership and are now working on the estimated cost. Pledges to the building fund for 1944 which have already been paid bring the total to nearly the \$2,000.00 mark.

On the morning of December 19, the Sunday school classes presented a program which very nicely told the message of Christmas. We are looking forward to our new church when it will be more convenient and not so crowded on such occasions.

Harvey Krogh, Jr.

INDIA

Mrs. T. J. Ellis	\$5.00
Mrs. Kate Olmstead	2.00

OREGON BIBLE COLLEGE
Building Fund

Mrs. Anna Fales	\$ 13.00
Mr. & Mrs. Walter Wiggins	25.00
Mrs. E. H. Frederick	5.00
Mr. & Mrs. C. E. Lapp	10.00
Mr. & Mrs. R. E. Danbar	200.00
Elizabeth Reighard	100.00
H. S. Lasher	25.00
Margaret Budrow	10.00
C. R. Stearns	50.00
F. W. Ficken	10.00
Pennellwood Bereans	15.00
L. T. Hanson	33.50
W. A. Reid	10.00
Dixon Sunday School	5.50
Mr. & Mrs. H. S. Bell	25.00
Income from bonds	4.00
Total	\$25,152.93

ORINDA WORLEY

Orinda Calmeda Rice, daughter of George and Sarah Rice, was born November 30, 1863, in Frederick County, Md. She moved to Ohio when about fifteen years of age. About four years later, on January 1, 1882, she was united in marriage to Luther Worley. To this union were born two children, Herbert of Rt. 1, West Milton, Ohio, and Ora at home, Rt. 1, Tipp City, Ohio.

Mr. and Mrs. Worley began their life together on the farm they occupied until the close of their lives. In 1890, they were baptized by Elder George Elton and became members of the Church of God at Brush Creek, remaining faithful Christians to the end.

Sr. Worley passed peacefully into the sleep of death in the early morning of December 15, 1943, Bro. Worley having preceded her, on October 7, 1928.

She leaves one brother, Lewis Rice of near Kessler, and a stepsister, Phoebe Cromes of Tipp City, also her two sons and three grandchildren, and many good neighbors and true friends.

"Her life was not spent
In seeking for fame,
Nor boasting of good,
For she honored her Lord;
'She hath done what she could.'"

"Her life was of service
To all whom she knew,
For she thought on the good,
Her kind deeds were not few,
'She hath done what she could.'"

"Her reward will be great
In the Day of the Lord,
And He'll crown her with good,
She was faithful till death;
'She hath done what she could.'"

Services were conducted by the writer in the Brush Creek Church of God, December 17, and she was laid to rest in the cemetery by the church, where she awaits the glorious resurrection day. Harvey Krogh, Jr.

HERALD RECEIPTS

George Siple; Mrs. Julia Bay; Mrs. L. F. Slocum (for another); Mrs. Albert Swanson; Mrs. Alice Johnson (for others); Mrs. Harold Starbuck (for another); Geo. O. Renner (self & another); Glen Hoskins; Amy Frye (for another); Mrs. Richard Pascoe (self & others); Arnold Johns; Mrs. E. C. Raibson; Sgt. Robert L. Jones; Mrs. Emma Pearson; Mrs. Margaret Rankin; Mrs. Frank Wadsworth (for another); William Arbogast; Amanda Hazard; William H. Lindsay; Mrs. Anna Fales (for another); Mildred Parks (for another); Mrs. Chas. Stedman (for another); Mrs. E. C. Raibson (for another); Mrs. Clyde Shaw (for another); Mrs. B. Bartlett; Mrs. Rose Barton; George Loudenslager (for others); Max Riesener; Minnie Telschow; P. H. Overholser; S. E. Marlow (for another); Mrs. F. T. Blyth; James Kessler; Clement D. Richey; Arnold P. Seifner; Marvin Herren; W. S. Tomlinson (self & another); Mrs. M. F. Cook; Roscoe Halstead; Mrs. Elmer Winfrey; E. F. Marsh; Dr. J. W. Lent; John Lehman; Vivian Magaw; Jean Hathaway (self & another); Dora Scoggins; E. F. Marsh (self & another); Albert Siple; Tom Savage (for another); Lillian Dauntler; Lewis Lindsay; Mrs. W. H. Rose; E. F. Poole; F. W. Ficken; Mary Richardson (for another); C. R. Stearns; Mrs. Alfred Arthon (for others); Sylvan Richey; Dora White; Mrs. Edwin Engbretson (for another); Gospel Gleamers (for others); Vera Shelly; Mrs. E. E. Giesler (for others); Mrs. Vern Lausbery (for another).

EVANGELISM

Mrs. W. L. Robbins	\$ 2.00
Maybelle Hanson	5.00
Clark Chapel	5.00
Omaha Church of God	10.00
Mr. and Mrs. Geo. Loudenslager	25.00
Marion Long	2.00
Mr. & Mrs. Jack E. Brown	50.00
Mr. & Mrs. N. R. Hicks	2.00
Ferris Zechiel	10.00
Blood River Sunday School	3.81
Mrs. Lela Drake	2.00
Mrs. Helvie Jackson	2.64
Mr. & Mrs. M. E. Bray	2.00
A Sister	5.00
Mrs. Lottie Elton	5.00
Mrs. Chambers & Mrs. Donaldson	5.00
Mrs. Margaret Rankin	5.00
Mrs. T. J. Ellis	5.00
Mrs. Charles Stedman	3.00
Mrs. Anna Fales	40.00
Mr. & Mrs. George Loudenslager	25.00
Omaha Church of God	16.40
Mr. & Mrs. P. H. Overholser	5.00
O. F. Marsh	25.00
Gospel Gleamers Class (Brush Creek)	4.50
C. E. Mills	20.00
Dora Scoggins	1.00
H. S. Lasher	10.00
Mauertown Sunday School	8.53
Mr. & Mrs. Frank Laming	25.00
Mr. & Mrs. H. Scott Smith	4.50
Mrs. Kate Olmstead	2.00
Anna B. Lyman	15.00
C. R. Stearns	50.00
F. W. Ficken	2.00
Tempe Church of God	79.20
Pennellwood Bereans	24.00
Mrs. W. H. Rose	3.00
Ripley Sunday School	10.63
Mrs. Lillian Dauntler	10.00
Omaha Ladies' Bible Class	2.00

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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.

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.

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National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

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Christ or Chaos

By Cecil U. Wilson

THE curse of "isms" that lead to infidelity is wrecking the faith of millions. We hear ministers declare that Christianity is in a deplorable condition. Friends, the fault is not in Christianity, but with its interpreters. Many ministers have practically annulled the Word of God with false doctrines. They have taken the very life from the gospel and expect their members to exist on dead issues. As a result, faith among the masses is slowly dying.

It is the will of God that the church and its blessings shall not die "till we all come in the unity of the faith." The organized church has been nearly destroyed many times, but the faith of the true church has always continued. There are always enough faithful men and women to advance the teachings of God. Thank the Lord for those faithful people! In Ephesians 4:11-14, we read: "He (God) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." There are many true Christians today who refuse to be carried about with every wind of doctrine. Their sole mission is to save souls unto God, and prepare themselves and their followers for the soon-coming Kingdom of God on earth.

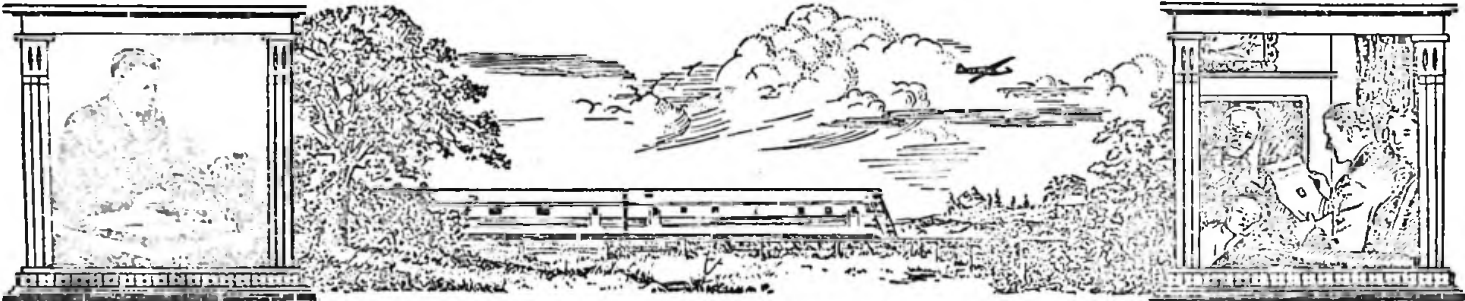
Now, in the latter days, some people seem to think that the second coming of Christ will "take care of itself." It will, but it will not "take care" of them in the way they desire. One must bend every effort to be ready for that great Day. No one knows when this great Day will come, but we do know the season: it is the season as set forth in the Parable of the Budding Fig Tree.

The day is near when doctrines of men will be found wanting. Wickedness has predominated six thousand years in this world, but it soon will come to its own sad

end. As a whole, mankind has forgotten God and has desired worldly pleasures and luxuries instead—thereby filling the world with greed and hate. An alarming part of business dealings today are conducted in an underhanded manner. Government is often marked with graft. Christians are supposed to "do unto others as we would have them do unto us," but the present-day motto has changed to, "Do others, before they do you." Thieving is practically legalized by loopholes in laws. Justice cannot be obtained, and for injustice the poor are charged the "utmost farthing." This underhanded hypocrisy is fast wrecking the human race.

As we look about us in these latter days, it is evident that the treasures and crowns of the Lord's approaching Kingdom are ever increasing, and the mortal securities in this dying age are gradually ceasing to exist. Men who have sold their birthrights to keep up with this age will die with it. Only those who choose Christ will survive. To survive and live in the future Kingdom of God on earth, "ye must be born again"—born by repentance and by remission of sins through baptism—then by the Spirit to immortality. "Except ye repent, ye shall all likewise perish" (Luke 13:3). God "commandeth all men every where to repent" (Acts 17:30).

The world is now face to face with a great decision—it is Christ or Chaos! The days for making decision are numbered. The preliminaries of the last great battle, the battle of God Almighty, are now being fought. The final darkness of sin and selfishness is spreading throughout the world. The horizon becomes darker every day, but out of the darkness of the long night the dawn will come in all its glory. We must be ready to meet the new dawn, being filled now with confidence and strength. We must go forth into this new dawn inspired and refreshed by the Spirit of God. We must let the lamp of the soul ever be kindled with the oil of faith. We must not fear, because we are protected by infallible Power. Let Christ, not Chaos, be your choice and mine.



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Send Herald Subscriptions

Having slightly reduced the trimmed size (not the amount of type) of THE RESTITUTION HERALD and in other ways conserved paper stock, we are ready now to receive new subscriptions. None knows the future: war restrictions may yet, and suddenly, curtail our publications, but for the present, at least, we are able to accept almost any number of additional subscriptions.

Order THE HERALD to be sent to your friends—and order while “the door is still open.” (Price: \$2.00 per year; \$1.00 per six months.)

Conference Working Rules

Since last the working rules of the General Conference were published (1934), several changes have been made. It is both a duty and a pleasure, therefore, now to present an up-to-the-minute revision. (Same appears on page 6.)

Not infrequently, considerable time is utilized at General Conference in explanation of some part of the working rules. We recommend that all members of the church interested in the General Conference read these rules. It will acquaint those who thus read with the General Conference intent and procedure, and it will make next year's Conference more understandable and interesting. More, it will “grease the wheels” for transaction of business.

Evangelistic Inspiration

A long list of contributions to the National Evangelistic Fund appeared in THE RESTITUTION HERALD dated January 4, 1944. That was starting the New Year right. When the church builds evangelism, evangelism will build the church. Christ's “Occupy till I come” referred directly to our missionary and evangelistic activities in this waiting period, not to fruitless solving of the ever-returning problems of this hallucinated and holocaustic world. The work of Jesus Christ—that is our business! “Wist ye not?”

This timely zeal in evangelistic work, this unprecedented financial support is not enough, though. Real evangelistic inspiration is that throb, that pulse of the Spirit of God, that inexplorable and irresistible power of God that is experienced when the gospel of Jesus Christ

is preached with great liberty and boldness. “Lord of Harvest, send forth reapers”! Old-fashioned? So is faith! So is the gospel!

The ways and means we may not fully see, but it is unthinkable that God would turn from us if we doubled or trebled our evangelistic activities. Let there be more evangelism—more of that inspiration that God sends in no other place than in evangelistic series of meetings. A tally in any body of Christians will reveal that most of them first confessed Christ in an evangelistic series of meetings. This truth, coupled with the saying of Jesus that “except ye be converted . . . ye shall not enter into the kingdom of heaven,” should move all the Church of God to be more missionary minded. Evangelistic inspiration cannot come via the avenue of legislation; it must come via the avenue of faith. Let it come!

Wanted—Sinners Saved by Grace

Modestly withholding his name, except as “a sinner saved by grace,” a friend of the Editor contributed freely for several years to Christian cause in an eastern state. One day, he unthinkingly wrote his address on the envelope carrying his gift. There promptly came words of appreciation for the many similar gifts during the preceding several years and curiosity to know his name.

The College Building Fund was flush. All other funds, too, were prospering—all except one. That one was the College Operating Fund. Bread bill, coal bill, a salary—these were on the waiting (weighting) list. He did not know it, but God knew it. Then this “sinner saved by grace” stepped into the office and presented \$100.00 in cash for Oregon Bible College. “Use it,” he said, “for the College, and in whatever way it is most needed.”

Well, it prompted meditations—for instance: the Church of God might profit more if it had fewer righteous members and more sinners, sinners hiding their own names in the Christ and sinners “saved by grace.”

Important Dates

Midwinter Ministerial Conference—February 1-4, 1944.
Summer Bible Training School—June 20 - July 28, 1944.

Resurrection and Conditional Immortality

By G. G. Robinson

THE doctrine of the resurrection of man from among the dead is generally held by Christians and by most intelligent students of the Bible among non-Christians to be one of the main features of the revelation God made to man in the Bible. We would not say that it is entirely peculiar to the Bible, but nowhere else does it receive the special notice that it undoubtedly receives there; nor is it given such prominence in connection with the life after death as God has given it in His Word. In this particular it may be regarded as peculiar to the great scheme of redemption in Christ. Yet we feel that it has not received, nor does it now receive, the attention that it merits from the people of God.

In support of this statement which may perhaps be challenged by some, the following extract is quoted from a recently published pamphlet on the subject of resurrection by J. R. Norris of Edinburgh:

"Anxious to procure a statement of current ideas about the resurrection by writers or authorities who would be recognized as satisfactory from an orthodox standpoint, I resolved to consult some of the largest Bible dictionaries and proceeded to examine first the Cyclopaedia of Biblical Literature, edited originally by the well-known Dr. Kitto, and afterwards re-edited by Dr. Lindsay Alexander—one of the Old Testament revisers. Turning to 'Resurrection,' I found the following: 'Resurrection of Christ (Jesus Christ),' i.e., anyone who wanted to know anything about the resurrection of Christ was to consult the article upon 'Jesus Christ.' And this is all the allusion to the resurrection in this able, extensive, and once popular work, which embraces three large volumes, and contains 3,000 pages, each page having two columns of closely printed matter. To the industrious editors of this elaborate cyclopaedia, the subject of the resurrection did not appear to require any direct or separate notice. Secondly: A Dictionary of the Bible, by Wm. Smith, LL.D. composed of articles by such well-known men as Canon Farrer, Deans Alford and Stanley, Dr. Horatio Bonar, Prof. Plumbie, and a host of bishops, archbishops, and other ecclesiastical dignitaries. Turning again to the letter 'R,' I found that the word 'resurrection' did not occur at all, though four columns could be devoted to such a trivial subject as the heathen god Remphan (only once mentioned in the whole Bible). The glorious doctrine of the resurrection, which the Epistle to the Hebrews declares to be a fundamental principle of the gospel, is thought unworthy to be even named in this exhaustive compilation."

His examination of several other works, including Dr. Hastings Dictionary of the Bible, the Encyclopedia Britannica, and the Encyclopedia Biblica, met with varying success. The last named actually characterizes the resurrection of Christ as unhistorical. But all these works practically ignore, as of little or no importance, the doctrine of the resurrection of man as apart from that of Christ. This would be utterly unbelievable were it not proved, and means that it is regarded as a difficulty to be avoided. We have no difficulty in pointing out the cause. To those who accept the doctrine of the "immortality of the soul," and believe that at death the real man goes as a spirit-being to the spirit-world, such a doctrine as that of a return to a body, however changed, must present mysteries as inscrutable as to be practically unsolvable. This shows how vitally important it is to draw attention to the effects of Platonized theology which is overthrowing the Scriptures and giving God the lie direct. One might almost infer that it is this traditional belief, based on the Eden lie, that has led theologians to accept the destructive criticism of the Bible, because faith in the Book has been badly shaken by it and has certainly been conducive in these days to the awful development of "spiritism" and demonolarty, which could not have existed without this belief.

I will now put forward some propositions which arise in my view from a study of the doctrine of resurrection supported by Scripture.

1. *The doctrine completely accords with God's revelation regarding the earthly character of man's constitution in Genesis 2:7 and 3:9, thus demonstrating that this character is the true one.*

Man was created for an earthly life, given dominion over this earth, and told to subject it. He has utterly failed to fulfill God's purpose through the fall, but our Lord Jesus Christ, as Head of humanity, became incarnate, "in the likeness of sinful flesh," in order to make God's purpose possible. Having first put away sin by His sacrificial death. He rose from the dead with a body restored to the original condition of the God-man. This "glorious body" which is capable of transformation into the material or ephemeral spheres, will be the reward of those who are His, only through resurrection, if dead (asleep in Jesus), or by being changed if living at the time of Christ's return, and not at death as current teaching would have us believe. This gives us no excuse for refusing to accept, and understand as far as we are able, all that we are told,

trusting to the Holy Spirit, the divine interpreter, to enlighten our minds and open our eyes to the truth.

2. *The resurrection is to affect all persons whether believers or not.*

Believers are to be raised from the dead when Christ comes, that they may share in His glory; while unbelievers ("the rest of the dead") are not to live again until the Millennial Reign is passed, then to be raised for the "judgment of the great white throne," and then they will receive the full reward of their deeds. (Rev. 20.) It stands to reason that if the dead who are out of Christ do not live again until after the Millennial Reign, they are not living now in any condition or place. The Bible is, however, explicit enough with regard to the reality of the "wages of sin." Sin is so awful as to deserve nothing less than "eternal destruction from the presence of the Lord." Whatever the penalty, it is to end in the final destruction in the "lake of fire."

3. *The resurrection is the goal to be reached. (Phil. 3:2.)*

As the way into life, Paul speaks of resurrection as a shedding of the imperfect conditions of this present life, and a donning of the new life untrammelled by sin. The old life is as a "tent" that can be easily taken down and removed, while the new life is as a permanent "house" (2 Cor. 5). Paul uses terms connected with his occupation as a tentmaker. It is not the body that is the "tent" or "house" in which the real man, the spirit or soul, lives for its period of probation on earth as Hindus and other heathen hold, and which is to be cast off at death as a worn-out garment; but Paul surely speaks of the conditions under which the life in the body is lived. His words, "the earthly house of this tabernacle" (R.V. marg., "bodily frame") are commonly read as "the earthly house which is our body." But this is not what Paul says. It is the earthly condition *of*, or *belonging to*, our bodily life of which he is speaking. These conditions are changed at death, and we enter on those conditions that attend the "glorious body" in the likeness of our Lord.

To harmonize Paul's plain teaching, his words "at home in the body" and "absent from the body" must be read similarly. In any case, they cannot mean that he contradicts himself and the Scriptures. He does not teach that man is a spirit capable of life independent from a body.

4. *Our Lord's resurrection is the pattern for our resurrection.*

When Christ appears in His glory, we are to be like Him. (1 John 3:2.) We are to be restored in His likeness. We certainly were never made to be "spirit-beings," for we shall never be independent of our bodies.

5. *The resurrection is presented by our Lord and by Paul as the one hope to which bereaved believers should look forward.*

When our Lord was reproached by Martha for her brother's death, He did not seek to console her as modern Christians would have done by assuring her that Lazarus was then in glory rejoicing in the conscious presence of God. He was intensely grieved, and was such a kind and loving Friend of the family that we cannot imagine Him playing with the feelings of those He loved. Would He have withheld the comfort of the glory-life in heaven if He could have given it them? On the contrary, He at once told Martha that her brother should rise again, referring her to the resurrection. Resurrection is the one hope that man may look forward to, since there can be no return to conscious life without it. And this will be at the last day. (See John 6:39, 40, 44, 54.) Lazarus was not in heaven. If he had been, would it have been any real kindness for Christ to have summoned him back from the glory of heavenly bliss to another spell of this imperfect, dying life on earth? Would we desire the return of our departed loved ones or poor, suffering friends if they have reached their rest? Surely not! We look forward to going to rejoin them, but however sad we may be at their absence, we could not be so cruel and selfish as to want them to exchange their rest and relief from suffering for this poor earth-life. Where, then, was Lazarus? He was in the "grave" (*hades*, Greek or *sheol*, Hebrew), the land of unconsciousness (Eccl. 9:10; Isa. 38:18). "Where have you laid him?" Jesus asked. Where is he (himself), not his "mortal remains"? At His bidding the very man who had been dead (asleep) and in the grave in Bethany for four days, came forth. Do we not sing at the graveside in perfect harmony with Scripture teaching:

"Earth to earth and dust to dust,"

Calmly now the words we say,

'Leaving him to sleep in trust

Till the Resurrection Day.

Father, in Thy gracious keeping,

Leave we here Thy servant sleeping'" (Ellertan).

and then immediately speak of him as in "the glory"? Where is the consistency?

Again, Paul to the Thessalonians (1 Thess. 4): "We would not have you to be ignorant, brethren, concerning them that fall asleep, that you sorrow not, even as those who have no hope." He then went on to tell them of the resurrection at the coming of Christ. This is to be their consolation; not the platitudes of the Platonic philosophy which they knew so well. Is it possible that Paul would not have referred to Plato's arguments if he had had the least sympathy with them? He had been brought up in a Greek town and would have been accustomed to hearing those arguments discussed by those about him. He could not possibly have been ignorant of all that Plato advanced on the subject of death and the after life. Yet

he deliberately set it all aside, and that, too, when it was not popular to run counter to established customs and prejudices. Neither our Lord nor Paul even hinted that the dead are now consciously enjoying a glorious life apart from their bodies in another world, or are even conscious in whatever state they might be. It is clearly foreign to them. And this means that, however attractive the idea may be to anyone, it is simply not true.

Many good Christian people and the Roman and Greek churches believe that the dead are in some intermediate state, or purgatory, where they are undergoing preparation for a fuller life. It has no source in the Scriptures. This belief soon became a firm creed in the Roman church where it is largely exploited as a means of commercialism, thus drawing upon them our Lord's rebuke, "Thou shalt not make my Father's house a house of merchandise." There is, no doubt, some comfort to certain minds in the thought that their lost loved ones are near them and can see and even communicate with them from the spirit-world. It is this idea that is the foundation of spiritism. The church, by her errors, has done more to establish these delusions than all the paganism and unbelief in the world. When, we wonder, will men have their eyes opened to realities instead of seeking to force the Bible into agreement with their traditions?

Paul assured us that at the resurrection both living and sleeping saints will rise *together* to meet the Lord, neither *preceding* the other. (1 Thess. 4.) Surely this is as clear and plain as it can be. Yet who really believes it except those who repudiate Platonic tradition?

6. *Scripture sets forth the resurrection as the time of recompense and not death as is commonly believed.*

We quote Norris: "Our Lord on one occasion said, 'When thou makest a feast call the poor . . . and thou shalt be recompensed'—when? When he died? This is the answer which the bulk of modern religious teachers would give, but our Lord said something quite different—'Thou shalt be recompensed at the resurrection.' Of what? or of whom? At the resurrection of what? or of whom? At the resurrection of the body? or at the general resurrection? No! He did not use such a phrase. 'Thou shalt be recompensed at the resurrection of the just' (Luke 14:13, 16)."

7. *The resurrection denies the error that man is immortal in himself.*

Christ has "brought life and immortality to light through the gospel," and the gospel involves the resurrection. If man is an immortal being, independent of Christ's atoning death, as the doctrine of the immortality of the soul practically asserts, the great doctrine of the resurrection is unexplained; nay, is even an anachronism, an absurdity. The necessity for a resurrection can occur only if man cannot continue in conscious life without a

body. Its very existence, therefore, and the great importance of its place in the Bible proves beyond doubt that Plato's speculations are not true; unless, of course, it could be proved that it had been imported into the Bible from some pagan myth, as some scholars try to do, in which case the whole Bible would be discredited as the written Word of God.

8. *It is the Holy Spirit which quickens our bodies (Rom. 8:11) whether in this life or in that which is to come.*

Life is God's special gift to animate nature, but it is a gift and not the creature itself. The possession of the breath, or spirit of life, entitles no claim whatever to regard the possessor as a spirit-being. The confounding of words that differ in their connotation is a proof of how careless persons can be when inspired by prejudice. Common belief based on tradition holds that man is essentially a spirit-being and that he *possesses* a soul, which is strangely enough conceived of as the "spirit," the real man. Witness the words of the well-known hymn of worship:

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

These words are nonsense if the soul is not the real man himself. We cannot save ourselves under any circumstances, nor do we "fit" something that is only a possession, as a purse might be, for existence in a future life, so the words are extremely bad theology. But they are inspired by the false philosophy accepted by the Wesleys as by most others in their days, and good men as they were, they did not detect the error. The Bible does not confuse the terms "soul" and "spirit," but traditionalists do.

In complete opposition to tradition, the Bible says *man is a soul*, a conscious personality, and that he *possesses a spirit*, namely, his breath of life, which he surrenders at death and recovers again by resurrection. Tradition thus gives the lie to the Bible. Apparently, the Bible truth is a heresy which deserves excommunication and even death for men to dare to confront Satan's lies. Many did suffer for this in the days of the Inquisition, and many are suffering today from its modern representatives.

9. *The first death is constantly spoken of in the Bible as a "sleep," as it is a state of temporary unconsciousness ending in the awaking of the resurrection morning.*

This fact is so obvious that it needs but little comment. Yet we have personally come across statements by earnest Christian workers categorically denying it in the interest of theories which surely are thereby declared to be unscriptural. The word "sleep" as picturing death occurs no less than some sixty times in the Bible, and the passages containing it include some of (Please turn to page 10)

Declaration of Understanding of General Conference of the Church of God and Constitution of National Bible Institution

A DECLARATION OF UNDERSTANDING OF WHAT SCRIPTURALLY CON- STITUTES A CONFERENCE

1. We understand that a conference is a conferring together of any or all members of the church who may choose to be present.

2. That by voluntary assembly members of the church meet at designated time and place to confer on any or all matters pertaining to Christian welfare, working toward better understanding of truth and more unity where differences of faith exist, evangelization, pastoral work, church organization according to Bible teaching, printing and dissemination of literature and books, charitable and benevolent work, and all other Christian activity.

3. That the overseers of the church consist of evangelists, pastors, teachers, elders, and deacons.

4. That in such conference each individual member should conduct himself in a Christian spirit.

5. In harmony with the foregoing understanding, we, the people of the Church of God in the United States and Canada, hereby resolve to associate ourselves in General Conference, and adopt the following

WORKING RULES

I. (6) Every member of the Church of God at large who approves of the aforesaid spirit, aim, and purpose, upon request and registration, shall become a member of this Conference. Those who prefer may be registered collectively through their respective churches or state and district conferences.

II. (7) This Conference shall meet once each year at such time and place as may be determined upon by the Council Board or by action of the Conference, but in no case shall the date fixed be earlier than July 1 or later than August 31; and at such other time or times as may be deemed necessary. Announcement of the time and place of meeting shall be made at least one month in advance of the date set for the Conference by publication in *The Restitution Herald*.

III. (8) General Headquarters shall be located at Oregon, Illinois, reserving the right to meet at other places as may be determined.

IV. (9) The officers of this General Conference shall consist of President, 1st Vice President, 2nd Vice President, Secretary, and Treasurer, which officers collectively shall constitute a Council Board.

V. (10) The qualifications of the members of the above-mentioned Council Board are such as are given in 1 Timothy 3, Titus 1, and such other scriptures as teach what qualifications leaders should have.

VI. (11) For purposes of conducting the business of this General Conference, this Council Board shall be incorporated under the name "National Bible Institution."

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 for 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 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.

VIII. (13) A. Each church, of fifteen or more members and which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty active members or fraction thereof. Only active members of their respective organizations shall be represented or serve as delegates. It is recommended that elders (other than pastors) be given first preference in selecting delegates. Alternates may also be selected, to serve if needed.

B. An active member shall be considered as one who, during the year, has attended at least four church services, or who has made either a financial or a service contribution to the church.

C. Additional delegates shall be:
The officers of the General Conference, of the National Berean Society, and of the Sunday School Association of the Church of God, Chairmen of boards and standing committees of the General Conference,

One delegate from each state or district conference,

All recognized ministers associated with the General Conference.

D. A Credentials Committee shall be appointed by the President before the opening of each Conference, whose duty it shall be to examine and pass on the credentials of all delegates, and with authority to disqualify any delegate not presenting the proper credentials.

E. Each church shall certify to the Secretary, by the proper officer, the names of its delegate or delegates and alternates, if any, together with a list of the names and, if

known, the addresses of its membership to be represented by such delegates. No church's delegate shall be recognized without such credentials. If more delegates are named than the number to which a church is entitled, they shall be given preference in the order in which they are named.

F. All other delegates shall present whatever credentials are necessary to satisfy the Credentials Committee of their right to be recognized.

G. All matters of Conference business shall be open to the discussion of all members present, but only delegates may vote or introduce motions. No delegate shall cast more than one vote on any one ballot. All delegates, for the convenience of the Chair, shall be seated in a section of the auditorium nearest the Chair which shall be reserved for the exclusive use of delegates. No vote shall be permitted any delegate not so seated.

H. No delegate shall be seated whose credentials have not been recognized by the Credentials Committee prior to the session at which he desires to vote. If any delegate is necessarily absent from any session, his alternate may serve in his place, or if there is no designated alternate, he may appoint one with the approval of the Credentials Committee.

IX. (14) The election of officers shall take place at as early a session of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee by the third electing ballot, balloting shall continue, after eliminating at this and each succeeding ballot the name receiving the lowest number of votes until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived.

X. (15) The duties of the several officers shall be such as usually devolve upon officers of corresponding designation.

XI. (16) The several officers of this Conference shall, ex-officio, exercise the duties of officers of corresponding designation in the National Bible Institution according to the terms of the Constitution governing said National Bible Institution.

XII. (17) A quorum for the transaction of business in General Conference convened shall consist of not less than twenty-five duly qualified delegates, but a less number may adjourn the meeting from time to time.

A quorum for the transaction of business of the Council Board shall consist of not less than three of its members. Less than a quo-

rum may adjourn from time to time until such time as a quorum is present.

XIII. (18) This instrument as adopted shall be referred back to the membership for ratification; and when one thousand members, including three conferences, shall have ratified it, it shall become operative.

XIV. (19) The purposes for which the National Bible Institution shall be incorporated are:

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.

D. That a board of benevolences be organized to minister to individual needs as they may arise.

E. The board which shall be chosen to supervise the labor of executing these purposes is hereby exhorted to walk in a manner worthy of the calling wherewith they were called, "with all lowliness and meekness, with long-suffering, forbearing one another (throughout the church) in love; endeavoring to keep the unity of the Spirit in the bond of peace." That in such oneness of Spirit they shall unite in an effort to edify the body of Christ in utilizing the contributed strength of the church to affirm by print and voice the following Biblical truths and kindred truths, viz:

(a) That there is "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

(b) That "God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

(c) That "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

(d) That "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

(e) That God "only hath immortality" (1 Tim. 6:16).

(f) That God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:6, 7).

(g) That "Christ was once offered to bear the sins of many"; as our High Priest, He now sits "at the right hand of God"; "and unto them that look for him shall he appear the second time without sin unto salvation."

(h) That "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations;

and he shall separate them one from another" (Matt. 25:31, 32). And He shall "judge the world in righteousness" (Psalm 9:8). "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

(i) That we "are all the children of God by faith in Christ Jesus. For as many of (us) as have been baptized into Christ have put on Christ . . . And if (we) be Christ's, then are (we) Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29).

(j) That "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).

(k) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

(l) That Jesus Christ is to return to the earth "in like manner" as He went away, following which event "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 there shall be "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" (Luke 1:32, 33; Dan. 7:14).

(m) That "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).

(n) That "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(o) That "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

CONSTITUTION FOR NATIONAL BIBLE INSTITUTION

Authorized by the

General Conference of the Church of God

ARTICLE I

Section 1. The Council Board of the General Conference of the Church of God shall be incorporated under the name "National Bible Institution."

Section 2. General Headquarters shall be located at Oregon, Illinois, reserving the right to transact business at other places as may be determined by the General Conference when in session or by the Executive Board when the General Conference is not in session.

Section 3. The object for which this Institution is formed is to carry on religious, educational, and charitable work as may be determined from time to time by the General Conference of the Church of God, none of which shall be for pecuniary profit.

ARTICLE II

Section 1. The officers of this Institution

shall be President, 1st Vice President, 2nd Vice President, Secretary, and Treasurer. These officers shall constitute its Executive Board.

Section 2. The officers of the General Conference of the Church of God shall be, ex officio, corresponding officers of this corporation.

Section 3. The work undertaken by this Institution shall be divided into departments as follows: Evangelistic, Publishing, Educational, Benevolent, and other necessary departments as may be essential from time to time, each department to be provided with its own department head, all under the administration of the National Bible Institution.

ARTICLE III

Section 1. It shall be the duty of the President to call and preside at all General Conference and Board meetings, and to perform all other duties properly belonging to the presiding officer, not otherwise provided.

Section 2. It shall be the duties of the Vice Presidents to assist the President when called upon by him in the discharge of his executive duties, and to act in his stead in their order of precedence in case of the absence or disability of the President.

Section 3. It shall be the duty of the Secretary to keep the minutes of all Board meetings; and a record of the activities and accomplishments of said Institution; to report such minutes and records to the General Conference when requested to do so, and at any other time when called for by the President or Executive Board; to receive all money, making record of the same, and to transfer such funds to the Treasurer, taking receipt therefor; to issue all orders for disbursement of money for whatever purpose, except that the General Manager shall have authority to order the payment of bills in limited amounts; to keep records of such disbursements; and to countersign all checks.

Section 4. It shall be the duty of the Treasurer to receive all money from the Secretary, giving receipt therefor, to disburse same, and to keep an accurate account thereof; to safely keep the funds of said Institution, pay out same only upon orders issued by the Secretary or General Manager; to make full annual report of such receipts and expenditures to the General Conference at its annual meeting, and to the Executive Board upon request; to submit such reports for publication; and to keep the accounts of said Institution so as to show its financial standing at all times. The Treasurer's annual report, before presentation to the General Conference, shall be audited by a competent auditor, or auditing committee, whose written report shall faithfully state any discrepancy or failure of the Treasurer. The Treasurer shall furnish surety to the satisfaction of the Executive Board.

Section 5. It shall be the duty of the Executive Board to transact and administer the business of said Institution in accordance with the Constitution and By-Laws as herein provided. Meetings of the Executive Board shall

(Please turn to page 15)

Worldly Government Under Christ

By James M. Watkins

IN CLOSING our thoughts on restitution, we would like to consider the political nature of the world God has planned for the future. The only means by which we can consider the political aspects of the world under Christ is upon the basis of restitution—looking into the past for foreshadows of the future. I believe we can study a sufficient number of facts to prove that God has planned every detail necessary for a successful ruling administration under Christ.

There is every indication that the political administration of the earth in the future was typified in the past under the twin rules of David and Solomon. When we closely observe the administrations of these kingdoms as God directly ordered them—then turn our attention upon the New Testament—we find that the present preparation of individuals for the world of tomorrow is simply preparing them to fulfill positions similar to those of the kingdoms of David and Solomon in the past.

One of the most important features of any kingdom is its capital city. God's capital city of the past has been Jerusalem. Jerusalem has served the greatest purpose of any city in Scriptural history. The place of David's rulership was in Zion, the temple hill area of the city—being known to some as a city of David within the city of Jerusalem itself. From here, the ruling word of David went forth among the nations of his kingdom. In many places in the Bible, we are assured that this city of Jerusalem—the city of David—will once again be the capital city of the world. Without turning to these many places in Old Testament Scripture, may we call your attention to the words of James in Acts 15:16 as he offers New Testament substantiation of these Old Testament prophecies. We read:

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

Jerusalem will become the capital city under Christ the King—not the Jerusalem of the old order, but a Jerusalem after a new order. This is the city which John saw being established and the city which he called New Jerusalem—a city to be established by God upon the earth at the conclusion of the thousand-year reign. A city is reflected in two particulars—first, in the material make-up of its buildings, streets, and homes, second, it is manifested in its people. This is the Scriptural indication of this city.

This is the fourteenth of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

John described for us a literal city upon the earth, the glory of which we have not yet seen. He also described in detail the measurements and characteristics. The street is to be of pure gold, as if it were transparent glass; the gates are not to be shut day or night; the Lord God and the Lamb will be the temple of the city. The nations who were saved will walk in the light of the city, and the kings of the earth will bring their glory into it. John further saw this city as it was manifested through his people. We read in Revelation 21:9, 10:

"There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Notice especially that the angel offered to show John a vision of the glorified church—the bride of Christ—and he showed John that city of God, the New Jerusalem. Undoubtedly, the angel was here showing him the city as it will be manifested in its people. These people are to populate this city of God.

It appears that this picture is little different from that which exists in our capital city of Washington. We say that the law goes forth from Washington, but in reality Washington with its inanimate buildings, streets, and homes is not capable of doing anything. It is given life and meaning only by those people who are selected from the many corners of our nation to make the laws that influence our people. This appears to be exactly the picture that the New Jerusalem will play. The glorified church will represent various localities, will be bound together by a spiritual unity that we cannot now completely understand, and will be united by a common head in the city of New Jerusalem. This city will then shed its influence over the life of every individual that is saved through its representatives in the various localities, as Washington now sheds its influence over the lives of the people of this nation.

Turning back again to the pattern of the David-Solomon kingdom, we notice that this kingdom served God through the medium of two groups of people—the Levitical and the national group. The Levitical group had priority over the national because of its direct representa-

tion of God. For officers, it had a high priest and a king. Under the high priest were twenty-four elders who were leaders of each of the twenty-four courses of priests. Under these elders were twenty-four courses of priests who served their stated periods in the Temple. Next under the courses of priests was a servant group, whose members served the priests as they ministered before the Lord. Beneath them were twenty-four courses of singers, serving at stated periods with the priesthood. Below these were the porters who served as gatekeepers, keeping the gates of the Temple. Below these were the treasurers over dedicated things who cared for the material substance that was brought to the glory of the Temple. Last of these of the Levitical group were the judges. Although reckoned of the priesthood, they judged over the outward things—forming a bond between the Temple and the people whereby the people might have a means of applying the laws of God to their personal problems. Below these then came the many national officers: the prince over the tribes; a prince of each of the tribes; next the captains. Below these came the special officers, each in charge of a certain material resource: as the vineyard, different types of animals, and so forth. Below these came, of course, the children of Israel themselves.

Looking closely to the New Testament, I am convinced that this is the exact order of things by which the world of tomorrow will be regulated under the Kingship of Christ. Let us see, if we can, any indication that preparation is now being made to fulfill these positions of tomorrow by the people of the covenant of faith.

Under the office of the high priest there were twenty-four elders who ruled over the twenty-four courses. Do we find any indication of them in the New Testament? Turning to Revelation 5:8, we read: "When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Notice here the direct implication of twenty-four individuals whose standing before God exceeded that of the general priesthood.

Below the twenty-four elders were, of course, the twenty-four courses of priests. Revelation 7:2-4 reads: "I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." It is this group which will appear with Christ upon the Mount of Olives and in His later workings. It represents the so-called *bride class* of Christ. In my opin-

ion, it will consist not alone of the natural seed of Israel but also of the seed of adoption, those who have been grafted in, in place of the natural seed who were cut off.

Next in line in the past came the singers. We read from Revelation 5:9, 10: "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"—obviously a fulfillment of these offices!

The next order was the servant group who were to serve the priesthood as it ministered before God. John, in Revelation 7, noticed a great multitude, which no man could number, having long white robes and palms in their hands. In answer to his question as to who these were, he was told that they were a group who had come out of great tribulation and washed their robes in the blood of the Lamb. Then he said in verse 15: "Therefore are they before the throne of God, and serve him day and night in his temple." Now the glorified church is the Temple group, and these are definitely described as servants to that group, fulfilling another office of the past.

Let us notice next the porters or gatekeepers of the past. Turning back to Revelation 21:12, we read: "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The angels to serve as did porters of the past! We can combine this thought with the thought of the judges as they were given in the past, and we recall that Jesus told the apostles when the Son of Man should come in His glory they should sit upon twelve thrones, judging the twelve tribes of Israel.

Turning again to the picture of the coming city, we read: "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Here is a picture of the apostles serving as judges and providing a contact point between the inner things of the city and the outward business. It would appear that the world is here being considered in twelve major divisions, and that each of these divisions will have contact with the city through a man, one of the twelve apostles, represented in the city by a literal gate.

To compare it to our own governmental system, we might suggest that here is pictured a ruling city for the whole world, a world which will consist of twelve states, and each of these states making contact with the city through the medium of local officers who will be in contact with the apostle who represents that state.

This thought continues with the national officers who have been typified in God's kingdom of the past. In that kingdom, there was one man in charge of each of the

material resources, and he administered those resources for the good of the kingdom as a whole. Today, in spite of the fact that there are people starving, destitute and in need, there is no shortage. In the world somewhere there is an abundance of everything we need for all people. The fault can be only in our inability to administer it properly, for the good of all. Perhaps God in His wisdom could see the answer when He suggested in the types of the past that one man should devote himself to each of the material things that the world possesses, and see that it is administered for the good of the world as a whole.

RESURRECTION AND CONDITIONAL IMMORTALITY

(Continued from page 5)

the most emphatic statements. For example: "The maid is not dead, but sleepeth"; "Our friend Lazarus sleepeth"; "They that sleep in the dust of the earth shall awake"; "They that sleep in Jesus shall God bring with him"; and so on. So far as we can see, and we make no claim to infallibility but only to sanctified common sense, the Bible is entirely consistent throughout in its use of such terms as "sleep" and "resurrection." The one establishes the other. But if tradition is right, then neither is justified; both are misleading and even useless ideas, and the Bible is thrown into endless confusion for logical minds. Thinking men have thus been given a reasonable excuse for rejecting the Bible, and the whole scheme of redemption it makes known to us, not realizing that the confusion and contradiction are not in the Bible, but only in minds misled by tradition.

10. *If, Paul affirms, there is no resurrection, then it follows that "those who have fallen asleep in Christ have perished" (1 Cor. 15:10).*

This is a very serious statement to make if it is not true. We cannot for one moment imagine Paul making a false statement under any circumstances. If any man was inspired, surely the Apostle Paul was. He was appointed an apostle, not by men, but by God Himself, for the very purpose of explaining Christianity to the world; and for this reason may be expected to have been more divinely controlled than might otherwise have been necessary. His words, therefore, must be taken as specially accurate. The growing tendency to regard Paul as a doubtful authority, and one at variance with Christ, is one of those "Bolshevistic" tendencies which are marking the growth of anti-Christianism in these critical days.

What is involved in this declaration of Paul's? If, apart from resurrection, the sleeping saints are to be regarded as having already "perished," it certainly follows that they cannot be in any conscious state between death and res-

urrection. If there were no resurrection, no awaking, from their death-sleep, they would just continue to remain dead. The death state must therefore be a state only to be described by that word "perished." And that this word does not mean a condition of life in misery, as is so often asserted, is clear from the fact that it is impossible to suppose that the dead saints are in "hell" in any sense whatever. It can mean only what is on the surface, what is obvious, i.e., *ceasing to be*. It is the resurrection that alone saves men from annihilation. And this connotation of the word "perished" necessarily involves the same meaning in the other passages where it is found. And more, it involves obviously the proper connotation of all similar words meaning destruction in the Bible. These words have not been camouflaged or disguised as Platonists try to make out they have been, as if God and Christ and the apostles had been at special pains to lead men astray. As we have said before, the Bible has not been given to a priesthood of any kind whatever, but to the common people; and it does not require the interpretation of men, at least so far as the understanding of its ordinary language is concerned. When an old peasant woman, who had been given a copy of Bunyan's immortal work with notes, was asked how she got on with it, she said, "I can get on all right with the Pilgrim, but them notes fair bamboozles me." Just so we find it necessary to explain words and phrases in a sense other than the obvious and commonplace, we may be sure that there is something wrong in the interpretation that requires such explanations.

In verse 32 of the same chapter, Paul goes on to say, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?"

If Platonized theology is correct, then those words are pure nonsense. If anyone from earth is in heaven before the resurrection, Paul must be. He has, therefore, gained immeasurably by being a believer in Christ, altogether independently of any bodily resurrection. Yet he quotes the apostle of materialism, Epicurus, who held that death ends all, and argues that he must be right if the dead rise not, and that Christians are fools for not getting all the enjoyment out of life while they can. What can this possibly mean other than that he held the belief that when he died he would have no further conscious life until the resurrection restored his spirit of life to him? Such language as Paul used is absolutely impossible to one who gave the smallest credence to the Greek philosophy current in his day.

11. *Our Lord's answer to the Sadducees on the subject of resurrection is surely wholly conclusive and, in fact, the final word.*

The Sadducees were skeptics on the subject of the resurrection, but not in regard to the authority of their Scrip-

tures. They brought forward a question to Christ, which they doubtless thought was unanswerable, as to marriage in the resurrection life. This our Lord met by showing them that they did not "know the scriptures, nor the power of God." Ignorance of the Bible is still a common mark of skepticism. Then He proceeded to take the opportunity to deal with the main question of resurrection itself, in the words: "*As touching the resurrection of the dead, have you not read that which was spoken unto you by God (at the incident of the burning bush), saying, I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living*" (Matt. 22:23-32).

These words of the Master are actually appealed to as proof that Abraham, Isaac, and Jacob were consciously alive when God so spoke. In fact, it is supposed that they prove that men never die at all—a rather strange position for Him who came to establish every word of God! But in that case, where does the resurrection come in? It would not be needed at all. The fact seems to be that the reference to the resurrection is quietly ignored as of no account, and the passage forced to mean the very opposite of what it says; and that by those who claim to be more true to the Scriptures than most of their fellows. Does it not occur to them that if their surmise is correct, and that these men are alive apart from resurrection, the Sadducees would have at once taken our Lord's words to justify their skepticism? And would they not have been entirely justified? Yet we read in verse 34 that Jesus had "put the Sadducees to silence." They had no answer to give to His argument. To them, it was evidently absolutely conclusive. Abraham and the rest were dead, and *must undergo a restoration to life by resurrection in order for God's words to be true*. If there were to be no resurrection, God could not have used those words, "for he is not the God of the dead." This is, therefore, the deliberate declaration of Him who is the Truth, that men do die, and *that apart from the resurrection they would remain dead forever*. And, of course, what is true of representative men like Abraham must be true of all men. We do not see how anyone can escape the obvious fact that the Master Himself has by these simple words settled the question of the real nature of man and his destiny, once for all. For if God is the God of the living only, and those who have died can become living souls again only through the resurrection, it follows that none of those who have died are now in any conscious state whatever, since there has as yet been no resurrection. That is to occur when Christ returns, an event still before us, at least, as we reckon here on earth. We need not be troubled, however, by this thought, since any period of time, however long to us, will not be other than momentary to those who are dead. The sense of time, as we have already seen,

can affect only those who are awake. Those who sleep are in a state of complete unconsciousness.

All necessity to determine where the dead are, and what they are doing in a supposed intermediate state disappears when it is realized that they are, in relation to us, asleep until the resurrection. The dread, too, of being in some naked, unsatisfied condition is entirely removed. There is no need for prayers or masses for their souls. These are a device of the Enemy to keep men from the truth. The very next moment of consciousness for our dear departed will be the presence of the Lord and all the saints, if, that is, they "sleep in Jesus." They will not precede us, nor we them, when that great and glorious day comes. No wonder Paul looked for the resurrection! No wonder he bade his converts, imbued as they would be with Platonic ideas, look to that Day for their comfort when they mourned the loss of many of their dear ones through persecution! No wonder, too, our blessed Lord referred Martha to the same Day as the Day of recompense and reward at the grave of Lazarus!

12. Conclusion.

Is it any wonder that teachers and preachers holding the traditional beliefs on the natural immortality of the soul conceived of as the same thing as the spirit, and this imagined to be a spirit-being, capable of conscious existence apart from the body, which is only a "mortal coil" to be discarded at death, should have so little to say on the subject of the resurrection? It is in their view an anachronism, an anomaly to be got rid of either by completely ignoring it, or by explaining it away, as did Hymenaeus and Philetus (2 Tim. 2:17, 18), who said that the resurrection was passed already, evidently confounding it with regeneration or some such spiritual experience. I have personally come across a good and experienced Christian who sought thus to explain it away in like fashion. It is simply not believed and is therefore not taught because it is entirely out of harmony with traditional beliefs. This, of course, plainly shows how false those beliefs are.

Another and a very sure proof of error is the readiness with which those who hold these traditional beliefs, most strongly seek to persecute those who want only to be true to God's Word. Men are actually being "cast out of the synagogues" today for their faithfulness to the truth, by the modern representatives of those traditionalists, the Pharisees, and the Spanish Inquisition. *It is verily a terrible thing to dare to accept and expound the literal Word of God when it happens to contradict "sacred" traditions, or the ipse dixit of some revered commentator or authority*. But all this proves at whose instigation this is done, for God never does these things, and the truth never needs them.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Watch therefore: for ye know not what hour your Lord doth come" (Matthew 24:42).

A Man of Faith

Noah found grace in the eyes of the Lord! God was angry because the people on the earth were so wicked. He thought of destroying all men. Then He saw Noah. "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). So Noah's life was to be spared when God destroyed life from the earth.

God told Noah to make an ark. God gave him all the instructions. There are some of these instructions man today uses when the modern ships are being built. The ark was perfect in design, you see.

Was Noah not a man of faith who would make such an ark, or boat? It had never rained in those days. So Noah had to take God's Word in faith: just as we live by faith today. (Heb. 11:7.)

When the time drew near for the Flood, Noah, his wife, three sons and their wives entered the ark. Only eight people were found worthy to enter the ark of safety!

A Strange Parade

The clean animals were to be chosen by seven pairs. The unclean were to be taken into the ark only by single pairs. (Gen. 7:2, 3.) The animals, fowl, cattle, and creeping things all went into the ark. The elephants, bears, and lions were among those who went into the ark to save their lives on the earth.

The Flood

After Noah and all were safe in the ark, God shut the door. Seven days later, the Flood began. The fountains in the earth opened up, as well as the rain which fell. The Flood covered the trees, the hills, and the mountains. This flood lasted forty days. (Gen. 7:17.) Everything outside the ark was destroyed from the earth. The waters were upon the earth for five months! (V. 24.)

A Promise and a Sign

After the Flood, Noah sent out a raven. He also sent out a dove. They came back to rest on the ark. The water still covered the earth. (8:7, 8.) A week later, he sent forth the dove again. This time she brought back an

olive leaf. Another week later, he sent forth the dove again. This time it did not return.

God told Noah he could go forth from the ark. He could now let the animals out, too.

Then Noah built an altar unto the Lord and offered burnt offerings to Him. This offering pleased God. God said He would never "smite any more every thing living." He also promised "seedtime and harvest, cold and heat, summer and winter, day and night" should never cease.

The Lord God told Noah that He never again would destroy the earth by a flood. (Gen. 9:11.) He set His bow in the clouds for a sign of this promise. We still see God's bow in the heavens after a rain. His promises are true and everlasting.

As in Noah's Day

We learn from Matthew's Gospel that before Jesus returns to earth, conditions will be as they were in Noah's day. People will be "eating and drinking, marrying and giving in marriage" until Christ comes, even as they did until Noah entered the ark.

Christ, Our Ark

When we are Christ's, we are safe from the sins of this earth. So long as we continue faithful and our lives are in Christ, we will wait and watch for His return. We should never leave this Ark of safety, once we enter. Accept Jesus as your Saviour, be baptized into His Name, and walk with Him until He comes. Have faith, for God's promises are true!

Memory Chain

Use the golden text printed at the top of the page for our link. Review other memory verses by looking at your chain of links.

Happy Birthday Wishes

Dale Overholser, Jan. 17, age 9, Lawrenceville, Ohio.

Joyce Derr, Jan. 19, age 14, Lawrenceville, Ohio.

Elaine Lapp, Jan. 19, age 7, Tempe, Ariz.

Frances Clay, Jan. 20, age 10, Lawrenceville, Ohio.

William Cooper, Jan. 20, age 7, Washington, D. C.



Evan D. Knodle
6510 Park Ridge Rd.
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

We Need Real Bereans

During this first week of the new year, 1944, we have reviewed the Berean situation, trying to find something around which to build a program for work in the coming year. We were forced inevitably to that question, "What is a Berean?" The decision we reached does not flatter us, and, we fear, reduces the eligible membership of the National Berean Society by a very large percentage.

Our definition of a Berean is, "A person who studies the Bible every day and always tries to live a Christian life." We believe that if everyone who calls himself "A Berean" were to live up to this simple definition, we would have no trouble with organization, activity, or interest.

Daily Bible study will soon instruct a person how to live a Christian life. Receiving the Word with "all readiness of mind" will impress Christian principles upon the person's mind so firmly that it will no longer be "hard" to live Christianlike. Berean meetings will never be "dull"—there will be too much interchange of ideas and experiences. Growth of societies will be automatic as members teach others by actions and words which will come as a result of study. Christians must be missionaries.

Work is interesting if you are interested in it. If you are hungry for food you will make it appetizing by preparing and seasoning it to suit your taste. You will make it interesting. Bible study will be interesting when you are "hungry" for it. You will find a way to study that will particularly interest you.

The Berean Society cannot build Bereanism. Only Bereans can do that. If you want the Society to grow, become a Berean.

Second Searchlight Ready

The Publishing Committee is glad to announce that the second in the series of Berean lesson books begun by James M. Watkins, chairman of the Committee for the two years preceding this one, is now ready for distribution. The price is fifteen cents a copy, postpaid.

Like Series 1 of *The Berean Searchlight*, Series 2 consists of twenty-five Bible lessons in a book of pocket size. The general theme of Series 2 is "The Story and Purpose of Christ." Each lesson is provided with an aim to guide

the teacher, and each is also provided with something new: special drills in cross reference and concordance work, to accustom Bereans to using the Bible and Bible helps as they should be used. Special examinations and certificates of achievement are available if desired when the book has been finished.

Like Series 1, Series 2 was written by Brother James M. Watkins, who mentions in his Foreword that fact which seems to have been ignored by a great many Bereans: "The only interesting class periods are those in which all come prepared to discuss the lesson." No book is any better than the teachers and students who use it; and we attribute much of the disinterest in Berean books expressed during the last two years to the unwillingness of Bereans themselves to fulfill their motto: "Search the Scriptures Daily."

Series 2 may be ordered from the National Berean Society, Oregon, Illinois.

Bereans

* * *

By Cecil U. Wilson

Bereans are people who are willing to fight,
To win the battle over Satan, our foe;
Who will always stand up for those who do right,
Who will be shining lights wherever they go.
Bereans are people with faith good and strong,
Who are striving with all of their might
To bring to Jesus, though the battle be long,
Those whom no foes can affright.
Bereans are people who will bring a new dawn
To the weary heart that is seeking release
From sins committed as the Devil's pawn,
And turn their hearts to the Prince of Peace.
Bereans are people, though their numbers be small,
Who find the will to do and way to serve,
By rescuing the weak who stray and fall,
And bring them back from where they swerved.
Bereans' lives stand out as beacons bright,
By little and by little they will have won,
Clad in God's armour with swords gleaming bright
The crown of life for work well done.

AMONG THE CHURCHES

DIXON, ILLINOIS

To those interested in the work here, we are glad to say the work is progressing slowly but surely. We have a membership of seventy-six and an average attendance at Sunday school of more than forty. We have many isolated members who very seldom attend service or contribute; however, there are a few that aid financially. The attendance at worship service on Sunday mornings has increased. There are thirty members who contribute generously toward the work. The pastor's salary has been raised. The church is in good spiritual and financial condition.

On Sunday evening, December 19, a Christmas program was presented by the members of the Sunday school. A play was given by the young ladies' class entitled, "The Empty Room." The children's chorus sang songs in keeping with the birthday of Christ, and recitations were given by the children to an appreciative congregation. The attendance was good.

The Doreas Society held its Christmas party and election of officers at the home of Mrs. William Eckert on December 16. The following officers were elected: president, Mrs. William Wagner; vice president, Mrs. Lucy Ryder; secretary and treasurer, Mrs. C. Gableman. At the present, the society is sewing for the Red Cross.

On December 26, the Sunday school held its election of officers. They are: superintendent, William Ford; assistant superintendent, F. E. DuVall; secretary, Helen Zbinden; treasurer, Mrs. William Wagner; pianist Helen Zbinden; assistant, Lois Selgested.

We have three Bible classes: Junior Sunlight Bible Class, Young People's Bible Class, and Adult Bible Class.

The Adult Bible Class conducted its election of officers on the last Sunday of December. Officers elected are: president, Mrs. F. Zbinden; vice president, William Ford; secretary and treasurer, Mrs. Ross Drew. We have lessons from the old Berean Book 2 and lessons from the New Testament, alternately. The reason for studying Berean Book 2 every other Sunday is to break the monotony of the overlapping lessons. We are now studying in the Book of Matthew.

The Sunlight Bible Class met on the last Sunday of the year to elect officers for the coming year. The new officers are: president, Eileen Huffman; vice president, Bruce Huffman; secretary and treasurer, Helen Zbinden.

On January 6, the members and friends of the church enjoyed a scramble dinner, followed by a fellowship meeting.

The Young People's Bible Class meets Tuesday evenings in members' homes. They take turns in teaching the lesson and entertaining. Their new officers are: Margarite Engelsberg, president; Elizabeth Ford, secretary and treasurer.

The church was deeply grieved by the death of Bro. L. E. Conner who served as pastor of this church for a number of years. He was held in high esteem by all who knew him. May God give his wife and family true gospel comfort. It was the writer's privilege to have had this man as his teacher.

C. Alan McLain, Pastor.

SUMMER SCHOOL PLANS

During the forthcoming Midwinter Ministerial Conference, Bros. C. E. Randall, F. L. Austin, and Arlen Marsh, instructors of next summer's Bible Training School, and Sr. Grace Wiggins, the cook and matron of same, will meet with your Editor in planning for what we hope may be the biggest and best Summer School to date.

The Lord willing, the Summer School will convene June 20—July 28, 1944. Classes will be conducted for both young people and adults. The training offered in the adults' department will major in teachers' training courses, though one or two classes, daily, will be in Bible study. The complete tuition per student will be forty dollars. . . . Are you coming? Sydney E. Magaw, Department of Education.

OREGON BIBLE COLLEGE

Mr. & Mrs. E. Ellis	\$ 5.00
"A Sinner Saved by Grace"	100.00
Blanchard Church	20.00
Edna Brewer	10.00

CONSCIENTIOUS OBJECTORS' FUND

Mrs. J. A. Swihart	\$1.00
Mr. & Mrs. E. Ellis	5.00
Jennie Salisbury	2.00
Fred C. Smith	1.00

MORNING STAR DEDICATION South Bend, Indiana

The dedication service of the Morning Star Church of God was held December 12, 1943, at 2:30 p.m. A full day's program was enjoyed by all. The pastor had charge of the morning worship service and delivered the sermon presenting thoughts on the "Coming Kingdom." Following the morning service, a potluck dinner was held in the basement of the parsonage which adjoins the church.

In the afternoon, an impressive dedication service was held. Specials were rendered by Bob and Marjorie Rouch and Bro. and Sr. Horace Pierce. Bro. F. E. Siple delivered an inspiring and timely message for the dedication service, using as a basis for his remarks the building of the Temple as told from the Book of Chronicles. Following the sermon, the pastor offered the dedicatory prayer.

Another inspiring sermon was delivered by Bro. Siple in the evening. The attendance was good throughout the day, though the weather was not favorable. Everyone seemed pleased with the progress which had been made and could see the unlimited opportunities which we have before us.

May God bless this building which has been dedicated to His service, and give wisdom to its leaders, that the work may progress and lead many to salvation through Christ.

C. R. Randall, Pastor.

Gleanings From the Field

"The field is the world."—Jesus.

Speaking of Christian service, Bro. Cecil U. Wilson, this week's front-page writer, says: "Let us not be 'bench warmers' while others play our game for us."

During the forthcoming Ministerial Conference at Oregon, Ill., February 1-4, 1944, Bros. C. E. Randall, F. L. Austin, and Arlen Marsh, instructors of the coming Summer Bible Training School, will meet with the Editor to plan for same.

"Christmas Day, about five families of the church went with us out on the desert where we enjoyed one of the most beautiful days that Arizona can produce. It has been quite cold since that time, and if any more of the people are planning to come for the warm weather, better warn them that we have almost had a frost."—C. E. Lapp, Tempe, Ariz.

"We have a ten-inch snow which fell last night. . . . All of us are well, and we very much enjoyed Christmas."—Francis Burnett, Jordan, Mo. . . . He spoke, too, of planning to attend the Midwinter Ministerial Conference. In reply: there is not a flake of snow in Oregon, Ill., the office window is open to the summer air, so, if it is to be a winter Conference, we may be taking our ration books to Jordan, Mo. (It snowed later.)

Sr. Lottie E. Young, 1924 46 Ave. S.W., Seattle, Wash., recently very sick and in the hospital, is reported slowly returning to health.

The Herald extends sympathy to relatives and friends of Sr. J. F. Carpenter, Perryville, Ky., whose death came January 5, 1944. Her son, Ben Carpenter, Oregon, Ill., arrived at her bedside shortly before her death.

Evangelist J. W. McLain writes that his son Jimmie is "home from the hospital and apparently in normal health again." The McLains are headquartering at Greenbrier, Ark.

"I am sorry to hear about Bro. L. E. Conner's death, but none can keep alive his own soul. May we all be ready for the call, and to hear, 'Well done, thou good and faithful servant.'"—Mrs. K. C. Humphreys, Meyers, Ark.

"May God bless the work in all places, and may those who carry the good news be given wisdom and knowledge to do their best for the Master."—Mrs. Lottie Graham, 509 E. 10 St., Concordia, Kans.

"On December 26, 1943, I baptized Kenneth Mabary, a young married man."—Francis Burnett, Jordan, Mo.

Sr. Mary Mae Nedrow's poem, "Memoirs," which appeared on page 3 of last week's Herald, was written in memory of Bro. L. E. Conner, the pronouns being capitalized by mistake. Persons throughout the States and Canada who are using Sr. Nedrow's poems in making booklets will find the corrected poem on page 15, this issue.

INDIA

Mr. & Mrs. E. Ellis \$5.00

WORKING RULES AND CONSTITUTION

(Continued from page 7)

be held at the call of the President, or of two or more members of said Board, notice having been given of the date and place of meeting a reasonable time in advance. Notice by mail, telephone, telegram, publication in The Restitution Herald, or in person, shall be deemed sufficient. The Executive Board shall have power to devise ways and means to accomplish the objects of said Institution as set forth in Article I, Section 3. The Executive Board is also empowered

- (a) To acquire and hold real and personal property;
- (b) To sell or otherwise dispose of property;
- (c) To raise money by subscription;
- (d) To receive gifts, donations, and bequests;
- (e) To receive and hold money in trust as foundations or endowments, the profits of which shall be used in maintaining the work of said Institution;
- (f) To employ a competent General Manager;
- (g) To employ competent executive heads over each of the various departments, with the right of combining the work of two or more departments under one head;
- (h) To fill temporarily by appointment any office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent to the expiration of his elective term, except that of the President.
- (i) To do any other necessary act for the establishment, prosecution, and accomplishment of the business of the National Bible Institution.

ARTICLE IV

Section 1. The financial policy of the National Bible Institution shall be based wholly upon the principle of voluntary contribution. The Executive Board shall be governed in the work undertaken by the voluntary support of those interested.

ARTICLE V

Section 1. A quorum of the Executive Board for the transacting of business shall consist of not less than three members. Less than a quorum may adjourn from time to time until such time as a quorum is present.

ARTICLE VI

Section 1. This Constitution may be amended, altered, or revised by a two-thirds majority vote of those present, notice having been given of the proposed amendment or revision in at least three consecutive numbers of The Restitution Herald, the first appearance thereof to be at least thirty days prior to the convening of the General Conference by which it is to be considered. Said notice shall state plainly the nature and purpose of the amendment or revision. Publication in The Restitution Herald as above stated shall be deemed sufficient notice.

Section 2. Necessary By-Laws may be adopted for the accomplishment of the purposes of said Institution as set forth in the

Constitution by action of the General Conference. Amendments or revision of the By-Laws may be made under the rules governing such amendments or revisions of the Constitution as provided in Article VI, Section 1, of this Constitution.

BY-LAWS

of the

NATIONAL BIBLE INSTITUTION

Section 1. The President of the Executive Board of the National Bible Institution shall appoint a competent auditor, or auditing committee, whose duty it shall be to examine the books and other financial records of the Treasurer of said Institution and make a full report of their condition in writing to the General Conference at its annual meeting, or at such other time or times as may be required. Said auditor, or auditing committeemen, shall in no case be a member of the Executive Board, or personally interested in the disposition of the funds of such Institution.

HERALD RECEIPTS

Mrs. L. E. Conner (for another); Dewey Overmyer; Amy Weaver (for another); Anna Cochran (for another); Ray Maysilles; Richard Parish (for another); Ferris Zehiel (for another); E. E. Boyer; Theron Murphy; R. O. Turner; Silas Claypool; Donald Kiepinger; R. E. Zeller; J. A. Swihart; L. M. Kiger; Mrs. Gilbert Bottolfs (self & another); Robert Johns; Mrs. E. C. Railsback (for others); Mrs. Lela Drake; Albert Finney; Jeanie Anderson; Mrs. Mattie Campbell; Vivian Kirkpatrick; Eva L. Page; Mrs. Andrew Forsberg; Edna Brewer (for another); E. E. Rogers; Mrs. W. E. Willhite (for another); Mrs. C. V. Meth (self & another); Mrs. A. A. Updike; Mrs. John Foreman; James A. Patrick; F. G. Carpenter (self & another); E. T. Renner; Charles E. Anderson; Mrs. Charles L. Jones; Mrs. Lola Clark.

EVANGELISM

Mr. & Mrs. George Jones	\$10.00
Mrs. J. A. Swihart	2.00
Jordan, Mo., Church	52.25
Michigan Brethren	25.00
Michigantown Church	2.01
Maybelle Hanson	5.00
Silas Claypool	2.25
Mr. & Mrs. E. Ellis	5.00
Jennie Salisbury	5.00
Fred C. Smith	2.00
Mrs. Lottie Graham	5.00
Theron Murphy	5.00
Mrs. Kitty Humphreys	3.00
Blanchard Church	4.50
A Sister	5.00
Mr. & Mrs. L. D. McLein	2.00

NATIONAL BIBLE INSTITUTION

R. E. Zeller	\$3.00
Maybelle Hanson	5.00
Mrs. Kitty Humphreys	2.00
Anonymous	4.00
Mr. & Mrs. C. Netts	5.00
A Sister	5.00
N. Goodreau	6.00

"Scripture Searcher's Assistant," a forty-four page tract (almost a booklet) written by Maurice Joblin, and now in its third edition, covers well the leading doctrines of the Bible as interpreted and taught by the Church of God. Price is ten cents per copy, or one dollar per dozen. Address: National Bible Institution, Oregon, Ill.

MINISTERS AHOY!

All ministers from a distance who are planning to attend the approaching Midwinter Ministerial Conference at Oregon, Ill., February 1-4, must bring their food ration-books Nos. 3 and 4. Arrangements have been made to serve meals in the basement of the church for those who join in the pooling of expenses. Supper will be served Monday night, January 31, and all meals through Friday, February 4. It is not expected that many stamps will need be used from each ration book, but in fairness to all each person who eats there must supply his proportionate number of stamps.

According to motion unanimously passed by the ministers in session last August, the expense of the food and the transportation of the two ladies who will prepare the meals will be added to the pool, hence it must be expected that the portion of each one will be somewhat higher than last year.

The Oregon church is endeavoring to find sleeping rooms enough in the homes of its members so as to eliminate, if possible, any hotel or rooming expense. The Oregon church ladies are also serving a scramble get-acquainted dinner Tuesday night.

F. E. Siple, Chairman,
Entertainment Committee.

PRINTING EQUIPMENT FUND

Lela Whitehead	\$10.00
Michigan Brethren	25.00
Maybelle Hanson	1.50
Jennie Salisbury	2.00
F. G. Carpenter	5.00
Mr. & Mrs. J. A. Patrick	25.00
Total	\$293.50

GOLDEN RULE HOME

Mr. & Mrs. E. Ellis	\$5.00
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MEMOIRS

By Mary Mae Nedrow

Quietly he moved among us,
Loving, humble, and kind,
A loyal, respected leader,
A teacher and friend of mankind,
Marks of tender devotion
Mirrored his tired face,
Endless, ceaseless efforts
Time will never erase.
We stop—and pause a moment!
We bow our heads in prayer—
Enduring monument to him
In memoirs we share.

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.

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
Four-second Series A (25 of each of four kinds)			\$.25	What Is Man? J. A. Patrick	12	.25
Four-second Series B (25 of each of four kinds)			.25	The Rich Man and Lazarus, J. H. Anderson	10	.25
Essential Truths	1	\$.05	\$.30	The Resurrection, J. L. Wince	32	.12
God's Promises, Anna E. Drew	2	.05	.30	Resurrection, S. E. Magaw	8	.10
Obedience (Baptism), F. E. Siple	2	.05	.30	Scripture Searcher's Assistant - Maurice Joblin	44	1.00
The Reasons Why	2	.05	.30	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00
Diabolus, the Antigod. J. G. Haupt	4	.10	.60	BOOKS		
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each
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
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
What Is a Christian? J. W. Williams	4	.10	.60	The Student's Textbook, board cloth, Wilson	200	.45
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
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	BEREAN BOOKS		
Kingdom of God, Harry Guekler	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. Watkiss	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

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, JANUARY 18, 1944

NUMBER 15

Call of the Country Church

THE picture appearing in this article presents the Church of God near Felida, Washington. It is an active country church and, like many country churches, is pressing forward in these dark days. During the last year it has been altered and repaired, the basement being partitioned into living quarters for brethren who visit it during conferences, and one part of the basement is used for meals during conferences. Meditating the life of this far-distant work gives rise to the question: What is the place of the country church?

The writer well recalls that twenty years and more ago would-be sages prophesied that country churches would be extinct within ten years. Indeed, one such prophet is now dead, but the country church in his own locality is alive. True it is that many country churches have fallen by the wayside. True, it is a trend of all rural activities to move toward the cities. We are not so sure, however, that God will even in these last dark days allow city interests to stamp out the joys and advantages that are associated with worship in a country church. Though the farmer himself may feel it best to abandon the little country church on the hill, his city brother is probably tired and annoyed by the noise and whirl of urban life. He would much prefer leaving the city on Sunday morning for an hour's worship in the quiet countryside where only the toll of the church bell can be heard for miles. There the air is cleanest, the sunshine brightest, the clouds whitest, and there the gospel comes free and easy from the open Book.

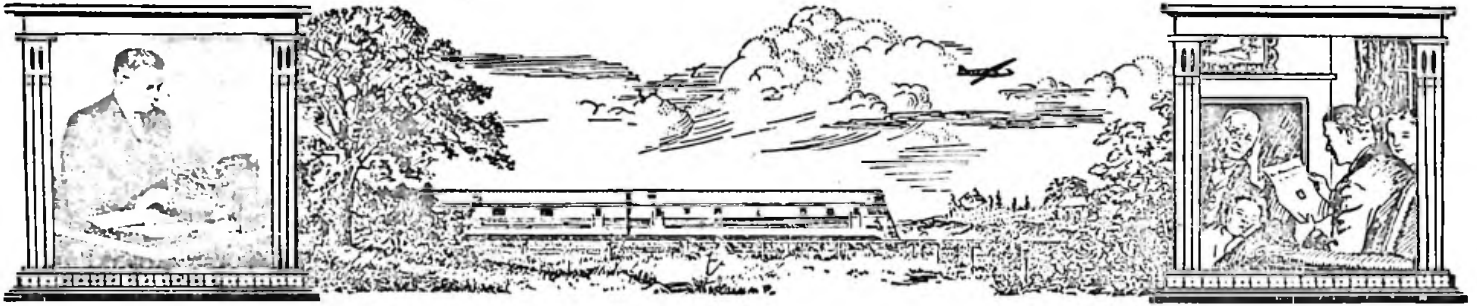
Once Daniel served in the court of a king, and his fame may have

surpassed that of his fellow, but Ezekiel was none the less a servant of God's in his ministry to the scattered Jews outside the city. Jesus preached in cities, true, but more frequently preached in the valleys, on the mountains, along sea shore, or country road. Likewise, the apostles did not confine their work to the cities, but scattered the precious seed into all fields. See the Apostle Paul preaching to women assembled along a river in Macedonia. See Livingston traversing the remote places of Africa. See today the boys and girls of country life whose hearts are spirited by evangelism in the little country church where, perchance, parents and grandparents first confessed their Lord. . . . Destroy the country church? abandon the country church? God is everywhere!

Regarding places in the country where churches have been removed, there seems often to be an almost audible yawning by the vacancy. Persons having attended General Conference and visited the White Pines State Park may recall a cemetery on the left side of the road about halfway from Oregon to the Park. The cemetery survives, giving testimony to the literality of death, but the church house where once the Word of Life was preached is gone. Why this seeming discrepancy? Tragedy!

Elsewhere, on the highway from Oregon to Dixon, Illinois, there stands an abandoned church. Unless we err, it has been used as a garage, and perchance a chicken house—where once the "power of God" was preached. Better to have torn down the building than to have corrupted God's sanctuary! Sad, sad it is when the country church is abandoned!





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

Ministerial Conference; Sound Progress

Ministers of the Church of God in the United States and Canada will meet in conference at Oregon, Illinois, February 1-4, 1944. Such gatherings gradually develop unity of thought and purpose, fruitage of the same eventually reaching throughout the brotherhood. The Ministerial Conference thus becomes one of the most effective ways of achieving sound progress, and sound progress is the only progress desirable.

Constantine, converted to Christianity by seeing a cross in the sky, promptly proclaimed Christianity the state religion of the Roman Empire. This proclamation appeared as a great gain for the Christians, though actually heathenism had simply taken a new name. God grant that His church put not its trust in proclamation, nor in worldly gain, but that it might constantly grow under His Personal direction and blessing.

The Gospel in the Northwest

In sequel to the front page article and picture of the Felida Church of God, we are pleased to present on this page a picture of a group in attendance at the Northwest Conference conducted in the Felida church, June 24-27, 1943. Though we do not know the attendants' names, many readers of THE RESTITUTION HERALD who have attended General Conference will immediately recognize Brother and Sister Alfred Anthon standing together in the lower left part of the picture. In keeping with the Anthon's joyous expression, nearly every person shown wears a smile. Well did David say: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Though unacquainted with these happy members of the Lord's fold, we rejoice in their service and advancement. We are glad for the Church of God in the Great Northwest.

It should not be thought, however, that there have been no contacts by the people of the Great Northwest and our central working body. During the last few years of his life, Brother A. L. Corbaley several times attended the General Con-

ference and left a most pleasing and indelible influence upon our work. Brother Lyle Rankin likewise is cooperating in the General Conference work. Brother John Eagleston, though hailing from California, is now working in the Northwest and is frequently in contact with the general work. Several ministers from the Central States, ministers closely associated with the General Conference, have visited the churches in the Northwest, Brother T. A. Drinkard being last to visit them. Also, Sister E. C. Railsback, one of the General Conference's most loyal supporters, has gone upon occasion from her home in California to work among the brethren of the Northwest. Not infrequently, various church reports and articles appear in THE RESTITUTION HERALD, having come from this part of the gospel field. Several students, too, have come from this section to the Summer Bible Training School. Brother Gary France of Wenatchee, Washington, is now a student in Oregon Bible College. Nearly every year, during the past decade or more, someone has represented this work by attending the General Conference. Miles are not as long as in days of the stage coach—let's get together more frequently.

Another picture taken at last summer's Felida Conference appears on page 15, being a contribution—as are the pictures on this page and the front page—of Brother Paul Williams, student of Oregon Bible College attending said Conference.



Reflections of 1943

By Glenn M. Birkey

AS I SIT in the quietness of my room, thinking back to the activities of the past year, I cannot do else than meditate about some of the disappointing things observed. I picture multitudes of travelers going to and fro—everybody in a hurry and many showing lines of anxiety on their faces.

I have seen many touching scenes of fathers and mothers on station platforms bidding their sons goodbye—possibly for the last time—after these sons had come home on what may have been their last furlough. On such occasions, I entertained very sympathetic feelings for these fathers and mothers, for I, too, have a son.

Other scenes, too, were painful to me. I witnessed young men who knew not what the coming year might bring to them carrying flasks in their pockets to drown their troubles, though it seemed to me that a Testament, as given to most of them, could have been read and had a much more soothing effect on their troubled minds.

Recently, I sat one Sunday afternoon in the dining room of a hotel in Omaha, Nebraska, where I frequently stay. While eating dinner, a young man and his wife and their three small children entered the dining room and sat down at an adjoining table. After the waitress had taken their orders, and while they waited for their food to be brought, each parent brought out his favorite brand of cigarette and proceeded to smoke before their young children. Would not such a distressing scene make the Angel Gabriel weep?

It seems, though, that I can hear some young person say, "You are old-fashioned and do not understand the young people of today." Yes, I am "old-fashioned" by reason of what the Word of God says about clean living and clean habits. The Bible teaches plainly that he who has the hope of eternal life will purify his life. Speaking of the second coming of Christ, the Apostle John said: "Every man that hath this hope in him purifieth himself, even as he (Christ) is pure" (1 John 3:3).

Reminiscing events of 1943, we recall that many restaurants in large cities closed during certain days of the week because of shortage of help and rationing of food. I do not question the truthfulness of their reasons for closing, but what puzzles me is that one can find all liquor establishments open all days of the week and even late into the night. Though many of these liquor establishments serve food, to a certain extent, I have preferred to go to bed without my lunch than to go to a saloon to get it. There, again, I might be called old-fashioned.

I often wonder about the conditions in the days of Noah when he was building the ark in preparation for the Flood. Conditions must have been disgusting, for in Genesis 6:6 we read that it repented the Lord that he had made man on the earth and it "grieved him at his heart." In Matthew 24:37-42, Christ said: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore; for ye know not what hour your Lord doth come." Is it not safer and wiser to be old-fashioned, or narrow, than to be lost when Christ returns?

Recalling, again, some of the disappointing scenes of 1943, and thinking of the foregoing scriptures, we say: Go with me to any large city, walk up and down its streets, count its taverns and look into its dens of iniquity, enter the hotels and see the immorality practiced there, and then compare our times to what must have transpired in the days of Noah immediately before the Flood. This is indeed a sad picture, but in 2 Timothy 3:1-7 the Apostle Paul foretold this very selfsame sad picture for the end of the age. We know, therefore, that this present sad picture will soon end. Indeed, a bright picture is given in the Bible, for it tells of the Day when the curse will be removed and sin will no longer exist.

To summarize my observation for 1943, we list:

- (1) People are rushing to and fro, though the "powers that be" coax them to stay at home. (Dan. 12:4.)
- (2) Young men, unmindful of Psalm 119:9, prefer that which is not best for them in trying to soothe their troubled minds.
- (3) The conduct of parents before their children is revolting and in utter disregard of Proverbs 22:6.
- (4) Immoral conditions, as at the time of the Flood, can be seen throughout our nation—despite the warning in Proverbs 14:34.
- (5) The "last day" conditions as prophesied in 2 Timothy 3 are being fulfilled.

(6) All these disappointing conditions suggest one most optimistic truth—the coming of the Lord draws near.

Thus, we conclude with the last promise in the Bible: "He which testifieth these things saith, Surely I come quickly," in keeping with which promise we pray, as did John, "Even so, come, Lord Jesus."

God's Covenant With Abraham

By S. J. Lindsay

CHAPTER I What Is the Covenant?

IN THE earlier days of our church, we were known as The Churches of God of the Faith of Abraham. As a body of believers, we still stand or fall on that faith. Without recognition of the importance of the covenant made with Abraham, we have no excuse for our existence as a separate and distinct people.

In the studies which follow, we will endeavor to be as brief as possible, but ask that the reader weigh carefully each point of evidence presented.

First of all, what is a covenant?

A covenant is a contract or agreement between two or more parties.

Through transgression, man was found in sin and devoid of lasting life. He had forfeited his life through sin. He had only to face a return to the ground from which he had been taken. This was his lot. But God had a desire to the work of His hands. (Job. 14:15.) He sought out a faithful man through whom to begin a work of redemption of man from the death into which he had plunged himself. In Abraham he found this man. God gives a reason for selecting him. "The Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:17-19).

Briefly it is recorded in Genesis 17:7, 8: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

This covenant has been confirmed repeatedly since, as we read: "He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his 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 you will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it" (1 Chron. 16:14-19).

No other everlasting covenant has been

given to man. All promises to man point to the earth as his everlasting home. Christ is linked up with this covenant in the language which follows: "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).

In Christ the inheritance seems to have expanded still further: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13).



S. J. Lindsay

Fallen man may become partaker of this inheritance by observing certain things to do them. He must become an heir to the inheritance promised to Abraham through Christ: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27-29).

The earth, then, renewed and cleansed from sin, is to be righteous man's everlasting home. So far as heaven's being man's final abiding place is concerned, we need only to read John 3:13: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Peter, speaking of David, had this to say: "David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool" (Acts 2:34, 35).

Other evidences, showing what is the promised inheritance, may be found in the following quotations: "Evildoers shall be cut off;

but those that wait upon the Lord, they shall inherit the earth. . . . The meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . The righteous shall inherit the land, and dwell therein for ever. . . . Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it" (Psalm 37:9, 11, 22, 29, 34). "The righteous shall never be removed; but the wicked shall not inhabit the earth" (Prov. 10:30). "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:21, 22). "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

Faith in God's promises is made the standard of righteousness. It is by these promises that we shall become partakers of the divine nature. Belief in something else will not do, neither may we lay belief aside and trust in our good works: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:2-5). "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 to 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 1:1-4).

This language is clear and plain. It covers the ground of God's promise to Abraham, and to us through Jesus Christ. We have given only a small part of the scriptures bearing upon the subject. It stands to reason that if

another everlasting promise is given in the Bible indicating an eternal inheritance elsewhere, then none of the promises can be sure. A clear understanding of this matter is very necessary, since salvation is made to depend upon faith in these promises.

CHAPTER II

Sealing the Covenant

AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in mine house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" (Gen. 15:1-8).

The last question in the foregoing quotation from Genesis at first seems to be a strange one in the light of the fact that Abram had been so faithful in believing God. God had promised Abram the possession. Why could he not accept it with the same assurance with which he received the other promises? It is not so strange after all when we come to consider that this inheritance was made an everlasting inheritance. Naturally the question that arose in Abram's mind was, How can I accept or receive an everlasting inheritance while I myself am not everlasting? To answer this, God showed Abram by a vision that it is not to come in this life. The only conclusion, then, is that Abram, believing God, must conclude that he was to rise from the dead. Stephen said, in Acts 7, that Abraham never received so much as to set his foot on. Later on, by other evidence, God fully assured Abram of a resurrection, by the manner in which He kept His word with him to give him a son out of his own loins. At this time, Abraham was a hundred years old and Sarah was well stricken in years. She also had been barren through life. Respecting this matter, Paul said: "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."

Abraham was to be put to the test to see if his faith was strong enough to yield obedience

to God's commandments. When the lad, Isaac, was about fourteen years of age, God gave commandment (Gen. 22) that Abraham take that son to the mountain to offer him in sacrifice. Abraham yielded immediate obedience to the will of God. Many careless remarks as to Abraham's sanity have been made by skeptics and infidels with regard to his obedience in this matter. Abraham knew something these did not know. We are told about it in Hebrews 11:17-19: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Abraham's reasoning was of the best sort. God had given him evidence of His power to do what He said He would do. Abraham believed it, and when the test came, was ready to perform the part of faith. He knew that God, who could give him a son out of the dead condition of their bodies, could also return that son to him, though he be taken in death as a sacrifice. Abraham's question, "How shall I know that I shall receive it?" gives no hint that he thought he would be more alive than ever when dead, as popular teaching now advocates. He knew that there would be no chance for him to possess an everlasting inheritance when he was dead. He also sought assurance from God that some means would be provided for life out of death, that he might enter into the inheritance. He received the assurance that God is able to raise up the dead. Abraham became possessed of the faith that though death strikes down, yet God is able to raise up the dead to the inheritance promised. This is the gospel, or good news, the glad tidings. So we read in Galatians 3:8: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Paul said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Rom. 1:16).

We now wish to turn our attention to the sealing of this covenant. When this covenant was made and accepted, then came the sealing: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee" (Heb. 6:13, 14).

On Abraham's part, we read: "He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised" (Rom. 4:11).

It is with this seal that we now wish to deal. This contract was between God and Abraham, and when the contract, or covenant, was made, then came the sealing. Abraham exercised faith in the content of the contract before he signed, or sealed it, for circumcision sealed a faith already expressed before the circum-

cision took place. In everyday business circles, men do not seal or sign articles until they understand their content. Paul especially emphasized this fact in Romans 4. To our way of thinking, this is a very important matter to take into consideration. The covenant between God and Abraham is the same covenant under which we stand. It was entered into between them after an understanding of the terms of the contract. When this understanding was evidenced on Abraham's part, he was then required to sign it in his own blood by the rite of circumcision. He was circumcised after exercising faith in the covenant. The sealing made the contract legal between them, so to speak. It then became binding. God is under oath to Abraham by swearing by His own Name because He could swear by no greater, and Abraham by the rite of circumcision. In circumcision the filth of the flesh was done away in figure. Circumcision is a figure of death and resurrection, for it signifies the shedding of blood and doing away with the filth of the flesh. This will actually take place with us in resurrection, if we continue faithful and are found worthy at the coming of our Lord.

CHAPTER III

The Seal of Righteousness

WE CONTINUE our discussion of the seal of faith. Abraham's faith in the covenant was sealed by circumcision. We have shown that our faith must be in keeping with that of Abraham, and we now quote Bible evidence to make this statement good: "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:11-13).

Here we learn that we must walk in the steps of that faith which Abraham exercised. The question may be asked, Have Christians, or those who would become Christians, any seal by which to seal this covenant before God? Our answer is, Yes, for we read:

"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. 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. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision

(Please turn to page 10)

The Worth of a Sparrow

By J. W. Williams

"Are not two sparrows sold for a farthing?" (Matthew 10:29).

"Are not five sparrows sold for two farthings?" (Luke 12:6).

THE commercial worth of a sparrow may be mathematically calculated by a comparison of the above pair of scriptures. Two sparrows were sold for a farthing. At that rate, two farthings would buy four sparrows. But according to the second scripture, two farthings actually purchased five sparrows. That is, to induce a doubled sale, one sparrow was "thrown in" free. The fifth sparrow was so insignificant as to be not worth consideration, even as food, in the markets of Palestine.

By other estimations, a sparrow is worse than worthless. Consider his looks and ways: his color is a dull, almost unbroken sameness, his movement a short, ungraceful hop. He lives in the smoke and dirt, and is not ashamed to eat from the garbage pile. I never saw a sparrow take a bath. He perks up his shoulders in proud impertinence, and is full of self-importance. He is a usurper, driving out other birds, and nesting in their preempted premises. His nest has no artistic attractiveness, but is only a great awkward pile, and he has no regard as to where he litters up clean places with it. He even has no reverence for sacred places, building his clutter of a home, as David said, even at the place of the altar, in the holy house of God in Jerusalem. (Psalm 84:3.) He is so unsocial that the only other time the Scriptures speak of him, aside from the Master's reference to him for illustration, is the other allusion of David to him, in which the royal penman, in his adversity and loneliness, compared himself to "a sparrow upon the housetop" (Psalm 102:7), which shows the bird's unsocial life to be such that not only do other birds refuse him companionship, but each sparrow has to be much alone because shunned by even his own kind.

His song, if it be worthy of the name, is just one short, unmusical note, by which he ingloriously proclaims his worthlessness, saying, "Cheap! Cheap!" In short, he is, in addition to being, in every fifth count, worthless in the market, also even worse than worthless by being such a general nuisance. And if he rightly bears his name, "English sparrow," we wish the Britons, if they could not have sent us some skylarks or nightingales, might have kept their sparrows on their own safe side of the ocean, for they are such a nuisance to us that every boy who fells them with his gun is considered a public benefactor. That is the worth of a sparrow—in human estimation.

The other day, I saw a little bird lying stiff and cold on the pavement of the town. I thought to myself, "God has just been here for a funeral." For this is the bird that the Royal Master saw fit to use for illustration to enforce upon the disciples the sacred and invaluable lesson of trust, when He said that not a sparrow falls to the ground unnoticed by the all-seeing Eye, and that not one of them is forgotten before God. Since the Father cares for such as these, it is no wonder that the Teacher said, "Fear not, you are more valuable than many sparrows."

A sparrow weighs about two ounces, or sixteen thousand to a ton, or wagon-load, and such a pile can be gathered in almost any small community, millions of tons of them in the nation, and yet each one a creature of divine notice! Consider one little mite of all this vast number: God is so interested in that mere mite of bird life that every one gathered to make that wagon-load was noticed sympathetically when it died. That is the worth of a sparrow before God. That was the Saviour's illustration for trust in the Father's care for a disciple. He said, "Fear not therefore: ye are of more value than (not just one, but) many sparrows." Multiply the infinite care of the Creator and Ruler of the limitless universe for one little sparrow by the word "many" and you have some conception of His care for you. Since He feeds them, and clothes the transitory grass and flowers with marvelous beauty, will He not "much more" feed and clothe us, O people of "little faith"?

The sparrow was not an unfit illustration, after all. Consider its little form as you hold it in your hand, and ponder upon the depth of wisdom and the transcending mysteries involved in so small a piece.

In the leverage of its wings we find the laws of mechanics; in its flying we see the laws of physics, in that a body heavier than air can yet overcome gravity and not fall, while alive; there is as much to arrest attention in anatomy and physiology in its body as in the highest forms of life; as we consider its place in the vital scale, we have brought to mind all the concerns of zoology; in its distribution over the earth, we have a lesson in physical geography; in its first appearance in order of life, we find a lesson in paleontology; in the analysis and synthesis of its body, we see the profoundest depths of chemistry and the awful mystery of life; and when we consider the sym-

metry of its form, we have an example of esthetics; so that although a boy may shoot it and throw it to the cats, its little body still contains the wisdom of heaven and the sciences of earth; and since a little being so impertinent and nuisance-making can be properly used to illustrate divine Fatherly care, we may well take heart and hope on.

The Son taught the disciples to consider the sparrows, so we consider some of God's sparrows for whom He cared: a crying baby at the river saved to be Israel's deliverer; a runaway cheater sleeping under the stars honored to become an ancestor of the Saviour; a runaway prophet saved from being food for a fish; Elijah fed by birds; a denying apostle still named a disciple in the message, "and Peter"; Mary of Bethany assured of peace and salvation when Simon would cast her out; the Samaritan woman at the well noticed by a tired Saviour; even love affairs a matter of divine concern, as Rebecca and Samson and Ruth learned; our food (Matt. 14:20; John 21:12), house-hunting (Luke 22:7-13), our taxes (Matt. 17:27); the weeping widow of Nain and the overwhelmed mother of the Saviour at the cross provided a home with John—all these and countless more bespeak the divine care for human sparrows. Even Israel, after adding to all her other sins the murder of God's Son, is still assured that she will be forgotten in unforgiveness only if a mother

can forget her suckling child. (Isa. 49:15, 16.)

A sparrow steals and kills, but God feeds him while alive and goes to his funeral when he dies; so, if I cannot be a spotless saint, let me be just one of His little dirty sparrows, for then I know He will care for me, living or dying, and remember me afterward in mercy, as He did while I lived.

"Said the robin to the sparrow,
'I should really like to know
Why these anxious human beings
Rush about and worry so.'

"Said the sparrow to the robin,
'Sir, I think that it must be
That they have no heavenly Father,
Such as cares for you and me.'"

—
"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord: let all . . . stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. . . . Blessed is the nation whose god is the Lord . . . The eye of the Lord is upon them that fear him" (Psalm 33:6-18).

Others Are Important, Too

By Mary E. Richardson

IT IS a queer place — this world in which we live: peopled with every imaginable type and combination of types of the species of the animal known as man.

Perhaps, as the old saying goes, it would be a monotonous place were we all of the same mind and disposition; but, to say the least, it would save many upset digestive systems, horrible headaches, and help the nervous system in general if we would *all* try to be just a shade more agreeable. This holds specially true of occasions which require the co-operation and work of every individual in any way connected with given events. When things do not go exactly as you would have them go, there is no need for disagreeable arguments or mean unnecessary remarks either to or about anyone else who is working for the same ultimate results as you are.

Life is too short to spare even a few minutes from its fleeting time for unpleasant thoughts and words. Perhaps what you want to do or have done is the only proper way of doing a thing from your point of view—but, remember there are others besides yourself who have an

equal right to do as they think best. "God is no respecter of persons" (Acts 10:34).

Though you may be superior (usually from your own individual standards of superiority), there is no need to be unduly arrogant or to create that "I'm better than you are" feeling. It is much more pleasant to win your point, if win you must, by quieter more unnoticeable means. Sometimes it is rather pleasant to "give in" to the other person concerned. You will more than likely be left with the feeling of having done a good deed for the day.

Always consider the other fellow — what he knows, how he has worked, and the fact that after all he is as good in his own opinion as you are in yours. It requires courage and a strong character sometimes to be pleasant; but besides making friends and helping others, you will, by cultivating a pleasant and agreeable attitude to men as individuals, be helping yourself in numerous ways.

Man in the mass makes the world. You as an individual determine whether yours will be a pleasant or a disagreeable life!

Preparing for Christ

By James M. Watkins

THE past several weeks we have endeavored to point out, in a limited way, the things contained in the Abrahamic-Christian covenant—also, how this covenant includes in a practical way the future solution to many of the everyday problems of life. We can hardly expect that every individual within the reach of these messages will have accepted verbatim all the thoughts presented. We have been prompted, however, only by the motives of Christian love and fellowship, and have endeavored to present our thoughts from this standpoint. We can hope only that they have been received in the same spirit in which they were given.

Our motivating purpose has been simply to present those truths best calculated to inspire the reader to think during this present time. We feel that there are many truths in the Bible that could well inspire us to greater consideration of Scripture than they many times do. We would simply like to have every sincere individual reading this message think upon these facts. We have no possible hope of bringing any assurance or comfort from these things to the individual who does not desire to think, neither can we expect whole-hearted acceptance by each person who does think. So our aim can be only to come into your home from time to time in the spirit of Christian fellowship to discuss with you the truths of the Bible. At the same time, we respect the same rules of hospitality and the sincerity of your views that we would, were we privileged to be with you in person.

We have called to your attention the nature and extent of the Abrahamic-Christian covenant. Yet, as wonderful as these blessings may seem, and as far-reaching as they may be in their effects upon the future, they have meaning only to the extent they apply to us and we are able to partake of them.

Reviewing Genesis 13:15, 16, we read: "All the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." We here notice only that there was a definite seed prophesied to partake of these promises, and that the seed would be as numerous as the dust of the earth—a multitude of people.

Turning to Romans 4:13, 14, we read: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the

This is the fifteenth in a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." From this, in turn, we understand that this seed was not

to be reckoned through the natural descendants of the law, but through faith—this, in turn, making Abraham the father of the faithful.

Coming on down to Galatians 3:7-9, we read: "Know ye therefore that they which are of faith, the same are the children of Abraham. And 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. So then they which be of faith are blessed with faithful Abraham." Thus, we are told that, through Abraham, God's blessing is to come upon all nations and that everyone of faith is to be blessed with faithful Abraham.

Dropping on down to verses 13 and 14, we read: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

There is no mistaking the office which Christ was to fill before the nations of the world. He it is who is reckoned as the seed and through whom the rightful seed of Abraham is to be determined. The office of Christ is simply to provide a seed and a means of fulfilling the promises of Abraham to that seed. Christ is indeed the Saviour of the world, but we may also ask ourselves, For what is He saving people? The answer may well be, For the complete fulfillment of His covenant with Abraham. Continuing with this chapter in Galatians, we begin reading with verse 26:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

It appears equally clear that if we are to partake of the blessings promise to Abraham, and are to become heirs in those promises, we must be Christ's—having, as it is said here, "put on Christ." Let us then think for a little while of what is contained in this phrase of "put(ing) on

Christ," for if it is the means, and the only means, by which we may become partakers of the Abrahamic promises, it is worthy our consideration.

First to be considered is that we must have a measure of understanding concerning the plans and the purposes of the things of God. For instance, we read in Romans 10:13-17: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."

"Faith cometh by hearing." If we are to be rewarded upon the basis of faith, the only means by which we may attain that faith is by a willingness to listen to, and consider, the things of Scripture. There are many ways in which we may refuse to listen to the things of the Bible. We can, of course, simply refuse to go to church. We can avoid the places where the Bible is read and considered. We can carefully select our friends from among those who never give the Bible a moment's consideration. Or, we can simply snap off the radio when anything in the nature of a Bible talk "comes on." But "hearing" means a great deal more than merely listening to spoken words. We can attend every service of the church, we can listen diligently to every word uttered in a radio talk, or we can spend hours in the company of the most zealous Christians, and still never "hear" a word—having our minds entirely unreceptive to the things the Bible is speaking to us. Faith can come only by hearing. If we refuse to hear, we shall never have enough knowledge of anything about the Bible to have faith in it.

Adding to this thought, we read in John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." Here is an addition made to the mere matter of hearing. In addition to being willing to hear the things of Scripture, and to give them diligent and whole-hearted consideration, we must come to find ourselves believing in them. We cannot have faith in something we do not believe, and we must believe sincerely that God is able and willing to bring His plans to their final conclusion. We can believe in these plans only if we know something of what they are. These twins of faith and belief must be the foundation for our heirship with Christ, and without it we have no foundation. When these matters have been established, we must consider further another question—the question of repentance.

There has been much stress laid upon the question of

repentance. All recognize its importance as the prelude to the Christian way of life, but have we ever paused to ask ourselves exactly what it is, or to define it in understandable terms? We have seemed afraid to do so for fear we might lose the force of its meaning. Many people have shunned any very obvious profession of repentance because they were afraid that it might indicate some great transgressions in the past, when in reality they do not feel that they have committed any greater wrongs than other people. Many people are of the opinion that repentance must be associated with the most overwhelming degrees of regret and sorrow. Frankly, I am not a believer in carrying regrets throughout life. I am very much inclined to question the Christianity of the individual who constantly goes through life burdened with regrets of the past. I am of the opinion that that individual is very much in need of help, of being helped to realize the heart of the gospel message, which is forgiveness, and the blotting out of the past which should bring with it a peace of mind and contentment.

Repentance means simply to have a new mind. The best moral man in the world, while he may have nothing to regret as far as past conduct is concerned, may still need to have a new mind toward the things of Scripture to be really receptive to them. Experiences of the past influence our conduct in the future. When experiences bring us to the conclusion that they are detracting from our happiness, from our physical, spiritual, or mental welfare, and when we come to the decision that we must order our future lives on a different plan, we have that new mind which is necessary. Repentance is not manifested in a continued measure of constant regrets over the past, but it is to be found in decision for the things of the future. While regrets may be the means by which we come to our decisions, a continued state of regrets and self-accusation will not provide concrete for a future foundation. It will provide only mud in which we are to mire and eventually to bog ourselves down.

Repentance is simply a clear-cut decision of our minds for the things of the future, and then the rendering of everything in the past of no importance, that these decisions may be fulfilled. When we continue to accuse ourselves or look upon ourselves for our past, and when it becomes an obstacle to our decisions for the future, we may well question the "new mind" that we possess, for we have carried over the old mind with which we are doing ourselves harm. Man is indeed his own worst enemy. Many times we go about berating ourselves with things that God forgave and forgot many years ago. If we are to have a "new mind," let it not alone be a decision for the things of the future, let it be one without self-criticism toward the things of the past. I believe this is something of the practical side of the things of repentance. I have talked to many people who continue to have

a doubt concerning their Christian sincerity because they have wondered whether or not they ever sincerely regretted sufficiently their experiences in the past. We ought not to let such a "boogy man" destroy the possibilities of our Christian lives. If our experiences have brought us to a sincere decision for the future, that is all that is required. When we have the new mind of decision about the future, it is evidence in itself that our repentance has been sincere enough.

When we have embraced these factors of hearing, of believing, and of a sincere new mind toward the things of the future, we have laid the foundation for the putting on of Christ. We believe, though, that only the foundation is then laid, for, returning to Galatians, we are reminded that "as many of you as have been baptized into Christ have put on Christ." It appears perfectly clear from the words of this writer that, if we have not been baptized into Christ we have not put on Christ or become heirs in the Abrahamic-Christian promises.

The putting on of Christ by the means of baptism and

continuing faithful to this profession then becomes a very important matter. For this reason, we shall endeavor in our next message to devote ourselves entirely to the Scriptural baptism and the putting on of Christ — through which we become heirs in the Abrahamic-Christian covenant, and through which we look forward in hope to the coming Christ.

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Solomon's Philosophy: "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all" (Eccl. 11:1-5).

GOD'S COVENANT WITH ABRAHAM

(Continued from page 5)

made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:6-12).

Read the foregoing carefully to see that baptism holds the same relation to the covenant with us that circumcision held with Abraham. This will lead you to see the importance of baptism in connection with Christian faith. The question is often asked, "Do you think baptism is essential to salvation?" We ask, "Do you think circumcision was essential in Abraham's case?" Again we ask, "Would Abraham's circumcision have amounted to anything if it had been done before he knew the terms of the covenant God was about to propose to him?" Does baptism applied to them who know not the gospel of Christ, the covenant made with Abraham, do them any good?

As to the saving quality of baptism, let us read: "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. The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ" (1 Peter 3: 20, 21).

Again: "He (Jesus) said unto them (the apostles), Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

We believe that these texts are sufficient evi-

dence to any who have a desire to obey God's revealed plan.

Peter preached the first gospel sermon under this Great Commission on the Day of Pentecost. Let us see if this line of thought was followed by him. In Acts 2, beginning at verse 22, we find this sermon running throughout the chapter. What did he preach? That Jesus was crucified and that He arose again from the dead to sit upon David's throne. He reasoned with the multitude of Jews that their thought that David was to be the Messiah was not sound, and turning to the Psalms he allowed David to convince them of their error. To tell them this message seems to have ended Peter's responsibility to them. He had preached the gospel to them and there his work came to a close; but they, being convinced, asked what they must do about it. Then he told them to repent and be baptized for the remission of their sins. Just a point we would like to emphasize, and that is that we have too many who are so anxious to get people into the waters of baptism, that they coax and tease and urge them to go before they have the proper understanding, thus bringing many into the body who are not prepared for the responsibilities of the Christian life. When the preacher has told them the gospel message and shown the responsibility resting upon them, if this message doesn't work, no man should attempt to supplant the Word with his personality. One trouble with us is that too many of our own people fail to see the worth of faith in the things which God has declared and conclude that after all maybe it makes little difference what we believe, just so we try to live right. This is a sad mistake.

In Acts 8, we read of the work of Philip with the eunuch. Read the story carefully. Note the eagerness of the eunuch to learn the

gospel. He asked Philip to instruct him, which he did. Philip must have done the work thoroughly, for the eunuch was led to ask, "See, here is water; what doth hinder me to be baptized?" "If thou believest, thou mayest," came the answer. Then he confessed that he believed that Jesus was the Christ referred to in that which he had been reading. When he made this confession, Philip baptized him. Read all other references to the ministry of the preachers whose work is recorded in the Acts and you will find this principle to apply in every case.

Being baptized thus into Christ makes us heirs, as we learn in Galatians 3:27-29. In Romans 8:16, 17, we find that we become not only heirs of God, but joint heirs with Christ, "if so be that we suffer with him."

It is to the promises God made to Abraham that we must add the seven virtues named in 2 Peter 3. We are told here that these exceeding great and precious promises are able to give us the divine nature. Question: Can we become partakers of the divine nature without a knowledge of these promises? Besides receiving the divine nature from this source, we are informed that suffering with Christ will cause us to be glorified with Him. Christ has uttered several promises to us by way of glory to be revealed to us in His Kingdom. We are to sit with Him on His throne even as He also overcame and is set down with His Father on His throne. The saints are to be given power over the nations. They are to reign as kings and priests with Him in the earth. With these glorious promises added to the promise of eternal life in the earth cleansed from sin and to be made a place where there is no more sorrow, nor crying, nor pain, nor death, there should be incentive enough for anyone to do his very best.

FONTHILL, ONTARIO

We requested Mabel Fletcher, organist and choir leader of our junior choir, to give an account of the Christmas concert which follows:

"The Christmas entertainment of the Church of God at Fonthill, Ont., was held Thursday evening, December 23, 1943. After the singing of "Joy to the World," Bro. C. E. Randall led in prayer.

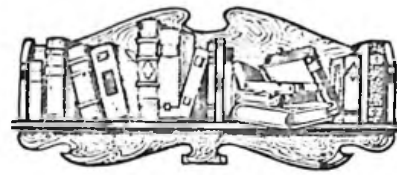
"A very young member of the Sunday school, Douglas Elliot, spoke a verse of welcome. The junior choir sang a motion song, 'Hurry, Mr. Clock.' A recitation and song, 'Little Candles,' was presented by five girls. Mabel Fletcher read a poem, 'It Was Christmas Eve.' Irene Payne rendered a lovely solo, 'O Holy Night.' Bro. Randall gave the chairman's address. Sr. Blanche Page favored with a piano solo.

"The main feature of the program was 'The Story of Christmas'—a portrayal of the first Christmas in song and story. The scripture (Luke 2:1-7) was read by Ross Anger, and the song, 'O Little Town of Bethlehem,' was sung by the junior choir—setting the scene for the presentation.

"A girl page and a boy page (Phyllis Kirkwood and Richard Snider) escorted the Christmas Spirit (Irene Payne) to a throne-like chair. The pages asked the question, 'Why do we celebrate Christmas?' In reply, the Christmas Spirit summoned three shepherds and a man and woman of Bethlehem (Harry Anger, Jack Clark, Bobby Kirkwood, and Bro. and Sr. Maurice Anger). The Bethlehem man and woman asked the shepherds why they left the sheep. The shepherds told the story of the angels and of the good news they brought. While the shepherds told their story, the choir sang appropriate carols. The Bethlehem man and woman followed the shepherds, seeking the Baby Jesus. An appropriate number, the 'Oldest Song of Christmas,' was sung by Harry Payne.

"The scene changed. While the choir sang softly, 'Silent Night,' the two pages drawing back curtains near the back of the stage. Before a background of evergreen and unlighted candles was a manger, and Mary was seated beside the manger. Mary (portrayed by Rena Payne) sang a lullaby. The next question asked by the pages concerned the Wise Men. In reply, a solo, 'Behold His Star,' was sung by Harry Payne.

"Once more the scene changed, as we listened to the strains of 'We Three Kings.' As we listened, we heard in the distance the sound of voices singing. Then three kings (Weldon Holland, Joe and Arthur Fletcher) entered the stage. They were dressed in bright costumes, and each carried a gift. After singing a solo, each king placed his gift before the manger. When all had presented their gifts, slowly, eyes still raised (Please turn to page 15)



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

A great many volumes have been written in recent years on the problem of anti-Semitism, but none of these has had quite the factual basis of Cecil Roth's *The Jewish Contribution to Civilization* (Harper & Brothers; 420 pages; \$3.00).

Mr. Roth, himself a Jew, has approached the Jewish problem from the historical point of view; that is, he has shown, with remarkable lack of bias and a strong effort at complete objectivity, how, when, where, and what Jews have contributed to the growth of modern society. His book is in no sense religious, although inevitably it encompasses the effects of Judaism on the world order; but it is a very long way from being irreligious.

The age-long battle between Jews and the established church occupies a good share of Mr. Roth's attention. Facts—facts which may be easily checked by reference to any thorough history—are presented to prove that Jews, despite the limitations placed upon them by ghetto and politics, have in considerable measure been responsible for the preservation of true education, for the excellence of mediaeval and modern letters and art, for scientific and geographical discoveries (including the historic voyage of Columbus, which was sponsored by Jews).

The very liberality of the facts in the book makes it of permanent value as a reference work, yet at the same time it has the unusual quality (for a volume of its kind) of being completely readable. Mr. Roth's style is far from dull, despite the fact that his deliberate cataloging of Jewish work after Jewish work seems occasionally to breed some monotony.

Each chapter is devoted to a particular phase of civilization, and that phase is carefully carried from early times through the Dark Ages to the current era. The epilogue, it should be noted, remarks on an item of geologic history which every Bible student as well as every anti-Semite should consider: had early upheavals of the earth's crust, under the hand of God, faced Palestine to the east instead of to the west, the Jewish influence would have impacted on Asia rather than on Europe, and the entire course of human thought and action would have been changed.

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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



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

Lesson Text: Gen. 9:18-20, 25-27; Psalm 105:23; Gen. 10:5, 21, 30, 31.

Noah's Sons

It is a very pleasant thought to remember that God said He would look upon the bow He set in the clouds. (Gen. 9:16.) Remember that next time you see a rainbow.

The Flood was past! Noah, his wife, their three sons and their wives left the ark.

Shem, Ham, and Japheth were Noah's sons' names. One of them was an ancestor of our Lord Jesus. So, study carefully and remember these three men. These three and their families filled the earth with people! (10:19.)

Noah was angry with Ham (v. 25), so he cursed Canaan, Ham's son. As our golden text (above) tells us, Japheth was to increase and "live in the tents of Shem," but Canaan was to be a servant. "Japheth" means "extension"; "Ham" means "hot"; "Shem" means "name." We think Japheth was well named. What about the others' names?

The Beginning of Nations

The children and grandchildren of Noah began the nations of the world. By studying a map of that period and using these verses (Gen. 10:5, 21, 30, 31, and chapter 11), we can find where these families located. "By them the whole earth" was "overspread" (10:19). One of the faithful who was of the family of Shem was Abraham. (Gen. 11.) We will learn more of him next week. (See Psalm 105:23.)

Victorize Your Resolutions

Have you broken your New Year's resolutions yet? If they are worth while, decide to try to keep them again if you have broken them.

You must go "all out" in effort to please God with your way of life. Study your Bible and pray that you may have a closer "bond" between you and Jesus. "Save waste" time by using it to read and think on the Word of God. Remember, *faith* is the "Victory" that overcomes sin.

Drop a Card

Have you written to me lately? Do you like your page? Did you make a scrapbook? Are you making a memory

chain? A verse learned each week will count up to over four dozen verses in a year! Don't "just read"—"study"! Any suggestions are always welcome. Send me a penny post card soon!

A Servant Girl's Prayer

"Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things,
Or watching late with Thee,
Or dreaming in the light of dawn,
Or storming heaven's gates—
Make me a saint by getting meals
And washing up the plates.

"Although I must have Martha's hands,
I have a Mary mind:
And when I black the boots and shoes,
Thy sandals, Lord, I find.
I think of how they trod the earth,
What time I scrub the floor—
Accept this meditation, Lord,
I haven't time for more.

"Warm all the kitchen with Thy love,
And light it with Thy peace:
Forgive me all my worrying
And make my grumbling cease.
Thou who didst love to give men food,
In room and by the sea,
Accept this service that I do—
I do it, Lord, to Thee."

Happy Birthday Wishes

Loretta Poland, Jan. 24, age 10, Baltimore, Md.
Shirley Telschow, Jan. 24, age 7, Cincinnati, Ohio.
Bonnie Pritchard, Jan. 25, age 13, Macomb, Ill.
Joann Lee Pearson, Jan. 25, age 10, Tipp City, Ohio.
Wanda Macy, Jan. 27, age 3, West Milton, Ohio.
Glenna Rae Hoskins, Jan. 28, age 9, Sauk Rapids, Minn.
Frank Paul, Jan. 30, age 13, Niagara Falls, N. Y.



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Watch and Be Sober

The Lord has not left His people in darkness concerning His coming the second time. He has told of many signs that would mark His coming to earth again. After enumerating many of the signs, He told His followers to "watch." "And what I say unto you I say unto all, Watch" (Mark 13:37). Further in Matthew 24:42, He said, "Watch therefore: for ye know not what hour your Lord doth come."

That Jesus' coming is near, no one need doubt. Many of the signs He gave have been fulfilled and others are being fulfilled almost daily. The Lord said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

There is no need of being in darkness about this greatest of all events. God's people are not in darkness, as the Apostle Paul said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4).

Those who watch the signs and the fulfillment of prophecy surely are among the wise who understand. The Prophet Daniel said concerning this class that "many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Dan. 12:10). One of the most interesting things in this life is to note how accurately the Word of God is being fulfilled.

God's Word, David said, "is true from the beginning" (Psalm 119:160). Jesus, in giving an outline of the events that would take place and that would tell of His coming, of which we, in our day, have witnessed a great portion, said, "Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:33). His words have been, and will be, true to the end. There is not much more to be fulfilled. There are dark days ahead, but whatever each day brings by way of events are tokens of the Great Day.

The Church of God should be the liveliest church on earth, and the doctrine of the second advent of Christ is one of the most outstanding themes. There is nothing that brings more joy and peace to the true believer than to know that the Lord is coming back to earth—and that not far in the future.

Jesus' words continue to ring through our ears: "I will come again." When Jesus told the good news to His disciples, He also informed them, "I go to prepare a place for you." He knew that some day He would come again, but He said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Nevertheless, He also said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Are we "looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ" who "shall change our vile body, that it may be fashioned like unto his glorious body"?

The last recorded words of Jesus are, "Surely I come quickly." When every sign, and every prophecy have met their fulfillment, He will come and not tarry. May we be ready for that Great Day!—Selected from *The Bible Advocate*.

Consolation

The following poem was taken from an English magazine whose editor aimed to console the victims of rationing:

"Rations of meat, rations of cheese,
Rations of bacon and ham;
Rations of margarine, rations of milk,
Rations of sugar and jam;
Rations of fruit, rations of lard,
Rations of butter and tea;
Rations of clothes, rations of boots,
Come and go shopping with me!

"Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed peace, unrationed power,
Unrationed pardon and love;
Unrationed faith, unrationed grace,
Free from our Father above."

"We brought nothing into this world, and it is certain we can carry nothing out. . . . Having food and raiment let us be therewith content" (1 Tim. 6:7, 8).

AMONG THE CHURCHES

ELDORADO, ILLINOIS

We of Eldorado, Ill., regard ourselves extremely fortunate in having Sr. Verna Thayer with us during the holiday season, to assist in putting our Sunday school house in order. We feel that a new interest and attitude toward our Sunday school work has been the result of these sessions we had together. Sr. Thayer instructed us in the best methods of using our National Bible Institution materials and applying them to our various classes. We are pleased that we are making increasing progress toward having complete study materials of our own vintage, which, when sent home with children whose parents are not regular attenders, will at least leave the impression of what we believe and teach.

On Sunday morning, December 26, 1943, Sr. Thayer conducted a special service for the children, taking them on a "Trip on the Gospel Ship." In the evening, she spoke to the parents on the subject, "In the Potter's Hands." During other sessions through the week, subjects discussed were as follows:

Monday, "A Unified Sunday School Program."
Tuesday, "Teaching the Pre-School Age."
Wednesday, "Junior Class Methods and Techniques."

Thursday, "The Intermediate Takes Part."

Friday, "Music and Pictures in the Sunday School."

In addition to the great personal benefit the teachers received, by personal instruction in teaching methods, time also was found during the day to put the finishing touches on our new basement—new decorations and arrangements to provide the proper classroom atmosphere. From the benefits received, we are of the opinion that Sr. Thayer's talents in this type of work should be utilized by our people to a far greater extent than they have been in the past and that steps should be taken to this end. James M. Watkins, Pastor

LAWRENCEVILLE, OHIO

The annual business meeting of the Maple Grove Church of God, Lawrenceville, Ohio, was held at the home of Bro. and Sr. Charles Nett's, Tuesday, January 4, 1944, with a goodly number in attendance.

Plans for the summer Bible school were made, and tentative dates set for July, subject to the approval of those we are inviting to teach. Children of the village are already asking about it, and most of them want a longer session—from three to six weeks. We are planning the usual two weeks.

Our officers were elected unanimously to continue service: being: Bro. Charles Nett's, president; Bro. Clark Ballentine, treasurer; Sr. Margaret Ballentine, secretary. Sunday school officers were unanimously re-elected as follows: Bro. Clark Ballentine, superintendent; Bro. Paul Overholser, secretary; Sr. Emma Beck, treasurer.

Every department showed a balance on hand, and our Parsonage Fund is well in excess of \$260.00. The pastor was given a raise in salary, for which he is very grateful.

Our Sunday school attendance continues to increase, and we have good interest. The students very much enjoy the new Intermediate quarters.

Our pastor and his wife expect to attend Ministerial Conference in February, also to visit their son and his wife, Delbert and Bernedene Jones, at the college.

Mrs. A. M. Jones, Correspondent.

MINISTERS AHoy!

All ministers from a distance who are planning to attend the approaching Midwinter Ministerial Conference at Oregon, Ill., February 1-4, must bring their food ration books Nos. 3 and 4. Arrangements have been made to serve meals in the basement of the church for those who join in the pooling expenses. Supper will be served Monday night, January 31, and all meals through Friday, February 4. It is not expected that many stamps will need to be used from each ration book, but in fairness to all each person who eats there must supply his proportionate number of stamps.

According to motion unanimously passed by the ministers in session last August, the expense of the food and the transportation of the two ladies who will prepare the meals will be added to the pool, hence it must be expected that the portion of each one will be somewhat higher than last year.

The Oregon church is endeavoring to find sleeping rooms enough in the homes of its members so as to eliminate, if possible, any hotel or rooming expense. The Oregon church ladies are also serving a scramble get-acquainted dinner Tuesday night.

F. E. Siple, Chairman,
Entertainment Committee.

OREGON BIBLE COLLEGE Building Fund

G. L. Cooper	\$ 5.00
Elnora Waldo	5.00
Mrs. J. A. Swihart	2.00
Niagara Falls Bereans	2.00
Michigan Brethren	50.00
Mrs. T. J. Ellis	100.00
Eden Valley Friends	25.00
Theron Murphy	10.00
Amy Weaver	100.00
Mrs. Joe Chapman	10.00
Pump & tank sold	30.00
F. G. Carpenter	5.00
N. Goodreau	5.00
Mr. & Mrs. Frederick Claussen	100.00
R. H. Hall	20.00
Alice, Richard, & Ralph Lindstrom	15.00
Faye White	10.00
Mr. & Mrs. Delbert Dunbar	100.00
Mr. & Mrs. M. Fetters	10.00
Claude and Letha Rinehart	10.00
Hope Chapel	100.00
Total	\$25,856.93

OREGON BIBLE COLLEGE NEWS

The students have fully decided it is due time to begin studying for semester examinations. Vacation holidays with train rides, home folks, cats and more cats, sleeping and dreaming, are now memories (or are they?). Some of the students who were detained for their employers' sakes at Christmas time give special thanks to Sr. Ruth Hoskins who so graciously cared for their temporal needs four or five days while the matron and her help enjoyed their much-needed vacation. Linford Moore, Gary and Howard France were the sole occupants of the college part of vacation time. They kept the home fires burning.

"Mom" Brewer and her helpers hope and trust the future coal deliveries to the college will not assist us in writing our names everywhere in the house. It is much easier to keep your college neat and inviting if coal dust is limited to the basement.

We give special thanks to all who have assisted in making our college home happier, namely: Season's Greetings, canned goods, fresh fruits, vegetables, and hard cold cash. We thank Brush Creek Church, the Ohio Conference, and the Lawrenceville brethren for their generous gifts of canned goods; Bro. and Sr. Charles Pearson (Tim's folks) for a forty-pound can of lard; Bro. and Sr. Harold Starbuck for six bushels of potatoes and a bushel of carrots; and the Tempe, Ariz., church ladies for dish towels. With twenty hungry mouths to feed three times a day and so many dishes to wash, you may well understand why we appreciate whatever is given. Thanks again!

Bros. C. Alan McLain, Dixon, Ill., and Glenn Birkey of Rochelle, Ill., recently spoke in chapel services to the students. Come again, Bro. McLain and Bro. Birkey.

Delbert and Mrs. Jones went by train for his regular appointment to Hillisburg, Ind., for the week end of January 9. This week end, January 16, Richard Parish and Emory Macy will go to North Salem and Kokomo, Ind., as per usual.

The mascot of the college, Joyce Ella Macy, enjoyed the birthday supper planned just for her, Thursday evening, January 13. Sidney David Magaw came and shared her fifth birthday joys with her.

Mrs. Emory Macy, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

See page 11 for additional church news—a report of the Christmas entertainment and other activities at Fonthill, Ont.

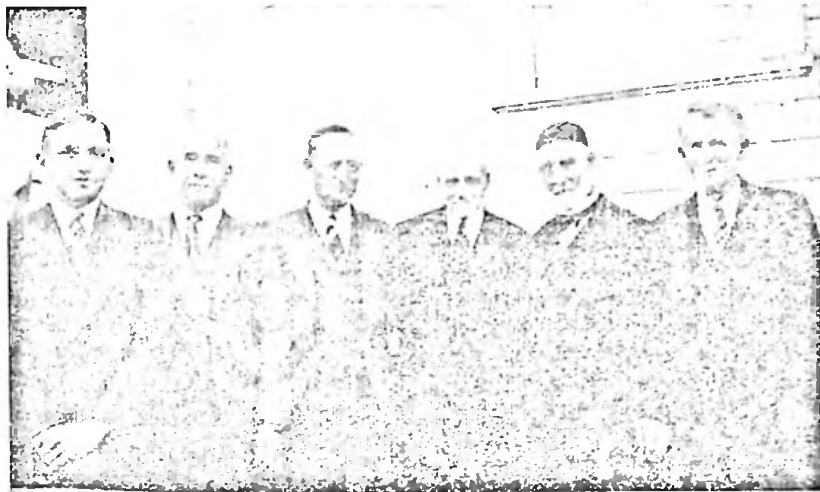
Bro. Edward Golt, student minister from Niagara Falls, N. Y., preached for the Southlawn Park Church of God, Grand Rapids, Mich., January 16, 1944, the pastor, Bro. F. E. Siple, recuperating from a minor operation.

Sr. Vivian Johnson, student of Oregon Bible College, and secretary to the Editor, spent the week end of January 15, 16, with relatives in Fort Wayne, Ind.

Sr. L. E. Conner's address is 4509 Vista Del Monte, Van Nuys, Calif. At time of last communication, she was well and expressed deep appreciation of those who kindly wrote her during recent bereavement.

Sr. F. L. Austin, Oregon, Ill., having submitted recently to a minor operation in Rockford, is recuperating in Warmolts Clinic in Oregon.

Golden Rule Home appreciates contributions recently sent to make it a "homeier" Golden Rule Home. Thank you, one and all.



MINISTERS IN THE NORTHWEST. In keeping with the front-page and the second editorial, we are pleased to show a group of ministers in attendance at the Felida (Wash.) Conference last summer. They are, left to right: Paul Williams (student minister), Alfred Anthon, F. O. Sapp, H. J. Prosser, John Eagleston, and Bro. Brayton.

MORNING STAR CHURCH OF GOD
"Christmas for Christ"

Since the organization of the Morning Star Church of God in South Bend, Ind., it has been the practice each year to have a Christmas-for-Christ service. Nearly all people are in the habit of exchanging gifts at Christmas time among their families and friends. We fail, however, to give a gift unto the One in whose honor we celebrate Christmas. It is because of this fact that our church has a service each year in which we give gifts to Christ.

This last Christmas service proved to be one of the most inspiring and successful which has been held. It was decided to use these gifts toward the liquidation of the mortgage held on the church. The gifts were made in the form of pledges, many of which at the present writing have been paid.

The evening started with a polluck supper in the basement of the parsonage. The Christian fellowship derived from this "get together" has proved its value. Following the supper, all went to the main auditorium of the church for the Christmas service. After the gifts were made and collected, the treasurer informed us that we had received pledges amounting to \$375.00.

We all rejoiced over the splendid co-operation received from the community. Some of the gifts were as much as \$50.00. We had an attendance of at least seventy. There were three present, besides the pastor and wife, from our own group which started the work. Two of our families were missing from the group and we were sorry that they, too, could not be there to enjoy the fine spirit. Sickness, however, respects no one. Others present were from the community.

Following the service, all went to the basement of the parsonage where one of the men from the community, Mr. Morehouse, showed some pictures.

We are certainly thankful people of the community appreciate the sacrifice necessary to build a church in this community. Their appreciation was shown in the manner in which they have willingly helped share the responsibilities of establishing a new church. May God give the increase.

C. R. Randall, Pastor.

GOLDEN RULE HOME

Holbrook Sunday School \$2.00

EVANGELISM

An Old Helper	\$10.00
Carl Bunch	2.00
Hope Chapel	7.13
Mr. & Mrs. Dellbert Dunbar	25.00
Mr. & Mrs. Claude Rinehart	10.00
Mrs. Clarence Doll	8.00
Hope Chapel	25.00
Mrs. Kate Olmstead	2.00
Southlawn Park Missionary Society	6.60

CONSCIENTIOUS OBJECTORS' FUND

Pvt. Clyde Swihart	\$ 1.50
Claude & Letha Rinehart	10.00

NATIONAL BIBLE INSTITUTION

Raymore, Mo., S. S.	\$11.57
Claude and Letha Rinehart	6.00
Hope Chapel	50.00
Mr. & Mrs. Harvey Fisher	1.00

J. H. BOLLIARD

James Herbert Bolliard, resident of 611 E. 4th St., Kewanee, Ill., died at the Saint Francis Hospital, Sunday, December 19, 1943. Death followed a two-weeks' illness with influenza.

The son of Franklin and Mary Etta Lambert Bolliard, Bro. Bolliard was born April 7, 1876, in Ripley, Ill. Thirty-four years ago he moved to Kewanee and was married there in July of 1929 to Ethel Timmen of Hersman. They moved to Hersman about fourteen years ago and returned to Kewanee in April of this year. Bro. Bolliard was employed by Kewanee Works Walworth Company during his former residence in Kewanee, and until his illness had been employed by the J. C. Penny Company there.

Bro. Bolliard was a member of the Church of God at Ripley.

Surviving are the widow; one sister, Mrs. Mary Logsdon of Detroit, Mich.; one brother, Thomas Bolliard of Kewanee; and a number of nieces and nephews, including Mrs. W. H. Lindsay of Kewanee. Bro. Bolliard was preceded in death by his parents; sisters, Mrs. S. E. Woods and Mrs. Josephine Cloud; and brothers, Charles, William, Joseph, and Franklin Bolliard.

Funeral service was held at the Church of God in Ripley, at 2:00 p.m., Wednesday, with the writer in charge. Burial was at the Hersman Cemetery. J. R. LeCrone.

NEXT FELIDA CONFERENCE

The Church of God near Felida, Wash. (see three pictures in this week's Herald) will entertain the next Northwest Conference, February 18-20, 1944. May the attendance be large and the gain for Christ larger.

HERALD RECEIPTS

Mary A. White; Nora Claypool; Catherine Davis (for another); R. L. Costello; R. Overholt; Vern E. Todd (self & another); Welland Church (for another); Leonard Brown (for another); Mary E. Howard; J. H. Anderson (for others); Lorenzo Beaman; Paran Anderson (self & another); O. L. Best; Mrs. D. D. Lawrence (for another); Mrs. E. C. Railsback (for another); O. E. Dick (self & others); Harold Smith; Silas Claypool; Mr. & Mrs. Robert Hall.

FONTHILL, ONTARIO

(Continued from page 11)

to the star, the three kings left the stage.

"The boy page asked, 'Why do we have candles at Christmas time?' In reply, Tradition (Mabel Fletcher) entered, carrying a Bible and lighted candle. After she spoke, the choir sang 'Christmas Candles,' during which the candles at the back of the stage were lighted.

"The girl page asked, 'Why do we give gifts at Christmas time?' Five little girls (Dorothy and Betty Elliot, Virginia Fletcher, Phyllis Stevens, and Doreen Kirkwood) all in white, entered, each carrying a gift and a letter—the letters spelled the word 'GIFTS.' Each girl recited a Scripture verse, the first word of which began with the letter the girl carried. As the choir sang, 'Come Ye All and Worship,' the girls placed their gifts on the dias. The Wise Men, shepherds, and Bethlehem man and woman entered, and knelt in pantomime, while the song was being sung. Then, all stood and sang 'No Other Theme.'

"Following a verse, 'Good Night,' recited by Arthur Fletcher, the congregation joined in singing 'All Hail the Power.'

Our annual Sunday school meeting was held on Wednesday, December 29, 1943, there being a good attendance. The following officers were elected: superintendent, W. H. Holland; assistant superintendent, Frank Lane; secretary and treasurer, Maurice Anger; organist, Mabel Fletcher; assistant organist, Irene Holland; social committee chairman, Harry Payne; assistant on social committee, Wilson Kirkwood; cradle roll superintendent, Mrs. W. H. Beemer. Irene Holland, Reporter.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God.

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.



We
Can
Reach
the
Goal
of
\$30,000!

Gradually, OREGON BIBLE COLLEGE becomes established in its new home. There is not one pessimist in all the school, and persons who at first were reluctant in this new venture are today among the most faithful in giving their time and talent and energy to make Oregon Bible College one of the most profitable enterprises of the Church of God.

Contract price of this recent investment is \$26,000. Effort quickly to raise \$30,000 is being made, that the College may be soon free from debt, properly equipped. . . . Each square in dark lines represents \$1,000 already received in cash
As the Lord leads, *help the this Fund to grow!*

HOW
SOON?

			\$25,856.93	

MY CONTRIBUTION

OREGON BIBLE COLLEGE Date.
Oregon, Illinois
Gentlemen,

I am thankful for Oregon Bible College. Please accept my enclosed contribution of \$....., and apply it to the College Building Fund. — or —

I hereby pledge \$....., this sum to be paid on or before

.....
(Signed)

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, JANUARY 25, 1944

NUMBER 16

Jesus Gives the Answer

By C. E. Randall

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

SEVERAL times, and by as many individuals, we have been asked if the deliverance of Jerusalem from Turkish control upon General Allenby's entry into the city, December 11, 1917, marked the end of "Gentile times." That this *was* an epochal event seems certain.

By careful study of the Word, and this is the only authority on the subject, it will be seen that Jerusalem will not be finally delivered from Gentile domination until the "Deliverer comes out of Zion." The "times of the Gentiles" will come to an end when the "fulness of the Gentiles be come in" (Rom. 11:25.) Stating it a little differently, when the Gentile times are full, they will come to an end. Paul, in verses 25 and 26, associated the "fulness of the Gentiles" with the coming of the Deliverer. Not only was Jerusalem to be trodden down of the Gentiles, but her people Israel were to be a captive and slave race. Time has revealed them as a wandering race. "Israel shall be a proverb and a byword among all people" (1 Kings 9:7). The restoration of the people of the city is as vital as the deliverance of the city. Both are the work of the Deliverer, that is, Christ.

According to a collation of sieges against this "city of the great King" by Dr. Bullinger in the Companion Bible, there have been twenty-seven sieges of the city thus far. To this must be added at least one more as described in Zechariah 14:1-4. This final attack by Gentile nations will be temporarily successful. Note carefully the description: "I will gather *all* nations (Gentiles) against Jerusalem to battle; and the *city shall be taken*, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (Italics and

parenthetical comment inserted.) This treading down of the Holy City is still future. It is to be done by the Gentile nations. Any change in the status of Jerusalem prior to this event will be temporary. The final end to all treading down of the city will come when the Deliverer's feet shall stand upon the Mount of Olives and when He comes to Zion. Deliverance of Jerusalem and her people is a work of restoration that will take place during the "times of restitution" which follow the coming of the Son of God. (Acts 3:19-21).

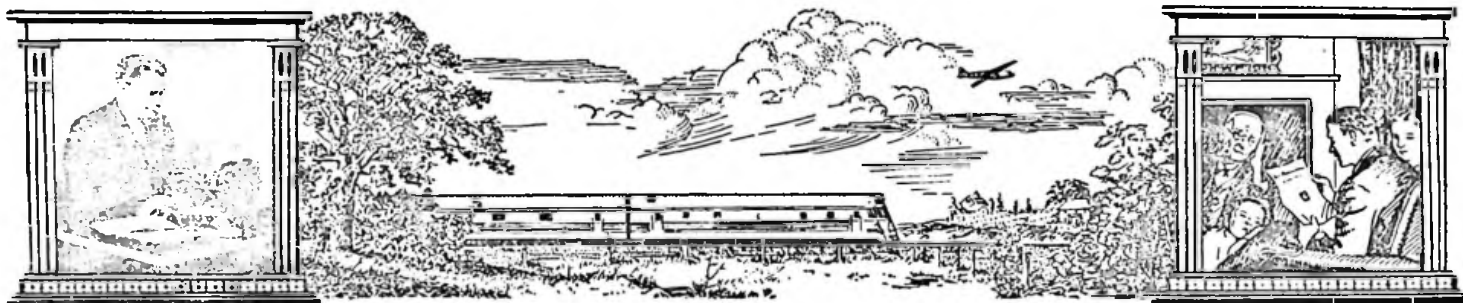


C. E. Randall

Though God uses nations to further His plans and to chastize the disobedient during Gentile times, even to setting up the basest of men (Dan. 4:17), yet, in our interpretation of the Word, it should always be borne in mind that "the flesh profiteth nothing" (John 6:63).

The work of the new creation of which Christ is the Head, and the Kingdom for which we daily pray, these transcend the worldly—the carnal. "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). Though some things performed under the economy of man may resemble the work of restitution to be performed by Jesus Christ in His Millennial Reign, and the acts of some nations pattern Kingdom conditions, yet, according to Christ, if we are to be heirs of His Kingdom, we must be born again (John 3:1-8), and except we have been baptized into Christ we fall short of being heirs according to the promises made to Abraham.

In short, all work of redemption—whether of man or land—is the sole work of the Redeemer. Man is to be redeemed and delivered before the land is to yield her increase. (Psalm 67.) Before Jerusalem is delivered, look for "the Deliverer" in the Person of Jesus Christ. If in Christ our only hope lies, *(Please turn to page 15)*



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

“Tribute to Whom Tribute Is Due”

A letter recently came to the Editor's desk bearing the following quotation: “Oregon Bible College, the National Bible Institution, the print shop, or the office can have the last bit of stock I have without any cost to the Institution.” Brother A. J. Hoke, Dayton, Ohio, engaged in plumbing and heating, thus whole-heartedly stands in support of the General Conference of the Church of God and its various activities. Nor is this long-time elder of the Brush Creek congregation one whose word may be doubted. God forbid that occasion ever should abuse such fidelity, but God be praised that one of faith has spoken so unselfishly, so loyally, in behalf of the work we all hold dear.

The setting from which came Brother Hoke's testimony makes his words doubly significant. From similar setting, lesser men would have written in rebuff and told that which they would *not* do for the General Conference and its activities. You may be interested:

To favor a local workman who had repeatedly favored us, we wrote Brother Hoke, asking if he could send a certain fixture. Promptly it came. Promptly and appreciatively, the local plumber used the fixture. In writing to Brother Hoke, however, no mention had been made that the fixture was wanted as a favor to the local workman, but this was made known when trying to get a bill for same—our good friend evidently having no intent of charging for that which he supposed would be used by our Institution. Pathetically, the fixture was the last of its kind in Brother Hoke's equipment!

Seven of ten men (or nine of ten men) might have used our unintentional error as sufficient cause for withholding any and all further co-operation, but there is yet alive in this dark day the flame of faith and love that anticipates mistakes, forgives them before they are made, and, seeing them made, comes back in stronger love than confessed before.

Kindly, this gentleman mentioned that he could well have used the fixture in his own business, that he would *not* have released it if he had known other than the Cause desired it, yet added the words that bear repeating: “Ore-

gon Bible College, the National Bible Institution, the print shop, or the office can have the last bit of stock I have without any cost to the Institution.” Thank you, Brother Hoke. It seems I hear you saying:

Eastward, sailor, eastward, ho!

No tide nor storm dare change the bow

'Till Christ arise as morning's light

To end hard steering through the night.

Ready for More Readers

Insofar as writing, editing, typesetting, proofing, and make-up work are concerned, as much work is required in preparing one copy of THE RESTITUTION HERALD as would be required if ten thousand were to be printed. More, it is a pleasure now to inform our zealous workers that we can accept many new subscriptions. How long this offer may last we do not know, but *the door is open now*. Wait not until the hour comes in which no man can work, but go quickly now into the ever ripening harvest fields to gather for the Lord. Everyone can help in the Lord's work—help to scatter the seed of the Kingdom of God—by sending THE RESTITUTION HERALD to new readers. The price—fifty issues per year for \$2.00—*only four cents per copy!*

Isaiah, Did You Speak Too Plainly?

The high call of the ministry is charged with high responsibility. “If a man desire the office of a bishop (or ‘overseer’), he desireth a *good work*” (1 Tim. 3:1). This “good work” is so important as to demand cautioning one unprepared not to desire it. James said: “Be not many teachers, my brethren, knowing that we shall receive heavier judgment” (3:1, R.V.). Better not be an overseer or teacher of God's people than to oversee or teach amiss.

With this, Isaiah of old seemed to agree, saying of God's unfaithful watchmen: “They are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand” (56:10, 11). Isaiah, did you speak too plainly? Nay! You told the truth!

The Kingdom of God

By Harry Goekler

THE Kingdom of God is one of the outstanding themes of the Bible, yet we venture to say that to the great majority of people the Kingdom of God is a hazy and vague subject. The Scriptures, however, offer abundant testimony concerning the nature of the Kingdom, its location, extent, duration, and citizens. It is our purpose to present briefly the Kingdom in its different phases and to show that it will be a real, literal Kingdom.

Location. The Scriptures are very definite in regard to the location of God's Kingdom. Although the great majority of people believe our future home will be in heaven, the Scriptures offer no such testimony. Nowhere can we find that God promised heaven as a home for the righteous. On the contrary, we find that time after time the Bible speaks of a Kingdom to be established on the earth. Observe the promise made to Abraham:

"The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee" (Gen. 13:14-17).

This same promise of an inheritance in the earth was also repeated to Isaac and Jacob. (Gen. 26:1-3; 28:10-15.)

Daniel, in his vision of the Kingdom, was told that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High" (Dan. 7:27).

David, in Psalm 37:9-29, was very emphatic as to where the righteous will reign in their future home, saying: "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . The meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land, and dwell therein for ever."

Solomon, the wisest man of all history, substantiated the fact that the righteous shall inherit the earth: "The righteous shall never be removed: but the wicked shall not inhabit the earth. . . . Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner" (Prov. 10:30; 11:31).

In the New Testament, we read that Christ promised His followers the earth for their home, saying: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Also, we read of Christ: "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

Thus, from beginning to end, the Scriptures unite in declaring that the earth is to be the eternal home of the righteous in the future Kingdom. In fact, the Bible's last scene is laid in the new earth and pictures it as it will

be when, in the Kingdom reign of Christ, the "former things are passed away" and "all things . . . (become) new" (Rev. 21:1-4).

Extent. When fully established, the Kingdom will cover the entire earth and be universal in its sway. This is shown by the following scripture: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). Zechariah 9:10 carries the same thought as the foregoing verse.

Daniel, in his interpretation of the king's dream recorded in Daniel 2, said that the stone which smote the image "became a great mountain, and filled the whole earth." The stone, of course, represented God's Kingdom.

Again, our Saviour, in Mark 4:30-32, spoke the parable concerning the extent of the Kingdom as follows:

"Whereunto shall we liken the kingdom of God? or with what comparison shall we com-



Harry Goekler

pare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

Thus, the Kingdom, starting from a small beginning, eventually will fill the whole earth.

Duration. This Kingdom, unlike the kingdoms of history, will stand forever. We refer again to the Book of Daniel, and we find these words recorded in 2:44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Again, in Daniel 7:14 and 18, we read these words:

"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. . . . The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." . . . These verses need no comment.

Also, in Luke 1:33, we hear the Angel Gabriel speaking to Mary concerning her son Jesus and His Kingdom. "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

We further find in Revelation 11:15 that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." What a contrast to the nations of the past and present! No danger of one nation overthrowing another: no fear of a revolution within this Kingdom!

Ruler and Citizens This Kingdom, to be classed as such, must of necessity have a ruler and citizens. The Scriptures reveal that Christ will be King in this 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).

Referring again to the Angel's words in Luke 1:32, 33, we read: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Surely these words bear sufficient testimony that Christ will be Ruler and King.

Now, concerning the citizens of this Kingdom, we find that they will include those who have been faithful to Christ. The Apostle Paul said: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). Hear also the words of Paul in 2 Timothy 2:12: "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

Going to the Book of Revelation, we hear the voice of Jesus speaking to John: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (3:21). Yes, Christ will be Ruler and the saints will be the citizens of that wonderful Kingdom.

We are living in perilous times, and it behooves us, therefore, to live close to God's Word and to glean therefrom the blessings that God has promised those who obey Him. May we be worthy to reign with Christ our King in His glorious Kingdom.

Putting on Christ

By James M. Watkins

WE recently called to your attention the third chapter of Galatians where we are told that if we are Christ's, then we are Abraham's seed and heirs according to the promise. Likewise, as many "as have been baptized into Christ have put on Christ." Looking upon these things in this light, baptism becomes very important. We realize the wide variety of opinions that prevail upon this subject, and we have no desire to take issue with any concerning their views or their interpretations of this question. In justice to our own views that we have been presenting to you, however, we find it necessary to discuss this matter. We can hope only that you will sincerely consider the Scriptures and the views that we are endeavoring to present. We can say that to us baptism is a very important matter, and should be studied with the Abrahamic-Christian covenant.

Last week, we considered the question of personal preparation for this rite of baptism. This week, we find it unnecessary to repeat what we have said before concerning repentance and belief. We would like to emphasize, however, what we are supposed to believe prior to a valid baptism. In Acts 8:12, concerning the ministry of Philip, we read: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Notice that the essential of their belief was the things concerning the Kingdom of God and the name of Jesus Christ. When they believed these essentials, they were baptized. It is to be expected that many of them had heard of baptism when it was preached by John, but now they had come to believe in a faith embracing the promises concerning the Kingdom of God and the name of Jesus Christ. When they believed, they made haste to seal the covenant of faith by baptism.

If the elements of belief in the Kingdom plans of God were an important matter, then the name of Jesus Christ was doubly important, and baptism into the name of Jesus Christ came to be the accepted mode of putting on Christ. May we call to your attention Acts 2:37, 38: "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? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

The practice of the early church in helping the indi-

This is the sixteenth of a series of articles on "The Coming Christ," first given as radio addresses over WEBQ.

vidual put on Christ was to baptize him in the name of Jesus Christ. From Peter's instructions to the household of Cornelius, we read: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:47, 48). The entire testimony offered concerning this household was that the apostles were not to forbid water. This fact alone testifies the importance of the rite of baptism, for, had it been unimportant or unnecessary, surely God would not have gone to the considerable trouble to convince Peter that this household should be baptized. If they could become acceptable to God without baptism, merely by recognition of Him, why then were all these arrangements made?

We notice the description of Cornelius in Acts 10:2: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." According to all accepted standards, there was no fault to be found with Cornelius. Morally, his record was the best; spiritually, his devotion to God was perfect; socially, his consideration for his fellow man was without fault. Yet God, through the Apostle Peter, said to such a man, "You must be baptized into the name of Jesus Christ." It is obvious that, in the opinion of God, man is not able to live above the necessity of baptism.

As it is true in the case of moral goodness, so it is also true in the case of repentance. Repentance is important only because it provides a background for the later ordinance of baptism. We have not put on Christ through repentance. May I call to your attention the Book of Acts and the practice of the early church. We read in Acts 19:1-5:

"It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he 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."

As far as it heralded repentance, there was no fault to be found with the baptism of John. It provided and indicated a sincere repentance as a foundation for the acceptance of Christ. We only insist that this repentance, regardless of how sincere it might have been, did not provide the putting on of Christ necessary to make them partakers of the heirship with Christ. There was yet something for these sincere repenters to do, and that was to be baptized in the name of Jesus Christ.

We might also call to your attention the words of the Great Commission as it appears in Mark 16:15, 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

It is not our purpose to decide who shall be condemned or what God's pleasure would be concerning every individual in the world. We are merely pointing out that in these many instances, baptism was absolutely required and absolutely essential to the individual's highest standing before God, as it was indicated in the putting on of Christ.

For us to share in an eternal existence before God, we must, of course, be absolved from the law of sin and death. That we might be freed from the possibility of an eternal death, a way had to be provided for the remission of sins. For this purpose, Christ was established as a sacrifice for the sins of the world, and we must come under the atoning blood of that sacrifice. It is all too evident that we cannot partake of that sacrifice by belief, by repentance, or by moral goodness, alone, but we must be partakers of His death—the death symbolized in the ordinance of baptism.

Calling attention again to the words of Acts 2:38, we quote: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." What was the purpose of baptism here? It was to provide remission of sin. If that be true, then without it there would have been no remission, and thus baptism would become an absolute essential in freeing us from the law of sin and death.

We have said that it is the death of Christ that provides the atoning blood for us. To come under that blood, we must share with Christ in a symbolic way the elements of that death, burial, and resurrection. Reading from Romans 6:3-5, we quote: "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."

I would have you notice here the things which baptism is to typify, that is, the death, burial, and resurrection of our Lord. If we are to be partakers of His sacrificial death, it can be done only by baptism, for we are told:

"So many of us as were baptized into Jesus Christ were baptized into his death." Does not this indicate that only those who are baptized into Christ are partakers of His death and, through that death, the atoning elements of His blood?

There are three things to consider in the literal and symbolic story of baptism. First, there is the story of Christ's death. We must believe that Christ died, for had He not died, He would have been an incomplete sacrifice. Likewise, there must be a death before there can be a legal burial. If this is not true, try to bury someone who is not yet dead and see how quickly you become entangled with the law. There are certain things to which we also must be dead, else there cannot be a legal baptism.

The second thing we notice is the burial itself. When Christ was buried, He was completely entombed and the covering of the tomb was completely sealed above Him. If we are not completely covered, we are not completely buried. To be buried with Christ, we must be completely immersed, completely covered by the waters that symbolize death and the tomb of Christ.

Last, as Christ was resurrected to walk in the newness of life, we also must rise to walk in the newness of life. If we expect to be in the likeness of His resurrection, we must also enter, or be planted together, in the likeness of His death according to Romans 6:5.

We can say only in summing these thoughts about putting on Christ, that to share in the blessings of the Abrahamic-Christian covenant, we must put on Christ, by certain definite steps, and that even the order of these steps becomes important. According to the practices of Philip, we must understand something of the nature and purpose of the Kingdom of God, and the means by which the name of Jesus Christ provides a place for us in it, and that this understanding must be prior to a valid baptism. As we understand these things we must believe in them, for sincere belief in them is necessary to the foundation of our faith. Then there must be repentance—the giving over of our minds to a new outlook concerning the place that Christ is to have in our lives and our future. We must then be buried in the death and the resurrection of our Saviour, blotting out and forgetting the things of the past in the forgiveness that is to be found in the atonement of His sacrifice. After this, we must strive constantly so to perfect ourselves in the knowledge and understanding of the Lord that we may lay hold of the spirit of Christ, that we may indeed blossom forth in a new life as one resurrected and alive from the dead. We are definitely told that coming under the name of Jesus Christ is an important matter, for "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). It is the only whole-hearted preparation for the coming Christ.

Should Christians Worry?

By Glenn M. Birkey

SOME months ago, Sister Muriel Randall in a Berean sermonette at Oregon, Illinois, told us that we as Christians were foolish to worry so much. After thinking about it, I am sure I quite agree with her. Although I may be guilty of worrying, I hope to improve. Reading of Psalm 91 should help us much to improve regarding worry—if we are numbered with God's children. I recently read an article in the *American Christian Signal* by one who evidently has much the same views as Sister Randall, and, inasmuch as many of THE HERALD readers did not have opportunity to hear her talk, I am taking the liberty to quote the article by G. M. Trygstad, entitled, "Why Worry?" Here it is:

"Oh, how it worries me! It just makes me sick." How often we hear this expression. It may not always sound so serious, but it contains more truth than poetry.

Do you worry? You say, How can I help but worry? Here's my family, my business, and so many other things in a state of uncertainty. If I could only *know!*

Do you know what is the cause of worry? It is *unbelief*. The Bible speaks of unbelief as a cardinal sin—"of sin, because they believe not on me" (John 16:9).

I wish to ask you another question. Do you believe God is almighty? and do you believe the Bible is His unfailing Word? You answer, "Why, certainly I do!" Then I am ready to try to convince you that *all* your worries are needless. Please memorize this text: "Rejoice in the Lord always. . . . Be anxious for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:4-7).

How can you be anxious and worry when you are happy and rejoicing? "Be anxious for nothing," or, "Worry about nothing." Look at the beautiful truth in Psalm 16:11, "*Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.*" In other words, *know* God and trust Him, and there will be no room for worry in your heart. If you fill a glass with water, surely you can get no more into it. If the Lord may fill your heart with His Holy Spirit, whose first-fruit is "love, joy, peace" (Gal. 5:22), how can you get any worry into it? *Get acquainted with your Bible! "Know the Lord!"* (Jer. 31:34.) Memorize His precious, unfailing promises, and when things seem to go wrong, ask God to bring out the right promise, and *cover* your trouble

with that. There will not even be a chance for trouble to come in. Listen! "We know that *all* things *work together for good* to them that love God" (Rom. 8:28). Trust Him for that, whether you understand it or not. Suffering, adversity, poverty: leave them to Him. "If God be for us, who can be against us?" (Rom. 8:31). "Have faith in God." "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:22, 24).

Again, let us read 1 John 5:14, 15: "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Please memorize these passages and see what they will mean to you in future life.

George Mueller of Bristol, England, was a man of faith. God put it on his heart to care for some of England's poor orphans. It was altogether a venture of faith. To read his biography is a marvelous stimulant for faith. I shall mention just two incidents. He had about three thousand five hundred children under his care, plus all the personnel. One evening, they had no bread on hand for the next day. As usual, they gathered to lay all matters before God in prayer, and the need for bread was not forgotten. During the night, a friend baker could not sleep. He decided to bake a day's supply of bread for the orphanage, and send it as a gift.

Another early morning, they had no promise of milk for the day. A large milk wagon came by and, directly in front of the orphanage, one of the wheels broke down. Rather than let the supply go to waste, the driver offered it as a gift to the children. Needless to say, both instances were taken as answers to prayers.

In conclusion, let us repeat, "Be anxious for nothing"! "Casting all your care upon him; for he careth for you" (1 Peter 5:7). At all times, rest assured that the Lord loves you. . . . "Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass" (Psalm 37:4, 5). Let go; let God.

"Go bury thy worries; the world has its share;
Go bury them deeply, go hide them with care.
Go think of them calmly when curtained by night;
Go tell them to Jesus, and all will be right."

After reading the foregoing article, I can hear someone say, Yes, but we are of the carnal nature and worry is part of the result of having (Please turn to page 11)

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35	Rewards for the Faithful	J. R. LeCrone
20	"Righteousness Exalteth a Nation"	J. R. LeCrone
26	Rockford, Illinois	Report BP
11	Rockford Takes the Lead	Editorial BP
26	Russia Is Tasting Palestine	Editorial
44	Scanning the Prophetic Horizon	Alfred Anthon
2	Scriptural Ordination	James A. Patrick
22	Scriptural Sanctification	H. F. C. Hill
20	Second and Third John	Gerald L. Cooper
15	Second Winter Ministerial Conference	Editorial
45	Seeking the Lord	Jack Pease
2	"See That She Reverence Her Husband"	Editorial
30	Selfishness (a selection)	
16	Serving God or Mammon	Leonard Brown
1	Shadows With Jesus (poem)	Jack Pease
27	Should Christians Be "Moderate"?	Norma Kirkpatrick
35	"Shut Thy Door"—Jesus	Editorial
2	Signs of the Times	Editor
3	Sing Unto the Lord	J. W. McLain
26	Smoke and Firewater	Editorial BP
16	Snow Scene in the Sierra Nevadas, California*	Editor
9	Some Comments on Dr. Moffatt's Translation of the Hebrew Scriptures (also 10)	R. H. Judd
13	Some Day (poem)	Dodson
10	Sons of God	Emma C. Railsback
6	"Sons of God Saw the Daughters of Men"	J. R. LeCrone
1	Soul Prosperity	Editor
34	Some Remarks on Isaiah 45:7 and 2 Corinthians 5:21	R. H. Judd
43	Some Things Jesus Christ Did Not Do (also 44, 45, 47)	By Arthur G. Young
36	Soul and Spirit	J. R. LeCrone
33	Sour Pickles (selection)	
51	"Soul Sleepers"	E. H. Goit
22	Southlawn Adult Berean	Beverly Dolph BP
26	Southlawn, Grand Rapids, Michigan (report)	BP
17	Southlawn Park Adult Report	Maurice Fairbrother BP
41	Spears and Pruning Hooks	F. E. Siple
35	Specialist	Lorraine Gaspar BP
31	Spending Billions	R. O. Turner
11	Star of the East	Mabel Lindsay
7	Start a Small Society	Editorial BP

Issue No.		
15	Start Now!	William F. Thut
47	Starting Now	Editorial BP
34	Stephen, the First Christian Martyr	Walter F. Coulter BP
38	Stick Together	Editorial BP
49	Students Are Coming	Editorial
3	Stupendous Figures	Editorial
12	Success Through Loyal Devotion	Otto E. Dick*
1	Suffering for the Sake of Truth	Florence E. Pease
7	Suffer Not a Witch to Live	J. R. LeCrone
42	Summer Bible Training School (1943)*	
27	Summer Bible Training School*	Editorial
39	Sunday School Classroom Technique	
48	Sunday School Teaching	Mrs. Louise Lapp
49	"Swear Not at All"	Editorial
13	The Appointed Time	Hazel Burk
26	The Awakening Time	M. O. Williamson*
17	The Beloved Disciple Said:	Editorial BP
15	The Bible	Mrs. Ellen Williams
38	The Bible Hell	J. R. LeCrone
39	The Bible Hell—Eternal Torture	J. R. LeCrone
20	The Bible, the Thinker, and Death	Editorial
47	The Blood of Jesus	A. E. Griffiths
19	The Book for War Time (selection)	BP
42	The Boss	Editorial BP
1	The Children's Page (every issue)	Madge Savage
22	The Churchgoers (selection)	
35	The "Churchman's" Prayer	G. E. Marsh
42	The Church of God and Her Opportunity	T. A. Drinkard
23	The Clouds Hang Heavy Overhead	Editorial
46	The College Attendance Outlook	Editorial
4	The College Building Fund	Editorial
48	The College Outlook	Editorial
47	The College Picture	Editorial
24	The Coming of Christ—A Divine Necessity	R. A. Curtis
30	The Common Mind	Arlen Marsh BP
28	The Crucified Lives	Editor
30	The Dawn of a New Day	James M. Watkins
32	The Day of Indignation	E. O. Stewart
36	The Day of Rest	Editorial
12	The Desire of Nations Shall Come	G. E. Marsh
29	The Devil's Lie	C. E. Randall
16	The Dilemma	Mrs. R. D. Hamn
22	The Dove and the Voice	Richard E. Parish
41	"The Dream of Queen Esther"	Editorial
30	The End of Man's Day	E. O. Stewart*
26	The End of the World (poem)	Mrs. William Stine
19	The Faithful	Tom Savage
14	The Forgotten Chimney (a selection)	BP
27	The Game of Life and Spring Training	Editorial
8	The Gasoline Rationing Problem	James M. Watkins
12	The Genealogy of Christ	Linford Moore, Jr.
25	The General Conference and Evangelism	Editorial
29	The God We Worship	Arlen Marsh*
44	The Gospel	Mary Mae Nedrow
10	The Gospel of the Kingdom of God	
21	The Great Commission	Mary Mae Nedrow
51	The Great Awakening	Alva Huffer BP
7	The Great Harvest	Mary Mae Nedrow
9	The Great Salvation	G. E. Marsh*
15	The Hebrew University Near Jerusalem*	
27	The Hem of His Garment	George F. Root
17	The Holy Land	Mary Mae Nedrow
47	The Holbrook Trip	Editorial
30	The Hope of the Church	John Foore*
42	The Illinois Evangelist (report)	
27	The Importance of Doctrine	S. J. Humphreys
17	The Influence of Christianity	Mary E. Richardson BP
17	The Jordan Dam*	
35	The Joy of Being Editor (a selection)	
15	The Key to Life	Edward Goit
3	The Kingdom of Heaven	S. J. Lindsay
15	The Kingdom Overturned and Restored	Lyle Rankin
16	The Kingdom Presented and Rejected	Editorial
35	The Land of Beginning Again	Mrs. Martha Dean
34	The Last Commission	Alta King
42	The Last Days	Iola Magaw
33	The Light Bearers	Alva Huffer BP
28	The Light That Never Fails	C. A. Smead
16	The "Like Precious Faith"	J. M. Morgan
17	The Lord Appeared Unto Abraham	Harold Hardesty
17	The Love of God (selected)	BP

* Indicates picture accompanies article

Issue No.		Issue No.	
13	"The Lusts of Other Things"	41	This Means Everyone
6	The Man Jesus	42	"Thou Shalt Love"
34	The Mark of the Beast	26	"Thy Kingdom Come"
21	The Millennium	44	"Thy Will Be Done"
15	The Minister and the Victory Tax	33	"Thy Will Be Done"
21	The Ministerial Conference	29	Thrice Blessed Is He (selected poem)
22	The Ministerial Outlook	30	"This Mortal Must Put on Immortality"
1	The Ministry of Prayer (poem)	45	"Thy Kingdom Come"
40	The Natural and the Spiritual Bodies	30	Timely Tip: Ration Cigarettes
24	The Natural in Interpretation	32	Time to Enroll for Summer School
3	The Necessity of Baptism	11	Time to Register for Second Semester
45	The New Executive Board	15	To All Illinois Berean Officers
25	The Object of Evangelism	32	Today and Yesterday
31	The Origin of Sin	27	"Too Busy"
51	The Outcome of the World Conflict	14	Tragedy and Responsibility
28	The Passion Week	46	Treasurer's Annual Report (N. B. I.)
11	The Peace Cry	27	Trinity's Humorous Arithmetic
41	The Power of Water	16	True Beauty
3	The Present Crisis	40	"Trustees of Peace!"
37	The Present-Day Attempt to Destroy the Jews	25	Trusting Jesus
32	The Prize of the High Calling	6	Try the Uplink
44	"The Promise of His Coming"	46	Tuition—\$35.00 per Month
23	The Prophet From Nazareth	41	Two Portraits (poem)
39	The Rich Man and Lazarus	41	"Two Portraits"—Page Six
40	The Rich Man and Lazarus		
21	The Rich Man and Lazarus	32	Unconscious (selected poem)
27	The Road to Happiness (selected poem)	10	Unconscious Advertising
1	The Sabbath!—The Saviour! (also 2)	14	Unequally Yoked
32	The Scripture Searcher's Assistant	18	Unity Looks Forward
30	The Scripture Searcher's Assistant (also 31, 32, 33)	8	Unity of the Faith
8	The Second Coming of Christ	5	Unity of the Faith
14	The Serpent of Genesis Three	40	"Until the Day Dawn"
21	The Serpent of Genesis Three	33	Upward Toward the Goal
18	The Serpent of Genesis Three (also 19)		
26	The Seventh Day Sabbath	17	Valley of Esdrachon and Armageddon
3	The Ships of Tarshish and the Jews	23	Victory—When Jesus Comes
45	The Site Committee Goes to Work		
5	Soliloquy of a Berean	27	War and Your Society
24	The Son of Man	33	Watch and Pray (selected poem)
21	The Sons and Daughters of God	41	Weakness of the Flesh
11	The Sons of God and the Daughters of Men	8	We Didn't Want to Do It
17	The Spirit of Antichrist	38	Welcome, Summer School Students
20	The Story of Creation	40	We Must Prophecy Again
10	The Subtlety of Jacob	3	We Need It, Too
36	The Summer School	29	"We Will Hear It, and Do It"
47	The Sunday School Conference (report)	50	What Did Jesus Write?
41	The Sunday School Hour	15	What Did You Do in 1942? (selected poem)
38	The Sunday School Teacher	16	What Difference Did It Make?
28	The Thief's Request	1	What Is a Soul?
23	The Times and Seasons	35	What Is Man?
31	The Tree's Inclined	43	What Is Your Interpretation?
23	The Tree of Life	24	What? Revivals!
26	The Trend of Our Times	25	"What the Law Could Not Do"
13	The Temptation of Jesus	27	What to Sing
8	The Three Babylons	13	When Roses Bloom in the Desert
11	The True Christmas Spirit	28	When the Daylight Wanes (selected poem)
9	The Unjust Steward	6	"Where Are the Dead?"
10	The Unjust Steward	6	Where Are the Dead? (also 7)
26	The Unjust Steward	18	Where Dweldest Thou? (poem)
20	The Unjust Steward	4	"Wherefore Do the Nations Rage?"
32	The Unjust Steward	17	Were the "Sons of God" Fallen Angels?
28	The Vacant Signpost	42	Whither Israel?
43	The Value of Evangelism	27	Who Created the Heavens and the Earth?
7	The Value of Fellowship	24	Who "Only" Hath Immortality?
1	The Veil Over All Nations	26	Who Owns You?
35	The Virgin Birth of Jesus	39	Who Will It Be?
44	The Voice of Prophecy	48	Why One Mule Bites Another
23	The Warp and Woof of Bible Story	21	Why We Practice Baptism
26	The Way of Truth	15	Willing to Die for Christ?
23	The Will of God	5	Winning People for Christ
11	The Wise Men Gave and Worshiped	19	Winter Scene on Mount Frazier*
33	The Word of Reconciliation	43	"Without Natural Affection"
11	Take Time Out	12	Work With Faith
42	Texts of Famous Men	39	Worldly Christians
26	Thanatopsis	2	Worship God With Songs of Truth
7	Thankful for Hope		
7	Thankful for Life's Necessities	20	"Ye Shall Be a Peculiar Treasure"
5	Thanksgiving Meditation	39	Young Men
7	Thanksgiving Not Limited by Receipts	43	Your Duty
13	Thank You, Everybody	4	Your Minister—and You
1	"That Blessed Hope"	16	Youth of Today
2	"They Twain . . . One Flesh"		
12	Things That Are Necessary		
3	Thirty Years Ago		

* Indicates picture accompanies article

SHOULD CHRISTIANS WORRY?

(Continued from page 6)

that nature. God's Word says: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7). Could it not be that *worry* is one of the obstacles we should overcome? Here is a prescription that a Christian physician prescribed:

Some years ago, says the Public Ledger, a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read your Bible more."

"But doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first, his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy. In one month, she went back to his office.

"Well," he said smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed other medicine now?"

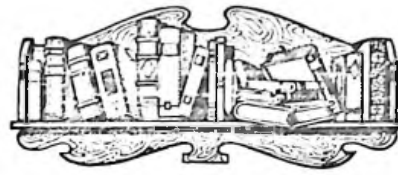
"No, doctor, I feel like a different person. But how did you know this was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for a source of peace and strength outside your own mind, and I shewed you my own prescription. I knew it would cure."

"Yet I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling back, "but there are many, many cases in my practice where, if tried, it would work wonders."

Could it not be that this prescription would be a decided help for us who are prone to worry?



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Rather dull at first glance, but distinctly interesting once one really gets into it, is Bjarne Høye's and Trygve M. Ager's *The Fight of the Norwegian Church Against Nazism* (Macmillan; \$1.75).

Starting approximately with April 9, 1940, the date which saw Major Quisling bestow a new and ugly word upon the English language ("quisling"—traitor, scum, a sort of Benedict Arnold and Judas Iscariot combined, with a dash of Nero and Ananias thrown in for seasoning), the Høye-Ager volume develops an amazingly informative account of Christianity under the kindly leadership of Nasjonal Samling, Nazi party in Norway.

There have been other tales of this type published during the last eleven years, but they have confined their attention chiefly to the problems of Christianity in Hitler's Germany. Messrs. Høye and Ager have given us the first and, as far as we know, the only picture of the church in occupied Norway.

It is a valuable picture, too. "It can't happen here," you may say, unconsciously quoting Sinclair Lewis. But it can and will unless the Axis powers are totally defeated. There were those who said it could not happen in Norway; and they are those who now reflect upon their sins within Nasjonal Samling's delightful concentration camps.

Carefully documented evidence is presented to establish beyond any doubt whatsoever that the aim of both National Socialism and Nasjonal Samling (actually one and the same) is to destroy Christianity forever. Almost day by day, the account carries one through mazes of politico-religious life in Norway, until, in mid-1942, the quisling government curtly informed Norwegian pastors who would not co-operate with the new regime that their salaries had been terminated as of three months before. Even this action, it may be noted, has failed to break either the spirit or the courageous activity of these pastors.

You will probably enjoy reading *The Fight of the Norwegian Church Against Nazism*; but it will give you, if you are imaginative, nightmares.

• • • •

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29).

The New Jerusalem

"The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was of jasper; the second, sapphire; the third, chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And 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. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there" (Rev. 21:18-25).

Father of Nations

The Lord God spoke to Abram. He told Abram to leave his father's house and to get away from his relatives. God promised Abram that He would make of him a great nation, and would make Abram's name great. God also promised that Abram would be a blessing and that nations that blessed Abram and his seed would be blessed. Likewise, the nations that cursed Abram and his seed would be cursed. Then, the greatest of all the blessings which God promised Abram was: "In thee shall all families of the earth be blessed" (Gen. 12:3).

Abram obeyed God. He believed God and acted accordingly. The Lord said Abram should follow Him. Abram's name was changed from Abram to Abraham, for he was to be the "father of many nations." That is what "Abraham" means. (Gen. 17:5.)

Was that not a number of wonderful blessings? Would you like to be included in those blessings?

Let Us Study!

We have the beautiful picture of New Jerusalem printed at the beginning of this page. If we could imagine the many beautiful colored jewels contained in that city with golden streets! What a beautiful city to live in! Or, even to visit! Let us see what hope we can find for seeing or visiting the city, or the kingdom around it.

"Even 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). God has promised: "In thee shall all nations be blessed." "So then they which are of faith are blessed with faithful Abraham" (Gal. 3:9). We read that the nations and the people of faith will be blessed with Abraham. How can we be Abraham's children? See the golden text at the top of the page. Yes! we can become Abraham's seed by becoming Christ's followers.

We live by faith in the hope of things to come as did Abraham. (Heb. 11:8, 10.)

ECE Club Memory Link

Make another link today. Review the ones learned. The golden text is the verse for our chain today. What a beautiful chain of verses we will learn if we do our links each week!

Solomon Said:

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (v. 9).

"Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul" (vv. 24, 25).

Happy Birthday Wishes

Gerald Knapp, Jan. 31, age 10, Cleveland, Ohio.
Edison Millsap, Feb. 1, age 12, Mount Vernon, Ark.
Lee Philips, Feb. 5, age 9, Hammond, La.
Ruby Wendroth, Feb. 5, age 3, Eden Valley, Minn.



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Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

Southlawn Park Very Active

* * *

By Ellen Van Fleet, Oregon, Ill.

The Southlawn Park Bereans (Grand Rapids, Michigan) met at the home of their superintendent, Maurice Fairbrother, Wednesday, December 29, 1943, for a surprise farewell party in honor of Virginia Siple, who is now attending school in Chicago. Miles Doan, president, provided games for the evening. The members of this society have been studying the second coming of Christ.

Dixon, Illinois, Bereans

* * *

By Jeanne Ford

The adult Bereans meet each Sunday night at 7:30 at the church with our pastor, Alan McLain, as teacher. Berean Book Number 2 is studied alternately with various chapters in the Bible. The new officers for this class are: president, Mrs. Fred Zbinden; vice president, William G. Ford; secretary and treasurer, Mrs. Ross Drew.

The young people's Berean class meets each Tuesday evening at one of the homes. Each member takes his turn as leader with the privilege of choosing his own subject. The new officers are: Mrs. Al Engelsverg, president; Mrs. Alan McLain, vice president; Elizabeth Ford, secretary and treasurer.

New Officers at Oregon

January 2, 1944, was the date of the annual election of officers at the Oregon Berean Society. The officers are: Gary France, president; Shirley Smith, vice president; Lola Magaw, secretary and treasurer.

A program of Scripture study was in full operation, January 16, when fourteen members gathered with Bibles, concordances, commentaries, Berean books, and tracts to study informally the subject, "Resurrection." A result of the discussion was the idea that perhaps the first resurrection referred to the quality rather than to the time aspect. Too, it was concluded that there may be more than one first resurrection. Desiring not to spend time discussing nonessential subjects, they are composing a list of those subjects that Christians must believe.

Paul Williams spoke on "Christ Liveth in Me" when the Bereans conducted the evening worship service.

Brotherly Love

* * *

By Mary Richardson, Hammond, La.

"Let brotherly love continue" (Heb. 13:1). A very shining example of brotherly love is that of Christ when He died on the cross. An unselfish love is strongly exhibited here, in that God gave His only Son that the human race might be saved. The only way we can show an appreciation of such love as God had for us is to show a reflection of such love in our attitude toward others.

The Parable of the Good Samaritan offers further light upon this subject. We should show the consideration that the Samaritan showed the wayfarer to anyone who may need similar help from us.

"Love your enemies, bless them that curse you, do good to them that hate 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. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:44-48). This is perfect love.

Joseph's brothers treated him in a harsh and shameful way, but he did not think of revenge as most people would. He returned good for evil. He was kind to them and dealt with them in a brotherly way. He had their interest at heart, and did not seek to harm them, for love works no ills. When the love of God dwells in the heart of an individual, he will not wrong his fellow man. Love is a fundamental principle of Christianity. The real Christian life has not been experienced by those who have not had true brotherly love for all mankind.

Joseph did not think of revenging his brothers, for he was thinking of their needs and the needs of his father. Sacrifices express mutual love. Then, too, one should sacrifice his own interest if need be so the family will be in unity. Thus, we see Joseph sacrificing that his family might continue united. The family tie is a sacred one and should be given consideration.

Division and strife in a church keep its members from having blessings that come from "unity of the Spirit" (Eph. 4:3). They also work directly against the principle of brotherly love. A good motto would be: "Let brotherly love commence." A better motto, however, is: "Let brotherly love continue."—Reprinted from May 30, 1939.

AMONG THE CHURCHES

MINISTERS AHoy!

All ministers from a distance who are planning to attend the approaching Midwinter Ministerial Conference at Oregon, Ill., February 1-4, must bring their food ration books Nos. 3 and 4. Arrangements have been made to serve meals in the basement of the church for those who join in the pooling expenses. Supper will be served Monday night, January 31, and all meals through Friday, February 4. It is not expected that many stamps will need to be used from each ration book, but in fairness to all each person who eats there must supply his proportionate number of stamps.

According to motion unanimously passed by the ministers in session last August, the expense of the food and the transportation of the two ladies who will prepare the meals will be added to the pool, hence it must be expected that the portion of each one will be somewhat higher than last year.

The Oregon church is endeavoring to find sleeping rooms enough in the homes of its members so as to eliminate, if possible, any hotel or rooming expense. The Oregon church ladies are also serving a scramble get-acquainted dinner Tuesday night.

F. E. Siple, Chairman,
Entertainment Committee.

PRINTING EQUIPMENT FUND

Mrs. R. Overholt	\$ 25.00
Mr. & Mrs. J. H. Williams	10.00
Hope Chapel	25.00
Glenn Birkey	5.00
Mr. & Mrs. Dale Dunbar	100.00
Total	\$458.50

OREGON BIBLE COLLEGE

Building Fund

A Blood River Friend	\$ 5.00
Oregon Sunday School	15.00
Glenn Birkey	5.00
Mr. & Mrs. DeWitt Dauntler	25.00
The Gordon Family	10.00
Mr. & Mrs. Wm. Berry	50.00
Total	\$25,966.93

GOLDEN RULE HOME

Amy L. Young	\$2.50
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NATIONAL BIBLE INSTITUTION

Mrs. James Galbraith	\$2.00
Anna Cochran	1.00
Amy L. Young	1.00
Maurertown Sunday School	6.00

INDIA

Tempe Church	\$11.29
Mrs. Kate Olmstead	5.00

MINISTERS' FUND

Mrs. Vernie Cunningham	\$ 4.00
Michigantown Church	.81
Tempe Church	1.21
Mr. & Mrs. Claude Rinehart	10.00
Golden Rule Church and S. S.	26.00
Ripley Sunday School	7.75
Total	\$2,182.19

HERALD RECEIPTS

Clarence Dimmick; Mrs. Sidney Martin (self & others); Charles F. Doll (for another); W. F. Bradley; Ray Saylor (self & another); Ella M. Rose; Lucian Murphy; Mrs. James Galbraith; Eugene C. Miller; G. K. Niles; Harvey Fisher; Mrs. W. M. Nelson; Mrs. S. M. Simons; Walter Weinberg; Mrs. Clarence Doll; Mrs. DeWitt Dauntler for another; Sarah B. Manuwal; P. Anderson (for another); Mrs. Laura Wrenn; Mrs. J. C. Jeffcott (for another); Helen R. Holt; Ben Carpenter (self & another); Alice A. Blyth; P. D. Choat; Mrs. Gordon Lewis; Mrs. R. S. Cooper; Mrs. Henry McCann; Elizabeth Reighard; Zenas Murphy; Anna Cochran.

EVANGELISM

Mrs. James Galbraith	\$ 5.00
Oregon Sunday School	5.00
Anna Cochran	1.00
Alice R. Young	2.50
Mr. & Mrs. Dale Dunbar	100.00
Maurertown Sunday School	6.17
Ripley Sunday School	15.88

OREGON BIBLE COLLEGE

Alice Carpenter	\$15.00
Anna Cochran	5.00
Alice R. Young	2.50
Amy L. Young	2.50
An Old Helper	10.00
Mrs. L. R. Hillard	2.00

Gleanings From the Field

"The field is the world."—Jesus.

Thank You Delta Bereans: Oregon Bible College is grateful to the Delta, Ohio, Bereans for the gift of an Electrolux, a leader among electric sweepers.

Bro. S. J. Lindsay's article, "God's Covenant With Abraham," published last week, is being reprinted as a tract. The price: fifty cents per dozen copies; four dollars per hundred.

"Delbert Hathaway, my son-in-law, recently entered the hospital in Portland, Ore., for an operation. . . . Dora Jean Hathaway will soon be home from Oakland, Calif., where she has been residing since last July."—Mrs. Alfred Anthon, Corvallis, Ore.

"Our Sunday school attendance is increasing steadily. We have found it necessary to purchase additional seats. . . . Robert Barr, formerly of Southlawn Park Church of God, Grand Rapids, Mich., is stationed at Camp Ellis, nearby, and recently attended our services."—Gerald L. Cooper, 417 S. Lafayette, Macomb, Ill.

Few but Faithful: "The attendance is nine when all are present," says Sr. D. V. Lawrence, Raymore, Mo., in writing of the Sunday school at that place.

Sr. Nancy B. Robison, 725 N. C St., Arkansas City, Kans., who with her husband pioneered for the Church of God in Ohio, writes words of sorrow for the death of Bro. J. E. Conner and expresses strong faith in the Lord and in His coming.

"To honor one's father and mother means to show respect for their judgment and advice by accepting their reproof and correction without resentment."—G. E. Marsh, 540 W. Dow St., Tipp City, Ohio.

"We plan to attend the Ministerial meetings—would not wish to miss a single session."—A. M. Jones, Rt. 2, Springfield, Ohio.

Bro. and Sr. Harry Palmer, former caretaker and matron of Golden Rule Home, may be addressed temporarily at 1631 Pacific Ave., Long Beach, Calif.

Sr. Idona Romine, 454 1-2 E. Talmadge Dr., San Diego, Calif., plans shortly to visit in Oregon, Ill.

"Sr. Arthur Johnson (Lake View, Iowa, Rt. 2) continues to improve slowly, following her operation some time ago."—Iowa Berean Searchlight.

Bro. R. H. Judd, 111 Milverton Blvd., Toronto, Ont., has not been well recently, yet submits an interesting article that will appear next week in The Herald columns. He writes, "We never see articles by Bro. J. A. Patrick and seldom by Bro. G. E. Marsh"—so, brother editors, here's a welcome to you!

"We get much of God's riches and blessings through The Restitution Herald—we would not miss a paper. When one is isolated, as we are, he knows how wonderful is this little paper with its readings about God's Word."—Mr. and Mrs. Irvin Ferguson, Rt. 2, Anderson, Ind.

"We are praying for the success of the College, and hope that your goal may be reached soon."—Alice Lindstrom, Columbia Station, Ohio.

"On Tuesday, January 11, 1944, Evangelist J. W. McLain and family went to Morrilton, Ark., where at the home of Sr. Leila Drake both still and motion pictures of the Evangelistic work were shown to an audience of twenty-two. Most of these are members of persons interested in our work and they have been wanting to organize a Bible class. The Evangelist will return weekly on Fridays at 8:00 p.m. in the home to assist in furthering some sort of working organization. Members near there are requested to get in touch with Sr. Drake by telephone or letter if interested."—J. W. McLain, Greenbrier, Ark.

CHESTINE B. MAY CARPENTER

Chestine B. May Carpenter was born September 27, 1856, near Perryville, Ky., and fell asleep in Christ, January 5, 1944.

She was married to Bro. John F. Carpenter, March 13, 1883. To this union were born ten children, namely: Jacob, George, Vernon, and Quincy of Perryville; Floyd of Conesville, Iowa; Ben of Oregon, Ill.; Forrest of Cincinnati, Ohio; Ray and Ethan of Danville, Ky.—one daughter having died in infancy. Twenty grandchildren, with a number of great-grandchildren also survive.

Sr. Carpenter was baptized about fifty years ago by Bro. J. P. Wagoner, and she continued faithful unto the end of life. So, we can truly say we "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" (1 Thess. 4:13-18).

Words of comfort were spoken to a large congregation of relatives and friends by Elder Vaughn Long, after which she was tenderly laid to rest beneath a beautiful mound of flowers to await the coming of her Lord for whom she had looked these many years.

Elsie B. Long.

GERALD FLOYD WOOD

We were saddened with Mr. and Mrs. Floyd Wood, Blanchard, Mich., by the death (January 17) of their six-months' infant son—his death resulting from pneumonia. He leaves, besides his parents (Mrs. Wood, nee Frances Sheets, a loyal member of the church), one sister, Judy Lee; his grandparents, Mr. James Wood of Bellaire, and Mr. and Mrs. Bert Sheets of Blanchard; and many other relatives and friends.

The writer, assisted by Bro. Richard Smith, pointed out that even the heavenly Father can truly sympathize, having Himself given "his only begotten Son" (John 3:16), and God has promised special promises concerning children coming "again from the land of the enemy" (Jer. 31:16). The writer also pointed to Jesus' special love for children, and His miracles of resurrecting children. After services at the home and at the Church of God, the little child was laid to rest in Pine River Cemetery, his mourners having confident assurance of the resurrection in Better Times.

Cecil A. Smend.

"TRY THE SPIRITS"

Many religious and social writers focus their condemnations on the German and Japanese people (not the Russians since they became allies of the United States). These authors have gotten their ideas and material from writings of men, and many of our people draw their conclusions from these essays. I believe a person who fears God should search the Scriptures to find the truth. John said in his First Epistle (4:1, 5, 6): "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. . . . They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

John, inspired of God, wrote in Revelation 18:3: "All nations have drunk of the wine of the wrath of her (Babylon's) 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."

The symbols of governments ("all nations have drunk of the wine") are now placed in many churches. I can believe only that such

a demonstration is placing fornication in the temple where we gather to worship God and receive blessings from His Word.

Many of these things indicate to me that these people fear the world, instead of fearing the wrath of God which will be loosed upon us if we let ourselves be yoked to the world.

May the National Bible Institution's fine projects prosper throughout the coming year and the season's blessings be on all.

B. Eugene Alexander.

Send The Restitution Herald to your friends for a year—50 issues for \$2.00.

JESUS GIVES THE ANSWER

(Continued from front page)

we will not become overwhelmed by the ups and downs of nations, or disillusioned by the blooming and fading of political utopias and national cure-alls. With citizenship in the coming Kingdom of God, we, like the father of the faithful, that is, Abraham, become pilgrims and strangers on the earth seeking a country—a better country, that is, an heavenly. Such a country will be the Kingdom ruled and blessed by the heavenly King, the Christ.

CONSCIENTIOUS OBJECTORS' FUND

Friends of the cause \$25.05
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THE RESTITUTION HERALD

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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the 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," a forty-four page tract (almost a booklet) written by Maurice Joblin, and now in its third edition, covers well the leading doctrines of the Bible as interpreted and taught by the Church of God. Price is ten cents per copy, or one dollar per dozen. Address: National Bible Institution, Oregon, Ill.

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"God loveth a cheerful giver"—Paul

National Bible Institution Oregon, Illinois

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THE RESTITUTION HERALD

VOLUME 33

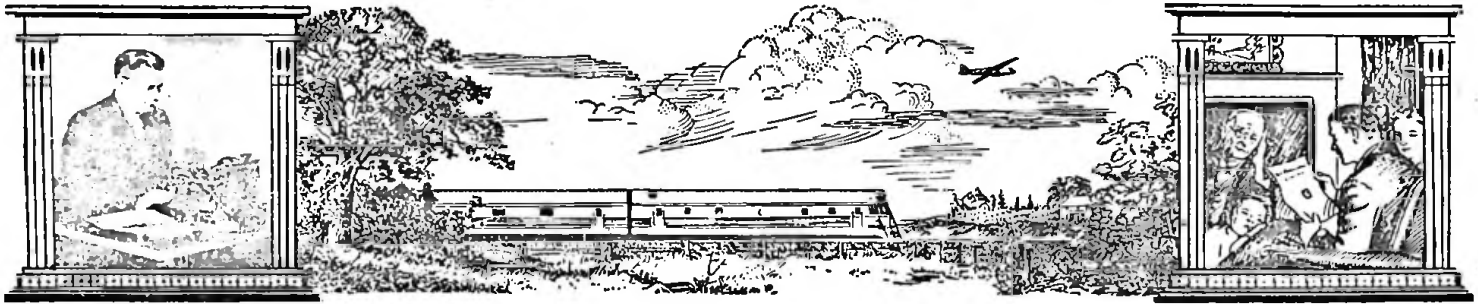
OREGON, ILLINOIS, FEBRUARY 1, 1944

NUMBER 17

“Can Ye Not Discern the Signs?”

“Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning and never able to come to the knowledge of the truth” (2 Tim. 3:1-7, A.R.V.).

“Ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance” (2 Peter 3:2-4, 8, 9, A.R.V.). *The coming of the Lord draws near!*



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

“Pray for the Peace of Jerusalem”

When Ahijah met Jeroboam, clad in a new garment, the Prophet rent it in twelve pieces and said to Jeroboam, “Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: but he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the *city which I have chosen*” (1 Kings 11:31, 32). Thus, though Solomon and his heirs deserved no continuing part of the Kingdom, God granted them the right to rule the tribe of Judah (plus Benjamin) and to continue their reign in Jerusalem in keeping with His covenant with David and because God had chosen Jerusalem above all other cities to be His own—even the city from which David’s seed, the Messiah, would ultimately reign.

“Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces” (Psalm 122:6, 7).

That Jerusalem has suffered more and worse sieges than any other city in no way thwarts God’s plan, or His love, for Jerusalem. Indeed, the Word of God charges all who “make mention of the Lord” that they “keep not silence, and give him (God) no rest, till he establish, and till he make Jerusalem a praise in the earth” (Isa. 62: 6, 7). He who once rode triumphantly into Jerusalem again will tread its streets and receive its acclaim. “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee”—not “lowly, and riding upon an ass”—but as Monarch who “shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. . . . How great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids” (Zech. 9:9-17).

Then, the “inhabitants of one city shall go to another, saying, Let us go speedily (or ‘continually,’ marg.) to pray before the Lord, and to seek the Lord of hosts . . . yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem” (Zech. 8:21, 22).

“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” (Psalm 96:11-13). Pray for *this* peace of Jerusalem!

“All Nations Against Jerusalem”.

Paradoxical as it may seem, Christ’s reign of peace and righteousness will begin at Jerusalem in the day that *all nations* are gathered “against Jerusalem to battle” (Zech 14:2)—“to take a spoil, and to take a prey” (Ezek. 38:12). Titus’ siege of Jerusalem notwithstanding, we shall yet “see Jerusalem compassed with armies” (Luke 21:20). Indeed, should the Christ then not come, any former Desolation would be as nothing.

Then, “the Lord, whom ye seek, shall suddenly come to his temple” (Mal. 3:1). “He will destroy in this mountain”—the mountain on which Jerusalem is builded—“the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory. . . . It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation” (Isa. 25:7-9).

Brother R. H. Judd, 111 Milverton Boulevard, Toronto, Ontario, commenting about signs of the Lord’s coming, writes: “Referring to the prophecy regarding the bringing of all nations to Jerusalem, have you considered that *not* until the present day could such a prophecy possibly have been fulfilled? *It could be so now* by reason of universal use of the airplane—ships of today. Further, all nations already being armed and ready to move as they actually are now, it becomes not only possible but significantly probable, thus showing ‘the *time is at hand*.’ I have perhaps more than an intuition that Russia in her desire to get to the Mediterranean (an old desire formerly through Constantinople) . . . will endeavor to get her objective by way of the Holy Land.” . . . What say the signs to you?

The Freedom of Religion

By R. H. Judd

FREEDOM OF RELIGION, as all our readers are probably aware, is one of the basic formulas of "The Atlantic Charter" conceived by President F. D. Roosevelt of the United States of America and its dependencies and Prime Minister Winston Churchill, representing Great Britain, the British Commonwealth of Nations and the colonies, when they and their respective staffs met for the purpose of discussing and declaring the aims of the United Nations when this global conflict comes to an end. That conference has rightly been estimated as of momentous historic importance.

For obvious reasons, so far as this writer is aware, no attempt has been made by either of the two leaders named to define what is understood by the phrase "*the freedom of religion*." One outstanding fact, however, cannot be missed, namely: difficult of definition as the word "religion" may be, they have unhesitatingly placed it on the same level as the other "freedoms" embraced in The Atlantic Charter.

According to our dictionaries, the word "religion" has for its foundational significance the meaning of "to bind," and they also inform that its opposite is "negligent." The deductions evidently intended to be drawn from these comparisons and contrasts is that religion is one of the moving forces in world affairs. Looking back over its history, and taking a world-wide viewpoint, a negligent or negative attitude has never been a dominant characteristic of religion, nor have the activities which have proceeded from it. Attempts, almost without number, have been made to eradicate religion from the life of the individual, the family, and the nation. So obviously is it part and parcel of man's being, and so unmistakably does it "fit in" with his external surroundings and the contacting episodes of his life, every effort to extinguish it has met with humiliating and signal failure.

In Romans 1:18, that dynamic personality Paul, the Apostle to the Gentiles, made reference to the same remarkable fact when he spoke of men who seek "to hold down the truth in unrighteousness" (R.V.). When he further pointed out that it is manifest both in them and to them (see marg., v. 19), he confirmed the thought that no power on earth can eradicate it, because it is inherent in human nature and consciousness. Thus, the seriousness of the responsibility of those who endeavor to do so is made abundantly evident.

While seeking from various dictionaries a definition of

the word "religion," it has indeed been a pleasure to find that though some of them are certainly "broad" in expression, a common denominator to nearly all may be reasonably stated as "*love and obedience toward GOD*" (italics and caps, mine). Those are the actual words given in at least some.

It will be pertinent to ask here, What is "the truth" to which the Apostle made reference in the foregoing verse? Is it truth in its general aspect, and which is so commonly termed "religion"? Or, is it truth in the somewhat less circumscribe but still general aspect of the gospel? Many, perhaps by far the greater number, associate it with this latter conclusion. The present writer does not. He believes that the great Apostle Paul was too exact in his outlook on any subject to be content with generalities. Not that we wish to deny generalities, for they are often true and multitudes find satisfaction therein, but not until we focus our minds on some factual and specific aspect of truth does it influence us to the extent that it becomes of really forceful service to ourselves and to others, and a bone of contention to some.

Coming back again to the scholarly argument of Paul in Romans 1, we wonder if the reader has noticed, or stopped to count, the frequent use made of the word "God"—a title, which in its primary aspect, God claims as exclusively belonging to Him, for He says, "There is no God beside me" (Isa. 45:5). If the reader has done that, we think he will have no hesitation in coming to the same conclusion as ourselves, namely, that it is not truth in general—good as that may be—but that it is *God Himself* who is the center and theme of Paul's discourse. A little quiet meditation of verse 25 as given in the Revised Version will confirm the reader of this. There the word is not "changed," but "*exchanged*," and the ensuing context shows clearly of what the exchange consisted. "They worshipped and served the *creature* rather than (see A.V., marg.) the *Creator*." Still further evidence of this thought occurs in the same verse, for again on referring to the Revised Version we find that it reads "for a lie"—not "into a lie." The contrasts and exchange of truth for falsehood thus brought out are forcibly illustrated in the passages of which the following are the references: Jeremiah 10:14-16; 16:19, 20, 21; and Habakkuk 2:18-20. But Romans 1 yet reveals another important thought. When worshiping the creation and the creature, some worshipped one thing, (Please turn to page 11)

“Five Minutes to Midnight”

By A. C. Jacobson, Wellington, N. Z.

“IT IS five minutes to midnight!”

So wrote Mr. Leland Stowe, a newspaper correspondent, on one occasion during the present war when the outlook was particularly black. The fortunes of war are continually changing and at one time the outlook appears black and at another bright, yet in a sense not realized by Mr. Stowe it is truly “five minutes to midnight.” In writing thus, Mr. Stowe unwittingly used language Jesus Christ used when referring to His return to earth, for in Matthew 25 Christ likened Himself to a “bridegroom” coming at “midnight.” (See Matt. 25:1-13.)

The whole tenor of Bible prophecy indicates that it will be indeed “midnight” when Christ comes—“a time of trouble, such as never was since there was a nation even to that same time” (Dan. 12:1). Christ Himself said that immediately prior to His personal return to earth there would be “upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21:25, 26).

On another occasion, Christ likened the time of His return to the days of Noah before the Flood, for He said, “As it was in the days of Noe . . . even thus shall it be in the day when the Son of man is revealed” (Luke 17:26-30). The God-inspired Record informs us that in the days of Noah “the wickedness of man was great in the earth, that every imagination of the thoughts of his heart was only evil continually,” that “the earth was filled with violence,” and that “all flesh had corrupted his (God’s) way upon the earth.” (Gen. 6:5-12.) According to Jesus Christ, this same condition is to prevail upon earth at the time of His second coming. Could any language more appropriately describe the state of the world today than does the language used in the Scriptures in relation to Noah’s day? Today it is indeed “as it was in the days of Noe.”

Midnight

In view of the fact that the state of the world today is as Christ said it would be when He returned, it can be truly said that “it is five minutes to midnight.” It is at “midnight” that Christ will come. When Christ comes, there will be unmistakable evidence of the fact that He has returned. What will that evidence be? To answer that question, it is necessary to refer to Bible prophecy



relating to the end of this present age. Many latter-day Bible prophecies reveal that the closing scenes of this present age will occur in Palestine. These prophecies reveal that Palestine will be the scene of a terrible conflict as the result of an invasion of the land by a powerful confederacy of anti-British, anti-Jewish nations under the leadership of “Gog of the land of Magog, Prince of Rosh, Meshech, and Tubal” (Ezek. 38:1, R.V.), styled also “the king of the north” (Dan. 11:40). We do not dogmatically affirm that this foretold latter-day invasion of Palestine will occur in the course of the present war, but we unhesitatingly say that it *may* do so. All the present indications point in that direction. Palestine, Egypt, and the Middle East generally, today figure prominently in the news, and press reports continually refer to the possibility of the Middle East becoming involved in the war. Therefore, viewing the world situation as a whole and bearing in mind that many latter-day Bible prophecies have already received fulfillment, it is very possible that the world is now on the verge of the greatest fulfillment of prophecy of all time—the latter-day invasion of the Holy Land. (See Ezek. 38; 39:1-16; Dan. 11:40, 45; 12:1; Zech. 12:9-14; 14:1-4, 12-14; Joel 3:1, 2; Isa. 17:12-14; 59:19; Jer. 30:3-7.)

Divine Intervention

When this foretold latter-day invasion of the Holy Land occurs, there will be divine intervention. It is not God’s intention to permit the latter-day, godless, Jew-hating aggressors to have His land. In accordance with God’s plan, the Holy Land is to be the center of divine Government in the earth in the coming Millennial Age. (Isa. 24:23; Jer. 3:17; Isa. 2:2-4.) Furthermore, in accordance with God’s plan, the Jewish nation is to be restored to that land. (Ezek. 37:21, 22; Jer. 31:10; Ezek. 36:24-38.) Therefore, Palestine is reserved for Jesus Christ and His immortal co-rulers and the Jewish nation. Consequently, Bible prophecy clearly reveals that when Gog and his hosts attempt to take possession of Palestine, God will intervene through Jesus Christ returned to earth. As a result, the invaders and desecrators of the Holy Land will suffer utter defeat and extermination.

We read in Ezekiel 38:22: “It shall come to pass . . . when Gog shall come against the land of Israel, saith the

Lord God, that my fury shall come up in my face . . . in that day there shall be a great shaking in the land of Israel . . . and I will rain upon him (Gog) and upon his bands and upon the many people that are with him an overflowing rain, and great hailstones, fire and brimstone."

Also in Zechariah 14:12, 13: "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass . . . that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against . . . his neighbour."

Again in Zechariah 14:2-4 we read: "I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Return of Jesus Christ to Earth

When Jesus Christ was taken up into heaven a little more than nineteen hundred years ago, it was from the Mount of Olives. Two angels appeared to His disciples, who were watching His ascension, and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

As seen from Zechariah 14, when Jesus Christ returns to the earth His feet will again stand upon the Mount of Olives. A tremendous earthquake will result and this, together with Heaven's artillery ("an overflowing rain, and great hailstones, fire, and brimstone") will effect the destruction of the hosts of "Gog" upon the mountains of Israel. All people, therefore, who are acquainted with these facts, so clearly revealed in the Scriptures, should know when this great supernatural overthrow occurs in the land of Palestine that Jesus Christ is once again upon the earth in fulfillment of hundreds of prom-

ises in the Bible that He will come again. (E.g., John 14:3; Matt. 23:37-39; Acts 1:9-11; 3:19-21.)

Object of Christ's Return

The object of Christ's return is to establish a universal Kingdom upon earth — *the Kingdom of God* — thereby filling the earth with the glory of God and bringing peace and untold blessings to all nations of the earth. Therefore, after the overthrow mentioned in the foregoing, Christ will proceed to do this. In association with His friends whom He will raise from the dead and immortalize, Christ will operate from Palestine in the process of establishing God's Kingdom upon earth. The transition period between the existing kingdoms of men and the coming Kingdom of God will be a period of very drastic divine judgments. (Jude 14, 15; Isa. 2:10-22.) The object of these divine judgments will be to teach the inhabitants of the earth righteousness. (Isa. 26:9.) Those people who are unwilling to submit to Christ's requirements will be exterminated by the judgments, whereas those who do submit will remain. Eventually all lands and all peoples will be merged into one universal Kingdom, and the *Kingdom of God* will have been established upon earth. (Matt. 6:10; Rev. 11:15; Dan. 2:44.)

Thereafter, Jesus Christ and His immortal co-rulers (the redeemed) will govern the nations of the earth justly and wisely on divine principles of justice, mercy, and truth. (Acts 17:31; Dan. 7:14; Zech. 14:9; Isa. 9:6, 7; 16:5; Rev. 20:6; 5:9, 10; 2:26, 27.) Every evil with which mankind is now afflicted will be abolished. War, hatred,

strife, poverty — all will have vanished and the peoples of the earth will live happy, contented and peaceful lives. (Psalm 67:4; 72; Isa. 2; 11; Luke 2:14.) Even life itself will be greatly prolonged, for we read that in this coming Millennial Age "a child shall die an hundred years old" (Isa. 65:20). Under these conditions, "the earth shall be filled with the glory of the Lord" (Num. 14:21), and "all families of the earth shall be blessed" (Gen. 12:3; 22:18; Gal. 3:8, 16.)

Gospel of the Kingdom of God

What has been advanced in the previous section is the "gospel of the Kingdom of God." This was the gospel (glad tidings) Jesus preached. We read that He "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." (Luke 8:1; Matt. 4:23; 9:35; *(Please turn to page 11)*)

THE WISE AND THE FOOLISH

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 "And 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.

"Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matthew 25:1-13.)

PICK-UP

By Arlen Marsh

"SHE'S been a model daughter all her life, with the exception of the two months last fall while we lived in a hotel in an undesirable neighborhood. She is a great help to me at home and she wants to go to college. What is the matter with young people nowadays?"

And that, sobbed out by an attractive mother, terminated the hearing of three boys and a fourteen-year-old girl before Judge Frank H. Bleck in Chicago, the week of January 16. The three boys, all fifteen years of age, were charged with an attempted criminal assault on the girl.

"No girl in her right mind would go out at night with strange guys for a good time, if she didn't expect something," snapped one of the boys to the judge. "She kept teasing us, your honor. She'd toss her head and lead us on—first one and then the other. Finally a pal of ours came along, so we got in front and he slipped into the back seat with her. He was making his own attempt when the cops came along and picked us up."

"The last fellow said he'd shoot me if I didn't do what he said," the girl testified. "But I told him to go ahead and shoot."

Bewilderedly, the boy shook his head. "Judge, she told us she knew what the score was, and we were kissing her in a loving kind of way. The score? Oh, that's a kind of a saying the kids have now that we all understand. It means you're willing."

The girl had no record of delinquency. She attended church regularly, and was a satisfactory student in a first-rate parochial school. Her home was in a good neighborhood, and had no financial difficulties. Her involvement which led to the hearing began in December, 1943, when she borrowed a match from a pair of boys in a theater lobby, began conversation with them, and agreed to meet them on a Chicago Loop corner the following evening at eight o'clock.

One notable fact stood out in the girl's story: her parents were separated because of the chronic drinking of her father, whom she cordially detested. Religious conviction alone had prevented actual divorce. The whole tale, thus, made a rather effective commentary on the real meaning to be found in the Pauline exhortation of Ephesians 6:4: "Fathers, provoke not your children to wrath."

The Chicago incident was fairly normal—certainly typical. Army and Navy authorities long since succeeded in putting professional prostitution under control, and

were well on their way to reducing the rate of venereal disease in the military services, when Pearl Harbor and its consequent emotionalism brought thousands upon thousands of "little casualties" into existence. Since December 7, 1941, one fourteen-year-old girl has been officially recorded as having infected with syphilis or gonorrhoea or both 270 soldiers; while another girl, only thirteen, is known to have infected 160.

Broadcast appeals by such military powers as Lieutenant-Commander Gene Tunney, former heavyweight champion of the world and now in charge of the Navy's physical training program, have been ineffective, insofar as securing continence among men of the armed services is concerned. But this is due much less to the men themselves, in the opinion of many a medical officer, than to the activities of the teen-age girls who persist in "chasing uniforms" with the same fervor they display in swooning over the "bedroom voice" of Frank Sinatra.

J. Edgar Hoover, head of the Federal Bureau of Investigation, has made it a point to publicize the fact that, in 1942, arrests of girls under 21 for sex offenses increased 104.7 per cent over 1941. Figures for 1943 are not yet available, but they probably will show a corresponding increase over 1942. Only a small fraction of these girls have had previous court records.

Tales of homes broken by the urge for big war plant pay have become so common that federal authorities concerned with the problem of crime prevention have demanded that propaganda for the employment of mothers be stopped at all costs. There is no point in winning a war on a foreign front and losing it at home, they feel; and at the current rate of adult and juvenile sex delinquency, American society will be entirely crushed within ten years.

Nor is the problem confined to America. Canada suffers from the same difficulties. So does Australia. In England, one of the major railroad stations near London has been closed to those without tickets, because of the thousands of young girls who have persistently used it as a fertile spot for picking up incoming soldiers and sailors. Dr. Charles Hill, in an address over the British Broadcasting Corporation system in late 1943, declared that "Piccadilly Circus and its equivalent in other large cities is a disgrace and we know it." The archbishops of Canterbury and York sternly memorialized the British people to return to the strict teaching of Christianity in regard

to moral living, inasmuch as venereal disease had increased 120 per cent among both the civil and the military population.

To a Senate subcommittee investigating juvenile delinquency, Dr. William Healey, a Boston child guidance leader, said on November 30, 1943: "The adolescent girl quite normally tells herself that a service man, for instance, is entitled to all the pleasure she can give him before he goes to war. . . . Churches have not done a good

job." The testimony seems a bit self-contradictory, since— if the churches *had* done a good job—it would in no sense be normal for an adolescent girl to regard immorality as a sort of necessary pleasure.

Already, in this country, as abroad, a serious shortage of men is developing. Marriage relations counsellors and juvenile court authorities combine in the statement that many adolescent delinquencies are caused by the realization among girls that "it will be (Please turn to page 10)

The Writing on the Wall

By Mary Mae Nedrow

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall" (Daniel 5:5).

BELSHAZZAR felt serene and secure as he sat upon his throne in the beautiful city of Babylon, which city was famous for its walls and hanging gardens, one of the "Seven Wonders of the Ancient World." On this illustrious occasion, the king had invited a thousand of his lords to a great feast, and ordered his servants to bring the "golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and his princes, his wives, and his concubines, drank in them" (v. 3). Concerning this great feast, Flavius Josephus, the Jewish historian, had this to say: "He (the king) . . . sat down at supper in a large room, and there were a great many vessels of silver, such as were made for royal entertainments, and he had with him his concubines and his friends; whereupon he came to a resolution, and commanded that those vessels of God which Nebuchadnezzar had plundered out of Jerusalem, and had not made use of, but had put them into his own temple, should be brought out of the temple. He also grew so haughty as to proceed to use them in the midst of his cups, drinking out of them, and blaspheming against God."

The Holy Scriptures tell us that on that night, as the king and his banqueters profaned these sacred vessels and sang in revelry and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone," a hand wrote on the wall. As they watched the fingers writing, they were filled with terror, for none could read the spectral words. "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers," that they might interpret the

writing. Since none could interpret the writing on the wall, Daniel was brought to the king. Unafraid, he pronounced judgment, saying, "Thou . . . O Belshazzar, hast not humbled thy heart . . . but hast lifted up thyself against the Lord of heaven. . . . God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians" (5:22-28).

Daniel's words came true that very night when the Persian army came, besieged, and took the city of Babylon and killed Belshazzar. It was by strategem and not by force that this strongly fortified city was taken, though it was supposed to have been impregnable. The plans had been well made and executed on this fatal night. Instructions had been given by Cyrus to turn the channel of the Euphrates River into an artificial lake not far away. Then at a given signal after the waters receded, they entered the channel and forded the river under the walls, thus gaining entrance into the city. Even after they had entered the city under the outer walls, there were the inner walls to encounter, these walls having huge gates of brass which were guarded by soldiers night and day, so no enemy could pass. The guards, though, had forgotten their duty that night, and were drunken to the extent that they had left the gates unfastened, thus allowing the enemy to pass into the city.

Whenever we feel we are secure, we can be sure danger is imminent, and it may be nearly upon us. We find by reading these interesting narratives in the Bible that God's Word *is*, and always *will* be fulfilled, just as it was at the Belshazzar feast. We must always hearken to the call of God's Word.

Christian Relationship to Brethren

By James M. Watkins

WE recently called to your attention the putting on of Christ by preparation for, and performance of, the rite of baptism. When this ritual has been observed, there are three ways in which it may reflect primarily in our social relationships—first, as it influences our attitude toward our Christian brethren; second, as it influences our attitude toward the church as a corporate body; and third, as it influences our attitude toward the outside world. This week, we would like to notice the first of these thoughts, namely, the attitude Christians should develop toward their Christian brethren.

In 1 Peter 2:17, we read these words: "Honour all men. Love the brotherhood. Fear God. Honour the king." We notice in these instructions four things which Peter calls to our attention. Among them, we are told to honor all men, but for the brotherhood there is to be a closer relationship—one of love. Here is the basis upon which Christian relationships are to rest. Repeatedly throughout the Scripture, we are told that this is the foundation upon which we are to strive to build the inner relationships of the household of faith.

In John 15:12, we read the words of Jesus: "This is my commandment, That ye love one another, as I have loved you." It is the outright commandment of Christ that our consideration for our Christian brethren is not one of a flighty interest or a meager passing fancy but it is something deeper, far more sincere and enduring. It is something to create within us the desire to laugh when our brethren laugh, to rejoice as they rejoice, and to weep as they sorrow. Such meaning is not found in a superficial embodiment of Christian dictates. It is found only in a complete appraisal of the deeper underlying motives of Christianity. As modern living and modern outlook alter our thinking habits in this world of today, it appears that it becomes harder and harder to embrace the Christian conception of a sincere love for each other. Yet, here is perhaps the one stone over which more people will stumble than any other.

We read: "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" (1 John 4:7, 8). According to John's conception of the Christian relationship, the yardstick by which we should judge our Christian life is upon the basis of love we show for other sincere and worthy Christians.

This is the seventeenth in a series of articles on The Coming Christ, first given as radio addresses over WEBQ.

In our day, when the growing tendency of love is manifested more often in love of self, the Christian who can show forth the characteristic of John's thinking would indeed have no need to wear a celluloid button to indicate his affiliation with the church. John is more emphatic than this, however, he insists that unless the motivating purpose of our life is compassion for those about us, we do not know God.

When we judge all our actions, our thoughts, and our words by this standard, the depth of our Christian experiences is shown more clearly than in any other way. If we could form the practice of asking ourselves this simple and honest question before all our words and actions, "Is it prompted by love?" we would soon come to realize how often we fall short of the Christian ideal. The strange thing is that many times the individual who believes himself to be the greatest Christian is the greatest offender in this regard.

Many times, such an individual, thinking he has attained the peak of personal perfection, feels called upon to fight everything and everybody. When we hear of a minor misconduct by some individual and feel obliged to call it to the attention of every other member of the church, will that desire stand the test of asking ourselves, "Is this prompted by love for that person?" If certain circumstances engender within us the desire to make some cutting remark that we know will hurt and hurt deeply, has the remark been sponsored by love? So it is with all of our church relationships. If we will judge our actions honestly and sincerely within our minds and do what is sponsored only by pure love for our brethren, there would indeed be a great change in the Christian relationships of today. Yet, John tells us that unless you are doing that, you do not know God.

If we base our Christian relationships upon such a foundation, an influence would radiate throughout our lives, our churches, and our contacts that would bring forth a glory to God that as yet has never been obtained. This one thing within itself would provide the incentive for the fulfillment of all other Scriptural commandments for Christian social relationships.

Let us notice also our attitude in prayer. I am convinced that one of the greatest benefits in prayer is when it is devoted to the interests of someone we love. There can be no doubt that such prayer has a value in our

lives beyond prayer inspired by purely selfish motives. Throughout the Scripture, we are told it should be our practice to pray not alone for the things that concern us, but also for the things that concern those about us. In the prayer uttered by Jesus prior to His entrance and trials in Gethsemane, He said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). Here, at the time of the greatest trial in the life of Christ, His prayer was for others. At the time of His suffering upon the cross, some of the preciously needed breath that was fast leaving His body was used to petition God for the forgiveness of those about Him.

In James 5:16, we read: "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."

Praying one for another is the admonition of this verse, yet how often do we pray only for our personal concerns! If there is something vitally concerned in our lives, and we think there is no other way out, we make all haste to take our problems to the Lord in prayer. Many of our brothers may find themselves confronted with the greatest problems of life, and we may sense or even know definitely that this is true, yet we never go apart to pour out our petition to God in his behalf. Usually, we do so only when we are asked. Even then, if he asks us privately instead of publicly, we are very much inclined to forget about it before we get home. At least, we take care to see that we never mention to him that we have been with him in our prayers. Thus, we deprive him of the privilege of knowing the fellowship he has had in his trials.

I believe when we know the compassion and the love of God it is not necessary to have such things written in our mental rule book for Christian conduct. I believe we will conduct ourselves as a natural consequence of the sincerity we feel for our Christian brethren. If we know that our brother is distressed or troubled, why should it be necessary for him to ask for a place in our private prayers? How much more effect would it have upon his life if we would simply tell him privately that he has had such a place in our thoughts.

While I have no objections to public demonstrations of prayer, I am inclined to shun them somewhat in favor of the more meaningful private prayer inspired by pure love and concern for one another. More and more, I am becoming convinced that we are losing the greatest majority of our Christian fellowship when we fail to invite a few of the closest members of our church for a brief season of prayer with us in times of our greatest stress and needs of life. We have reserved prayer and this association of our brethren for only the extreme cases in our lives. In

reality, we should also make it a part of many of the lesser events of our life—in our joys as well as in our sorrows. If we have something special for which to give thanks, what better way to thank God than to call in a few friends and let both them and God know our gratitude for a particular blessing? Prayer for trouble is often practiced, but prayer for thanksgiving is all too rare.

The question of love as a foundation of Christianity has such far-reaching effects in its application that we are indeed unable to comprehend the fullest extent to which it may be considered.

In Galatians 6:2, we read these words: "Bear ye one another's burdens, and so fulfil the law of Christ." The law of Christ is fulfilled only when our compassion for one another engenders within us the desire to partake also of the burdens of our Christian brethren. This is perhaps manifested to some extent in the season of prayer and fellowship which we mentioned. It is most often applied in periods of extreme sickness or death. At such times, we very easily recognize our responsibilities, and I believe that every person sincerely desires to do all he can to share the burdens at such times. Yet, does not such an admonition also have its practical side, which many times does not receive as much attention? In the sincere Christian group, I can see no reason why there might not also be the desire to share the more practical burdens of life. If our Christian brother's house burns down, which would show forth the greater love and compassion—merely to pat him upon the back and to say how sorry we are, or to stand by his side while it is burning and to take his mind from his disaster by saying simply, "We will all get over here the first thing in the morning and start clearing away the rubbish and help build it again at once"?

I heard of an elderly gentleman whose entire substance consisted of what was produced in a plot of ground by the use of one faithful horse. One night, this horse was killed. Many of the neighbors passing by, knowing what a disaster this was to his livelihood, paused to offer their regrets and sympathy. In a profuse manner, they lavished upon him all the consolation in keeping with the occasion. Out of the group walked one of his Christian neighbors. He gave very little attention to the dead horse upon the ground and offered no word of sympathy. He merely said quietly, "You will be needing another horse in the morning, John, I believe that Mr. Johnson down the road has one. Here is some money toward it." No words were necessary to describe the compassion behind the sense of responsibility felt toward his brother's burdens. There was no great demonstration of feeling other than sincerity, but with a few simple words and actions in a mere matter of seconds, the law of Christ had been fulfilled.

If the Christian foundation of love should engender within us the desire to bear each other's burdens, this

love will also manifest itself in the desire to eliminate burdens. If we owned a barn in conjunction with our neighbor and saw a tiny spark of fire starting in the straw, we certainly would not have to be told twice to put it out. The half interest we had in the barn would readily dictate that to our conscience. If we had that same interest and sense of responsibility with our brethren, we would be equally determined to see that nothing would occur to cause a hurt or an injustice to him. Unspoken harsh words, spoken defenses, sincere Christian living upon our part combine to eliminate the burdens of other people.

When we know the love of God, we say again, We do not need a Christian rule to dictate these things to us. They will become a natural part of our everyday life as we associate with the other Christian people. They are sound practical rules laid down by the Christ, who said, "Love one another as I have loved you" (John 15:12). The Christ died upon Calvary, not out of the desire for personal glory, but for love for you and me. The Christ is coming again that we may see Him face to face and realize the full import of many things that we do not now comprehend. In the meantime, what better words for us than these, "Love one another as I have loved you"? "Bear ye one another's burdens, and so fulfil the law of Christ."

PICK-UP

(Continued from page 7)

plenty hard to catch a man when the war's over." After World War I, European nations faced such a surplus of women that in some circles polygamy was discussed as a possible legal solution to the problem. A French scientist declared not long since that "it is generally understood that about one in every ten marriages in France has been polygamous"—and this condition, in somewhat lesser proportion, has been prevailing on an ever-increasing scale in the remainder of Europe, including England itself. In Sweden, one in every seven or eight births now is illegitimate, yet the Swedish birth rate is still 25 per cent too low to replace the present population, chiefly because of the severe man-power shortage.

Facts such as these cannot be treated flippantly, with casual references to Biblical predictions that "seven women shall take hold of one man" (Isa. 4:1) and that "evil men and seducers shall wax worse and worse" (2 Tim. 3:13); facts such as these reflect far too seriously upon the church as a whole to be treated flippantly. On the one hand, during the last hundred years, we have had those churches which consistently looked toward the better and more abundant life as a result of political machinations; on the other, we have had those churches

which—very much like the Church of God—have, in general, preferred to deal in analytical teaching, tearing the Bible apart bit by bit, rather than to perform any great part of the more difficult task of training their young people in the way they should go. In either case, Dr. Healey, despite his contradictions, was right: churches *have* failed in their duty; they have not done a good job.

The law, said Paul, could make no one righteous. City ordinances against pick-ups and investigations of the juvenile delinquency problem by Senate committees will in no wise overcome immorality; they will only, as is suggested by Harry T. Brundidge in *Cosmopolitan* (February, 1944), succeed in driving the Army's "little casualties" into cruising taxicabs from open street corners. Moral teaching cannot safely be left to the public schools; public school faculties are no more exempt from a warped viewpoint of ethics than are defense workers or soldiers. Neither, not too surprisingly, are Christian leaders.

Regular church attendance, while salutary, is in itself no preventative against delinquency, as the case of the adolescent Chicago girl indicates. Nor is regular Sunday school attendance. What can be learned in churches and Sunday schools is too often innocuous—harmless, but ineffective. Christianity's problem is precisely that faced by Paul when he wrote his two Epistles to the Corinthian church; Christianity's problem is to be forthright and convincing in its demonstration of the laws of God rather than of the conceptions of man. Human ethics frequently differ from divine ethics. We may no longer have drunken debauchery in our Communion services, but we have divorce in our homes; we no longer have those who eat meat offered to idols, but we have those who prize paychecks above children and "overtime" above God.

It is, of course, much too late to correct this situation. Now, we can do nothing but fight it with what tools are at our disposal. God knew that such situations would arise; He predicted them, through His prophets and apostolic writers, long ago. But this fact is no excuse for our own failure to teach plainly and without equivocation what the Bible has to say about moral living.

"What is the matter with young people nowadays?" Nothing that was not the matter with their parents and their parents' parents, clear back to Adam. The increase in sin has been due solely to a slow relaxation of parental standards, over a period of many generations; the world has grown worse and worse primarily because each generation has added its bit, with the human tendency to exaggerate and mimic, to all the sin that has gone before.

Chief teaching of the good life, then, must lie where God always intended it to lie—within the home itself. Tall, fruitful trees do not grow from rotten nuts; neither do fruitful Christians grow from only semi-religious families. Abraham was selected to father the Chosen

People only because he would teach his children and his children's children the ways of God. (Gen. 18:18, 19.) Israelites were commanded expressly to teach the basic law of Moses to their children; when this command was disobeyed, Israel collapsed into idolatry and national disintegration.

The church, it must be remembered, is the people. Organization exists only for convenience. The people themselves—parents, children, uncles, aunts—determine what the church will be; they may become instruments of God, or they may become instruments of Corinthian Bacchanalism—but whatever they become, the church goes with them. The church's failure is their failure; the church's success is their success. And it is to the people—laity and leaders alike—that we must turn in any effort to impress the Bible way of living so deeply upon us all that delinquency, adult or juvenile, will be too repugnant to affect us.

"FIVE MINUTES TO MIDNIGHT"

(Continued from page 5)

Mark 1:14; Luke 4:43.) His disciples preached the same gospel. (Luke 9:2, 6; Mark 16:15; Acts 8:12; 20:25; 28:30, 31.) Indeed, the "gospel of the kingdom of God" is *the* gospel—the good news—of the Bible. It is the grand theme of the whole Bible from Genesis to Revelation, the panacea for the world's ills, the very thing the world needs, the God-appointed cure for the bleeding wounds and breaking hearts of afflicted mankind—a cure which men, in feverish agitation, seek in vain to provide for themselves and which they never will provide for themselves. The return of Jesus Christ and the establishment of the Kingdom of God upon earth is the God-appointed and the one and only solution of the world's troubles.

Inheritance in the Kingdom of God

The salvation promised in the Bible is redemption from mortality—that is, possession of an immortal body and an inheritance in the coming Kingdom of God on earth. (1 Cor. 15:51-54; Phil. 3:20, 21; Matt. 25:34; Luke 12:32; 1 Thess. 2:12; James 2:5.) It is clearly revealed in the Scriptures that the redeemed—those who are saved—will reign with Christ on earth. (Rev. 5:9, 10; 1 Cor. 6:2.) This "great salvation" will be experienced by those only who conform to the conditions God has appointed. These conditions are clearly recorded in the Scriptures. They are:

First: Belief of "the gospel," i.e., "the gospel of the kingdom of God" more fully defined as "the things concerning the kingdom of God and the name of Jesus Christ." (Mark 16:15, 16; Rom. 1:16; 1 Cor. 15:1, 2; Acts 8:12; 28:30, 31.)

Second: Repentance and baptism "in the name of Jesus

Christ for the remission of sins." (Acts 2:38; 8:12; Rom. 6:3-6; Gal. 3:27-29; Mark 16:16; John 3:5.)

Thereafter: Walking in "newness of life" by obeying the commandments of Jesus Christ. (Rom. 6:4; 2 Cor. 5:17; John 15:14; Luke 6:46-49; Heb. 5:9; 1 John 2:4; 5:3; 2 John 6; Rev. 22:14.)

"Five Minutes to Midnight"

Reader! The present state of the world indicates that it is "five minutes to midnight." At "midnight," Christ will come. Those only who are then "ready" will "reign with him" in the Kingdom of God. You still have an opportunity to learn from the Bible what God requires you to believe and to do, that you may be "ready" for Christ at His coming.

THE FREEDOM OF RELIGION

(Continued from page 3)

some another. Thus unity of worship, and consequently unity of aim and ideal in religion and in life, became impossible, and chaos the resultant outcome. Thus, it becomes clear that *God* Himself is the truth to which Paul made reference, and all other religious worship is designated as "falsehood," and *is* falsehood.

We think it will not be questioned that it is the evident intention of The Atlantic Charter to give equal freedom to all religions, and that it will, therefore, be the endeavor of those in authority to maintain that standard. We would call attention to our use of the word "endeavor" for the very definite reason that we believe any such attempt is foredoomed to failure, for it must be obvious to the most casual observer that opposing beliefs—all partaking of the nature of religious fervor—never have been, and never will be, conducive to *unity*. Differing allegiances invariably lead to differing factions.

Someone may call attention to the fact that we have omitted to bring into our discussion the only verse in the New Testament which really defines religion—James 1:27—and that according to the common interpretation of the same, religion does *not* consist of allegiance to any particular person or creed, but in outward action such as that illustrated of visiting the widowed and fatherless in their affliction. With such an understanding of the verse, atheism would also demand and probably receive equal "freedom." But those who thus interpret this verse have left out—though perhaps not intentionally so—its essential qualifying portion which clearly asserts that only when exercised "*before our God and Father*" is it "pure religion." A better translation of the Greek word used here makes this still more emphatic. The action must be performed *as though God Himself were alongside of the person performing it*. This may be verified by reference to Young's Analytical (Please turn to page 15)

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8).

God Spoke to Abraham

There was no Bible, as we know it today, when Abraham lived. There was no Old Testament such as there was when Jesus was born and lived in Palestine. God spoke to the faithful few whom He chose, or He spoke through an angel. Since then, the Bible has been written—a book here and there—with all we need to know included.

Abraham believed God. The Book of Genesis, in which we find his story, was written by Moses. God wanted to be sure of Abraham's faith, so He told Abraham to make an offering to Him. (Gen. 22:2.)

In those days, the people who worshiped God offered burnt offerings upon an altar. They took a lamb, the best of their flock, to offer.

Now, God said Abraham was to take his only son Isaac, and go to a certain mountain. There he was to offer Isaac as a burnt offering to God!

What did Abraham do? God had promised Abraham, "In Isaac shall thy seed be called" (Heb. 11:18). How could that be if he offered his son as a burnt offering?

Abraham was a man of faith in God. He took a bundle of wood, Isaac, two young men, an ass to carry the supplies, and a pot of fire. They had no matches then, so they generally kept their fire burning all the time. That is why Abraham took a pot of fire along.

They traveled for three days until they could see Mount Moriah where the offering was to be made. Abraham left the young men there. He and Isaac went on to worship. Abraham said to the men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you."

God Spoke Again

As Isaac carried the wood and Abraham carried the fire and knife, Isaac said, "Behold the fire and the wood; but where is the lamb for a burnt offering?"

His father answered, "My son, God will provide himself a lamb for a burnt offering." Then they went on.

Abraham built an altar. He laid the wood upon it.

Then he bound Isaac and laid him on top of the wood. As he took the knife to slay his son, an angel of the Lord called to him. He said, "Abraham, Abraham: Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

When Abraham lifted his eyes, he saw a ram caught in some bushes by his horns. God had provided "himself a lamb for a burnt offering."

Abraham knew God could have raised his son from the dead. (Heb. 11:19.)

Another Lamb Offered

Jesus was brought as a lamb to the cross. He was meek, He carried no sins of His own, but He was loaded down with our sins. He offered His life freely for us, that we might be redeemed by His blood.

God offered His Son as Abraham offered Isaac. For Isaac, there was a way of escape from death. For Jesus, there was none if He would help us. As our golden memory text at the top of the page tells us, He "became obedient unto death, even the death of the cross."

Memory Chain

Forge another link today. Make them strong. Learn your verses well and review them often.

Is your chain getting longer? Memorize extra verses, or review others that you know. Make an extra link for each verse you know well. See how long your chain will grow!

ECE Club Call

More members are welcome at any time. Do not wait for a special call. Send names, ages, and addresses, to (Mrs.) Madge Savage, Waite Park, Minnesota. Your membership cards will be sent promptly. Get your name in the Birthday Corner!

Happy Birthday Wishes

Donald Thoms, Feb. 9, age 13, Eden Valley, Minn.

Dorothy Richardson, Feb. 10, age 9, Hammond, La.

Mary Overholser, Feb. 12, age 5, Lawrenceville, Ohio.



Evan D. Knodle, Editor
6510 Park Ridge Rd.
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 Maey, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

Skating Party at Hector

* * *

By Vivian Johnson, Oregon, Ill.

Members of the Hector Berean Society went skating, Friday, January 21, 1944. Following the skating party, they were entertained at the home of Mrs. Olaf Hammer.

Brush Creek, Ohio

Plans are under way to revive the Berean Bugler, the Berean periodical. Average attendance at the weekly Berean meeting is twenty-five.

Koszta Bereans

The Koszta Bereans (Iowa) are starting the new year right. They plan to have a monthly evening meeting with a potluck supper, followed by a lesson and discussion.

The Light of the World

* * *

By Richard Torry

"Take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The radio beam is the greatest discovery ever made for safety in flying. It points the way, keeping the plane on its course in any weather, making a path in the sky straight to the airport of destination. A mightier beam than any man has invented, however, guides the followers of Christ on their course, for Jesus is the unseen Guide who goes before to make the way plain and smooth.

When danger is near, we can climb for altitude, high above the trouble, for He is the "strong tower," where "the righteous run in and are safe." He is our Pilot Light that helps us to land in safety, and through Him the radiant light of blessing shines upon a darkened world.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

—*The Searchlight* (January, 1944.)

New Officers at Rockford

January 13, 1944, the Rockford Bereans held their annual business meeting. Officers elected were: Mary C. Railton, president; Mrs. Evan Knodle, 1st vice president; Herb Kasper, 2nd vice president; Mrs. John Railton, secretary and treasurer; Evan Knodle, Berean superintendent.

National Junior Berean Society?

* * *

By Alva G. Huffer

Last summer, Sister Verna Thayer, being interested in children, suggested that the junior Bereans be unified into a National Junior Berean Society. The plan of organization would be similar to that of the present National Society, officers would be adults interested in young people elected by delegates from junior societies. This call for unification has been restated by leaders of those societies and has been echoed by the junior Bereans themselves. According to our records, there are ten such societies. All are very active and full of interest. It seems as if they always are able to find something interesting to do. In the near future, we hope to acquaint you with these societies.

Dixon Junior Bereans meet each Sunday evening under the leadership of Brother and Sister C. Alan McLain. They conduct their own devotional periods which usually consist of hymns, Scripture readings, prayers, and roll calls, in which each member answers with a memory verse. This class, which generally consists of four boys and their four sisters, is taught Bible stories by the use of a flannel-graph. Plans are made for a valentine party to be held at the home of their teachers, February 14. Officers are Eileen Huffman, president; and Helen Zbinden, secretary-treasurer.

Oregon Junior Bereans meet at the same hour as the Dixon Bereans with Muriel Randall as the leader. Each meeting is opened with the singing of many of those popular choruses and prayers in which all participate. The members have been studying the plans for the tabernacle that God gave to Moses in the wilderness. They are building a model of the tabernacle which is creating much interest even among some of the older Bereans. The Junior Bereans would like to correspond with other Junior Bereans. Anyone wishing to write letters to these Bereans will please send name and address to: Miss Joanne Blanchard, Oregon, Illinois.

Berean Calendar

February 9—Executive Board Meeting, Oregon, Ill.

March 12—Berean Day of Prayer.

July 31—National Berean Conference, Oregon, Ill.

AMONG THE CHURCHES

FONTHILL, ONTARIO

At the Church of God under the leadership of our pastor, C. E. Randall, a well-attended annual business meeting was conducted on Friday, January 21, 1944.

Various matters of business were discussed, and because of unsettled conditions—poor tires and limited gasoline—no definite decision was reached concerning any special meetings this year. It was, however, the general desire that an all-day meeting be held, as usual, on the last Sunday of May.

In the absence of our first elder, our second elder, W. H. Holland, gave a short report, in which he praised the splendid work done by the special committee of trustees throughout the year. He especially brought to our attention the matter of regular attendance, he himself being keeper of this record. Despite several of our young people being called to different places, our average Sunday attendance has increased by two. One in the congregation had perfect attendance, five missed only one Sunday, six were absent only two Sundays, and five were absent only three Sundays. So, it is plainly seen that the love of worshiping in the Lord's house and the desire to be regularly present has grown greatly during 1943.

With only slight changes, our officers of last year were elected to continue service. They are as follows: first and second elders, J. Fletcher, Jr., W. H. Holland; deacons, Fred Jones and Maurice Anger; assistant deacons, David Elliott, Melvin Haines, and Wilson Kirkwood; deaconesses, Addie Haines, and Helen Beemer; trustees, Horace Haines and Velmer Bousfield; secretary, W. H. Beemer; treasurer, Irvin Barnhart; ushers, H. Haines, M. Anger, W. H. Beemer, Jr., R. Anger, G. Coverdale; organist, Blanche Page; auditors, Doris Lane and Irene Payne; property committee, M. Anger, chairman.

To Bro. C. E. Randall, a call was extended to continue as our leader during 1944. On Sunday night, January 9, at our church service, the call to remain was accepted and Bro. Randall expressed his desire to prove worthy of our love and confidence.

The Bereans seem to be quite active lately, both in study and happy social times. A skating party was held at the Fonthill rink, followed by a much-enjoyed hamburger feed at Bro. and Sr. Frank Lane's home. Recently, we had the pleasure of listening to one of the Berean studies, when they met at our home.

We have received much help and enjoyment from Bro. James M. Watkins' series of articles in The Herald, and also feel "Resurrection and Conditional Immortality" by Bro. G. G. Robinson worthy of special mention.

May our heavenly Father strengthen and help us to faithfully occupy until Christ comes is our prayer.
Irene Holland, Reporter.

GOLDEN RULE HOME

Mr. & Mrs. Ivan Hughes \$100.00

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. O. E. Dick \$10.00
DeLos Andrew 2.00
Oregon Church 26.24
Ida Vogel 10.00
S. H. Boyer 10.00
Ida Oram 5.00

HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

An installation service will be held for Bro. M. W. Lyon on Sunday, February 6, 1944. A reception in his honor will be conducted the following Wednesday, February 9, in the church parlors. All who are able to attend are invited.

Bro. Floyd Stilson has been serving as our pastor for both the morning and evening services during the past four months. We are very grateful for the spiritual uplift he has given us.
Irma Metzger, Secy.

LOS ANGELES, CALIFORNIA

On the first Sunday in January, Bro. George Lichty of Pomona, Calif., preached a splendid sermon to the Los Angeles congregation. The attendance, which included several from long distance, was good at both Sunday school and church services.

After a potluck dinner in the church, a business session was held at 2:00 p.m., at which time officers for the ensuing year were elected.

Sr. Emma Railsback recently visited some of our aged isolated members—Sr. H. E. Sheppard and Bro. W. J. Allender in Redlands, and Sr. Elizabeth Frier in Whittier. Srs. Blackwell and Stirton accompanied her.
Marian R. Richards, Secy.

MINISTERS' FUND

Delta Bereans	\$15.04
Jessie Wilson	2.00
Total	\$2,199.23

CONSCIENTIOUS OBJECTORS' FUND

Mr. & Mrs. Wayne Laning	\$5.00
Virginia Kincheloe	5.00

OREGON BIBLE COLLEGE

A few weeks ago, students skated to town. The past week or so, the water has been almost warm enough for swimming. The thermometer has reached sixty degrees several times. Spring—it seems—is "just around the corner." Trees are budding, grass is sprouting, and youth is sighing those sighs which do not "go well" with exams.

This last week, curiously, all the students were deeply engaged in study or were hurrying about with expressions of deepest concern. It was good old semester exam week. All assistance in the way of aspirins was deeply appreciated.

Richard Parish preached at North Salem, Ind., as usual, and the writer spoke at Macomb, Ill., January 30.

Plans are progressing for Ministerial Conference. Of course, regular classes will be cancelled during this week, and the students will attend the Conference.

Three cheers for the O.B.C. basketball team. It was victor by three baskets over the Oregon Methodist team. Although study is very necessary, we need physical exercise, too. Plans better to organize sports are being carried forward especially by our captain, Timothy Pearson, and our business manager, Edwin Smith.
James Mattison, Reporter.

OREGON BIBLE COLLEGE Building Fund

Frank Washechek	\$ 2.00
Los Angeles Sunday School	50.00
Total	\$26,018.93

OREGON BIBLE COLLEGE

Mr. & Mrs. Wayne Laning	\$25.00
Wenatchee Church	40.00

Gleanings From the Field

"The field is the world."—Jesus.

Bro. J. M. Morgan, Kellyville, Okla., reports the arrival of a new grandson born to Mr. and Mrs. Luther Morgan, 205 Eichelburger, Saint Louis, Mo. Bro. Morgan also writes, "I have twenty-one grandchildren and twenty-six great-grandchildren."

Bro. and Sr. Robert Hardesty, Oregon, Ill., are the joyful parents of Karen Elizabeth, their first-born, who arrived January 27, 1944. Congratulations!

Sr. E. R. Burk, Tacoma, Wash., is visiting with her daughter and son-in-law, Bro. and Sr. Paul Williams, Oregon, Ill.

"I was very sad to hear of the death of beloved Bro. L. E. Conner. He was such a wonderful preacher and exponent of the truth and the facts concerning the soon coming of the Saviour and His glorious Kingdom. We will live in the hope of seeing him in the morning of the resurrection. May the Master soon come to change the terrible conditions now prevailing in the world."—Freeman Fike, Box 1992, Phoenix, Ariz.

Word from Bro. Lyle Rankin indicates that he will be the first minister coming from considerable distance (Cashmere, Wash.) to arrive in Oregon, Ill., for the Midwinter Ministerial Conference.

Helping the Bereans: There is this week an interesting Berean item in the church report from Fonthill, Ont. Doubtless, the Bereans throughout the nation are more active than one might believe by reason of there being so few reports. Help the Berean page by reporting your activities to Sr. Ellen VanPleet, Oregon Bible College, Oregon, Ill.

Arrangements are being made whereby ten of the ministers-in-training at Oregon Bible College will supply the pulpit at Golden Rule Church of God, Cleveland, Ohio, until next July when, if we mistake not, a new pastor is expected.

Sr. Cleo Williams, Gladbrook, Iowa, recently came to Oregon, Ill., to assist in time of sickness at the Paul Williams' home.

THE FREEDOM OF RELIGION

(Continued from page 11)

Concordance. Such a rendering absolutely shuts out any idea of compromise in the recognition of what is to be considered as "pure religion."

In present changing world conditions (which do not necessarily mean progress), an attitude of compromise towards "the stranger within our gates" appears to be the only possible solution, and apparently was the practice in the Commonwealth of Israel. But that nation during its most successful years was unquestionably and definitely pronounced in its allegiance to JEHOVAH alone as the only true God, and "the Holy One of Israel." (See Psalm 71:22 and 83:17.)

No truth in Scripture is more plainly stated, or more frequently expressed, than the fact so clearly given in such passages as Deuteronomy 6:4, 5; Isaiah 42:8; 45:18, 21; Mark 12:29, 32; and 1 Corinthians 8:4, 6, where the absolute unity of God's Person (not "Persons") and His undeniable sole claim to the title "God" in its primary sense is emphatically defined. Any denial of those two outstanding facts in word or action always resulted in suffering and trouble for the people of Israel. Supreme allegiance is due to Him alone. Common sense, sound logic, and human history abundantly testify to these indisputable truths. It is further true that any individuals or nations aspiring to the best that is in them and for them, both for the present and the future, must come to the realization of the seeming paradox that truth alone can make them free (John 8:32); and that true "freedom" cannot be experienced under any other conditions.

Before it is possible to have lasting peace and unity in this troubled world, its inhabitants will yet have to come to the recognition of the stupendous fact, in all its grand simplicity, that there is but "one God and Father of all, who is over all, and through all, and in you all" (Eph. 4:6). To multiply that "one" in any sense results in divided allegiance and frustrated hopes. "Freedom of religion"?—Yes, decidedly "Yes"—but only "the truth" can make you free!

Send The Restitution Herald to your friends for a year—50 issues for \$2.00.

PRINTING EQUIPMENT FUND

Jessie Kauffman	\$ 3.00
Mr. & Mrs. Wayne Laning	10.00
Mrs. Myrtle Oliver	20.00
Ida Vogel	25.00
Virginia Kincheloc	1.00
Total	\$519.00

INDIA

Irene Holland	\$4.00
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EVANGELISM

W. A. Reid	\$10.00
Eska Evans	3.00
Mrs. Iva Moore	2.00
Mary L. Hale	2.00
Mr. & Mrs. Wayne Laning	10.00
Mr. & Mrs. Paul C. Johnson	5.00
Ida Vogel	15.00
Golden Rule Family	10.00
Alice Plantner	2.00
Mr. & Mrs. Claude Davis	5.00
Virginia Kincheloc	5.00

L. E. CONNER

(This editorial obituary is republished from The Restitution Herald dated December 11, 1943, in response to calls for extra copies of same.)

Let there be mourning throughout the Church of God; Brother L. E. Conner is dead. . . . His high purpose to live like Christ is stamped upon us, though, and we shall soon dry persistent tears, not for empty laughter, but to press incessantly forward in the work, hard work, he loved and left us.

L. E. Conner was born, February 9, 1861, in Miami County and near Macy, Indiana, near which vicinity he died in the early afternoon of December 4, 1943—thus approaching his eighty-third year. He was twice married: first to Emma Foor of near Macy, Indiana, to which union five children were born, Charles (deceased), Harvey, William, Myrtle Lauder, and Donald, these latter four residing in California; and, bereft of his first wife, in 1895 he was united in marriage with Dessa E. Elliott, Rossville, Illinois, to which union were born two children, Robert J. of Macy,



Indiana, and Corinne Armstrong, Los Angeles, California. Besides his widow, the six children, nine grandchildren, two great-grandchildren, two nephews, and a niece survive.

Studying law early in life, Mr. Conner became deeply interested also in the gospel of the Kingdom. He carefully studied himself into acceptance of the doctrines of the Church of God, and began preaching in the year 1886 at Rensselaer, Indiana, where also he recently preach his last sermon—fifty-seven years later! Though some little time practicing law, and often giving sound legal counsel to brethren, he continued faithfully to preach the coming of the Lord and God's Kingdom. His ministry was one rich in experience. He was led into all major sections of the nation and into Canada. He pastored the following churches: Rensselaer, Indiana; Dixon, Illinois; Cleveland, Ohio (23 years); Dixon again (10 years); Rockford, Illinois; and Tempe, Arizona.

Especially did Brother Conner endeavor himself to his people in serving twelve years as president and manager of the General Conference of the Church of God and its National Bible Institution, taking oversight when the financial strength of the Institution was nearly exhausted and, through much faith and patience, establishing it upon sound foundation. Especially did he labor in the interests of Golden Rule Home, Appreciating the spirit and success of his work, the General Conference two years ago tendered him and Sister Conner lifelong residence in Golden Rule Home, and at the last General Conference

he was made its President Emeritus—first to receive this honor.

Details of service, though, cannot fully present this man. He will be remembered longest for the kind spirit, the grace and charity in which he served. He was quick to appreciate and understand the problems of his fellows. His counsel was seldom wrong, his intent always right.

Most regretfully, therefore, funeral services were conducted for Brother Conner at Macy, Indiana, December 8, 1943, where, God's Word being true, he shall rise when Jesus comes. For the bereaved, we spoke words of hope on "Death and Promised Victory." There assembled were many friends, typical of the gathering of saints when Jesus comes. Among those assembled, and in addition to persons of kin, were fifteen of his fellow ministers. Elders F. L. Austin, G. E. Marsh, F. A. Stilson, A. M. Jones, C. E. Randall, F. E. Siple, A. W. McCoy, M. W. Lyon (who rendered beautiful song), Paul C. Johnson, Harvey U. Krogh, Cantwell Drabentott, C. R. Randall, Emory L. Macy, James Mattison, and the writer.

Let the Church of God stand strong in encouragement to Sister Conner. Temporarily, she may be addressed at 4509 Vista Del Monte, Van Nuys, California, where she will stay with her daughter, Corinne Armstrong, until early spring when she plans to return to Golden Rule Home, Oregon, Illinois.

HERALD RECEIPTS

Mrs. Thomas Lewis; Mary E. Elton (self & others); Mrs. Maggie Luthy; Jennie Salisbury; Helen McInturff; Anna Eidemiller (for another); Luther Beuge; Eska Evans; Emma Claypool; F. F. Upton; Fay Logan; Mrs. J. W. Kinsey; Frank Washechek; Peter B. Ingram; Mrs. Frances Gillespie; Mrs. Gideon Logan; Mrs. Idona Romine; Mrs. E. C. Rainsback (for others); Lela Peterson; C. Lapp (for another); Pearl Kellogg; J. S. Lyon; John Rulton (for another); B. A. Cummings; E. Dykstra, Jr.; Mrs. Carrie Ogden; Mrs. C. S. Prime; Mrs. A. Ward.

"Scripture Searcher's Assistant," a forty-four page tract (almost a booklet) written by Maurice Joldin, and now in its third edition, covers well the leading doctrines of the Bible as interpreted and taught by the Church of God. Price is ten cents per copy, or one dollar per dozen. Address: National Bible Institution, Oregon, Ill.

THE RESTITUTION HERALD

Published by National Bible Institution Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God.

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.

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
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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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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 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 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 33

OREGON, ILLINOIS, FEBRUARY 8, 1944

NUMBER 18

Watch and Pray

THERE shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken.

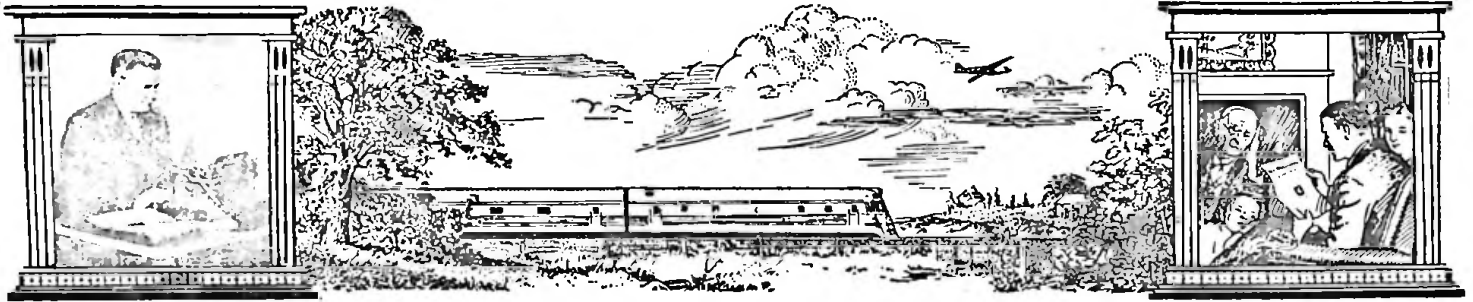
"And then shall they see the Son of man coming in a cloud with power and great glory.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:26-36.)



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

“Watch and Be Sober”

With not a thought of frightening anyone, but with desire to encourage true love and obedience to our Lord, we are constrained to echo the message persistently pressing its way to ears that will hear: it is the message, tiresome to many, that in very deed the coming of the Lord draws near. Whether it be days, or months, or years, we know not—nor does anyone—but with voices three to one of yesterday the message is circling the earth that Jesus is soon coming. Let men disentangle themselves from octopus pleasures of the world, to obey the truth, to watch and be sober—all in preparation for the coming King of Glory. We quote Mr. Arthur G. Young, Seattle, Wash.:

“There is so much sickness, sorrow, heartache in the world these days, that one cannot but cry, ‘How long, O Lord, how long?’ I do feel the crisis of the ages is upon us, and that the time until the coming of our dear Lord is short. 1944 will be a very crucial year, nationally and internationally: there coming a most important presidential election in the United States, and the year unfolding looks like it will be a year of decision in regard to the present German phase of the war.

“I am convinced,” writes Mr. Young, “that this will not be the concluding phase of the war. Though there may be a period of cessation of war (not true peace) after Germany and Japan are defeated, I believe therein will lie the most dangerous period for the world, as the world will then cry *Peace and Safety*, whereas the Bible says, ‘*Then Sudden Destruction.*’ The concluding phase of this world conflict will then stalk out on the stage as a conflict between Russia, *et al*, and Anglo-Saxendom.

“Only time will tell if we are correct in these interpretations, but all we who believe the Bible and believe in the coming of the Lord to reign must be very careful not to be deceived by the *Peace-and-Safety* cry of the world, as it will be powerful and presented in such a convincing way as to deceive all except those who trust in the Word of God. Keep your eyes open, and watch.”

Well, too, did Jesus say: “Watch ye therefore: for ye know not when the master of the house cometh, at even,

or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you (unto the apostles) I say unto all, Watch” (Mark 13:35-37).

The Ministerial Conference

The Midwinter Ministerial Conference at Oregon, Illinois, February 1-4, 1944, was well attended, there being twenty-three ministers and the students of Oregon Bible College. The ministers were:

F. L. Austin, Oregon, Illinois
 Francis Burnett, Jordan, Missouri
 Gerald L. Cooper, Macomb, Illinois
 John Denchfield, Minn. Minnesota
 Harry Goekler, He
 Grover Gordon, C
 Paul M. Hatch, O
 Paul C. Johnson, C
 A. M. Jones
 Vivian K:
 Harvey U
 M. W. Ly
 Sydney E. Ma
 Arlen Marsh, Rockton, Illinois
 G. E. Marsh, Tipp City, Ohio
 C. Alan McLain, Dixon, Illinois
 J. W. McLain, Greenbrier, Arkansas
 C. E. Randall, Fonthill, Ontario
 C. R. Randall, South Bend, Indiana
 Lyle Rankin, Cashmere, Washington
 F. E. Siple, Grand Rapids, Michigan
 Richard Smith, Blanchard, Michigan
 Walter Wiggins, Eden Valley, Minnesota

Various questions of theology and church procedure were discussed, and everyone had an enjoyable and profitable time. May the Lord abundantly bless the ministry of the Church of God, and, as the time for service grows constantly shorter, may every minister serve faithfully in preaching the gospel of the Kingdom of God. We dare not be slow or silent to the Great Commission.

Are You Isolated?

By D. G. Harvey

"Wherefore come out from among them, and be ye separate" (2 Corinthians 6:17).

FOR a number of years the question of isolation has been constantly before us who live in America. We were told that because of our two ocean borders, we would be safe from foreign attack, but time has taught us that modern transportation has decreased the benefit of such protection. Nations, as individuals, can in no way fully isolate themselves. "None of us liveth to himself, and no man dieth to himself" (Rom. 14:7). Nevertheless, Paul instructed us through his Letter to the church of Corinth, "*Be ye separate.*"

As one looks about, he is amazed at the number of churches of different beliefs. For example, in a small Indiana city of about thirty-five thousand inhabitants, there are almost one hundred churches—four being called, "Church of God." Some of these churches have a membership of almost one thousand persons. Why should we, a small separate group, attempt to bear the expense of maintaining a separate place of worship in this city, or in any similar environment? Why can we not work with one of the larger bodies? Would not we be able to do greater service? What *reason* can we give? Remember, Peter urged: "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).

It is not the desire of the writer to ridicule the views of others. We give each the right to believe and to worship as he sees best. At this time, however, we must contrast two views, that we may understand the reason for maintaining a separate church. 1 John 4:1 shows the need of testing all teachings, and Isaiah 8:20 gives us the proper method: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Ecclesiastes 7:25 tells us to "*seek wisdom.*" David said: "The fear of the Lord is the beginning of wisdom" (Psalm 111:10). It is only in reason, then, that we should base all doctrine on the Word of God, and we should disregard all false teaching of men.

Man teaches that all mankind was created with an immortal, undying soul. If we seek in the Word of God, we find the word "immortal" recorded only in 1 Timothy 1:17, there referring to God alone. While the word "soul" is found eight hundred fifty-eight times, never is there a reference to it as being immortal. At the creation of Adam, *he* "became a living soul" (Gen. 2:7).

Paul urged that we "seek immortality. (Rom. 2:7.) Why? Job made it clear by the words "mortal man" (Job. 4:17). Man's theory is that wisdom is greater in death; the Bible says, "*The dead know not any thing*" (Eccl. 9:5). Man states, "There is more life in death," but in 2 Kings 20:1, we read: "Thou shalt die, and not live." Man declares reward is received at death, but Paul said: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him" (2 Thess. 2:1). Jesus said: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Man says, "The righteous go to heaven." Our Lord told His apostles, "Whither I go, ye cannot come" (John 13:33), and, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Man teaches that the wicked are punished in hell fire, but the Word says they "shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:9). Man looks for the destruction of the earth. The Bible assures us, "The earth abideth for ever" (Eccl. 1:4). God created the earth "not in vain," He created it "to be inhabited" (Isa. 45:18).

Yes, the whole doctrine of man is based upon the words of the Serpent, "*Ye shall not surely die*" (Gen. 3:4). Despite the doctrine of man and the Devil, we must base our hope on the coming of our Lord and the resurrection of the dead. Without Christ's return, there can be no future life.

Can we believe the Word of God and work with the larger groups? Would the flames have spared the Hebrew children if they had bowed to the golden image? (Dan. 3.) But you are isolated, *alone*; perhaps members of only one family in your locality base their hope upon the Word of God. At one time, Elijah felt he was alone, for he cried, "I, even I only, am left" (1 Kings 19:14), but God revealed to him that there were even then seven thousand who were faithful in Israel. You, too, may feel alone, but look about you. Have you had the courage to speak to others about these things? Try it.

Often one is surprised to find someone associated with no church, someone who has found these simple "truths" of the Bible and who is *alone*. What comfort there is for two or three to meet and to study together! Many of our strong churches today grew (Please turn to page 10)

The Inward Man

By J. M. Morgan

"Though our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16).

FIRST, what is one's "outward man"? Job 4:17 and Genesis 2:7 should help answer this question. Said Job: "Shall *mortal* man be more just than God? shall a man be more pure than his maker?" Moses said: "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." Thus, the "outward man" is the earth-made, mortal man. Wherever one finds the word "man," he might speak of him as "mortal man," without doing violence to the Word of God.

Next, let us consider the "inward" man," as the expression is used in 2 Corinthians 4:16—"Though our outward man perish, yet the *inward man* is renewed day by day." We suggest that one's "inward man" compares to the "hidden man of the heart" as used in 1 Peter 3:4. There we read that one's adorning should 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." Now, immediately following Paul's expression that the "inward man is renewed day by day," he said: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal (mortal, dying); but the things which are not seen are eternal." The state of immortality is "unseen," and to reach that happy, undying condition, the "inward man," or the "hidden man of the heart," must be "renewed day by day."

Peter taught against "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," for they are perishable things. Why, though, not set your hearts on perishable things? Because these things will not help you gain the immortal or incorruptible state of life. As Peter counseled to adorn one's life with the "hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit," we are reminded that Christ always manifested meekness of spirit. More, God wants us to let Christ dwell in our hearts, even as we read "that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye

might be filled with all the fulness of God" (Eph. 3:17-19).

Contrary to popular teaching, the inward or hidden man of the heart is not an immortal soul, nor is it a spirit part of man—as some teach—for man himself is the "living soul" (Gen. 2:7). "The Lord God formed man of the dust of the ground" (not part ground and part spirit), and "breathed into his nostrils the breath of life" (or spirit of life), and "*man* became a living soul." There is nothing of man that is deathless or immortal. "But," someone will ask, "What *is* the spirit of man?" We shall see.

Solomon said: "The spirit of man is the candle (or lamp) of the Lord." God can see, and does see, what is in the mind of man. The spirit or heart of man is as a fleshly table on which a record is printed or written. It is God who knows our thoughts. One man cannot understand the thoughts of another. Said Paul: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God." "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:12).

Instead of there being a part of man which never dies, the Scripture teaches that the spirit (lamp) of man will be put out. "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him" (Job 18:5, 6).

The spirit of man lives no longer than man lives, and many times the heart or spirit of man dies before the man dies. Proof: "O Lord, by these things men live, and in all these things is the life of my spirit" (Isa. 38:16); and, "It came to pass in the morning, when the wine was gone out of Nabal, and his wife told him these things, that his heart died within him, and he became as stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died" (1 Sam. 25:37, 38). Here, therefore, was a man whose heart, or spirit, or "inward man" was dead ten days before his "outward man" died.

The Spirit and the "law of the spirit of life in Christ Jesus" have a place in which to dwell. Where is that place? It is in the heart—the "inward man." We read that Christians are epistles of (Please turn to page 10)

The Mystery of Iniquity

By E. O. Stewart

"The mystery of iniquity doth already work: only he who now letteth (hindereth) will let (hinder), until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thessalonians 2:7, 8).

THE mystery of iniquity was already at work when Paul penned the foregoing lines of 2 Thessalonians 2:7, 8, but the mystery had not then been revealed. Something, which Paul termed "he," was hindering the revelation of the mystery. The mystery cannot be revealed so long as the "he" which hinders the revelation of the mystery is present. When that which hinders is removed, the revelation of the mystery which Paul termed "that man of sin" is due.

That Man of Sin

Who is "that man of sin"? How, and through what channel did the mystery work in Paul's day? Who is the "he" which must be taken out of the way before "that man of sin" can be revealed?

The mystery of iniquity at work in Paul's day was the religious Jews who claimed all the rights to the Abrahamic promises and the Kingdom because of their physical descent from Abraham and David. Their ambitions had been crippled by the resurrection of Jesus Christ and by the creation of the one new man in Him, which made no distinction between Jew and Gentile in the formation of the body of Christ—which body is the church.

The disposition of King Herod toward those who put their trust in Jesus furnishes us with a clue as to the channel through which the mystery of iniquity was at work during Paul's day. "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter." Then followed the incident of Peter's miraculous deliverance from prison. Later, the people of Tyre and Sidon, with whom Herod was displeased, "having made Blastus the king's chamberlain their friend," came to Herod "desiring peace; because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him (Herod), because he gave not God the glory." (Acts 12.)

Here the mystery of iniquity was at work. Herod's dis-

position toward Peter and James gives us a picture of the "man of sin" as he will be during the Great Tribulation—when he will behead and imprison those who refuse to worship him. James represented those who will be killed because they will refuse to worship the Man of Sin, and Peter represented those who will come up out of Great Tribulation, having washed their robes in the blood of the Lamb. John, the brother of James, represented the one hundred forty-four thousand who are to be sealed and who will escape the sword during that period. Paul and Barnabas, who were not present during the killing of James and during Peter's imprisonment, but who were over at Antioch obtaining relief for the faithful poor Jews at Jerusalem, represented the body of Christ which will not be present during the reign of the Man of Sin. They represented the church which will come back to the earth with Christ at the Revelation—with relief and blessings for the nations.

Just so long as God is calling and preparing the church, the Man of Sin cannot be revealed. When, however, God's ambassadors of peace are called away from the scene, the Jews will flock to Palestine as never before. The present conflict, in which Catholics, Protestants, and Jews are joining hands in their fight for religious freedom of all people, paves the way for such return and resumption of ancient Jewish religious rights. Once they are back in their own country with religious freedom, they will feel that God has restored them to their land, and that He will accept their form of worship. But these will only prove themselves the children of the Kingdom who are to be cast out. (Matt. 8:12.) "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom (those who claim the right because of fleshly descent from Abraham) shall be cast out." These are those who will form themselves into a kingdom under the Antichrist. The Man of Sin and his whole religious system will be destroyed by the brightness of Christ's coming—not at the Rapture, but at the Revelation.

The Jewish people under the Man of Sin will organize a counterfeit kingdom after the church will have been caught away, which kingdom (Please turn to page 11)

The Pastor and Recreation

(Editorial—presented first at Ministerial Conference)

BY REASON of a pastor's work being predominantly of the mental and spiritual type, it is dangerously easy for him to neglect essential recreation and physical exercise. Especially as a minister ages, he is likely to err in this respect—church socials, parties, and chicken dinners adding their inches and pounds. Indeed, the more successful the minister, the more is he in danger of neglecting physical exercise and recreation—recreation not merely to reduce the waistline or to keep the muscles supple, but to rest or to re-create the mind and to restore mental poise and equilibrium.

The Bible, being primarily an instruction in truth and righteousness, is almost silent on the question of physical exercise and recreation. Indeed, the Bible is authority for the quotation, "Bodily exercise profiteth little: but godliness is profitable unto all things" (1 Tim. 4:8). Even this text, however, that does not highly evaluate bodily exercise, *does* recognize that bodily exercise profits somewhat. The Apostle Paul's frequent use of illustrations drawn from athletics of his day would indicate at least a passing interest and approval of them. Paul did not use ungodly practices to illustrate faith and obedience. Solomon, sage of the ages, said: "To every thing there is a season, and a time to every purpose under the heaven," including among numerous other mention "a time to laugh," and even "a time to dance" (Eccl. 3:4). Unless the philosophy of that sage is entirely out of date, indeed, unless he wrote without inspiration, there is a time for fun and frolic. It is not here assumed that the time for mirth constitutes a major part of one's time. Rather, the fun and frolic—gymnastics or otherwise—are to be used as a seasoning of the sterner elements of a pastor's life.

Nature teaches there is place for play. Animals occasionally play, especially in their youth, but play is not limited to their youth. See the old gray mare "that's not what she used to be": suddenly released from the stable on a fresh spring morning, she straightens her ears, sniffs the air, and with snorts of glee, goes galloping to the farther end of the pasture! Or, see the old nag, decorated in red, white, and blue hunting, traipsing down main street in a fourth-of-July parade. See the glitter in her eye! No longer does her sway back form a natural saddle out of which rider could not fall. Her step is brisk, and her tail lashes in rhythm to the big bass drum. Her teeth would tell true story of her age, but the spirit of fun and frolic makes her feel ten years younger.

Nearly all types of physical exercise, in addition to being enjoyable and restful, are actually conducive to good health. Health is wealth to a minister equally as much as to a leader in any of the secular professions.

It might be reasoned that the Christ had little or no time for sports and recreation. This may be true. It brings to mind, however, an incident told by our late Brother S. J. Lindsay who at times enjoyed and employed humor. During a certain series of evangelistic meetings, he had been unusually jocular. The home minister, a very pious and sober somebody—being also husband of one wife and ruling well his house of ten or twelve children—reprovingly asked Brother Lindsay before several listeners: "Is there any record that Jesus ever told a joke or ever laughed?" Whereupon, Brother Lindsay wittingly replied to the pious parson and oft-times papa, "Is there any record that Jesus was parent to any children?" Indeed, Jesus will ever be leader and ideal of His people. He is transcendent of all His people—so transcendent that the Scripture does not insist the disciple be like his Lord in every particular. David said: God "knoweth our frame; he remembereth that we are dust" (Psalm 103:14). Solomon said, "There is a just man that perisheth in his righteousness," and, "Be not righteous over much; neither make thyself over wise, why shouldst thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?" (Eccl. 7:15-17).

Though Jesus may not have participated in sports, He *did* have special times of rest and recreation. See Him departing from Jerusalem's too-religious crowds to spend a few quiet hours of rest in the haven at Bethany. See Him all night with God on the mountainside. See Him sleeping in the rear of the ship early one evening while His disciples feared and possibly fought the storm. These were hours of wise and timely resting, re-creation.

It may be, too, that Jesus was more interested in exercise and physical development than is commonly supposed. The Bible tells nothing of the Lord's life between the ages of about twelve and thirty years—the very time in life when He would have been most interested in such activities. Do we see in the Perfect Man a weakling who never won a footrace? No. We see in the Perfect Man one who never lost a footrace! Rather, we best see the Perfect Man as one who would have defeated all contestants but, seeing one stumble, He stooped and gave a helping hand.

One reason men are prone to associate sports and various types of games and fun with evil is that the lewdness of man frequently becomes his snare. In times of pleasure he forgets the element of restraint. In excess, he enters into sin. It was said of Israel, "The people sat down to eat and drink and rose up to play"—and in close association with that, the context shows that they committed fornication and murmured against God. God forbid that any leader of His flock reduce pleasure to sin. Recreation and physical exercise need not be sinful. There can be purity in play. One of the best gifts of play is that of possible fellowship and sportsmanship.

Moreover, some of the very qualities a Christian must have and develop, according to the Scripture, are qualities insisted upon one engaging in competitive sports, such qualities as: knowledge and observation of rules: respect of authority, such as that of the coach who, in a sense, is typical of the Christ as Chief Coach of all Christians. Again, sports are conducive to honesty, fair play, and the development of one's talents—all these in keeping with good Christian principles. The basketball player who, like Cain, might say in his heart, "Am I my brother's keeper?" may suddenly discover that the game is being lost because of lacking team work. Soon, justice cries for recognition. Cain is sent to the showers, there crying, "My punishment is greater than I can bear." Many sports are limited as to time for play. A basket made after the final gun sounds is not counted unless the shot was actually in execution at the time the gun sounded. Is it possible that some of us are hoping to star in the game of Christian living *after* the trumpet calls?

The realm of religion itself offers unique recreation. David said of the Lord, "He restoreth my soul." Is one tired of life, hardly knowing where to turn? Let him participate in "psalms, and hymns, and spiritual songs, singing with grace in (his heart) to the Lord," and he will find rest—that is re-creation to his soul! Consider similarly Jesus' words in Matthew 11, "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." Now, to the casual reader the word "yoke" might sound like anything other than recreation. When, however, one considers that by taking Christ's yoke upon himself he finds rest unto his soul, he has found at least the equivalent of recreation. Many scriptures indicate a joy and happiness in godly service. Such joy and happiness are not inferior, but definitely superior, to the fun derived from the more common sources of recreation.

Let us return, now, more specifically to the physical type of recreation. U. S. Brown in his "If a Minister Is to Succeed," says: "For the preacher, who feels the importance and significance of the public worship services, Sunday is the vitality-consuming day of the week. Therefore,

some other should be used as his day of recreation—the day on which he can let down a bit, not into idleness but into change: when the pull may be on brawn rather than brain, when a few hours may be given to his hobby, whatever it may be, when some favorite sport may be indulged in, without compunction of conscience. However, the minister who has gained the reputation of being the best horse-shoe pitcher, or the best checker player, or who is the tennis or golf champion, or is the champion something-or-other-gamster in the community as a result of several hours spent daily in such pursuits, need not be surprised if certain members of his church should comment: 'Our pastor would doubtless preach better sermons if he spent more time in his study.'

We should like to recommend to all ministers of the Church of God, unless it be to the very aged, that they participate frequently, if not regularly, in some type of physical exercise, such as playing basketball, baseball, tennis, or if opportunities in these sports do not present themselves, let ministers find pleasure and rest in swimming, rowing, hiking, or in other less strenuous and competitive recreations. (We saw Brother L. E. Conner play ball at a picnic when he was eighty years of age.) Any minister who has not enough pep, or not enough ambition to enjoy an occasional picnic will not likely have sufficient pep or ambition to prepare a table of good things for his assembled congregation on Sunday morning. Even the most exacting critics will not find fault with a minister playing a game of croquet, and this will give somewhat of exercise and outdoor fresh air and sunshine that he cannot get in his study. Very few sins are possible when, patriotically, one rides a bicycle. The playing of horse-shoe may not be very acceptable with the church aristocrats, but it has not yet been linked definitely with the unpardonable sin.

As to the type of recreation intended especially to rest the mind, a minister may find excellent opportunity in the field of art or music. Or, let him stroll occasionally through museum or zoo. Probably better, would be for him to pass an afternoon in the woods where he could be meditative without the weight of concerted study upon his mind. Some have found stamp collecting an interesting diversion. In early spring a minister might go on an occasional mushroom hunt; it would pay in recreation though it might not pay in mushrooms. Ditto fisherman!

Certainly, there are questionable pastimes and amusements in which the minister must not participate. These, however, cannot with discretion be listed as being always objectionable in all places. Circumstances alter cases. In the main, dancing is held in disrepute by Protestant leaders. Card playing likewise is generally discountenanced, but there is probably a trend away from this standard. Restful as might be the after- (Please turn to page 11)

Christian Relationship to the Church

By James M. Watkins

LAST week, we called to your attention the fact that the individual, after he has taken the name of Christ, immediately finds himself obligated to shape his decisions largely upon three things. The first is the attitude that he must have for his fellow Christians; second is the attitude he must have toward the church as a corporate body; and third, the attitude he must have toward the world apart from the church. This week, we would like to notice the second of these thoughts—the attitude of the individual toward the church, not as it exists in individuals, but as it exists in a corporate body.

The first thought we should notice is best suggested in Proverbs 3:5, 6: "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." The church is given life and meaning only through the individual. For this reason, whatever we desire our church to be, we must be. To fulfill its place before God, the church must become subject to the will and purpose of God.

According to this wisdom of Solomon, the first element that enters into our subjection as subject members to God is the question of trust. We are only willing to place our lives and our future in the hands of an individual we sincerely trust. It is not possible for us to trust an individual we do not know. Thus, we are willing only to trust ourselves completely in the hands of the individual whom we come to know through a long period of personal acquaintanceship. After we know that person, we are willing to take our problems and our decisions to him, and upon his judgment we are willing to base the most important decisions of life. When there is a real friend available, we are not willing to trust our own understanding, but we are willing to let him assist us in forming our decisions. It would appear that these recognized facts of our personal relationship are to be found in Solomon's thoughts: "Trust in the Lord . . . and lean not unto thine own understanding." It is not easy for us to come to know the Lord this well, or to permit Him to have this place in deciding the things of our lives, but it is the end toward which we should strive. More, the energy and the activities of the group should, through study, through open deliberations, through prayer and meditations, be devoted to know God better. Thus, through understanding His

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plans and purposes (we may come to see the type of God He is and the interest He has in us.

"In all thy ways acknowledge him, and he shall direct thy paths."

To acknowledge God means that we must be willing to look upon His Word as the guiding factor in our lives, and in our activities as a group the Word of God should be supreme. Regardless of personal opinions or previous convictions, when the individual is confronted with the statement of Scripture that clearly decides the issues of a group, it should be recognized for what it is, the Word of God, and should be carefully considered as such. The *open Bible* should be the supreme law of our church and every individual should accept its final authority.

As it becomes essential for us to understand the desires of God concerning us, there are certain other things that we must also relegate to our considerations. In 2 Timothy 2:14-16, Paul speaks to us thus: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed." In addition to the knowledge that we receive from Scripture, our attitude in using that knowledge and our means of showing it before the world also has a great bearing in the influence of the church. We are told to strive not about words to no profit. A continued state of argument is not permitted by Scripture. Many people enjoy Christianity only to the extent that they are able to ride individual hobbies and old worn-and-threadbare arguments. In such an instance, we know in advance the individual's desire is not to increase his understanding of the Scripture, nor is he willing to learn. Such attitudes should be completely removed and given no consideration in our church bodies. They serve to engender strife, and they offer no possibility of profit. Vain babblings are other things we are told studiously to avoid. The individual who rambles on endlessly without rime or reason in his thoughts is to be given little consideration. All these things have a bearing not alone upon the possibility of ourselves coming to an understanding, but also

upon the possibility of others coming to a Christian understanding. Such an understanding is essential to the background of our faith.

Nor does faith alone satisfy the demands of our church body. We read in James 2:20-26: "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. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

Abraham is accounted as the father of the faithful, We are told that he "believed God, and it was counted unto him for righteousness" (Rom. 4:3). Yet, James tells us that, had not that faith been manifested in concrete action, it would have been worthless. The individual who sits confidently at home without attending or participating in the activities of his church, who expects confidently to be rewarded upon the basis of faith alone, would best be warned. Unless our faith is translated into action, unless our belief engenders the desire to carry, or to assist in its being carried, to others, it truly has no great hold over us.

Upon the Christian individual there also rests a financial obligation. Whenever the question of finance is mentioned in connection with the church, immediately the pastor is accused of mercenary motives and seeking out a "fat and easy" living, which accusations cause every sincere pastor to laugh. There is not a minister serving today, regardless of what people may say or think, who has not foregone the possibilities of higher salaries in some locality in order to assist a place for a time that he felt worthy of this special attention. As for the easy life involved, we could do no less than to call to your attention the fact that there are few ministers sincerely serving God who do not sooner or later experience a nervous breakdown—testimony of what is many times given in behalf of the church.

We seldom consider that finance can be interpreted in terms of spirituality. One thing we all know to be true is—we are most interested in that in which we put our money. There is no better road to spiritual interest in the church than having a financial part of it. The Scripture tells us to have a financial part in the operation of the church, but the Scripture does not tell that the question of finance is something to be dinned into the minds of the people by the ministry. Instead, contributing to the Lord's work is an opportunity to lead us closer to the

spiritual things of God. There are many such verses that I might read to support these thoughts. Ordinarily, the mention of such subjects is misunderstood. Tithing as it was established of God, was a sound practice. Contradictory to most people's opinion, however, its greatest benefit is not to the minister, but to the individual who is tithing—not in church finance, but in individual spirituality.

Upon the individual Christian also rests the responsibility of propagating the gospel seed among other people. It would appear to me that this matter would have little need for consideration in our thoughts if our faith means anything to us, personally. The desire to carry them to others, or to assist in providing a means of carrying them to others, should be a spontaneous desire. If we have no desire to keep our church alive in a community, or to carry our thoughts to others, we can only assume that they mean little to us. Many people today claim a sound devotion to a personal belief, and that their belief is necessary to the eternal welfare of the individual, yet they make no provision for the proper instruction of their own children. In such cases, either the faith or the children must mean very little.

In this connection, we should like to read a portion of 2 Corinthians 9:6: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." I do not believe that these words are false, but they are sound practical wisdom. The more zeal we have in interesting other people or working among them, the more we will grow in our own personal relationship to God. The individual who teaches a Sunday school class or conducts private classes in Scripture is compelled to study and consider many things of Scripture that he or she otherwise would give no attention, and, as a result, his own vision is enlarged and his own life is enriched. I am convinced that there is no surer way to assure ourselves eternal salvation than to find one or more persons in whom to be sincerely interested. When we live for ourselves alone, we cannot grow; but when we center ourselves in something outside of self, we are accepting the opportunity for growth to which we were destined by the Creator. Sow bountifully and reap bountifully, sow sparingly and reap sparingly—no truer words were ever spoken.

The critic who suggested that Christianity has never had any meaning in his life is usually the person who has never given it an opportunity. If you find yourself without interest, or your interest waning in your church, I would suggest that you would try one little experiment. Single out of your friends, acquaintances, or neighbors one or two people. Devote yourself sincerely to taking them to the services of your church, and see if you do not find yourself with a new outlook toward your church.

(O:er)

It is an impossibility to devote yourself to seeing that they have an interest in the services without growing into a greater interest yourself. It is only natural that as they are interested, you will also be interested. You will notice carefully everything that is said and done to appraise its possible effects upon those in whom you are interested. The surest way for you to *lose* interest in yourself and in your church is to have no one in whose eternal welfare you are interested. The surest way to add life to your interest and to your church is to add a new family to your gathering.

The life of the church is our responsibility. It has no life apart from us. If the church is dwindling in life, someone is at fault and must sometime share the responsibility of its failures. The Scripture challenges us with this statement, "When the Son of man cometh, shall he find faith in the earth?" The answer is delivered into our care and keeping.

THE INWARD MAN

(Continued from page 4)

Christ—"written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:3). Moreover, Paul said: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:10, 11).

Four words in the Bible clearly tell of the one place in which the Spirit of God dwells. These four words are: "spirit," "heart," "mind," and "inward parts." We read, for instance, "I (God) will put my law in their (Israel's) inward parts, and write it in their hearts" (Jer. 31:33). The Apostle Paul, quoting Jeremiah, said: "I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). Hebrews 10:16 is similar—"I will put my laws into their hearts, and in their minds will I write them."

Now, as the Spirit of God abides in the heart, mind, or "inward parts" of man, the individual is influenced to become more like Christ. Indeed, Christ is said in the Scriptures to be this "inward man," or "hidden man of the heart." Consider the Apostle Paul's expression to the Galatians: "My little children, of whom I am again in travail until *Christ be formed in you*" (Gal. 4:19, R.V.). Here were people who had let Christ vanish out of their hearts and lives, and Paul was laboring with them that Christ might again be formed in their hearts. It is sad, today, that many of like faith have let Christ go out of

their lives—leaving them, as it were, without the true "inner man."

The Apostle Paul spoke of Christ being in man as a mystery: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory" (Col. 1:26, 27).

In conclusion, we present Ephesians 3:14-17 as proof that the inward man, or inner man, refers to Christ in us. We are "to be strengthened with might by his (God's) Spirit in the inner man ('inward man,' R.V.)." How and why? "That Christ may dwell in your hearts." Literally? No. How, Paul? "By faith." Therefore, "examine yourselves, whether ye be in the faith; prove your own selves . . . how that *Jesus Christ is in you*, except ye be reprobates" (2 Cor. 13:5).

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ARE YOU ISOLATED?

(Continued from page 3)

from just such a small seed. For example, in 1904 a family moved into a strange city twenty miles from its home church. A daughter and sister-in-law were baptized in 1906, and a son-in-law in 1917, but there was no organized effort. These people attended the home-coming at the church twenty miles away and perhaps the state conference. By 1927, there were grandchildren who wanted to attend Sunday school, as did their playmates. Must they attend other church schools? Would you expect them to learn the truth there? A Sunday school was started. The children brought their little friends, but there were no adult classes. At Christmas time, parents came to see the children's program, became interested, and adult classes were formed. The work was blessed, and in 1931, a church was organized with eighteen members—the local elders holding services until a full-time pastor was employed. Yes, this effort has been greatly blessed. We know the benefit of fellowship. "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

One who is isolated at this time has great opportunities. The Bereans have field men to help organize Berean classes. Our National Evangelistic Department is looking for new fields of labor. Won't you help them help you and others remember the words of Paul, "Come out from among them, and be ye separate"? (2 Cor. 6:17.) You cannot be *separate* and at the same time worship with other faiths, yet you need never cry out, "*I am alone.*"

THE MYSTERY OF INIQUITY

(Continued from page 5)

will seem to the religious world to be the Kingdom of peace. *The world is unconsciously supporting this now.* After the church is taken out of the way, religion will prosper as never before. All the world will worship in that great religious movement, and the preachers who are now praying for a great religious revival to sweep over this world will experience the answer to their prayers. *Better be on the watch!*

THE PASTOR AND RECREATION

(Continued from page 7)

meal smoke, our own denomination looks in disfavor upon the use of tobacco in any of its forms. Gambling is not for Christians. Liquor is poison. The New Testament standards of life of God's people is, however, that standard prompting devotion and consecration, that is, a positive active faith, instead of maintaining the "Thou shalt not" rule of the Old Testament. Of fundamental importance, then, is one's *attitude* toward life. A hundred times have we heard that there is no harm in playing cards; the harm comes in the prevalent spirit of gambling, cheating, time wasting, and possibly in the danger of breaking friendships.

In Colossians 2:20-22, the Apostle Paul asked: "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Now, the words "touch not; taste not; handle not" constitute part of a parenthetical statement. The Apostle Paul was not teaching that one should touch not, taste not, handle not. He was teaching that the true Christian need not be subject to such ordinances as taught in the Old Testament: "touch not; taste not; handle not," for the Christian is alive unto Christ Jesus. We would mention by way of illustration the first rule listed on the printed regulations of Oregon Bible College. It reads: "Jesus—the Great Rule: lest the letter of law should kill and that the spirit of law may give life, only few specific regulations are here listed, but every student and other resident of the College is expected to abide by the great Rule, Jesus Christ. Said He: 'Follow me.'"

Thus, in a minister's choosing of recreation and sports, let him remember always that he is a follower of the Christ. By this we mean not that Jesus was an athlete. We do mean that the minister in participating in any recreation must enter into that recreation as a Christian always, not as one who has temporarily cast aside his religion for an hour of lustful, too hilarious, or voluptuous frolic.

"Rejoice in the Lord, and again I say, Rejoice."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although this set cannot be purchased through the National Bible Institution or any other book dealer, but must be bought on a subscription basis from the publishers (Unicorn Press, Brooklyn, New York), the Funk & Wagnalls *New Standard Encyclopedia* is so far and away the best work in its field that it positively must be mentioned here.

The encyclopedia, a 25-volume work, has stood the proverbial test of time and stood it well. The first edition was issued in 1931, and was sold as a premium with subscriptions to the defunct *Literary Digest*. The latest edition has been completely revised through 1943; it is no mere reprint with a few changed articles and up-to-date appendices—it is literally a new work, with only those articles retained from the several older editions which will in no way impair the accuracy and modernity of the set as a whole. Such articles include those on Mozart and Beethoven, on Napoleon and the ancient lyre, about whom and which researches of the last dozen years have developed nothing new.

Now the large multi-volume encyclopedias normally sell for approximately \$160 up. The 25-volume *New Standard* costs, on the publisher's subscription plan, \$24.10, with this sum payable in installments of \$2.00 each, and with a down payment of only 10 cents. Complete scheme of the subscription plan will be sent to anyone by the publishers on request.

The *New Standard* is definitely authoritative; it is complete; it is unquestionably accurate. In these things, it differs markedly from the other "cheap" encyclopedias on the market, several of which have been cited by federal authority for defrauding the public. In the past, annuals have been published to keep the *New Standard* always up-to-date; presumably they will continue to be published.

Each volume is about the size of an average novel; so no special bookcase is required to store the set. Articles are thorough, but carefully edited to eliminate all unnecessary verbiage; the *New Standard* gives up its information without one's having to pour over many pages of boring drivel.

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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



"I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (Genesis 17:16).

A Mother of Nations

Sarah was the wife of Abraham. The promises God made to Abraham were also made to Sarah, his wife. It was through their seed that God promised to bless the earth. Sarah, as we see from the golden text above, found favor in God's sight. Sarah was ninety years of age when God promised her a son.

The Lord said their seed would be as the "dust of the earth." In another place we read as "sand of the sea shore." Can we count the dust or the sand? Neither can we count the children of Abraham and Sarah and their children of generations. Yet Sarah and Abraham had only one son, Isaac.

A Promise Made

God told Abraham that he and his seed were to have the land of Canaan for their own forever. Yet when Sarah died (Gen. 23), we find that Abraham did not own a foot of ground. He had great possessions in cattle and flocks but he had to buy a burial place for Sarah. Abraham said, "I am a stranger and a sojourner with you." The promise made to Abraham has not yet been fulfilled.

A Promise Seen Afar Off

Last week, we read in Hebrews about the faith of Abraham. There are also a few verses about Sarah and her son Isaac. Of Isaac it is written, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable" (Heb. 11:12). The "one" was Isaac. He was "as good as dead" because Abraham planned to obey God, even to the offering of his only son. We learned that last week, didn't we?

Now, "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" (v. 13). Why didn't they receive the promises? "God having provided some better thing for us, that they without us should not be made perfect" (v. 40).

We, too, may have a part with faithful Abraham and Sarah. By faith, not by sight, we see afar off the promises God made to them. We can seek the city that is to come. It is not as far off as in Abraham's time. God's day will come soon. Jesus shall return. The promises made will be fulfilled.

Sarah, the mother of kings and nations, obeyed her husband, calling him lord. She had the kind of lasting beauty that is shown in her character and good works. She lived to be one hundred twenty-seven years of age. Abraham paid four hundred shekels of silver for her burial place, the field in which was the cave of Machpelah. It was located in Abraham's promised land.

May we live so close to God and follow His Word so well that though we own not a foot of ground now, we may inherit the promised land with Abraham when the promise is fulfilled.

ECE Club Membership Call

Join our club. Get your name in the Birthday corner. Send name, day month, and year of birth to Madge Savage, Waite Park, Minnesota.

Memory Link Chain

Keep your memory chain growing. Cut another link. Memorize the golden text at the top of the page. Print the first words of the verse on one side of the link; print the Bible reference on the other side: "I will bless"—"Gen. 17:16." Review the other verses learned. Join your link to the others. Make your chain grow faster by learning other verses, making each a separate link! You will grow, too, if you follow the good advice given in these verses.

Happy Birthday Wishes

Rebekah Jane McLain, Feb. 15, age 7, Greenbrier, Ark.
Sara Beth Savage, Feb. 15, age 9, Waite Park, Minn.
Wayne Thoms, Feb. 15, age 11, Eden Valley, Minn.
Tommy A. Kennedy, Feb. 16, age 6, Hammond, La.
Robert Johnson, Feb. 7, age 13, Hector, Minn.
Betty Jean Hammer, Feb. 20, age 13, Bird Island, Minn.



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Our Commission

* * *

By Linford Moore, Oregon, Ill.

A short while before our Lord ascended into heaven, He gave unto His disciples a marvelous command: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The apostles did the very best they could in obedience to the commission. "They went forth, and preached every where, the Lord working with them" (v. 20). We know, however, that it was impossible for the eleven, to whom the command was directly given, to complete this task. It was necessary for their converts and successors to finish the work of carrying the gospel into all the world, to every creature, and into all nations.

The apostles labored and died in spreading the gospel. With the death of John in 96 A.D., the Apostolic Age came to a close. The gospel had spread throughout Asia Minor, Greece, Italy, Persia, Arabia, Mesopotamia, Egypt, and other western outposts.

Persecution was prevalent, but in almost every case it tended to scatter the Christians and aided in propagating the gospel, rather than suppressing it.

Persecution in the Roman Empire was horrible, indeed. In the catacombs of Saint Sebastian in Rome, the bodies of one hundred seventy-four thousand martyrs rested. These are by no means all who loved their Master unto death. It is sometimes said, "For every Christian who was martyred, ten more arose to take his place."

Thus, we witness a marvelous growth of Christianity in those early days of the church. The quality of Christian converts was exceptional. They were men and women of fervent prayer, abundant sacrifice, and they were filled with the Spirit of God. One reason for the exceeding growth of the church was the spirit of witnessing possessed by all individuals. Everyone was a missionary. Christ was the subject of discussion in homes, on the streets, and in the shops. Christians felt a responsibility of bringing their neighbors to Christ.

By the time of Constantine, Christianity had permeated the entire Roman Empire. From Britain to India, the name of Christ was honored, and all the countries bordering the Mediterranean abounded in Christian converts.

In the year 313 A.D., the Emperor Constantine pro-

claimed Christianity as the state religion. With the disappearance of persecution, error began to enter, and Christianity became corrupt.

The spirit of witnessing and of spreading the gospel was thrust in the background. The task of completing the Lord's Commission was left to a few outstanding leaders, in contrast to the many leaders of the first three centuries.

Some of the outstanding missionaries of this period were: Ulfilas, the apostle to the Goths; Patrick, the first missionary to Ireland; Augustine, missionary to England; and Boniface, the great missionary to Germany. Many were the works of grace done by these and other men. The condition of corruption prevailed for several centuries. Some individuals, however, undertook to spread the gospel with very little aid from the home church.

The period of modern missionary work had its beginning with William Carey in 1792. Quoting from Robert Glover, "It was through Carey that there came an outburst of general missionary zeal and effort such as had not been since the days of the apostles, inaugurating a new era of united, organized, and systematic operations which have continued without abatement and with ever-widening reach and increasing force to the present day."

The missionary today, that he may achieve the best results, must have the support of his home church. Has not the Church of God of the Abrahamic Faith failed in this respect? Are we doing our part to fulfill the Lord's Commission?

Fellow Bereans, let us consider the prosperous condition of the early church. They were privileged to suffer persecution for the Christ. The apostles rejoiced when "they were counted worthy to suffer for his name" (Acts 5:41). Have we been counted worthy to undergo persecution? Perhaps we have not done our share of witnessing! Let us attempt to become more like the church of the first three centuries.

Neglect not our evangelistic fund! Contribute your share to the "evangelization" of the world. Bereans should be missionary minded. Perhaps someday, if we work diligently, the Church of God of the Abrahamic Faith will have churches in countries other than the United States and Canada. May God bless those who spread the gospel!

AMONG THE CHURCHES

CONFERENCE DATES CHANGED

Sr. Flora Anthon, 435 Kings Rd., Corvallis, Ore., secretary of the Northwest Conference of Oregon and Washington, writes that the Conference dates previously announced for February 18-20, 1944, have been changed to March 17-19, 1944—the Conference to be at the same place as previously announced: Felida, Wash., Sr. Anthon explains: "This change is necessary because of sickness and carpenter work on the Felida church."

WASHINGTON, D. C.

Mrs. Shirley DeFontes was baptized in Washington, D.C., December 19, 1943. She is the daughter of Mr. and Mrs. Jesse Dauterich of Baltimore, Md. Many readers of The Herald will remember her grandfather, the late Henry Dauterich, who had a church in Baltimore for many years. His labor for the Lord was not in vain. Sr. Henry Dauterich still resides in Baltimore and may be addressed with her granddaughter, Mrs. DeFontes, 2409 East Oliver St. John Mercer.

NATIONAL BIBLE INSTITUTION

Almeda Wertz	\$ 8.00
Mrs. Clarence Bassett	3.00
Mr. & Mrs. C. E. Mills	55.00
Dorothy Magaw	4.00
Mr. & Mrs. Charles Netts	5.00

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Omaha Church	\$13.50
J. H. Williams	5.00
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Jordan, Mo., Church	42.00
Mr. & Mrs. Grover Gordon	25.00
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OREGON BIBLE COLLEGE Building Fund

John Lehman	\$ 100.00
Brush Creek Church	395.00
Mr. & Mrs. Grover Gordon	25.00
Golden Rule Church	200.00
Beth Hardesty	10.00
Total	\$26,748.93

PRINTING EQUIPMENT FUND

Mrs. F. G. Carpenter	\$ 5.00
Loila Whitehead	10.00
Total	\$534.00

MINISTERS' FUND

Omaha Church	\$ 5.00
Lawrenceville Church	16.40
Total	\$2,215.63

OREGON BIBLE COLLEGE

Heirs of Mrs. A. M. Siple	\$12.00
Mr. & Mrs. Richard Smith	15.00

MUNSHAW - SLOCUM

On Friday afternoon, January 14, 1944, Miss Frances Munshaw, daughter of Mr. and Mrs. George F. Munshaw, was united in marriage to A-C Robert L. Slocum, son of Mr. and Mrs. Lynn F. Slocum. The double ring ceremony was performed by the chaplain, Alfred V. Hess, in the candle-lit chapel of Cochran Field, Georgia, where the groom is an Aviation Cadet. Mr. and Mrs. Edwin Lambeth were the attendants.

Both young people are members of the Pennellwood Church. The bride has been a Sunday school teacher for several years and church secretary the past year.

We wish this couple much happiness and pray that God will bless and guide them through the chaotic present and the unknown future to the safe harbor of the Kingdom.

Mrs. Slocum may be addressed at 204 Pierce Ave., Macon, Ga. Harvey Krogh, Jr.

HERALD RECEIPTS

V. Kincheloe (self & another); Irene Holland (for others); Clint Scott; S. H. Boyer; O. H. Berry; Gerald Cooper (for another); Mrs. Nellie Ling; Thelma Hardacre (for another); Mrs. Isabel Perkins; Andrew Story; Freeman Fike (self & others); Mary E. Hendrix; Mrs. Inez Titus; Almeda Wertz; Mrs. B. Bartlett and Mr. & Mrs. E. H. King (for another); Dorothy Magaw; W. P. Corbaley; Marjorie Burnett (for another); F. Carpenter; Frances Pierce (for another); Mrs. F. G. Carpenter (for another); Mr. & Mrs. H. P. Brown; Mrs. Charles Warren; Mrs. Mary Barnum; Gladys Potts; John D. Davis; Cpl. Hubert B. Choat; Corine James; Verna Thayer (for another); Arthur Randall; A. C. Boyer (for another).

Gleanings From the Field

"The field is the world."—Jesus.

Bro. M. W. Lyon, long-time pastor of the Golden Rule Church of God, Cleveland, Ohio, has started his new work of pastoring the Hope Chapel Church of God at South Bend, Ind. May his ministry be long and fruitful.

Dr. Gertrude M. Logan, 4318 Olive St., Saint Louis, Mo., having recently passed her seventy-ninth milestone of life, is still active. She writes, "I am having good success and am happy in my work." Already, she is planning to attend the next General Conference, August 1-13, 1944.

"We are indeed thankful for Oregon Bible College. There had never been a minister come from the Brush Creek Church of God until Oregon Bible College was started. Now, two of our young men are pastoring churches and three other of our members are students in the College."—Mrs. Vivian Magaw, 27 W. Walnut St., Tipp City, Ohio.

Sr. T. J. Ellis, Waterloo, Iowa, was a most welcome visitor at Oregon Bible College and with other friends in Oregon during the Ministerial Conference.

FRUIT OF THE SPIRIT

By Mary Mae Nedrow

Love expressed in cheerful giving,
Joy divine, so constant, true,
Peace that passeth understanding,
Longsuffering—Thy will to do.
Gentleness that marks the Christian,
Goodness—loving what is good;
Faith to lean upon the Saviour,
Meekness—humble, understood.
Temperance—all our acts controlling,
Shine forth each and every day.
Fruit of the Spirit, practiced daily,
Through our lives, our Lord portray.

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.

Sr. A. M. Jones, Springfield, Ohio, accompanied her husband when he came to the Ministerial Conference, using the opportunity to visit son and daughter-in-law, Bro. and Sr. Delbert Jones, students in Oregon Bible College.

Bro. and Sr. Evan Knodle, 6510 Park Ridge Rd., Rockford, Ill., are the happy parents of their first-born, a son, born February 4, 1944. Congratulations! His name is James Ralph.

Paper Bill: \$352.32 was the cost recently in making a paper purchase on which The Herald and our quarterlies will be published during the next several months. Yes, it is a big bill to pay at one time. Remember the National Bible Institution, mother of our other various enterprises when making your contributions.

"The Glad Tidings of the Kingdom of God" by J. W. McLain is a neat, well-written, and Scripturally correct tract newly off our press that should have wide circulation. Price, twenty cents per dozen, \$1.20 per hundred.

IN MEMORIAM

These words are written in memory of one of our members who died about one year ago, a member whom we all loved and admired. This man was a student of the Bible, a teacher of God's Word, a preacher of righteousness, an ardent lover of truth, and a true example of a Christian. He was a man who lived and practiced what he preached.

He believed in one God, the Father of our Lord and Saviour Jesus Christ. He believed in repentance, faith in the gospel, and baptism by immersion for the remission of sins. He believed that the Kingdom of God will be



John Henry Anderson

established on the earth with Christ as King of kings. He believed that the immortalized saints will be joint heirs with Christ in the government of the nations. He believed in the literal resurrection of the dead, the immortalization of the righteous, the final destruction of the wicked, and eternal life only through Christ. He believed that these things could be accomplished only by the second advent of our Lord and Saviour Jesus Christ, and by His Kingdom being established on this earth.

Realizing these things, and believing these things, this man never found a path too hard and steep, a road or journey too long for him to go to preach the gospel to the people in sin and to strengthen the church members. He was always willing and ready to go where he could be of the most service to the Master.

He followed in the footsteps of his father and built on the foundation that he had laid here at Guthrie Grove (S. C.) Church of God. He was truly a man "after God's own heart." This man was none other than the late Elder John Henry Anderson of Frankfort, Ind.

We were all deeply grieved when the news of his death reached us. He was a native of North Carolina, a son of Elder Enoch and Sara Anderson. He moved to South Carolina at an early age and early attended church services here at this place. He became a preacher at the age of eighteen years and continued in the ministry until his death. He served churches in North Carolina, South Carolina, Ohio, Kentucky, Missouri, Virginia, and Indiana, but he always considered Guthrie Grove his home church and never failed to point to the members their errors and to praise them when praise was due.

This Guthrie Grove Church of God of the Abrahamic Faith has been greatly blessed of God through the ministration of Elder John Henry Anderson. May his spirit live after him in the work of others who are following in his footsteps and carrying on the Master's work at Guthrie Grove and other places until they can be reunited with him in the resurrection morning. May his influence live in their hearts and lives, and may they follow in his example of devotedness. Truly his delight

was in the law of the Lord. It can be said of him as recorded in 1 Timothy 4:12-16 that he was "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"; and he gave "attendance to reading, to exhortation, to doctrine." He neglected not the gift that was given him but meditated upon these things, gave himself wholly to them, heeded the doctrine, and continued in it until death, always striving for the prize of the high calling in Christ Jesus.
Mrs. Bonnie D. Martin.

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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. Prices: each—10¢; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution
Oregon, Illinois

"SPIRITUAL BEINGS"

By G. E. Marsh

Will saints immortalized at the second coming of Christ be immaterial, as ghosts, or will they be real? "Spiritual Beings," a new tract by Brother G. E. Marsh of Los Angeles, California, well answers this question. Read it; distribute it!

Though the publication of this tract was by courtesy of Brother John Lehman, West Milton, Ohio, the regular prices for six-page tracts are being quoted to assure republication when the present supply is used.

Prices: dozen—15¢; 100—90¢.

National Bible Institution
Oregon, Illinois

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"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

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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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National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 33

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See Anglo-Red Diplomatic Tug

By Kingsbury Smith

SOVIET RUSSIA and Great Britain are believed today to be engaged in a momentous diplomatic game of high international power politics which may vitally affect the future destiny of the world. Authoritative diplomatic sources in Washington are convinced Moscow's move giving the sixteen soviet republics ostensible freedom of action in foreign affairs is a direct result of Great Britain's attempt to revive the balance of power system in the post-war world.

Moscow is known to be deeply concerned by the recent trend in British thought as outlined by South African Prime Minister Jan Christian Smuts and British Ambassador Lord Halifax. Smuts urged a closer British alliance with the smaller western European democracies while Lord Halifax called for a strengthening of Britain's ties with the dominions.

Think Russia Feared

It has been generally accepted that this move by Britain to strengthen its position in world affairs has been prompted by fear of Russian post-war domination of Europe. Smuts referred to Russia as the "Colossus of Europe."

Moscow's new move is seen as a warning to the British that if they organize an anti-Russian balance of power bloc, Russia will expand the soviet union into a soviet commonwealth of nations.

Each of the soviet republics already enjoys a considerable measure of cultural freedom. By giving them the right to maintain their own military formations and seek separate diplomatic representation abroad, Moscow is seen opening the door for the inclusion in the soviet union of other outside states, such as the Balkan and eastern European nations.

With Russia expected to emerge from this war as the

By special permission of the Rockford Register-Republic and International News Service, this article is given prominence in THE RESTITUTION HERALD by reason of its bearing upon prophecy—indicating the coming Gog-Gomer Confederacy finally to sweep down from North Europe upon Palestine. (See Ezekiel 38.) It appeared under date line of February 3.

strongest power in Europe, it is considered far from inconceivable that Moscow could persuade a weak Poland, Czechoslovakia or Austria to join, in their own interests, the soviet commonwealth of nations. Nor is the possibility overlooked that Russia might even bring into the soviet commonwealth

partitioned states of Germany, such as Bavaria.

Germans Might Join

There have been persistent reports that the allied plan for the military conquest of Germany calls for the temporary occupation of a third of German territory by the soviet armies. It is recognized this might well enable the Russians to impress the soviet-controlled Germans with the advantage of joining the soviet commonwealth.

Under the soviet constitution, each of the soviet republics is supposed to be a completely autonomous and sovereign state. There is nothing to prevent a non-Russian state from joining the soviet union, providing Moscow approves.

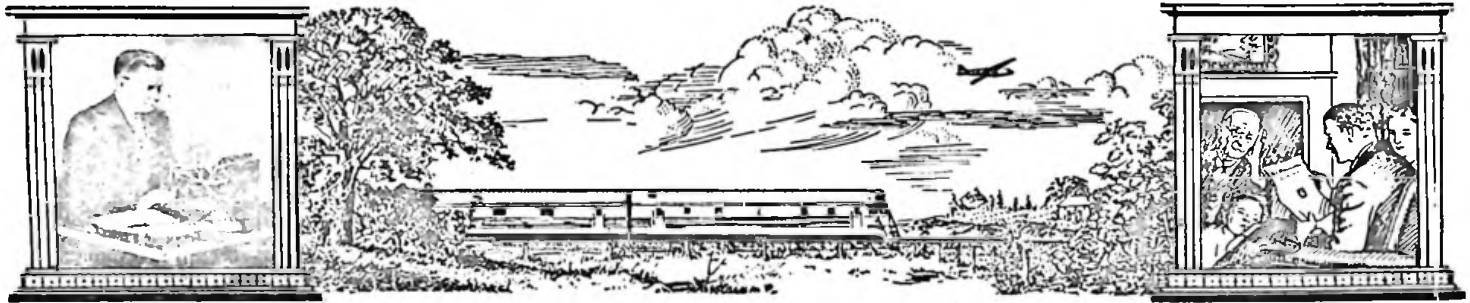
Official Washington is not inclined to blame the soviets entirely for reacting as they have to the British move. Both sides are believed to be prompted by a defensive complex.

United States Is Concerned

Nevertheless, the present balance of power, maneuvering by both Britain and Russia has the American government gravely concerned.

Secretary of State Cordell Hull's idea is that the future security of the world should be achieved through establishment of a general international organization rather than through any balance of power arrangements. He believes the latter system would, as it has in the past, lead to the division of the world into spheres of rival influence.

Official Washington, therefore, is hoping that Britain and Russia can be talked out of (Please turn to page 11)



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Russia—Great Britain—United States

Somewhat in keeping with the front-page article, we here present an editorial selected from *The Faith*. It follows:

"Regardless of all the efforts of the statesmen who desire to avert another world conflict, the relations between Russia and the other members of the United Nations do not make for confidence and permanent peace. We know, from the sure word of prophecy, that there will be another world conflict, that Russia and her allies will be on the opposite side from Great Britain and the United States of America and their allies. However, for the time being, statesmen talk of love and co-operation, while they meanwhile distrust one another, and make preparations for their own welfare at the peace table.

"Read carefully and prayerfully chapters 38 and 39 of history foretold by Yahweh's Prophet Ezekiel, and note that the powers that come against the mountains of Israel (i.e., Palestine) will be led by 'the remote men of the North.' Again it is stated from what part of the earth they are to come, and its relation to the Holy Land: *'Therefore wilt thou come out of thy place, out of the remote parts of the north.'* Consider again: *'I will . . . cause thee to come up out of the remote parts of the north.'*

"Some of the nations listed as aggressors still carry their old names: 'Persia, Ethiopia, and Libya.' However, the leading nation is known from the description of its homeland—'out of the remote parts of the north,' though it is called in Holy Writ: 'Gog of the land of Magog, prince of Rosh, Meshech and Tubal.' No nation inhabits the 'remote parts of the north' in relation to Palestine, except the U. S. S. R. Consider then, and know, statesmen may try to avert it, but Ezekiel 38 and 39 will be fulfilled in due time."

Summer School

General plans are completed for the 1944 Summer Bible Training School to be conducted at Oregon, Illinois, June 20 - July 28. See page 15 for details.

L. E. Conner Scholarship Fund

Gratuitously, the Golden Rule Church of God, Cleveland, Ohio, offers a scholarship at Oregon Bible College to be known as "The L. E. Conner Scholarship Fund," pledging as follows:

"We hereby pledge the sum of fifty dollars (\$50.00) per year to said Fund to be divided into two payments of twenty-five (\$25.00) per semester to be paid to a student upon entering his senior year.

"This student must be deemed most worthy, one who has the highest honors as to scholarship throughout his junior year of college training, also judged as to his preaching ability and spiritual qualities.

"We ask the Dean to be the final judge as to whom the scholarship be given. He may select one or more of the faculty to assist in his decision.

"We desire the first payment to be made this year, February, 1944.

"We wish also that this Fund remain open to pledges or contributions from any other churches of the Abrahamic Faith desiring to participate.

"If the amount of this Fund grows to exceed the amount of tuition for the full senior year, then the surplus remain in the Fund (in the care of the Dean) or be deposited in the bank to accrue interest."

Appended to the foregoing pledge is the hope that, quote:

"Perhaps in the future the L. E. Conner Scholarship, with God's help, may become self-sustaining," the Scholarship announcement being signed by: W. J. Halls, J. Don Swartz, Dorothy E. Sherrill, committee members for this project, and Mary E. Elton, moderator.

Pending official acceptance of this kindness and co-operation at such time as the Executive Board of the National Bible Institution next meets, we use this means of more promptly thanking the Golden Rule Church of God for its kind remembrance of Brother Conner as shown in this most practical way. It is lasting tribute both to Brother Conner and to the College which he served and loved.

The Wages of Sin

By Emma C. Railsback

INASMUCH as many churches teach the doctrine of eternal torment in hell fire, and as we frequently come in contact with members of those churches who are troubled and not able to see the justice of an all-wise God bringing about or permitting such a condition, we feel that more exposition of the subject should appear in our church papers. On the other hand, inasmuch as we sometimes find people in our own ranks who go to the other extreme in teaching that God in His goodness and mercy will save every man, woman, and child, it certainly behooves us to point out the definite, positive statements in God's Word concerning the wages of sin.

The holy prophets and apostles gave bitter denunciation against the false teachers of their day and of our own day as well. The Apostle Peter declared that they bring in "damnable heresies." Our Saviour said the truth shall make you free, so on the other hand, heresies can only bring damnation, or destruction, or perdition, which three words come from the one Greek word *apoleia*.

Some false teachers have a nice way of eliminating the sting of the words "destruction" and "damnation," by saying that it is only age-lasting; but what saith the Scriptures? They "shall utterly perish in their own corruption" (2 Peter 2:12). They are "twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 12). The Apostles Peter and Jude each used very plain, positive language in denunciation of those who teach and practice false doctrines. Our Saviour said, "Broad is the way that leadeth to destruction, and many there be that go in thereat."

In speaking of His apostles, Jesus said, "None of them is *lost*, but the son of perdition," referring to the traitor, Judas Iscariot. The coming Antichrist is also spoken of as the "son of perdition"—the one who will exalt himself, sitting in the Temple of God, "shewing himself that he is God." He will be consumed by the spirit of the Lord's mouth and destroyed by the brightness of His coming. (2 Thess. 2:8.)

The Lord Jesus Christ taught forgiveness of all sins but one, namely, the sin against the Holy Spirit. "It shall not be forgiven him, neither in this world (age), neither in the world (age) to come." Turning from this text to Hebrews 6:4-6, we find the Apostle adding light to the same idea: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and

were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Again, in Hebrews 10:26, 27, we read: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Added to these positive statements by Paul, we find Peter declaring that "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 2:21).

Did the Prophet David have this sin against the Holy Spirit in mind when he wrote the following words? "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Ananias and Sapphira (Acts 5:1-5) committed the sin against the Holy Spirit and they did not have long to experience the "certain fearful looking for of judgment," but suffered the penalty speedily. Speaking again of David, we see clearly that he left nothing to be guessed at when he undertook to describe the fate of the wicked. He "shall not be." He "shall be cut off." He "shall perish." He "shall be as the fat of lambs: they shall consume; into smoke shall they consume away. He "passed away, and, lo, he was not . . . I sought him, but he could not be found." (Psalm 37.)

One of Job's friends said, "The triumphing of the wicked is short and the joy of the hypocrite but for a moment . . . he shall perish like his own dung."

Malachi, who gave the last warning to the wicked in the Old Testament, is just as positive and perhaps more abrupt than the others. He wrote: "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."

We have heard ministers who (Please turn to page 11)

Confessions of Faith Before Baptism

By G. E. Marsh

THE subject assigned us for this period should not require much time for presentation if we are to restrict our study to what the Bible definitely teaches, for our Textbook

has surprisingly little to say about it in a positive way. As I understand it, it is the desire of the program committee that we investigate "the problem of confessions of faith from those seeking baptism, particularly confessions taken in public immediately after they have answered invitations."

History, both sacred and profane, shows that necessity and expediency have had much to do with the development of Christian practice, and from time to time have even changed the place of emphasis on points of doctrine. Church organization, methods, and points of doctrinal emphasis have never been static but have been shifted, discarded, or increased, to meet the fluctuating needs of an expanding, age-spanning organization. A single Biblical example will be sufficient to illustrate the thought.

When the need arose in the church in Jerusalem for someone to relieve the apostles of the oversight of the poor, seven men were chosen by the church and their appointment was confirmed by the apostles. No provision had been made by Jesus during His ministry, or before His ascension, for the selection of such officials. It was simple necessity that created the office. Even elders and deacons did not make their appearance until long after the departure of the Lord. We may conclude, then, that with the exception of the apostles, officials were added as the specific need for their services developed.

So it is with the questioning of candidates regarding what they believe when they apply for baptism. Although we have little or no evidence in Scripture that such a procedure was followed by the apostles, if such prebaptismal catechizing seems to us to be beneficial, it should be continued, always remembering, however, that we do not receive anyone into the church. It is the Lord and He alone who "adds to the church such as are being saved."

A few passages come to mind which might provide a basis for prebaptismal questioning, but none of them is associated with the act of baptism. For example, Paul in his Letter to the Romans said, "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 righteous-

An address given before the Ministerial Association of the Church of God at its midwinter conference.

ness; and with the mouth confession is made unto salvation" (10:9, 10).

These words were addressed to Christians—not to unbaptized persons. Further, a simple statement

like this reveals little concerning the understanding one may have of the gospel or of the significance of baptism. Such a "confession" could be made conscientiously by a Catholic or a Protestant, or a convert to any one of the "two and seventy jarring sects" of which Omar Khayyam speaks. In its indefiniteness it equals the question some of us have addressed to candidates for baptism: "Do you accept Jesus Christ as your personal Saviour?" I have been unable to find anything in the New Testament that corresponds to that question.

A more Scriptural question and one based on the Great Commission might be: "Do you believe the gospel?" For it is the gospel that is "the power of God unto salvation to every one that believeth." But such a question as that, Biblical though it is, would be wholly without value because of its failure to define the word "gospel" and to express anything of its meaning. No, I have been unable to find anywhere a record of a convert made by an apostle or other early minister of the Word being asked if he believed in the Lord Jesus Christ as his personal Saviour.

In addition to the passage quoted from Romans 10:9, 10, there are, among others, Matthew 10:32; Luke 12:3; 1 John 2:28, which are of somewhat similar import, but none of them has direct reference to a confession of faith made before baptism. The word "confession" should be carefully studied in connection with this question, as it seems apparent that it generally has to do with the confession of sin, rather than being an acknowledgment of faith.

Like 1 John 5:7, which Martin called the "finest passage in the New Testament, and which Trinitarians have looked upon as the strongest proof of their doctrine in the Bible, the passage we have sometimes cited as evidence that workers in the early church demanded that those who asked for baptism should confess verbally their faith in Christ before being immersed, is not, and never has been, an actual part of the inspired Word. I refer to Acts 8:37. The entire passage (vv. 36, 37) reads in the Common Version as follows: "As they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip

said, If thou believest with all thine heart, thou mayest. And he said, I believe that Jesus Christ is the Son of God." The entire 37th verse with its striking—"If thou believest with all thine heart," together with the eunuch's supposed confession of faith—"I believe that Jesus Christ is the Son of God," is not found in any of the older and better manuscripts and versions. The reason for its omission is explained by Benjamin Wilson in a footnote in the Emphatic Diaglott as follows: "Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others." So this passage provides no authority for the minister to question the one who applies to him for baptism concerning his faith in Christ or his understanding of the gospel.

In the history of Paul's baptism by Ananias we find recorded what is perhaps the nearest approach to a minister extending an invitation and receiving a confession of faith from a new believer. Ananias, addressing Paul, said: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see the 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. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:14-16). But even here no real "invitation" was given, but rather a command to one who was already chosen by God for a specific individual purpose. Nor did Ananias question the future apostle to the Gentiles as to his faith in Christ or the gospel.

After making a careful analysis of the nine records of baptisms performed by the apostles and their co-workers as given in Acts, we find that in each instance the following steps were observed: Instruction was given; the truth was believed; and, moved by the power of that truth, the believer demanded baptism. No one was invited or urged to "come forward" and "give his heart to the Lord." His demand for baptism was wholly voluntary. So far as the Inspired Record goes, no verbal public confession was made before immersion took place, nor was the convert questioned publicly or otherwise concerning what he believed. His request for baptism was evidently looked upon as sufficient evidence of his readiness to be buried with Christ in the cleansing waters.

As was stated earlier, not only did the primitive church add to the number of its officers as the necessity for doing so arose, but it also changed the stress it put upon doctrines from one tenet to another when such changes became expedient. When the majority of those addressed were Jews, the one point that had to be specially emphasized was that Jesus was the Messiah. To prove their contention, the evangelists pointed to His resurrection as evi-

dence that God recognized Him in that capacity. That was the one point they stressed in speaking to Jews and to Jewish proselytes. When it came to the matter of teaching Gentiles what they must believe to be saved, the position of Jesus was made more plain. The only record we have of an apostolic sermon given before an exclusively Gentile audience is the one Paul preached on Mars' Hill in Athens. There were no Jews in his congregation on that occasion, at least none are mentioned, and there was no believer in God as He is revealed in the Bible. So the Apostle made no appeal to the Hebrew Scriptures, but quoted briefly from a beautiful hymn which the Greek poet and Stoic philosopher Cleanthes composed for the worship of the pagan god Zeus, the opening lines of which run as follows:

"Most glorious of the Immortals, many named,
Almighty forever,
Zeus, ruler of nature, that governest all things
with law,
Hail! for lawful it is that all mortals should
address thee.

*For we are thy offspring, taking the image only
of thy voice, as many mortal things as live
and move upon the earth."*

In his sermon to the Athenians, who "spent their time in nothing else, but either to tell, or to hear some new thing," and who knew nothing of Jewish hopes, Paul emphasized the future rulership of Jesus and affirmed His resurrection without making a single reference to the Hebrew Scriptures, mentioning the Kingdom of God, or using the title *Christos*, which his hearers would have understood simply as "an anointed one." Nor did he speak of Jesus as the *Messiah*, a Hebrew word that would have had no meaning to his Grecian audience. But as no baptisms resulted from this sermon, no "invitation" was extended and no "confessions" received, the entire incident has no direct bearing on our subject. I have included it here for the purpose of showing how the apostles changed the manner of their preaching, and the points of doctrine to be emphasized, when they felt that such changes would better meet the needs of their different audiences. Basing our conclusion on this fact, I believe that we are justified in questioning those who seek baptism at our hands concerning their understanding of the particular truths for which we stand as a people, such for example, as the mortality of man, the Kingdom on the earth, and the literal coming of the Lord Jesus Christ. At the same time I must confess I question the value of such prebaptismal catechizing in public. The questions we ask those who "come forward" in response to our "invitation" (both procedures being wholly without Scriptural support) are of little value. Every teacher knows that an examination taken by a student at the close (Please turn to page 10)

Cards—the Devil's Picture Book

By John Carrara

SHOULD Christians play cards? That is the burning question before all Christians today. Some see no harm in card playing and ridicule those who feel that it should not be done. So many play cards, that some good people wonder if, after all, it is wrong.

What is the fascination that the card game has for millions of people in America today? It is a strange fascination. We read in the papers that, once a week from November to March, lessons in bridge were given over a hookup of one hundred sixteen broadcasting stations to at least 3,000,000 people of both sexes. Bridge is the greatest epidemic that has swept this country. This mass movement represents the largest number of human beings who have ever done the same thing at the same time in the history of the race. Mr. Culbertson, the authority on bridge, was selling fifteen hundred copies a day of his book at the time I read a magazine article about it. Up to that time he had taught sixteen hundred people the game of bridge, for which they had paid him sixty dollars each for a five-day course.

The American people then had spent ten million dollars in one year on lessons and in the same length of time one hundred million dollars was spent on bridge. Has card playing gripped America? In depression times, when some were hungry, this money was spent. Christians, too, are in the grip of this wicked habit and see no wrong—and this in the face of what Scripture says, "Wherefore spend ye money for that which is not bread?"

What is the fascination about a deck of cards that makes people spend hours and hours at a time sitting, shuffling, and dropping them down? What is the secret of it all? Is it just a desire to win? Is it greed? Is it just to display intelligence? For, you know, it is intelligent men and women who play bridge for a pastime, so to speak.

A deck of cards was, in the past, looked upon by respectable people with distrust and suspicion. They associated them with gambling and disreputable back rooms and saloons. Every time you looked into a window of a saloon you would see them shuffling cards. But lately the "best (?) class" has taken them up as their chief entertaining feature.

Nine tenths of all gambling is done with cards. Ten

During the recent Ministerial Conference at Oregon, Illinois, there arose question of the ethics of Christians participating in card playing. Discussion included reference to this article, selected by Grover Gordon from "The Defender." Though needing a sprinkle of salt for theology, the article as a whole is savory and digestible.

dollars are lost at cards to one dollar at any other game.

Ask the gamblers where they learned to play cards and they will answer, "At home." Nine tenths of them learned to play cards at home. One gambler, who was converted, said that the card-playing home is the kindergarten for the gambling

saloon. The beginner has no idea that card playing will grow to be such a habit that it will enslave him.

Dr. J. Wilbur Chapman told of a tramp who wandered into a church service one evening and, when the meeting was thrown open for testimonials, he rose and said:

"When I was a boy I attended this church. My father was an officer. There were seven of us boys in a Sunday school class. Our teacher used to take us to her home on Saturday afternoons. We had some music and refreshments and then we would look over the new Sunday school lesson for the next day. After a bit, she taught us to play cards. She taught us several tricks. Soon we asked for more of the cards and less of the Bible. Then we dropped out of the class and met elsewhere to play. Then we took to gambling. Two of those boys have been hanged. Three others are in prison for life. If the police knew I was in town, I would be under arrest within ten minutes. All I have to say is that I wish my Sunday school teacher had never taught us to play cards."

Then he turned to go out. As he did so, a lady dressed in black staggered to the aisle and exclaimed, "I am that Sunday school teacher!"

It is said that the Puritans in the Seventeenth Century called a deck of cards "The Devil's Picture Book." Even irreligious men considered cards indecent. We are told that the first deck of cards was made for King Charles of France, an insane man, in 1392. A deck of cards is more than fifty-two pieces of pasteboard.

Charles F. Weigle, in his book, says that he received his information from the only people that know about cards—the professional gamblers.

There was a time when the church frowned upon cards. All churches took a decided stand against cards. Good people looked upon cards with suspicion. They were too closely connected with robbery, dishonesty, profanity, and even murder. Why should the church have fellowship

with the underworld? How can a Christian have fellowship with this underworld? Preachers in their pulpits thundered against cards. Christians and cards had nothing in common. The church knew the destructive influence of a deck of cards upon the life and morals of the people.

The influence of a deck of cards is in direct opposition to the teaching of the Holy Bible. That is why the deck of cards is called "The Devil's Bible." The Holy Bible and "The Devil's Bible" have no affinity and a professional gambler, it is said, will refuse to play a card game with the Bible nearby.

Christian, you are called to live a life of separation from the things that are evil! Touch not the unclean thing. There must be no compromise.

Let us go to the gambler and have him explain the meaning of the deck of cards. He will be glad to reveal this secret to you and he is bewildered by the desire of church people to play cards, since the deck is so opposed to the teachings of the Holy Bible and holds up to ridicule all the fundamental points of the faith. The world looks on and wonders at the inconsistencies of the Christian who compromises.

First, he will tell you about the King card. This card represents the Devil, the enemy of God, and of all righteousness, all goodness, and all faith. He, we know, is the director of all the evil forces of the earth. As one so aptly put it—he is the ambassador of hell in the court of humanity. We all know that the Devil is the enemy of God and His Christ and is never tiring in his efforts to destroy the faith of men and women and lead them away from the church. The Devil heads the anti-Christ movement on earth and his business is to nullify Christ's work everywhere. If he can get church members to take such an interest in cards as to forget to attend church, neglect reading of God's Word, neglect the prayer meeting, and finally forsake the church entirely and thus forget their God, he will be satisfied. Thousands have already done this, and have fallen into the trap that he has laid for Christians.

Now, he will tell you about the Queen card. This card represents Mary the mother of Jesus Christ. The gambler says that in card language she is called the mother of harlots. You Christians, imagine the blasphemy—and you touch these filthy cards. Dr. Talmadge, one of the world's great preachers, once said that he would rather play with a den of rattlers than with a deck of cards.

The gambler continues: The Joker, he says, represents Jesus Christ. What does a joker mean? A fool, does it not? Then Jesus is held up to the world as a fool. Then he goes on to say the language of cards declares that Jesus, the Joker, is the son of the Jack and the Queen. Can you find anything more blasphemous than that?

What an attack on the Word of God, our Lord, and His mother! I cannot understand how any Christian can handle them after knowing these things.

Let us look at the Jack card. This card represents the libertine, the moral leper. Cards break down the morals of many. We have noticed how cards, immoral books, and immoral stories, go together.

The gambler also tells us that there is a brothel game, where the players use the secret language, obscene and suggestive, and thus they talk with one another with just the drop of the cards. And then there is strip poker in which the losers have to strip one garment after another until they are perfectly nude! So that is the company you keep when you play cards!

One more card. The gambler says that the Ten Spot card represents the spirit of lawlessness and opposes the Ten Commandments. The Ten Commandments are incorporated in our civil laws as well as our moral laws. Disrespect for law is a menace to society. We notice an increase in lawlessness the last decade that is alarming. As said before, our crime bill is thirteen billion. Crime has become big business. Card playing helps this spirit of lawlessness. The gambler says his favorite game is poker and says that there never has been an honest game of poker. Notice where you see cards. He says in liquor joints, in brothels, in gambling dens; in hands of thieves, drunkards, prostitutes, and murderers. And you, Christians, will you join them in a game?

George Washington called gambling, "The child of avarice, the brother of iniquity, and the father of mischief."

Closely associated with the Ten Spot is the Club card. The club was the weapon of murderers, when cards were invented. Murder and death follow the deck. Suicide follows the gambling loss too often.

Have cards something to do with the spirit of irreverence in the land? If sacred things are being scoffed at by the language of cards, I wonder! God is ignored and Christ insulted!

If you respect God and His Word, surely you will refuse to participate in a game of cards.

How can you look upon that silent form taken from the cross; those eyes full of love and compassion even in death; those hands that were pierced for you; His heart broken for you? He endured all this for you to redeem you from sin. And then you take sides with those who slander His name!

Don't you think you should destroy your cards now?

Time after time, cards have been attacked by the clergy in Europe. Sermons have been preached in which they were scored as being an invention of the Devil. In Italy, Saint Bernardino persuaded his hearers to make a huge bonfire of their cards in the

(Please turn to page 10)

Christian Relationship to the World

By James M. Watkins

AS WE have considered the Christian relationship to fellow Christians and the church, so we would like to consider the Christian's relationship to the world.

There is much to be considered in this regard. The Scriptures present certain obligations to us as we enter into our social relationship with the world.

In 1 Peter 3:15, we read these words: "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." It appears here that the individual must have a ready gospel message. If we have a hope in any of the future plans of God, that hope must be founded upon sound reasoning. If we have reasoned satisfying possibilities for the future, we should be ready constantly to express the background of that faith and hope. When an individual asks us why we believe a certain thing, it is our obligation to be able to express immediately the reason for so believing.

The manner in which we express our reasons is important. You will notice these qualifying words in Peter's thoughts, "with meekness and fear." The marginal rendering of the word "fear" is "reverence." It is altogether possible for us to have many satisfying reasons for the hope we have, and to be able to express ourselves fluently, but still we may express ourselves in such manner that it reflects no glory to God. We must express our thoughts in a spirit of meekness, recognizing that at best we still see through a glass darkly, and that there is always a possibility that the other person, regardless of faith or creed, may be able to add a great contribution to our own understanding.

Likewise, the question of reverence should not be neglected. If we approach our fellow man in the spirit of a full recognition of the sovereignty of God, it will mellow and humble us, making our thoughts and words greatly appreciated. It will also lay upon us a weight of responsibility that will make us choose carefully and check sincerely the truth and accuracy of what we say. If we are teachers, preachers, or advocates of a doctrine that may give or deprive the individual of life eternal, there is a heavy responsibility upon us. Lives of persons are not lightly to be considered. Our normal life is only a matter of very few years compared to eternity, and yet we hedge it with laws and regulations for every person, whether it

This is the nineteenth of a series of articles on The Coming Christ, first given as radio addresses over WEBQ.

be doctor, criminal, or fanatic who may jeopardize it. A doctor is permitted to take your life in his hands only after a long period of training and full assurance that he is capable.

Yet, so many times we give information—not considering its importance as a means of life—that may determine the individual's existence throughout eternity. If the ratio of mortal life to eternal life is to be considered and compared to the intense preparation we think necessary for a doctor, I can see no way that we could estimate the time we should devote to preparing ourselves for the responsibility of offering man the means of eternal life.

In Titus 3:2, one reads these words, "Speak evil of no man." The fulfillment of this Scriptural admonition will be hard only during the first one hundred years of life. Nevertheless, it is a most important trait for which we should strive. There are few things that would establish our prestige as Christian people as would the practice of always saying a good word for an individual or saying nothing at all. Such an individual will command respect before all men. If this practice was maintained over a period of years, he would find himself able many times to influence even his enemies. The individual, whether Christian or non-Christian, who constantly devotes himself to the condemnation of others, is a very foolish person, indeed. Eventually, his words are given very little consideration in the thoughts of his hearers, simply because that is his practice. On the other hand, his own personal reputation grows less and less each day. Constantly speaking evil of an individual is a strange practice. Each day we are able to do less harm to the other person, and do more and more harm to ourselves—which is exactly the opposite of what we think we are accomplishing.

I would like to call to your attention another portion of Scripture having a great bearing on the Christian's outer social relationship. We read from Luke 6:27-32: "I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank

have ye? For sinners also love those that love them."

There are many people who look upon these scriptures with frank skepticism. They say that in this modern day and age there is absolutely no possibility of loving your enemies. The reason for this attitude is that we interpret this as meaning the closest personal relationship such as we experience for someone we sincerely love. It would be useless for us to expect that type of feeling to be possible for our enemies. On the other hand, if we look upon it as being a general compassion for the welfare and experiences of those about us, then it is altogether possible. We can have a compassion for the common troubles of our enemies as well as for our friends. It is possible for us to have a compassion for the plight of many people in foreign lands, yet we have never met those people personally. Our feeling is not born of personal relationship, it is born of sincere compassion for the experiences mankind is many times called upon to endure.

Our attitude toward others should be regulated by the experiences we desire. If one is the type of person who desires all people to be friendly, he should in turn show forth the same measure of friendliness that he wishes to receive. If one is friendly, he will in all probability receive that measure of friendship. Have we any right to criticize the attitude of any person toward us if we are showing forth a contrary attitude towards others? We have given life a fair trial only when we are putting forth what we desire to receive.

May I also call to your attention another portion of Scripture in 1 Timothy 6:45: "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

There are certain things which a Christian should avoid. While we are expected to express a measure of friendship and consideration for the world about us, it is to be done only upon the terms of Christianity—any other terms are studiously to be avoided. It would seem that we have formed a practice of interpreting all our Christianity in terms of morality or immorality. I believe this is a mistake. There are many other influences in a Christian life or in the non-Christian life besides morality. I can see no reason why a perfectly moral man might not come to feel that personal gain was important. I also can see how the Christian, coming in too close contact with such reasoning, might also feel the same way. There is no greater detriment to the Christian life than such an attitude. If our complete appraisal of life is based upon the terms of personal gain, sooner or later we are going to experience bitter personal disillusionment. When the Scripture advises that we should withdraw ourselves from people who

reason thus, it does so—not upon the consideration of the "Thou shalt not's" of moral standards—upon consideration for the future welfare of the individual's peace of mind. The Scripture merely insists that for our own good there are certain things to be avoided.

Likewise, we should consider the same thought in 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

We usually consider this verse as applying only to marriage. An unequal yoke includes, however, any circumstance in which our relationship does not provide the fullest measure of respect and consideration for our Christian principles. There can be no doubt that, because of the closeness of the bond and the opportunity of influence, marriage does provide one of the best opportunities for an unequal yoke to override our Christianity. For one to enter into the closest possible relationship with an individual who gives our Christian principles no consideration at all is not only to sound our own death knell spiritually, but to render impossible the peace of mind and happiness we hope to achieve. Even love without marriage or love of our family can provide a very unequal yoke, particularly if one permits himself to love a non-Christian individual who gives no consideration. Even friendship can lay a heavy burden upon us if that friendship is an unequal yoke which demands more than it is willing to give.

Likewise, in connection with our attitude toward the world, we would do well also to consider 2 Timothy 2:4: "No man that warreth entangleth himself with the affairs of this life." Here, it appears that there need not be any moral issue involved in this thought. It is altogether possible for us to permit the everyday affairs of life to entangle us until we have absolutely no time for God. We may allow our business to monopolize our lives so completely that we are unable to attend church. The warning is against entangling ourselves with outside affairs that permit no time for consideration of God.

I would like to call to your attention another verse that pertains to relationship with others. We are told in Romans 13:8: "Owe no man any thing." This verse is not speaking merely of keeping our financial obligations paid. It is considering, also, our entire attitude toward those about us. There are many ways—that we often do not realize—in which we fail to pay what we actually owe to some individuals. Is anything owed the individual who greets us in the morning with a cheery word and a pleasant smile? Have we paid our debt if we growl an answer to the acquaintance who greets us cordially upon the street? Have we paid our debt if we do not respond to a worthy individual who has offered friendship?

CONFESSIONS OF FAITH BEFORE BAPTISM

(Continued from page 5)

of the semester does not assure the instructor that the student possesses a comprehensive understanding of the subjects on which he is being tested. It matters little what we publicly ask a candidate for immersion, for he will answer "I do" to all our questions. I doubt if many people under such circumstances remember afterward what the minister asked them any more than do those who answer with a similar "I do" every question the clergyman asks in the marriage service.

The thing that does count, the thing that is of real and lasting value, is the instruction the applicant receives before he asks for baptism! If he has been properly and fully instructed, according to all apostolic examples, as soon as he comes to understand and believe the gospel, he will not wait for an invitation but will immediately demand baptism.

This brings us to the concluding portion of our study, for which we must go beyond the covers of the Bible and into the history of the church following the close of the record we have in that sacred Book. Early church history provides much that is of interest to us in connection with this question. Out of the sincere desire of Christian leaders of those days to safeguard the faith of the church, came all the creeds, or statements of faith, which many among us suspect as being the work of the Devil. Evangelists like Paul and Peter and Barnabas, when they succeeded in arousing an interest among the Gentiles, most of whom were idol worshippers, found that they must be on the alert lest these new converts to Christianity bring into the church some of the heathen notions they had formerly held. Those who followed the apostles saw in all this a very grave danger indeed, and endeavored to keep such false doctrines out of the church by requiring all who professed their faith in Christ to pass through a protracted period of study under a competent teacher. As we have seen, the Jews required much less instruction than did the Gentile converts, for they already believed in the coming of the Messiah and the establishment of the Kingdom of God on the earth, while the Gentiles had no such spiritual background. Probably without exception, they believed in the immortality of the soul, and not in the resurrection of the dead, nor did they believe that the future home of the righteous was to be upon the earth. They had more error to discard than did the Jews and much more truth to be learned before they were ready to be baptized intelligently.

I quote the following from the Church History of Professor Kurtz, in which he treats of the period of A.D. 70-323. "As an indispensable means to participation in salvation and as a condition of reception into the com-

munion of the church, baptism was practiced from the earliest times. . . . All adults who desired baptism had to pass through a course of training under a Christian teacher. . . . After a full course of instruction had been passed through, they prepared themselves for baptism by prayer and fasting, and before the administration of the sacred ordinance they were required to renounce the Devil and all his works and recite a confession of faith." At a later period the time for prebaptismal instruction was on an average of two years.

Regarding the changing of doctrinal emphasis to which reference has been made, I quote the following footnote from Dr. Kurtz's history: "At this time, besides the necessarily presupposed acquaintance with the chief points in gospel history, the initiation into the moral doctrine of the gospel of the person receiving baptism was regarded as most essential in the baptismal instruction. . . . First the struggle against Gnosticism obliged the church to put more to the front the doctrines of faith which were thereby fully developed, and to concern itself with these question even in the instruction of catechumens (candidates for baptism)."

CARDS—THE DEVIL'S PICTURE BOOK

(Continued from page 7)

public square. In Germany, they carried them away by the cart load to be burned.

Young people, why not start a crusade in America against cards?

I repeat, that no true Christian can afford to indulge in a card game, for the Christian is called to a life of separation from the world. The world will not believe your testimony if it does not ring true. Suppose someone is about ready to give his heart to the Lord and he comes to your house and finds you busy at cards. Do you suppose he will come in? No. He will go elsewhere. A drunkard did that once, so the story goes. He felt ashamed and went to the minister's house where, through the window, he saw him playing cards. He said to himself, "I thought this was a Christian home; I've come to the wrong place."

You, preachers and Sunday school teachers, it behooves you to get rid of your cards for the sake of the young with whom you come in contact. No converts? Why?

Mothers and fathers, put the Bible in the suitcases of your college folk, and not a deck of cards. Cards slander everything we hold dear.

Christians, forsake your cards and honor your Master! The Christ who is slandered and insulted by a deck of cards is gracious and compassionate and offers you the gift of eternal life. Come to the table of the Lord and feast on His goodness.

THE VISION BEYOND

By R. H. Judd

I have, I am a soul. Oh yes, 'tis true—
 But you, poor thing, if such you can be called,
 An immaterial nothing. Out of view—
 And out of touch to those with life enthralled.

Life gleams with great things that are yet to be,
 And things that have been change to things most real;
 While you are but a concept none can see;
 And things that are, to you make no appeal.

When, after death, God brings me back to life,
 Oh, then, I still shall see, and hear, and know,
 And feel, that though is passed this age of strife,
 God still gives things, to those He loves below!

THE WAGES OF SIN

(Continued from page 3)

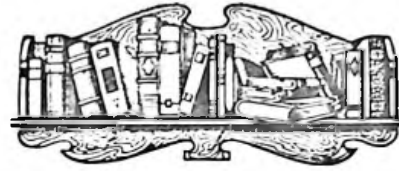
believe and teach universal salvation ridicule these plain definite statements concerning the wages of sin. They seem to have the faculty of "kidding" themselves into thinking that something else is meant. Paul tells us that God sends strong delusions to those who reject the truth. True, our God is a God of love and great mercy, but he is also described as being just and a consuming fire. He knows how to deliver the godly out of temptation and reserve the unjust unto the day of judgment to be punished.

I have lived to see the results of these false teachings on individuals, on families, on churches, and on communities. Early in my Christian experiences it was harassing the churches of Indiana. There are exceptions to all rules, of course, but in ninety-nine times of a hundred, it will put the less devout to sleep. Some have turned from the church altogether, some have gone into Christian Science, others into immortal-soulist churches, and so on. Let us not be deceived, "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption (destruction); but he that soweth to the Spirit shall of the Spirit reap life everlasting." "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

SEE ANGLO-RED DIPLOMATIC TUG

(Continued from front page)

their balance of power maneuvering and brought back into line with the American idea of a general security system. If not, it is feared American public opinion may not long support the idea of this country's participation in any world security system.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Less convenient to use than the more recent \$5.00 edition on India paper—less convenient because of its lack of classification by subject—is the Blue Ribbon Books (386 Fourth Ave., New York City) edition of Bartlett's *Familiar Quotations*. The concordance-index at the end of the book, however, makes up in large measure for the lack of subject treatment. In the Blue Ribbon volume, quotations are printed according to author. The price is only \$1.49.

Bartlett's is undoubtedly the most famous of all the compilations of quotations from writings of the past, although it is by no means the most complete. Various reprintings over the last seventy years have brought it fairly well up to date. For the minister, student, writer, public speaker, or teacher—or for anyone else who likes to use the *bon mot*—Bartlett's collection is probably as good as any, and is certainly much better than most. Quotations from the Bible and the Apocrypha are reproduced with outstanding liberality.

* * * *

Basic Writing (Harper & Brothers, New York; \$2.00) is one of the most efficient texts on the problem of preparing readable manuscript of the factual sort that we have seen. Written by Harold Y. Moffett and Willoughby H. Johnson of the Department of English, University of Missouri, it is a standard for college classes in exposition; but at the same time, it is so prepared that it can readily be used for study or for reference by anyone working alone.

The forepart of the book is divided into the usual chapters, with accompanying suggested exercises for the use of teachers and students; chapters cover organization of sentences, paragraphs, themes—merely another form of article—and papers of all kinds. In conclusion, the book offers a truly excellent study of English grammar, including punctuation.

A careful effort is made throughout the text to build the reader's vocabulary; it built ours, we confess. The principles expressed by the authors are stated simply, however, and are so practical that, with any degree of native intelligence whatsoever, the reader hardly can help but put them into use from the moment he sees them.

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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



"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom" (Genesis 13:12).

Lot and Abram Separate

Lot was Abram's nephew. He had left his homeland with Abram. Now they had traveled together for some time. Their herdsmen had been fighting among themselves. I suppose each wanted the best land and the best watering places for his master, for the "herdsmen" were the ones who cared for the herds of cattle Lot and Abram owned.

Abram was very generous. He told Lot to choose the left or the right. He, Abram, would take what was left.

Lot looked around him. The plain of Jordan was before him. It was well watered. In Genesis 13:10, the plain is compared to the "garden of the Lord."

Lot chose the plain and journeyed east. Abram lived in the land of Canaan. (Now read the golden text at the top of the page.)

Lot's Reward

Lot was selfish in choosing the well-watered plain for himself. There were two cities in this plain: Sodom and Gomorrah. These cities had very wicked people in them. We read that Lot went to live in Sodom. (Gen. 19:1.)

Abram, whose name had now been changed to Abraham, prayed that God would not destroy the wicked city of Sodom. God said He would not destroy it if there were ten righteous people in it! Yet it was destroyed. How wicked it was!

Lot, his wife, and their two daughters were sent out of the city. Lot's sons-in-law would not go, so they were unrighteous, too. An angel helped Lot and his family to escape. They were warned not to look back.

Lot's wife looked back. She was turned into a pillar of salt! (Gen. 19:26.) Jesus referred to her when He was talking of His second return and the time of trouble just before His return. He said, "Remember Lot's wife" (Luke 17:32). No Christian should look back today when once the Christian way has been started. We must not turn to look at the glitter or evils of the world, lest we be left behind like Lot's wife.

Christ, Our King

Christ is King of our lives today. We serve Him and try to live unselfish lives. He will rule from Jerusalem, the Holy City. The New Jerusalem will be established there.

Once Jesus entered Jerusalem as King.

He was near Jerusalem with some of His disciples. He asked them to go over into a certain village and get Him a colt. This colt had never been used to ride upon, but Jesus rode upon it.

Many spread their garments before Jesus. Others cut branches from the trees and scattered them before Him. Some went before Him and some followed, crying, 'Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest' (Luke 11:9, 10).

These people thought Jesus would take over the rule at that time. We know that Jesus had to offer Himself for our sins, so we could have the hope of living with Him and inheriting the promises made to Abraham. (Gen. 12:1-30; 13:14, 15.)

Memory Chain

Make at least one link this week. Use verses in our lesson, printed in our page. Watch the chain grow!

For review, make links, in your spare time, of verses learned last quarter. You have them in your scrapbooks. Don't add a link until you know the verse well. Keep reviewing!

Happy Birthday Wishes

Earl Poland, Feb. 21, age 8, Baltimore, Md.

Barbara Jean Coulter, Feb. 22, age 13, Eden Valley, Minn.

Norma Sue Richardson, Feb. 23, age 4, Hammond, La.

Charlotte Boyer, Feb. 24, age 9, Waterlick, Va.

Sally Lee Shellhaas, Feb. 26, age 8, West Milton, Ohio.

Francis Barrett, Feb. 26, age 13, Powell, Wyo.

Roger Swanson, Feb. 27, age 12, Eden Valley, Minn.



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Be Loyal to God

* * *

By Delbert Jones, Oregon, Ill.

How many times have you heard one of your friends say, "Oh, come on, let's do it. We are only young once." Perhaps it was a loving parent who said, "I want my child to have a good time. I want him to have all the fun that I missed." Should we, as loyal Bereans, sow our wild oats, or should we be loyal to Christ?

We know this is the wrong attitude to have. The Bible is our guide, and we should live according to its dictates. Read the account of David's youth as recorded in 1 Samuel 16:11-13. Note the fact, "He was ruddy, and withal of a beautiful countenance." Though David was but a lad, it is evident from this verse that he was God-fearing and temperate in all things. Jesse, his father, looked upon him as being too young to be anointed as the future king. Nevertheless, David was the one who was anointed, and he was the one on whom "the spirit of the Lord came." Yes, from then on David walked with his God.

Christ was twelve years of age when He was in the Temple with the "master minds" of the day. He talked with the doctors, questioned them, and even answered their questions. When His mother, after three days, found Him there in the Temple, Christ calmly replied to her rebuke, "Wist ye not that I must be about my Father's business?" (Luke 2:49). It was not the so-called pleasures of the world that interested Christ. He did not, may I say, stay home from church to play football or basketball. Christ was blessed by having a God-fearing mother, one who was interested in His welfare and understanding of God's Word. He started in His youth to be loyal to God, and "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

Be loyal to God in *your* youth, even as David and Christ were loyal to Him in their youth. "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). It is much easier to learn to walk the way of God, the straight and narrow way, in your youth, than to wait until you are middle aged and suddenly try to change from worldliness. Solomon was told, "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and under-

standeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chron. 28:9). Do we Bereans live up to our motto? Do we really "Search the Scriptures Daily"? If we do not, are we loyal to God?

Be a true Berean. "It is good for a man that he bear the yoke in his youth" (Lam. 3:27). Help the pastor of your church to interest other young people in the services. Have an active Berean choir "sing unto the Lord." Be a wide-awake active worker for God, as there is no place in His holy plan for a slacker.

Blood River Bereans

* * *

By Thelma Richardson, Hammond, La.

Much has happened in the Blood River Berean class. For the last month we have read our daily Bible readings faithfully, and all Bereans seemed to enjoy them. For January, we gave to the class Bible ration books consisting of a stamp for each day. On this stamp, was the daily Bible reading. On Friday nights they gave the writer their stamps for the week, also a memory verse stamp. At the end of the month, Bible markers are given to those completing the required readings. A memory verse contest is scheduled for February 18, a prize to be given in each of the three groups: ten verse; six verse; three verse. We are organizing a Berean choir under the leadership of Miss Mable Barnum. Socials are held regularly each month. The outline for our lessons at the present is:

At the Feet of Peter: 1) Peter, the Fisherman; 2) Peter, the Apostle; 3) Peter, the Unconverted; 4) Peter, the Evangelist; 5) Peter, the Writer.

Each member of the class is wearing a "Bible Reader's" pin and reading his Bible, too.

Junior Bereans at Brush Creek

There is much interest and enthusiasm in the junior Berean class at Brush Creek, Ohio. Betty Macy has just finished leading the class in a study of "Women of the Bible." On January 26, those who attended the class were: Lois Rosemary, and John Huston; Betty, Joyce, and Joan Botkin; Wanda and Twylah Burnsidess; and Carol Macy. These active "Bereans of Tomorrow" plan to begin a series of lessons using work books.

AMONG THE CHURCHES

OREGON BIBLE COLLEGE NEWS

Our second semester began this week with new enthusiasm. We have received much inspiration and help from the recent Ministerial Conference.

Mr. and Mrs. Linford Moore, Sr., from Niagara Falls, N. Y., were guests at Oregon Bible College Monday evening, February 7.

Jesse Macy and daughter Lorna from Brush Creek, Ohio, arrived in Oregon, February 9. They are visiting the college.

Mrs. T. J. Ellis was a recent visitor at the College.

Ruth Hill and Mrs. Delbert Jones are new students this semester.

Maranatha, our basketball team, has been very active. During the past two weeks, we have played three games—defeating the Methodists 49 to 43, and losing to Oregon Alumni and Oregon High School 45 to 25 and 41 to 19, respectively. We are confident of great achievements from the sports department. Linford Moore, Jr., was recently elected captain of the team.

Fellows, we have organized sports at Oregon Bible College. Tim Pearson, Reporter.

INDIA

James Mattison
Kate Olmstead

\$4.00
5.00

Gleanings From the Field

"The field is the world."—Jesus.

\$2,500.00 Pledge Fully Paid: The Brush Creek Church of God (Ohio) has fully paid its pledge of \$2,500.00 to the College Building Fund. Indeed, it has more than paid its pledge. We are grateful, plus.

Bro. James A. Patrick, Ashland, Ohio, reports that his son Carrol is visiting at home, and, having become sick with the mumps, needs not return to his training at Great Lakes until February 21. His son Cecil is somewhere in the Mediterranean section.

We are hoping, too: "I hope enrollments for the Summer Bible Training School are coming in."—Otto E. Dick, Frankfort, Ind.

Contributing to National Evangelism, Sr. Ola Hornaday, Arapahoe, Nebr., hopes "it will be the means of helping someone to hear about John 3:16."

L. E. Conner Scholarship: The Golden Rule Church of God, Cleveland, Ohio, has established a scholarship fund for Oregon Bible College in honor of the late L. E. Conner who many years served as pastor of the Golden Rule Church, and later became president of the General Conference. Details appear on Editorial Page.

Sr. Lottie E. Young, 931 N. 83d St., Seattle, Wash., continues to gain strength, having been sick with pneumonia, and uses this means of thanking friends who remembered her in prayer and sent messages of cheer.

Bro. N. H. Geiselman, 212 W. Hillsborough Ave., Tampa, Fla., has been preaching the gospel of the Kingdom during the last fifty years and more. He is comparatively well at eighty-six years of age.

Diane Ruth was born to brighten the home of Bro. and Sr. Frederick Claussen, Oregon, Ill., February 9, 1944. Congratulations!

Sr. A. M. Jones, recently with her husband in Oregon for the Ministerial Conference, journeyed to Iowa to visit friends, returning again to Oregon Bible College for a two-day visit, and has now returned to her home in Lawrenceville, Ohio.

Bro. and Sr. Floyd Nedrow, Oregon, Ill., first having received word that their son, James E., was reported missing "in an over-water flight," later received official report that he is safe and well in neutral territory. May He be praised in whom "we live, and move, and have our being."

The Lord willing, your Editor will preach for the Burr Oak, Ind., brethren, starting the evening of April 4 (Tuesday), continuing nightly and through Easter Sunday services, April 9. Also, the Lord willing, he will speak at the Ohio State Conference, to convene at the Brush Creek Church of God, August 27-September 3, 1944.

The next Northwest Conference will convene at Felida, Wash., March 17-19. Please notice the change in dates from those previously announced.

"Sr. Iris Hall Burnett is visiting her parents here, and we have been enjoying some of her beautiful chalk-talk pictures. She made one Wednesday evening at our Bible class and one this morning (Feb. 6) at the morning church service. We would like to keep her for some time."—C. E. Lapp, pastor at Tempe, Ariz.

Telling it plain: After paying \$352.32 in a lump sum, as we recently did in making a paper purchase for The Herald and our other publications, the general treasury of the National Bible Institution is reduced below normal.

Bros. Delbert Jones and Emory Maey, seniors at Oregon Bible College, made their regular appointments at Hillsburg and Kokomo, Ind., respectively, Sunday, February 13.

Pardon Me Twice: In reporting the recent Ministerial Conference, we utterly failed to tell that Srs. F. E. Siple and Grace Wiggins came from Grand Rapids, Mich., and Eben Velley, Minn., respectively, being cooks for the ministers assembled. Come again!

Bro. Harold Down, a junior in Oregon Bible College, preached for the Golden Rule Church, Cleveland, Ohio, Sunday, February 13.

"DOWN THROUGH THE YEARS" (Cleveland, Ohio)

On the evening of January 21, 1944, the members of the Golden Rule Church in Cleveland, Ohio, and their friends, gathered at the church for a farewell party for Bro. M. W. Lyon who was leaving us to take up the Lord's work in South Bend, Ind. After opening with a few hymns and special solos, many expressed their thanks and appreciation for the many things Bro. Lyon had done for them during the years he had been with us. Our moderator, Sr. Mary Elton, read and presented to him the following history of the work here, entitled, "Down Through the Years."

Now it came to pass in the year of our Lord nineteen hundred twenty and six a group of



M. W. Lyon

some twoscore believers in the promises of God, according to the Scriptures, together with their children, were led by their beloved pastor, Bro. L. E. Conner, who now sleeps, from a hall on Hathaway Ave., Cleveland, Ohio, to a beautiful and spacious edifice on East 110th Street and Lee Avenue of the same city. It was like coming out of the darkness into the bright light of noonday.

And so it was in those days that many of our churches throughout the United States of America were without regular pastors, and evangelists were few in number. Because of these conditions, many of God's people were hungering for the Word of God from a preacher of righteousness.

So it came to pass, after prayer and reasoning together, it seemed to be God's will to share once a month, with our brethren scattered abroad, the services of Bro. Conner.

The board of elders fulfilled their office on those days by earnestly contending for the faith which was once delivered unto the saints.

After some time, it was brought to our attention that in Brush Creek, Ohio, there was a lad who loved God and had given his life to the preaching of His Word concerning our Lord, Jesus the Christ.

A call went out, "Come over into Cleveland and help us." Our prayers were answered.

Now, this young man was none other than Bro. Melville Lyon, son of Bro. and Sr. J. S. Lyon now of Grand Rapids, Mich. Three sisters has he, all of whom are of the household of faith.

Bro. Lyon served the Lord in all humility

of mind, faithfully and courageously, which is no easy task.

After a period of some months, we as a people were highly favored in being able to sell our property on East 110th Street and to build this modest place of worship just around the corner of East 140th Street on Diana Avenue. So again, this band of believers trokked north a few miles to our new church home.

The dedicatory services were conducted by Bro. G. E. Marsh, then of Dixon, Ill., in the ninth month of the year of our Lord nineteen hundred and twenty-eight. This was a great day.

Bro. Lyon continued under the tutorship of Bro. Conner until the first day of the third month, nineteen hundred twenty and nine, Bro. Conner having resigned the thirtieth day of the first month of the same year.

A new field was open before us. Bro. Lyon, holding the reins in his own hands, drove forward. Workers were sent out by two's, having been assigned certain streets to introduce ourselves and to extend to each family—especially to those who had no regular place of worship—an invitation to attend our services and the Sunday morning Bible school.

A careful list of calls was made and a follow-up made by our pastor. The children flocked in by the dozen and a goodly number of parents became interested.

It came to pass that this same year two were baptized.

During the next four years, twenty and five gladly received the Word and were baptized.

From time to time, there were held evangelistic meetings, Bros. F. E. Siple, F. L. Austin, J. R. LeCrone, Sydney E. Magaw, and C. E. Lapp assisting in bringing the Bread of Life to those who would hear.

It so happened that the year nineteen hundred and thirty-nine was our richest harvest of all times. In the fall of this year, group prayer meetings were held some weeks before Bro. Lapp came. Our prayers were answered, and there were added to the church a score and nine souls. Thanks to our heavenly Father and to His faithful servants.

And so the work continued. Several brethren from the Church of God on Lee Avenue joined with us, thus adding to our growth and some of our people moved: some to California, some to Maryland, and some to West Virginia, while others are resting from their labors—waiting for the glorious resurrection day. May it soon be.

We have approximately one hundred eighteen members at this date.

It came to pass in the year of nineteen hundred forty-two that the Ohio Conference convened in Cleveland, with the Golden Rule Church of God as host. Many happy hours we enjoyed together. On the closing day, Sunday afternoon after a fitting service, the mortgage on this property was burned.

We do praise and glorify our heavenly Father for all things that have been done in His Name.

The experiences during these years have been many and varied, some sad ones and many happy ones, but "all things work together for good to them . . . who are the called according to his purpose"—so said Paul.

This little sketch gives us only a glimpse into the work done here under Bro. Lyon's leadership. We pray God that he may continue to preach the Kingdom of God, and to teach those things which concern the Lord Jesus Christ, with confidence and with no hindrances.

After the reading of the foregoing historical sketch, Bro. William Halls, one of our elders, presented Bro. Lyon with a gift from the church, and Bro. W. L. Tomlinson wished Bro. Lyon Godspeed in his new field.

The party closed with refreshments and a special cake for Bro. Lyon.

Bro. Lyon finished his work here January 30, 1944, by baptizing eight more members into the body of Christ. Seven of these were young people, six of whom have grown up in our Sunday school. They are: Beatrice Elshaw, 13913 Diana Ave., age 15; Shirley Noske, 1487 E. 112 St., age 15; Hazel Stadden, 10424 Bernard Ave., age 11; Ralph Lindstrom, Columbia Sta., age 14; Clyde Soeder, 574 E. 140 St., age 18; Jack F. Hearp, 13721 Othello Ave., age 17; Wilbur Burnham, Mantua, Ohio, age 18; and Mrs. L. A. Richardson, 13906 Chautaugua Ave. Clyde, Jack, and Wilbur are all at the age when Uncle Sam requires their services. In fact, Clyde leaves Thursday, February 10. Hazel Stadden requested that she be the last to be baptized, as her mother, Mrs. Frances Stadden, was the first one Bro. Lyon baptized at our church.

This makes one hundred one that Bro. Lyon has baptized in the fifteen years he has been with us as full-time pastor. May God continue to bless his work and efforts in his new field.

H. W. Stadden, Clerk.

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.

SUMMER BIBLE TRAINING SCHOOL

A six-weeks' Summer Bible Training School will be conducted at Oregon, Illinois, June 20—July 28, 1944. Elders F. L. Austin, Oregon, Illinois; C. E. Randall, Fonthill, Ontario; and Arlen Marsh, Rockford, Illinois, will be the instructors. Bro. Randall has been chosen Dean of the School, and Sr. Walter Wiggins, Eden Valley Minnesota, has kindly accepted the call to serve as matron and cook.

The Summer School will this year be operated with two departments: 1) The regular Young People's Department as conducted during the last several years, and 2) a Senior Department, emphasis here being given to ways and means of improving the religious education of children and young people in Sunday school and in Berean organizations.

Oregon Bible College will be used for the home of this Summer School.

Young people who enroll are requested to present letters of recommendation from their respective churches or other responsible sources.

The tuition will be forty dollars per student, irrespective of the Department attended. There will be, also, a small additional expense for textbooks.

Following is the complete schedule of courses, as they will be given five days, weekly:

Hour	Course and Department	Instructor
9:00- 9:30 a.m.	—Devotions	
9:30-10:20 a.m.	—"The Church (Seniors)	F. L. Austin
	"Living for God" (Youth)	Arlen Marsh
10:30-11:20 a.m.	—"The Book of Matthew" (Youth)	F. L. Austin
	"Training for Teaching" (Seniors)	C. E. Randall
1:00- 1:50 p.m.	—"Historical and Biblical Background of Our Faith" (Youth)	C. E. Randall
	"Bible Pedagogy" (Seniors)	Arlen Marsh
2:00- 2:50 p.m.	—"Fundamental Doctrines" (Seniors)	C. E. Randall
	"Writing for God" (Youth)	Arlen Marsh
	(Three days, weekly)	
	"Bible Pedagogy" (Youth)	Arlen Marsh
	(Two days, weekly)	

Persons planning to attend the Summer Bible Training School are invited to report immediately. Who will be first to enroll? Address the

Summer Bible Training School
Oregon, Illinois



When
Shall
We
Reach
the
Goal
of
\$30,000?

Step by step, the effort to reach the goal of \$30,000.00 for the College Building Fund is being attained. The only question, now, regards the time that goal may be accomplished. Recently (January 1, 1944), a payment of \$3,500.00 was made on the cost of the building, leaving a balance of only \$4,500.00. The next opportune time to make payment on this balance (i.e., interest-payment date) will be April 1, 1944. Perchance, we can then pay another \$3,500.00— what do you say?

Incidentally, the home of Oregon Bible College has been selected as the site for the next Summer Bible Training School—June 20 - July 28. Coming?

				HOW SOON?
				\$26,983.93

MY CONTRIBUTION

OREGON BIBLE COLLEGE Date.
Oregon, Illinois
Gentlemen,

I am thankful for Oregon Bible College. Please accept my enclosed contribution of \$....., and apply it to the College Building Fund. — or —

I hereby pledge \$....., this sum to be paid on or before

(Signed)

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, FEBRUARY 22, 1944

NUMBER 20

A Mother's Prayer

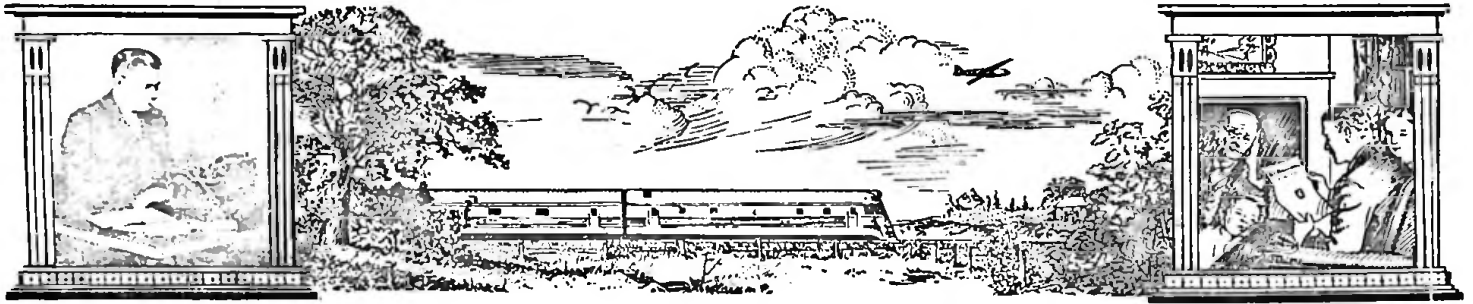
"You lead him, God —
A little child, he leaned on me,
Held close my willing hands;
Now, weak or brave, he leans on Thee,
And on Thy strength depends.

"You hold him, God —
Lift him in Everlasting Arms
Above the din and noise of war,
Until all fears and strange alarms
Leave his high spirit without scar.

"You walk with him,
While he keeps vigil in the night;
When stars look down
And cool, pale moon sheds light
Above the tents of weary men,
Let Thy still peace become his own—
Walk with him then.

"You keep him, God—
Safe in Thy care,
Wherever he may be—
This is my prayer."

—*Nora Thayer.*



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

“Understandest What Thou Readest?”

The eunuch mentioned in Acts 8 had difficulty in understanding Isaiah 53. Philip, directed of God, explained the chapter as being prophetic of Christ and promptly baptized the eunuch. There are many “eunuchs” today, men slow to see Christ in the Scriptures. If taught by a Philip, they only reluctantly go down into the water. That is too simple; men who are men must wrestle with weighty matters!

How to cure insanity; that was the question—and methinks an appropriate question. First sentence of the answer was: “Prophylaxis is the real antidote for schizophrenia and manic-depressive psychoses.” Somebody, indeed, was a schizophreniac; somebody needed a cure!

Ah! Proud, finite, fickle man! You gulp the impossible and clench the teeth to the bread of life. Are the Scriptures difficult to understand? Is the gospel filled with mysteries? Then by your appetite for learning in other fields you gather guilt for knowing not the Word of God. Well did the Apostle Paul speak of men in the last days as “ever learning, and never able to come to the knowledge of the truth” (2 Tim. 3:7).

Receive it; receive it. Receive the Word of Life! It is deep, and pure, invigorating to the soul, and with little study and patience you *can understand* “what thou readest” in the Word of God. Almost surely, too, there is a Philip nearby. Invite him to your chariot, and when you see the Christ as Friend you need, wait not a day, not an hour, but go with Philip down into the water to wash away your pride and sin and shame.

God and Babylon

God is, and God is God. Babylon thought not so, and Babylon is not. God said of the wayward city: “Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant” (Jer. 51:37). “Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground” (Isa. 21:9).

Similarly, God spoke against Nineveh, sister city to Babylon and not long repentant at the preaching of

Jonah. “The Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: *I will make thy grave; for thou art vile*” (Nahum 1:14). A hundred years in passing may have obliterated memory of the prophecy, but Nineveh in due time was buried! “Just how Nineveh was finally destroyed we do not yet know, but we learn from Xenophon’s *Anabasis* that, when he passed its site in the year 400 B.C., it had so completely perished that he did not hear its name” (George A. Bartin in “Archaeology and the Bible”). Alexander in his Eastern conquests may have marched unwittingly over buried Nineveh.

“Babylon” is the Greek form of “Babel,” which word derived from the Assyrian-Babylonian *babalu*, meaning the “gate of God.” Perchance the site of this city was first the Garden of Eden—the “Gate of God.” Possibly, too, this was the site of the Tower of Babel.

By reason of God’s confounding the language of the Tower builders, both “Babel” and “Babylon” have come to mean “confusion.” Meditate well the beauty and order of God’s Garden and the contrasting confusion which followed. “God is not the author of confusion” (1 Cor. 14:33). Man built “Confusion” at the gate of God, and man is the sole guilty author of today’s confusion.

“Come Out of Her, My People”

History tends to repeat itself. Literal Babylon is in ruins, but mystical Babylon rises to the clouds of heaven and her overlords appear supreme. Nebuchadnezzar needs would hustle were he in the contest for world power today. Belshazzars still desecrate sacred vessels—trafficking with “souls of men” (Rev. 18:13) dedicated to the house of the living God. Daniel was not a partisan in the brawl!

O God! we pray not that Thou wouldest stay the hand that writes upon the wall. Instead, we echo Thy call to those who know the truth: “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins”—like the Tower once destroyed—“have reached unto heaven” (Rev. 18:4, 5).

Prohibition and the War

NATIONAL prohibition in America was no overnight affair. The first American Temperance Society was formed in Saratoga County, New York, in 1808. The first National Temperance Convention was held in Philadelphia in 1833. The National Prohibition Party was formed in 1869. The Woman's Christian Temperance Union was organized in 1874. The American Anti-Saloon League was organized in 1893.

Maine was the first state to adopt state-wide prohibition in 1851. Other states joined the ranks and by 1916 there were twenty-three dry states. Four more came in in 1917 and six more in 1918, making a total of thirty-three states under prohibition by state action before national prohibition.

In May, 1917, Congress passed a law prohibiting the sale of alcoholic beverages to all men in military uniform.

On December 22, 1917, Congress submitted the Eighteenth Amendment to the states for their ratification. Only 185,000 American soldiers were in Europe at the time.

The necessary two thirds of the states ratified the Eighteenth Amendment in 1919, and it went into effect on January 16, 1920, twenty-four years ago.

These are indisputable facts of history.

National Prohibition was the natural and inevitable result of over a hundred years of temperance education, organization, legislation, and agitation by good men and women who were sick at the ravages of rum.

Yet, there are folks who say it was put over by war hysteria "while the boys were away."

It would be as intelligent, and as logical, to say that the farmer grows his hogs, cows, chickens, and hay the day he hauls them to market.

Results of Repeal

We repealed Prohibition in 1933. We have had ten years of re-legalized drink. We know the results.

Dry territory is ruthlessly drenched with Federal sanction.

Beer, wine, and whiskey consumption rises in an ever-increasing flood.

FBI records show that drinking drivers have increased every year since 1933, with nearly twice as many, per

By reason of repeal of the Eighteenth Amendment and the present tide of liquor publicity, the American public—including the church—seldom gives thought to the possibility of returning national prohibition. The article here presented, "Prohibition and the War," though not making appeal directly to the Bible, is filled with interesting facts and figures. It is, moreover, authentic—being prepared by R. D. Dexheimer, editor and business manager of the "Illinois Anti-Saloon League News," from which periodical selection is made.—Editor.

100,000 of our population in 1942 as in 1932, the last year of Prohibition.

They show that arrests for drunkenness have increased every year, with approximately two and one-half times as many per 100,000 of the population in 1942 as in 1932.

The percentage of arrests for drunkenness among women was nearly five times as great in 1942 as in 1932, the last year of Prohibition.

Arrests of girls under twenty-one years of age for drunkenness, vagrancy, disorderly conduct, prostitution, and other sex crimes increased 89.5 per cent during the first six months of 1943.

Yet, some folks say Prohibition made American women drink.

Reliable authorities estimate that it costs America five billion dollars a year to take care of her "drunks" under repeal.

Twenty-six per cent of Federal prisoners were behind bars during Prohibition for liquor law violations; fifty-two per cent of them are there today for that offense.

Today the Department of Justice and a special Senate committee are investigating the liquor industry for monopolistic combines, price evasions, ceiling violations, hoarding, black markets, moonshiners, and bootleggers.

Ten years after Prohibition!

The leopard has not changed his spots.

He is as wild and vicious as ever.

The Same Old Drink

They said the old saloon would not come back. So, they changed the name. It is now called a cafe, filling station, drug store, grocery store, night club, tavern, hotel bar, cocktail lounge, first chance, last chance, bloody bucket, wagon wheel, tip-top, pea patch, blue moon, silver moon, pale moon, and so forth.

They changed the name—they didn't change the drink.

The old saloon is not back—the old drink is back.

That's where the trouble lies.

That's what the fight is over.

You may paint a pump handle until you are black in the face, but it won't change the water in the well. You may change a rattlesnake from his hiding place to your rose bed, but it won't

(Please turn to page 10)

The Closing of Man's Day

By James M. Watkins

AGAIN we turn our attention into the pages of the past, reading from them the lessons of our future. In so doing, may we call to your attention the words of Galatians 4:

22-26: "It is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

The dictionary tells us that an allegory is a description of a certain thing under the image of another. It is the veiled presentation of certain facts of the future, or more important significance in the details of another story. It is not our purpose at this time to enlarge upon the story of the two testaments as they are given in the sons of Abraham, but merely to point out that interwoven in these stories of the past are the truths of our present and future. Interwoven with historical facts of Israel are the allegories of the greater things of God's people of the future.

We have pointed out before that the material make-up of God's Kingdom of tomorrow appears to be established and regulated by the operation of His past Kingdom.

The Kingdom of Israel as it existed undivided under kings was not of long duration. It embraced at its zenith a history and rule of three kings: Saul, David, and Solomon. It appears evident that embraced entirely in this period of time are the allegories of the three great periods of God's dealing with the world.

The first, given under the story of Saul, corresponds completely to the period of man's rule over the earth. This period will end when God's own Ruler will come in the Person of the returning Christ to rule and reign over the earth a thousand years. It would appear that the veiled truths of this period are interwoven with the rule of David, the second of Israel's great kings. This period also is to end in another dispensation in the history of the world, embracing the eternal Kingdom of God on earth as the kingdom of Israel found its culmination in the peace and glory of the rule of Solomon.

This is the twentieth of a series of articles on The Coming Christ, first given as radio addresses over WEBQ.

Only when we analyze these three great rulers of Israel and see within their lives and rules many of the evident truths with which prophecy concerns itself, can we feel justified

in our assumption that God has written in the historical progress of the past many lessons for today and tomorrow.

Upon this assumption we would like to analyze for a while the rule of these kings and note in them as best we can God's writings of the facts of our future, placing them alongside the three eras of world history through which the world must evidently pass.

The first of these periods of world history is that which is bound up with God's permission of man to rule the world for himself. This period began with Adam's time and obviously will end when the seventh angel sounds and offers the pronouncement that the kingdoms of this world have become the kingdoms of our Lord. We are convinced that the facts and truths of this time are embraced in the rule of Saul, man's ruler over the Kingdom of Israel.

I make mention that the man Saul reflects man's rule, for you will recall that it was in obedience to the desires of the people that this ruler was given. God first sent Samuel to warn the Israelites what man's rule would mean to them as individuals. We read in 1 Samuel 3: 11-18, God's warning to the nation:

"This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

After all this God-given description for their instruction, the people of Israel still showed forth a typically human trait by saying: "Nay; but we will have a king to rule over us." Their sole desire was to be like other nations of the world and to have a king who would follow completely the ways of man. I must repeat that I am convinced the lessons from this period of Israel's history are the lessons for today. It would appear that their greatest benefit would be to read them, not as they apply to Israel, but as they foreshadowed the things that might possibly apply to us.

Most important to us today is the answer to this one question: Are we not experiencing in the things with which we are surrounded today the climax of man's inability to rule himself? and do not these things indicate that we are in the closing days of man's rule?

As this rule of Saul parallels that of man, we notice there was nothing wrong with Saul at first—insofar as his being a ruler was concerned. We read this description in 1 Samuel 9:2: Kish "had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people."

We do not, of course, have time to read all the Scripture pertaining to the life of Saul, but from this goodly beginning we find Saul becoming more and more enamored with the things of the world, until we find in chapter 15 the Word of God coming to the Prophet Samuel and saying He was sorry He had permitted Saul to become king over the nation. In chapter 18, we find Saul almost completely overcome with evil and trying for the very life of David whom God had anointed to rule over Israel in Saul's stead. Finally, as Saul found himself without the help of God, we see him turning to the mediums and the wizards that he at one time had cut off and overthrown. There is no doubt that in the closing portion of Saul's rule, Israel experienced the very troubles God said she would experience. The final event in the life of this ruler was his falling upon his sword in battle—destroying himself.

While we cannot analyze all the many details in the history of this man which would throw light upon man's period of time, we can notice a few of the similarities and some of their lessons.

Man at the first was a goodly man. Throughout the years since creation, however, he has shown his ups and downs but always manifesting a tendency to become more and more enamored with the ways of the world. Today we are entering into the climax of the worship of materialism in many nations of the world. There is no better proof that we are in the closing period of man's rule over the world than this one fact. Daniel told of this

philosophy of the last day—that it will be a god of forces, or munitions. (See Dan. 11:38, marg.) As Saul was placed in rulership by the desires of the people for worldly power, so we may also expect that according to all prophetic utterances the history of man's rule will again find him seeking to set up a great ruler with power and standing, that men might shoulder upon him the very responsibilities of their ways of life.

If there is anything significant concerning the relationship of this worldly ruler of God's Kingdom of the past, it is found in these words of the people in their clamor for Saul: "That our king may judge us, and go out before us, and fight our battles." What greater lesson could we have today than to notice the motivating desire of these people? They wanted someone to fight their battles. They refused to recognize that he would take their own sons and daughters to serve this end; that he would not alone control his captains and his armies, but he would of necessity also be compelled to control the ordering of their people in the harvesting and in the creation of instruments of war. Not only did God say Saul would take their substance, but he would take their sons, their maidservants, and their menservants, and put them to his own work. Yes, all that Israel wanted was someone to fight her battles. If this, then, is the reflection of man's tendencies, what better way is there to define the height and close of man's rule than by the manifestation of these same desires? Has there been a time in the history of the world when the philosophy of mankind resolved itself so completely around the desire of man to have someone else fight his battles?

Look upon every dictator in power in the world today and ask yourself, honestly, the question of *why* he is in power. The man has not created the philosophy in this world, but the philosophy has created the man. Such men are in power today because of the desire of man to have some individual upon whom might be shifted the responsibilities of life. At the beginning, the men ruled were more than willing to do all that was demanded of them, if they were given only the necessities of life and were not compelled to worry. All they wanted was someone to fight their battles for them. Today, those same nations find themselves caught in the throes of the greatest conscription of human power in the world's history. As the people of France today are fighting in open revolt as Hitler's men are endeavoring to take their sons and their servants to do his bidding, I wonder if they ever stop to consider God's words to Israel: "He shall take your menservants and your maidservants to do his work"? It is the ultimate of man's way.

Nor can we say that we have given this matter the consideration that we should. For the past several years the people of our own nation have *(Please turn to page 11)*

“Paratheke” or “The Good Deposit”

By G. G. Robinson

THREE times in the New Testament, the Holy Spirit used the remarkable word *paratheke*, each time by the hand of the Apostle Paul, and in the Epistles to Timothy: namely, in 1 Timothy 6:20 and 2 Timothy 1:12, 14.

The word *paratheke* means “a deposit entrusted to one’s care,” and should be rendered simply, “deposit.”

In 1 Timothy 6:20, this one word, *paratheke*, is rendered in the Authorized Version, “that which is committed to thy trust.” In the Revised Version, it is rendered, “that which is committed unto thee.” The word “thee” is put in italics, and in the margin is the note—“Gr., the deposit.”

In 2 Timothy 1:12, the Greek is “my deposit.” The Authorized Version and the Revised Version render this, “that which I have committed unto him.” The Revised Version in the margin says, “or that which he hath committed unto me. (Gr., ‘my deposit’).”

In 2 Timothy 1:14, the Greek is “the good deposit.” Both the Authorized and Revised Versions render this, “that good thing which was committed unto thee.” But the Authorized Version puts “thee” in italics, and says, “Gr., the good deposit.”

Our readers thus have all the facts before them, and are in position to form their own judgment.

A careful study of these two Epistles will show that their special subject is the great secret or mystery—even that mystery of Gentile sinners being cleansed and made members of the body of Christ.

In the First Epistle, this was the *deposit* committed to Timothy. “O Timothy, keep in safe custody thy deposit, avoiding the profane babblings and oppositions of the false-named *gnosis* (i.e., knowledge or science), which, some professing, have erred concerning the faith.”

Throughout these Epistles, special emphasis is placed on “the faith” and “the truth.” In 2 Timothy 1:2, it is “the faith” into which Timothy had been begotten. In 1 Timothy 1:11, it is “the *gospel of the glory* of the blessed God” which was committed to Paul’s trust. This is something more than the gospel (or good news) of the *grace* of God. Grace is wonderful indeed; but there is something beyond this. Grace is only the seed; but glory is the fruit. Grace is the beginning; glory is the end. The Lord will give “grace and glory” (Psalm 84:11), and not one

Mr. Robinson of India, unaccustomed to Occidental brevity, writes well for those who analyze and meditate. Bullinger appears between the lines, but the appeal is to truth and not to man.—Editor.

without the other, but “the good news of the glory” with which God has blessed us is a further installment of divine revelation.

It was grace which gave Paul this glad message of the glory. (1 Tim. 1:14.) It was this “gospel of

the glory,” or the mystery, committed to Paul which Paul committed to Timothy. (1 Tim. 1:18.)

This doctrine was “according to godliness” (1 Tim. 6:3), as defined in 1 Timothy 3:16. This was “the doctrine” of which Timothy was not to be “ashamed.” (2 Tim. 1:8.) Paul told him that he himself was not ashamed, though he had suffered many things in consequence of holding it and teaching it. He said, in substance: “I know whom I have believed, and am persuaded that he is able to guard my deposit (which he hath committed unto me) against that day. Hold fast the pattern of sound words, which (words) thou didst hear from me. (Hold them fast) in faith, and love, which (are) in Christ Jesus. Guard the *good deposit* which dwells in us by Holy Spirit (*pneuma hagion*) or divine power from on high. This thou knowest, that all they which are in Asia be turned away from me.” (Cp. 2 Tim. 1:12-15.)

The “good deposit” is here closely connected with the special teaching received by Timothy from the Apostle Paul; and this again is shown to be concerning the mystery of which he had spoken and written to the church at Ephesus, over which church Timothy presided. Others had “turned away.” Timothy was solemnly charged not to turn away, but to “hold fast” and safely guard that model of sound words which he had heard and received.

It was committed to Timothy by prophecies which went before him, that is, by the utterances of the prophets (1 Tim. 1:18), the special order connected with the reception of the mystery. (Rom. 16:26; Eph. 2:20; 3:5; 4:11, 12.) This “gift” was given in solemn form (1 Tim. 4:14; 2 Tim. 2:6), and Timothy was exhorted to give himself to the study and the custody and ministry of “the doctrine.” (1 Tim. 4:16.) These things which he had heard from Paul he was to commit to “faithful men such as are competent to teach others also.” (Cp. 2 Tim. 2:2.) It is most important that we should note this, for it is the key to these Epistles.

In the First Epistle, Timothy was told to be careful that officers of the assembly be not “neophytes” (3:6); that is,

not those who have newly come to the faith; and this, for their own sakes. The reason for this is that the apprehension of the mystery is not merely intellectual; nor does it come, even to the spiritual, all at once. There are distinct stages in the apprehension of it after the reception of the reconciliation with God spoken of in Romans 6:1-11.

Thus, the doctrines of Romans do not reach beyond the *individual* Christian. They view his as a sinner justified by God, and as being alive unto God in Christ, but not as seated with Christ in "heavenly places." This latter teaching was reserved to be revealed in Ephesians and Colossians. In these Epistles, there is a further advance. The individual believer is therein seen as risen with Christ, as a member of the church which is His body, and is able to realize the blessed truth that the supply comes from the Head over all, in heaven, to all the members collectively.

As the fruit of this position, the believer is seen as something apart from the world and distinct from it; so he looks back upon his life as past; and, having died with Christ, he is now "dead to the world": whereas, in Romans, he was first "dead" in the world, and then, as risen, he is "alive" with God in Christ; but he is still viewed as on earth and not as in "heavenly places" (as in Ephesians and Colossians). In Romans, he is "risen" with Christ and, as well as other Christians also risen with Him, he is viewed as still in the earthly assembly.

The third stage is Ephesians. We are *not viewed, in Ephesians, individually, but collectively*, as "seated together in him." These were the truths of which Timothy was to lay hold, and teach, and guard, and commit to the proper sort of men. But who, today, is to be seen occupying Timothy's position, and holding his trust?

The two Epistles addressed to Timothy are called "Pastoral Epistles" because they are the special Epistles addressed to pastors as such. By both interpretation and application, they belong to all who hold any office of ministry in the church of God. But who, we ask, are making known "the gospel of the glory of the blessed God"? We know of no pulpit or paper wholly devoted to it. Those who once saw the truth of the mystery seem to have lost their hold on it and have brought in the very thing that Paul told Timothy would be ruinous; a lapse which has taken the outward form of a lofty spirituality.

The result is that many Christians have gone back to what is seen in 1 Corinthians 1 - 3. Those who are intent on making any kind of corporate unity or fellowship on earth show by this very fact that they are not in a proper condition to be initiated into this special truth of the mystery. They have lost the truth of the *one spiritual body* which God has already made in Christ, and which we are told to endeavor to "keep," not to "make." (Eph. 1:4.) All who are occupied with making a corporate body on earth are declared to be "carnal" (1 Cor. 3:1-4), and not "spiritual"; and therefore not in a proper condition to receive the truth of the mystery.

The mystery is based on Jesus Christ and Him risen. (Eph. 1:19-23.) To know this is to know "the power of his resurrection," and not merely the *fact* of it. But to those who were carnal the "power" of resurrection truth could not be declared, for such cannot get beyond "Jesus Christ and him crucified." This, it is true, was wonderful, being the foundation of "the gospel of the grace of God." But *Jesus Christ and Him risen* is the foundation of "the gospel of the glory of God." Paul would speak of this only to those who were *initiated*, for this is the meaning of the word *teleioi* in 1 Corinthians 2:6. Paul could not teach the Corinthians "the power of his (Christ's) resurrection," for it is in resurrection that Christ is made "the head of the body which is his church." (Eph. 1:17-20.) Even so it is today. Few get beyond the *fact*

of Christ's resurrection. Romanism knows nothing at all of resurrection, but knows Christ only as a helpless infant, or as a dead man; and the cross and the crucifix which are the symbols of its corporate unity, are the symbols of death—*the symbols of man's hatred of God, rather than of God's love to man.*

Even among Christians, if we may judge by their hymn books, there is little apprehension of "the power of Christ's resurrection," and what it means to have suffered with Him and to be made conformable to Him in His death. This must be known before we can know what His resurrection means to us. This is why the mystery can be taught only to those who are spiritual, and not to those who are carnal; that is to say, only to those who are endeavoring to *keep* the unity of the *one spiritual body* which God has *made* in Christ, and not to those who are endeavoring to *make* a corporate unity of the body on

SINNERS CLEANSED AND EXALTED

"You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Ephesians 2:1-7.)

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. 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." (Colossians 3:1-4.)

earth. This is why, in 1 Corinthians 3, Paul said each teacher must take care how he builds. If the mystery be taught or received only *intellectually*, it does not build anyone.

The modern generation of the "brethren" have seized hold of the beautiful truths of Ephesians; and, looking down on the denominations, have run into the very thing named in 1 Timothy 3:6. They did know the mystery: the denominations do not. Hence it is that one's heart aches to see the tons of Christian literature appearing in print. (When we contemplate this, we feel inclined to use the words of Nehemiah when describing the condition of Jerusalem—Neh. 4:10.)

Let us notice particularly that in Ephesians Paul did not teach *how* the mystery is to be *apprehended*: he declared only what the mystery is. He prayed, however, that that apprehension may come to men by "light" on "eyes of the heart" (Eph. 1:18), and "that they may be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

Where, then, in Paul's Epistles do we get the *means* of this apprehension? In Ephesians it could not be taught. To teach it there would be out of character with the whole Epistle. The great subject of Ephesians is the declaration of God's side of the mystery, even the eternal purpose of God, manifested in His choice of the members of His body before the world began. (Eph. 1:4.) The secret (purpose) of His will is that Christ is exalted to be the Head over all things to the whole church. (1:9.) Ephesians is the beginning of the mystery according to God's purpose, but Romans is the foundation of the mystery according to man's apprehension of it.

In apprehending the mystery, therefore, we must begin at Romans, not at Ephesians. In teaching it to others, we must not press the full truth upon neophytes.

In Ephesians, we get the great secret set before us as a whole, even the truth as it reveals the great and glorious Head in heaven, and as it concerns the members of His body on earth. In Romans, we get the foundation and the component parts of the mystery. Hence, Paul, in writing to the Romans, did not speak of it as the mystery, because Romans presents only the foundation doctrine on which the mystery is built. The mystery commends consideration of the saints in a corporate aspect as the joint members of the one body, but in Romans this component part of the Mystery is not deeply considered. An element is wanting, and the mystery itself is not *directly* taught, therefore, in Romans. The relation between the Head and the members of the body is not even named.

Romans 8 links that Epistle to the higher and later revelation of the truths taught in Ephesians, Philippians, and Colossians; for Romans is the Epistle which, chronologically, immediately precedes these Prison Epistles.

When we know the mystery from these latter Epistles, we see how Romans 8 contains the fundamental doctrines on which the truth of the mystery is based; and how, apart from that chapter, the mystery cannot be spiritually discerned and apprehended.

Let us look at Romans 8 to see the wonderful relation of that chapter and of that Epistle to the three Prison Epistles, in which we have the mystery directly revealed.

Framework of Romans 8:1-39

Verses 1-4—Foundation of the truth taught in Ephesians. Once dead in trespasses and sins, but now alive in Christ.

Verses 5-13—Foundation of the truth taught in Philippians. The practical working of the flesh in those who have died in Christ, as it affects the members, Christ being in us.

Verses 14-27—Foundation of the truth taught in Colossians. Once alive in sinful flesh, but now dead to it; our minds set on Christ the Head, our hope of glory.

Verses 28-39—Foundation of the truth taught in Ephesians. The purpose and love of God towards us in Christ, predestinating us to glory in the sight of angels, principalities, and powers.

If we carefully read Romans 8 in the light of the above, we shall surely see the great point, that is, Romans 8 is the great link between the earlier and later Epistles, and is so framed that the foundation truths of the mystery may be grasped "in the inner man," and be "spiritually discerned." Not until we have mastered the truth of Romans 8 shall we be able to "apprehend" the actual declaration of what the mystery is, according to the mind and purpose of God, as set forth in Ephesians, Philippians, and Colossians.

What, then, is the responsibility of those who stand in the position of Timothy? This is the point I wish to press home.

Surely we ought to be teaching those fundamental truths of Romans without which it is impossible for the revelation of the mystery to be either *received as doctrinal fact or apprehended as a spiritual reality*. We ought to be teaching the true purport of law principle in the economy of the gospel, namely, to slay us that there may be death to sin, and that we may henceforth serve God as alive unto Him in Christ.

This is the foundation of true holiness of life, as well as of soundness in the faith. Once the fundamental teaching of Romans 5:12-8:39 is apprehended, and its relation to the mystery is discerned, all the other Epistles fall into their proper chronological order, and their place and teaching are at once seen in relation to the two great central and dogmatic Epistles: Romans and Ephesians.

Thessalonians, the earliest of the whole group, brings Paul's gospel into focus, and gives us a model church as

the outcome of the preaching of the gospel of salvation— Christ crucified, risen, and coming again. (Cp. Acts 17: 1-3, 7, with 1 Thess. 1:9, 10.)

Corinthians shows a practical falling away from this model church, which is seen in their occupation with themselves and with their teachers, resulting in efforts to make corporate unity. (1 Cor. 1-3.)

Galatians shows a doctrinal falling away from Paul's gospel of salvation.

Romans, which closes up the earlier Epistles, corrects what is false, lays the true foundation of "the gospel of the grace of God," and prepares the way for the gospel of "the glory of Christ" and the revelation of the mystery which is developed, referred to, and taught in the later Prison Epistles.

The loss of that precious truth was the beginning of the corruption in practice and doctrine in the church which ended in the darkness of the Middle Ages. If this be not the origin of the rapid corruption that set in, and of the darkness which followed, then we are entitled to demand a more satisfactory explanation. We need not go back to the "first six centuries," or to the "first three," for we cannot even go back to the first century itself. In the Apostle's own lifetime, we see the beginnings of the apostasy and that he knew it and foresaw the result of it is clearly shown by the fact that the only successors he knew were likened by him to "grievous wolves" (Acts 20:29).

Only by going back to Ephesian teaching and to the foundation of it as seen in the Epistle to the Romans, and by the recovery of the truths of the mystery, can the church regain what has been lost in doctrine and life. In vain will other means be tried and other remedies applied. They will all end in failure, if not in disaster. Holiness conventions and missionary missions can never recover lost doctrines which are the foundation of true holiness of life and true missionary service; nor can they ever take the place or do the work of the truth of God, spiritually apprehended and bringing forth its precious fruit. They may produce results, of course, of a certain kind, but they will bear only a semblance of the reality, and be neither perfect nor permanent.

It was not by new methods in service, new fashions in worship, or new theology in the pulpit, nor by any such modern devices, that saints were led to see and know themselves as seated in "heavenly places" in Christ (Ephesians), to know "the power of his resurrection" (Philippians), or to apprehend that they are "complete in him" (Colossians). It was the working out of these precious truths which had first been worked out by the Holy Spirit which produced such precious fruit.

Romans and Ephesians are the two great doctrinal and dogmatic Epistles, which Paul was alone in writing. (In

all the other Epistles to the churches, others were associated with him in writing. In 1 Corinthians, it was Sosthenes who was united with him in sending the Epistle. In 2 Corinthians, it was Timothy. In Galatians, it was "all the brethren" who were with him. In Philippians and Colossians, the other two Prison Epistles, it was "Paul and Timothy" In both Epistles to the Thessalonians, it was "Paul, Silvanus, and Timothy," and for the writing of which no reason is given.) Romans and Ephesians stand at the head of the two canonical groups, respectively:

<i>Romans</i>	<i>Ephesians</i>
Corinthians	Philippians
Galatians	Colossians
Thessalonians	

They are the two separate beginnings of the mystery, from two separate standpoints: the seed and the fruit; the doctrine and the revelation, and 1 and 2 Thessalonians are the *ending*.

Corinthians and Galatians are two separate commentaries on Romans, the one practical and the other doctrinal.

Philippians and Colossians are two separate commentaries on Ephesians, the one practical and the other doctrinal.

If, then, Romans and Ephesians be the two separate beginnings and revelation of church truth, of the "things of Christ" which the Holy Spirit was in due course to "hear" and "speak," to "receive" and "take" of Christ and show unto us (John 16:13-15), then, in Thessalonians we see the practical ending of the Epistles thus experimentally taught from their canonical order, both as regards God's purpose in it and man's responsibility to it.

Thus we combine the *experimental* teaching of the canonical order of the Pauline Epistles with the *dispensational* teaching of the chronological order.

It is in the Epistles to Timothy that we get, as it were, an appendix to both. The Pastoral Epistles, as they are called, form a practical conclusion to the Church Epistles: for Timothy was living in the midst of those very scenes and at that very time in which we read so much of this "good deposit" which was "committed" by God to Paul, and by Paul to the New Testament prophets and to Timothy. It is in the truths of the mystery that we find the things that were committed to him; and it is in connection with this that we have the solemn charge to him to keep in safe custody "the faith," and "the truth" thus committed.

Said Solomon: "Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief."

PROHIBITION AND THE WAR

(Continued from page 3)

change the poison in his fangs. You may legalize bootleggers and let them come out of their back-alley prohibition hiding places and sell their wares in cafes, filling stations, swanky hotel bars, night clubs, and cocktail lounges—it doesn't change the alcohol they sell the least bit in the world. It is still the same old habit-forming, narcotic, poisonous drug that spawns crime, breeds corruption, begets poverty, fosters vice, wrecks homes, befuddles the brain, weakens the will, and damns the soul.

It is the same old snake.

War-Time Prohibition

We are at war.

War regulations, restrictions, and emergencies make the toleration of this traffic ridiculous in these days of national shortages.

For example—millions of hard-working people are forced by the change to War Time to get up an hour sooner every morning in order to save electricity, but every night, all over the nation, multiplied thousands of and juke joints, with blazing neon signs and bright lights, taverns, night clubs, beer bars, road houses, honky-tonks, operate until the wee hours of the morning.

Take another example—

Millions of sober, loyal, patriotic, bond-buying, tax-paying, blood-donating American citizens can't get automobile tires or gasoline for pleasure driving, but thousands of big motor trucks wear out big tires and burn up unlimited quantities of gasoline to provide beer, wine, and whiskey for the *pleasure* of drinking people.

It doesn't make sense.

Take another example—

The War Production Board has called upon the nation to gather its scrap iron from hedge rows, fence corners, back alleys, right-of-ways, and wreck yards, but at the same time it has permitted thousands of tons of pure steel to be made into whiskey barrel hoops and beer bottle caps, which, by no stretch of an honest imagination, can be called necessary to the war effort.

While patriotic citizens saved tin cans, shaving cream and toothpaste tubes, and even tinfoil chewing gum wrappers to provide steel and tin for the weapons of war, thousands of beer haulers were collecting the No. 10, gallon size, heavy cans at cafes, restaurants, and hotels. Half of all they collected went to make caps for beer bottles.

What patriotic mockery!

Take another example—

While millions in India and Europe, on starvation, look to us for food following the war, and while farmers here at home can't get feed supplies for horses, cattle, hogs, and chickens, the breweries go right on wasting millions

of tons of vital grain and other food supplies, making beer.

That's what I am talking about.

Look at our transportation congestion. It is one of our biggest bottlenecks. Tank cars, that ought to be transporting gasoline and fuel oil, are employed to haul wine from California around over the nation to the taverns and cocktail lounges. Hundreds of big freight cars, that ought to be transporting war supplies, are engaged in shipping alcoholic beverages. Thousands of beer trucks, that ought to be hauling weapons of war, are rumbling up and down our highways, meeting each other, loaded with beer and empty bottles.

Don't talk to me about wild-eyed Prohibition fanaticism! We have a war to win.

Take another thing—

On week ends, pay days, and holidays, thousands of war plant employees, who ought to be on the job, are staggering around bleary eyed, with befuddled brain and with shattered nerves, headaches, and hangovers. They call it "absenteeism."

Newspapers report that one war plant in Detroit, Michigan, had to close down for two whole shifts on Christmas Day, simply because so many of their six thousand workers were drunk.

That's what I'm talking about.

It is widespread all over this nation, and everybody knows it. A big Allied leader has been quoted as saying, that the recent rail and steel strikes prolonged the war, and will mean the death of additional thousands on the foreign battle fronts.

What about all this prolific waste, muddled inefficiency, impeded transportation, hindered production, and dissipated energies in the drink shops of this country?

If those threatened strikes "comforted" our enemies—and they did—this molycoddled, petted, and pampered drink industry makes them dance with glee.

Rejection for Venereal Disease

Here is something else.

About a million men have been rejected from armed service because of venereal disease. Most of it came from wild escapades and drunken orgies connected with liquor dives, night clubs, road houses, honky-tonks, and juke joints.

Millions of other young men, whose praying mothers, church attendance, and Christian ideals keep them sober and healthy, are bleeding and dying on world battle fronts.

That's the contrast between the contribution of the church and the contribution of the repeal liquor industry in producing "physically fit" manhood to fight in this war.

That's what this fight is all about!

Calling the good church people, who want Wartime Prohibition, "wild-eyed fanatics" and "blue-nosed reformers," doesn't meet the issue.

Boys on world battle fronts need weapons of war that beer, wine, whiskey, "whoopie parties," headaches, and hangovers can't produce.

LORD, MAKE US LIGHTS!

By *Mary Mae Nedrow*

Lord, make us lights to those we hold most dear;
Faint candlelight will do—they'll know we're near.
We'll shed our lights in trench or on the sea,
And high above the clouds in planes they'll see
And know the ones at home are with them there—
Then realize each twinkle is a prayer.

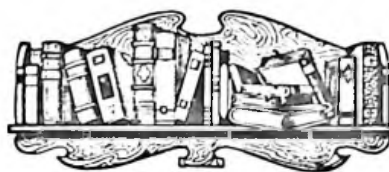
THE CLOSING OF MAN'S DAY

(Continued from page 5)

been motivated by the same desire, the desire to lay upon the shoulder of some individual the responsibility of their way of life. There is a growing feeling among us that we, too, want someone to fight our battles. The closing days of man's rule will manifest itself by this one indication: all people of the world will set up one man upon whom they may lay the responsibilities of the world's existence, and they will show themselves ready and willing to let him fight their battles. As this tendency grows in every nation in the world today, as we all plan for a new world order, and as the possibility of a United States of the World becomes an ever-increasing reality, we had better pray that God might open our understanding of the lessons to the nations of Israel and help us to realize that we dare not embrace such a new order out of the desire to delegate our personal responsibilities to someone else. If we do, we shall indeed have our great king after the order of the world, but, as our people are conscripted in the harvest fields and in the munitions factories, the words of God to Israel will stand before our eyes:

"Ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

"I heard a great voice in 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 . . . for the former things are passed away."



BUILDING YOUR LIBRARY

Book Reviews

By *Arlen Marsh*

Three little books that will make excellent gifts or prizes are now being offered by the John A. Dickson Publishing Company, Chicago, publishers of the *New Analytical Bible* and the *New Indexed Bible: The Parables of Jesus, The Teachings of Jesus, and The Miracles of Jesus*. Each book is 10 cents; 12 cents, postpaid.

In the three cases, the subject matter is indicated by the titles. In all three cases, too, there is no unacceptable interpretation included by the publisher. Finally, in all three cases, the text consists of quotations drawn from the King James Version of the Bible, with the words of the Christ invariably printed in red.

Take *The Miracles of Jesus* as a typical example of the three books. The cover is done in full color, with an illustration of the Christ performing a miracle of healing. The Introduction, a one-page statement, adopts a complete spirit of belief toward the actuality of Jesus' miracles, and points out that "a study of the miracles of Jesus and the index to their spiritual help will inspire faith and enable you to move the 'mountains' from your path of life."

The index mentioned covers seven full pages. (The books, by the way, are all pocket size.) The index, moreover, is arranged to indicate practical applications to our modern problems of life for those miracles that Jesus performed so long ago. It is a somewhat unique plan, and it is quite a successful one.

Each Biblical quotation, following the index, covers the story of some miracle as it appears in our most familiar English version. Each quotation is preceded by a brief background statement, never out of place, and always aimed at nothing more than the acquainting of the reader with the historical conditions under which the miracle was performed.

These are the sort of books Sunday schools and Berean societies and even churches can use for people of all ages; they can be used for birthday gifts, for Easter greetings, for attendance and classwork prizes. They are not mere duplications of the Bible text; the index makes them self-instructive on the practical ways of life.

• • • • •

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"Bring 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" (Malachi 3:10).

God's Share

From the study of our Scripture lesson, we know that Jesus became our High Priest. (Heb. 5:5, 6; 7:1-4, 15-17.) We know Abraham paid tithes to Melchizedek, his high priest. (Gen. 13:7-13.) So Jesus is the One to whom we pay God's share of our personal income.

Abraham paid tithes before ever the law was given to Moses. It was such a right and just amount that it was included in the laws of the Israelites.

Can you pay a tithe if you earn a dime? One penny? Of course! So can heads of families pay tithes if they want to do so. Generally when the income is small, expenses are not so large either. There is no doubt but what there are more tithers among the "little folk" or common people than we find among those who have large incomes.

There were also offerings as well as tithes. For one who has more than a living, those who love to give to the Lord will also give offerings above the tithe. "Begin with a tithe" is a good slogan.

For one to say, "I wish I had a lot of money; I'd gladly pay my tithes!" is foolishness. For, no doubt, the very same person isn't even paying tithes on the small income he receives. Then how much harder would it be to part with a larger sum regularly!

Freedom Under Grace

We are not under the law of Moses. An Israelite had to kill to be guilty of the law. It said, "Thou shalt not kill." We are guilty of murder if we hate.

We are not under the law of tithe, but if we are selfish and will not part with our worldly goods and give what was a rightful share under the law, are we not very selfish indeed? Could it be that money is the American idol?

When we become Christ's, we have new hearts, we are new creatures, we are willing to put our all before Him. Then why not give a just share of our money to Him? We should not use our liberty from the law to clothe our selfishness.

Reasons for Giving

We give to Jesus, our High Priest. We give Him God's share. It all belongs to God. He made the worlds and the gold and silver.

Suppose we would give our tithes and offerings into the local churches. What if one thousand families sent five dollars a month to the National Bible Institution—\$5,000.00 a month! We have over four thousand members of our church. The average American family consists of four people. Many earn more than fifty dollars a month, which would mean more than five dollars tithe.

As it is, ministers and a few workers struggle along barely meeting expenses. Missionary and evangelistic work is slowed.

God loves a cheerful giver. We are to give freely, bountifully, lovingly unto the Lord. Where your treasure is, there is your heart. (See Matt. 6:19-21.)

Try giving unto the Lord, full measure, running over. Do without the latest fad. Help the Lord's work, instead.

Memory Chain

If Malachi is too long for you to learn all of it, the smaller children try to learn just the first part, and where it is found. Learn the verse, then make your link.

As You Sow: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

Happy Birthday Wishes

Betty Claussen, Feb. 28, age 10, Oregon, Ill.
Russell H. Magaw, Feb. 28, age 5, Tipp City, Ohio.
Mary Sprinkle, March 2, age 13, Cheyenne, Wyo.
Dean G. Pearson, March 2, age 9, Tipp City, Ohio.
Marine Barnett, March 4, age 11, Hickory Ridge, Ark.
Helen R. Burnett, March 4, age 13, Ripley, Ill.
Shirley M. Robinson, March 4, age 6, Hammond, La.



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6510 Park Ridge Rd.
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Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

Executive Board Meeting

The Executive Board of the National Berean Society met, February 9, 1944, at Oregon Bible College. The officers present were the following: second vice president, treasurer, the succeeding editor, junior correspondence committee chairman, Illinois State president, and Indiana State president.

The report of the previous meeting of the Board was read and approved. The treasurer reported \$223.28 in the treasury and \$393.50 in the Field Man Fund.

Messages from the president and Minnesota State president were read. The second vice president, after reporting about organization work, suggested that a statistician be appointed who would be custodian of statistics, supply information, and issue bulletins.

The Board set July 31 as the date of the National Berean Conference, which will be held in the Oregon church. James Mattison was appointed chairman of a committee which will plan a program of Berean activity for the entire day of the Conference.

The Board definitely decided that the next step in the development of Berean work was the strengthening of leadership. Plans for meetings of leaders and officers at Berean schools and conferences were advanced, but none was adopted. Again, the need of a field man was recognized.

The idea of supporting a man full time in the field still was favored, but action was tabled until the next meeting of the Board.

It was decided that the Berean page should be composed of information concerning Berean activity, also using articles written by Bereans. There are indications that Bereans want to know what is happening in other societies.

Throughout all the discussions, planning, and decisions, it was noticed that the purpose of the Berean Society varies in each locality. There can be no one plan of activity or study for all societies. They must be considered separately or in groups. There is much need for more interest and interested workers in the Berean Society.

Berean Paper at Omaha

The *Berean Echo* is published monthly by the Omaha, Nebraska, Bereans. The staff is as follows: classes, Jack Harper; activities, Bill Lawrence; isolated members, Janice Johns; typists and mimeographers, Alberta Appleby and Faye White. It is a neat paper consisting of four pages. It contains news items, announcements, and articles. The following article is reprinted from the January 30, 1944, issue.

Do You Save Religion for Sundays?

There was a group of people laughing and jeering during a lull in working hours. The machinist stood talking to them despite their attitudes. He was telling them of the Christ, when they said no man was perfect. After he had finished and walked away, one of the group turned to me and said, "That man is crazy! He is a regular fanatic! Religion is all right, I guess, but why bring it to work? Save it for Sunday."

It started me thinking. True enough, the man certainly was a fanatic—"casting pearls before swine,"—but the best place for religion is certainly in everyday life. We need not preach it, but if we practiced it, it might do more good (at least to ourselves), than if we tried to preach it. How often have I saved it for Sunday?

"Family Hour" at Southlawn

An important change has been made in the organization of the Southlawn Park Berean Society (Grand Rapids, Michigan). For several years the society has been composed mainly of young people, which met for an hour before the Sunday evening service. Recently, however, it was decided to make the Berean society a family affair, with study groups for all ages. The Berean meeting takes the place of the former Sunday evening service. A short service of prayer, in honor of members serving our country, is held in the church auditorium, followed by the assembling of classes in their rooms for an interesting lesson. The Southlawn Bereans hope the new plan proves successful and that interest in Berean work continues.

AMONG THE CHURCHES

LOS ANGELES, CALIFORNIA

Word has just been received of the death, early this morning, February 14, of Bro. J. W. Allender of Redlands. Full particulars will be given later.

We have enjoyed the company of visitors at our services, and in our home, from our sister churches in northern Washington: Sr. Arrie Billingsley from the Wenatchee church and Bro. Allen Stone from the Cashmere congregation. We noted their intense interest in the promises of God's Word and discussed with them the signs which indicate our Lord's near return. Come again, dear ones.

Our Sunday school now has a corps of teachers who are prompt and regular each Sunday and this devotion to the cause is bearing fruit. The church also has a corps of officers who see eye to eye on the management of the work. They are Bro. and Sr. C. L. McCallister, Bro. and Sr. H. L. Luper, Bro. and Sr. J. H. Overholser, Sr. Marion Richards, Bro. C. A. Carlson, Bro. Wayne Thompson, Dr. S. P. Meyers, and the Railsbacks. At a recent board meeting, only two were unable to be present and that was owing to their work. Sr. Verneille Brown is giving valuable aid in serving as church pianist, as well as Sunday school teacher. We are hoping to have a young brother serve as Sunday school superintendent, soon. It all depends on his ability to arrange his work so as to be able to meet with us regularly.

Sr. Mildred Stantial gave a valentine party for her Sunday school class on Saturday p.m., the 12th of this month. Barbara Stantial is becoming quite efficient as our Sunday school pianist.

The Berean class meets each Wednesday evening, either in Glendale or El Sereno.

Emma C. Railsback.

EVANGELISM

J. W. Cooper	\$ 2.00
Mr. & Mrs. Russell Johns	5.00
Mr. & Mrs. George Jones	5.00
Maybelle Hanson	5.00
Hope Chapel	3.50
James Mattison	3.00
A Sister	5.00
Kate Olmstead	2.00
Mr. & Mrs. L. D. McLain	2.00
Mrs. Lola Drake	2.00
Mr. & Mrs. C. E. Lapp	10.00
W. A. Reid	10.00
Clarence Bunch	1.00
Carl Bunch	1.00
Mrs. Ola Hornaday	1.00
Mrs. J. W. Dismukes	5.00
Missionary Society of Southlawn	12.21
Zenas Murphy	10.00
Mr. & Mrs. John E. Miller	10.00

HERALD RECEIPTS

J. W. Cooper; Mrs. Wm. Black; Leroy Hiott; Archie Loether (for another); Margaret Donaly; Mrs. C. J. LeCrone; Mrs. Andrew Roose; Niagara Falls S. S. (for others); Howard Moore; Mrs. Minnie Rogers (for another); Mrs. Merle C. Alsbury; Mrs. W. W. Perry; Mrs. H. S. Morgan; Selma Gabrielson; Mary C. Jones; Mrs. V. J. Reeves.

Mrs. J. W. Dismukes (for others); Gordon Landry; Mrs. Carl Heise; Mrs. W. J. Fine; Mrs. Franklin Moore; Robert McInturff; S. W. Hiott; Mrs. R. D. Stanton; Mrs. Mary M. Walden; Zenas Murphy (others); Mrs. Jack Cronbaugh (for another).

ELDORADO BAPTISM

The brethren at Eldorado, Ill., were very glad when James Rosan presented himself for confession of Christ and baptism after the morning services, February 13, 1944. Mr. Rosan has been studying with our church for some time, and we are very pleased that his studies have led him to take this step.

Desiring to be baptized the same day, we all assembled at the Old Seagraves Mine pond at three o'clock, where the ice was chopped away and the service performed.

Our prayers and best wishes go with this new member of our group. We hope he will be richly rewarded at the soon-coming of our Lord.

James M. Watkins, Pastor.

PRINTING EQUIPMENT FUND

Maybelle Hanson	\$ 1.00
Mr. & Mrs. R. F. Dunbar	50.00
E. F. Marsh	5.00
Mrs. W. W. Perry	10.00
Mr. & Mrs. John E. Miller	10.00
Total	\$610.00

OREGON BIBLE COLLEGE

Building Fund

A Friend	\$ 100.00
Lynn Greene	20.00
Elizabeth Ford	100.00
N. Kirkpatrick	10.00
Amy D. Frye	100.00
Gordon Family	5.00
Mr. & Mrs. C. E. Lapp	10.00
J. W. McLain	10.00
H. W. Stadden	10.00
Mr. & Mrs. John E. Miller	10.00
Mr. & Mrs. Harold Hardesty	5.00
Mr. & Mrs. Carroll Bennett	100.00
Fred C. Smith	7.00
Total	\$27,125.93

MINISTERS' FUND

Saint Cloud S. S.	\$ 2.97
Total	\$2,223.60

GOLDEN RULE HOME

Mr. & Mrs. Carroll Bennett	\$25.00
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Gleanings From the Field

"The field is the world."—Jesus.

Sr. S. J. Lindsay, Oregon, Ill., recently sick, is improving. Forget not the church's faithful seniors.

Sr. J. R. Williams, 398 Dibert Memorial Hospital, New Orleans 13, La., is slowly gaining strength and asks to be remembered in prayer. She will present an article about prayer in a forthcoming Herald.

Faith works: A sister at Delta, Ohio, in contributing twenty-five dollars to the general operating expenses, writes: "Please do not publish my name," signing her letter—"Just a Sister." Thus, faith works, and God sees lights shining that the public little knows.

Bro. and Sr. George Siple, Oregon, Ill., are visiting relatives and friends in and near Hammond, La.

"I was very glad to see the article on juvenile delinquency, under the title 'Pick-Ups,' by Bro. Arlen Marsh. It is very timely and should inspire both Christian and non-Christian fathers and mothers to be on the alert concerning their children, ages ten to twenty years. If ever there was a time when parents should be alert, that time is now. The sheriff of the county in which Seattle, Wash., is located states in this week's Pathfinder that delinquency has increased in that city 40.2 per cent in the last year. He also states that 61 per cent of law infractions handled by the city are by juveniles. Scores of youngsters were brought into the sheriff's office on charges of assault, burglary, safe crackings, drunkenness, gang fights, or car thefts and lesser crimes. It was immorality, for the greater part, that caused the Roman Empire to fall. It can happen here."—Glenn M. Birkey, Rochelle, Ill.

They are: "Congratulations to you and Sr. Magaw for the new son; hope they both are doing fine."—(Mrs.) Lucy J. and Ida Lapp.—Sunnyside, Wash.

"We started two-weeks' meetings at McGintytown, Ark., Sunday, February 13. Bro. Scott Smith and family are with us for the meetings. . . Will go to Cleveland, March 5, and to Southlawn (Grand Rapids, Mich.) for Easter series of meetings, April 2-9."—J. W. McLain, Greenbrier, Ark.

Bro. Paul Williams, a senior in Oregon Bible College, will preach for the Golden Rule Church of God, Cleveland, Ohio, Sunday, February 27.

"We should try to live every day as though it were the last day of this life. We have no way of knowing when the thread may snap."—John Lehman, West Milton, Ohio.

"Mr. Guest and I are enjoying the sunshine and beauty of this lovely Florida city. I am being much benefited in health, and I feel that God is very near and very kind. His promises never fail."—Daisy Mason Guest, 2318 1/2 Manatee Ave., Bradenton, Fla.

Any Church of God minister interested in participating in a public debate relative to literality of the Kingdom, and to its being established upon earth when Christ returns, may write Bro. Jim Maggard, Austin, Ind. He has an acquaintance who challenges: "Write me of your best debaters to affirm that the Bible teaches Christ will come to set up His Kingdom at Jerusalem and reign a thousand years. Or, ask them to affirm that the church and the Kingdom of God are two separate institutions."

FROM CLEVELAND TO SOUTH BEND

The month of January brought to a close my work of almost seventeen years with Golden Rule Church at Cleveland, Ohio. It was busy with entertainment, farewells, and preparations for moving. After so long a time it is not easy to leave behind friends and associations of so many years both in the church and out. Hence it was with real sorrow that I bade goodbye to those with whom I had worked through the years in the Lord's vineyard. During this time we have built and paid for the church building on Diana Avenue, and the membership has grown from about 40 to 125. We are thankful for this good fruitage of the Lord.

On Friday evening, January 21, a surprise farewell party was held in the church basement. A large number of church folks turned out, many of whom we had not seen for quite a while. It was good to see them all there together once again. There were many kind expressions of appreciation by several different ones. Highlights of the program were a song by Dorothy Sherrill in honor of the pastor, with words she had arranged for the occasion and a sketch of the church's history over the years since Bro. L. E. Conner was pastor, phrased in Bible language, prepared and read by Sr. Mary Elton. It brought back memories of events almost forgotten. Greatest surprise of all was the presentation by Elder W. J. Halls on behalf of the church of an envelope containing three hundred dollars in crisp new bills, fives, tens, twenties, and fifties, a silent token of the affection and esteem of a loyal congregation. One cannot find words to adequately express what one feels at such a generous parting gift. There was a very enjoyable program of music and talks, and refreshments, with a gigantic cake, brought the evening to a close.

As a parting gift, the choir presented me with a six-volume set of Matthew Henry's Commentary, and several others made offerings which are greatly appreciated.

The last day at Cleveland, January 30, was a memorable occasion. From far and near the people came to almost fill the church. Our hearts were made glad to witness the baptism of eight people, the largest number ever baptized at one time in Golden Rule Church, and bringing to 101 the number I have baptized during my pastorate there. (The new members were reported in the last Herald.) All are young people of high school age or a little over or under, except one, Sr. Irene Richardson, who is a young mother and a former Catholic, whose children are in the Sunday school. We commend these all to the grace of God, praying that they may continue to grow into strong Christian manhood and womanhood, and make their calling and election sure.

On Monday, January 31, with the car loaded to capacity I drove through to South Bend and left the car there until returning from the Ministerial Conference at Oregon. Ill. Bro. and Sr. Floyd Stilson kindly took me into their home until I could find a permanent place. I am now pretty well established at the address given below.

My first services were held in Hope Chapel on Sunday, February 6, at which time Bro. Floyd Stilson conducted a beautiful and impressive installation service. A reception was held at the church on February 9, when a goodly representation of church and neighborhood people were present and even some from North Salem and Burr Oak. It was a fine opportunity to get better acquainted with my new congregation and the interesting program of music and variety and the delicious refreshments made the evening even more enjoyable.

This is my first pastorate outside the Stat.

of Ohio. I look forward to a period of happy work for the Lord with this fine group of believers at Hope Chapel.

M. W. Lyon,
717 Blaine Ave., South Bend 16, Ind.

OREGON BIBLE COLLEGE

Laura McDaniel	\$15.00
Mr. & Mrs. R. F. Dunbar	50.00
E. F. Marsh	5.00
Mrs. Earl Moore	5.00
Mr. & Mrs. L. C. Kirkpatrick	2.00
Mrs. Carpenter	2.00
Mrs. L. R. Hillard	2.50
Mr. & Mrs. J. L. Harland	15.00
Mr. & Mrs. John E. Miller	10.00

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Russell Johns	\$ 3.00
Anonymous	4.00
Mrs. C. J. LeCrone	3.00
Maybelle Hanson	5.00
Mr. & Mrs. Wm. Lindsay	10.00
A Sister	12.00
Mrs. Charles A. Harris	3.00
Zenas Murphy	5.00
Mr. & Mrs. John E. Miller (paper)	10.00
Mr. & Mrs. C. E. Randall (paper)	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.

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.

CONSCIENTIOUS OBJECTORS' FUND
W. W. Arbogast \$10.00

SUMMER BIBLE TRAINING SCHOOL

A six-weeks' Summer Bible Training School will be conducted at Oregon, Illinois, June 20—July 28, 1944. Elders F. L. Austin, Oregon, Illinois; C. E. Randall, Fonthill, Ontario; and Arlen Marsh, Rockford, Illinois, will be the instructors. Bro. Randall has been chosen Dean of the School, and Sr. Walter Wiggins, Eden Valley Minnesota, has kindly accepted the call to serve as matron and cook.

The Summer School will this year be operated with two departments: 1) The regular Young People's Department as conducted during the last several years, and 2) a Senior Department, emphasis here being given to ways and means of improving the religious education of children and young people in Sunday school and in Berean organizations.

Oregon Bible College will be used for the home of this Summer School.

Young people who enroll are requested to present letters of recommendation from their respective churches or other responsible sources.

The tuition will be forty dollars per student, irrespective of the Department attended. There will be, also, a small additional expense for textbooks.

Following is the complete schedule of courses, as they will be given five days, weekly:

Hour	Course and Department	Instructor
9:00- 9:30 a.m.	—Devotions	
9:30- 10:20 a.m.	—"The Church" (Seniors)	F. L. Austin
	"Living for God" (Youth)	Arlen Marsh
10:30-11:20 a.m.	—"The Book of Matthew" (Youth)	F. L. Austin
	"Training for Teaching" (Seniors)	C. E. Randall
1:00- 1:50 p.m.	—"Historical and Biblical Background of Our Faith" (Youth)	C. E. Randall
	"Bible Pedagogy" (Seniors)	Arlen Marsh
2:00- 2:50 p.m.	—"Fundamental Doctrines" (Seniors)	C. E. Randall
	"Writing for God" (Youth)	Arlen Marsh
	(Three days, weekly)	
	"Bible Pedagogy" (Youth)	Arlen Marsh
	(Two days, weekly)	

Persons planning to attend the Summer Bible Training School are invited to report immediately. Who will be first to enroll? Address the

Summer Bible Training School
Oregon, Illinois

ADVISORY COMMITTEE:

C. E. Lapp
H. U. Krogh, Jr.
Dale Dunbar



DIRECTOR OF EVANGELISM:

J. W. McLain
TREASURER:
Margaret Budrow

HELLO FOLKS:

One night last October, four little children went Halloweening. Of course, they were dressed comically, and all wore false faces. Their purpose was to get apples, gum, cookies, candy, pears—in fact, anything would do. You, perhaps, remember the technique of going to the door, knocking, and when someone came, saying, "Trick or treat." If you could only go along, incognito, with some children Halloweening, you would learn more about people in a few minutes than you might otherwise learn in a lifetime.

The first place where these four children called was at a good old widow's home. She fondly asked them into her house. By her kind words and friendly attitude, she made them feel at home. As they left, she gave each of them a nickel and said, "Please come back to see me again sometime." Several other homes were visited where they received hearty welcome and treats, but they were not treated thus at all the homes. At one place they were told, "We haven't anything for you. Get out! and don't pull any tricks, either!" Upon knocking at one door, these four children received a real thrill. The door flew open, a man rushed out, talking very angrily, succeeding in catching only one of them as the others left the porch hurriedly. One little girl was so badly frightened that she never stopped until she was home. The other two finally saw that the man was only fooling, went back, and each of them received a pear. An old bachelor who had much money and property couldn't think of one thing to give them. At another house lived a young married man who had lost his sight. Here, instead of asking for something, each child gave the blind man an apple.

Now, my experience with people is similar to that of these four children who went Halloweening. I want to spread the gospel, yet so many times people treat me just as these little children were treated. Some are friendly and interested and do help me, but not all help me. My success depends upon your help! There are some who think the things for which I stand are right and claim to be my friends, but they seldom help me make it possible to spread the gospel of salvation to their fellow men. Let us start the new year right by giving our best to God. God helps the one who helps others! Let us serve Him daily!

You're much needed,
SPIRIT OF EVANGELISM.

IMPORTANT VALUES

The war has been a wonderful stimulus to science and invention. We hear of many new things for which we may spend our money after the war. Our civilization constantly is becoming more complex. It is for this reason that we must pause more frequently to re-value many things in life.

Consider for a moment what God's Word says about material blessings and their relation to life. "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). According to this, we are not necessarily living a more satisfying life with all of our many possessions that when we had but little. Our life and the satisfaction of living depends on how we use our abundant material blessings.

TITHER'S TESTIMONY

From New Guinea

Just picture a world without the principles of Christianity—and then stop and think! Who did our Lord appoint to carry on His work—wasn't it you and me? He's counting on us. Just a tenth of our increase is all it will cost us. Let us keep that blessed heritage that our forefathers have paid even with their blood. Let us equip men and women to further the work of Christianity.

When I analyze the situation, I get only one positive answer—that to yield to Christ and to live for Him is the only way of life.

Each month an allotment of at least ten per cent of my pay goes to the church, and I have never been short-changed. With every pay a small voice whispers, "At least a tenth belongs to the Lord." Then, a short verse flashes across my mind—

"Only one life, 't will soon be past,
Only what's done for Christ will last."

—Pvt. Clarence Bunch, Medical Det.

We can be self-centered and become tangled in material affairs and can be lost in the mad rush for possessions, or we can follow the principles of Christ. The secret of blessedness is found in His statement: "It is more blessed to give than to receive" (Acts 20:35). A whole life is built upon giving, doing good, and sharing with others. The kernel of wheat gives itself that other kernels of wheat might be formed. The beasts of the field protect their young with their lives. Our parents gave much of their lives and strength, deprived themselves of many things for our sakes, and found a satisfying joy in their children.

God has given us all blessings, and to Him we owe thanks for all we have. Jesus gave His life to redeem us from sin and death. Truly, the greater blessing is to the giver. No matter how difficult it may be to test this truth, the reward more than compensates the effort. The reward will not only brighten and intensify this life, but has its counterpart in a future life.

Paul said, " whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). Sowing to the flesh is the human attempt to satisfy self. Sowing to the Spirit is explained in verse 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The greatest good we can do for anyone is to lead him to Christ. The greatest service we can do for those who already "are of the household of faith" is to strengthen and establish their faith.

When you weigh values, remember the Evangelistic Department of our National Bible Institution is diligently laboring to use your help in giving the greatest blessing to the largest number of people.—H. U. K.

A CRY FROM THE EVANGELISTIC FIELD

Then—"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."—Jesus.

The proportion of workers compared with the work to be done revealed a labor shortage even in the time of Jesus. There was an abundant harvest of human souls who needed the gospel and its attending blessing, but there were so few who were willing to perform the labor of love that was necessary to bring the harvest into the granary.

Now—"There are two other new fields near that have not been touched, where a few members are crying for help. There are other fields in the state where a few members have a building and yet have no Sunday school or preaching, and want help." This is quoted from a letter by our National Evangelistic chairman, Bro. J. W. McLain.

Too Little and Too Late! has been the cry of the nations for the last four years, and many thousands have perished because no help came to succor them, or because the effort was too feeble when it finally arrived. It was the cry of the five foolish virgins who had not enough oil in their lamps, but found that after they did get the oil it was too late—the door was shut. It will be the cry of many at Jesus' coming, for then they will see how much was lost and how little gained by procrastination.

Now Is the Day of Salvation—not only for ourselves, but for others who believe not. Now is the time to spread the gospel message while it is day, for the night of sin and tribulation will become so dark no man can work. Now is the day when young men and women should be preparing for a life of service to bring the lost ones to Christ. Now is the time when Christians should give, and give liberally for the gospel cause. Very few of us have much confidence in the postwar prosperity which is promised to continue indefinitely. Much as we would like to believe conditions will be better, we know that the return of the Prince of Peace is the only remedy for this sin-torn world. We should, therefore, take this opportunity while we may to do the most we possibly can for the salvation of men.

The Field Is Needy! It is as needy now as it was during the time of Jesus. There is a need for consecrated workers as much as there was at the time of Jesus. There is a need for consecrated dollars that may be used to great advantage while the opportunity is open. Tomorrow never comes—and there may be very few tomorrows in which to work. Now is the time to pray and say, "Lord, send me."

Thus far, the Lord has helped us, but Jesus said, "According to your faith, be it unto you" (Matt. 9:29). This faith promise may be applied to any work for the exalting of Christ, or for the spreading of the gospel to those in need. The Lord has blessed us thus far because we have dared to have faith. Why not, in this year, nineteen hundred forty-four, make a great leap in the stride of faith, and see how much the Lord will bless by gathering the precious souls for Himself.—C. E. L.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."—Solomon.

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The Second Coming of the Lord

By Howard H. Hawkins

MANY thousands in the world today know nothing about the second coming of the Lord. Another large group does not even believe in His first coming; men may know that there was such an historic personage as Jesus of Nazareth, yet not recognize Him as "Lord." As many do not read the records of Jesus' life among men, they cannot understand the nature of the work He accomplished, and of course, anything that may be pointed out in the way of a still further work by Him upon earth, at a future time, is incredible to them.

Even in what is called the "religious world," there is much misunderstanding of the Lord's second coming, consequently much indifference in regard to it. There is a vague idea that Christ is to come again, but His coming is relegated to a dim and far-distant future "at the end of the world," which men think may be millions of years away. Their ideas regarding the coming of the Lord are so hazy and the time so immeasurably remote, that the subject is altogether one that presents no attraction to the great mass of professing Christians.

The greatest fact in history is that Jesus Christ, the Lord of Glory, has been in the world once. The most important fact of the present is that He is now in heaven making intercession for us. (Heb. 7:25 and Rom. 8:34.) We should get great consolation, therefore, in reading Hebrews 9:28: "Unto them that look for him shall he appear the SECOND TIME without sin unto salvation," and we should further rejoice in accepting Jesus' own words, "I WILL COME AGAIN." (John 14:3, 18, 28.)

When we speak of the second coming of Christ, we necessarily imply that He has already been here once. There cannot possibly be a second coming unless there has already been a first. For, we cannot have two without one—so also, it is impossible to have a second without previously having had a first. This in itself needs no further demonstration.

We have Christ's own testimony to His second coming, given both in parable and by plain teaching. He spoke of Himself as a nobleman going into a far country to receive a kingdom and to *return*. He promised His disciples that if He went away, He would *come again*. After His ascension into heaven, Jesus sent a message to His servants through the Apostle John, in which He said, "Behold, I come as a thief" (Rev. 16:15), "Behold, I come quickly, and my reward is with me" (22:12), and, "He which testifieth these things saith, Surely I come quickly" (22:20).

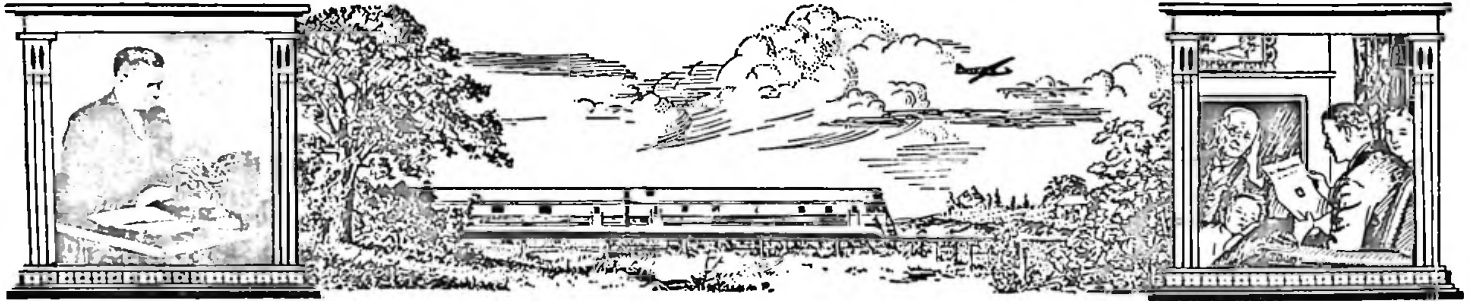


Howard H. Hawkins

In the first chapter of the Acts of the Apostles, and at verse 11, it is recorded that the angels who were present at Christ's ascension into heaven spoke to His astonished disciples on the Mount of Olivets, saying: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.*" It is scarcely possible for testimony to be clearer than this. Reader, ponder the words in italics, and grasp their meaning and import. They cannot be taken in a figurative sense; to do so renders the sentence meaningless and obscures the otherwise beautiful truth it conveys.

The departure of Christ into heaven was in a real bodily form, as all will confess who believe the testimony. How can there be a question as to the nature of His return in view of this angelic assurance that He is to come "in like manner" as He went away? Paul also plainly said: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). So, the time to be with Christ is when He returns.

In view of the foregoing quo- (Please turn to page 11)



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Sydney E. Magaw, Editor

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Editor's Correspondents Speak

Mr. Allen Shrode, Young America, Minnesota, believes in practical prayer. He writes:

"I believe our ministers are praying the wrong way. They are following the Orthodox churches' method. I believe our prayers in church and in prayer meetings should be centered on one petition. For instance, there might be poor attendance—then let the minister's prayer be centered on that problem, something like this:

"(1) If minister's fault, pray that God would give him proper spirit, personality, and so forth;

"(2) If lack of brotherly love in church, pray for God to put the proper spirit in the minds and hearts of the congregation;

"(3) If it is distracting outside influences, pray that God would inspire members to a determination to make the church more attractive;

"(4) Pray that God would impress the congregation of the danger of poor attendance, as it would endanger their children to backsliding.

"I believe," continues Mr. Shrode, "that if a minister would keep persistently in prayer of this type, his prayer would be answered, and any matter that might be withholding growth of the church could be remedied. . . . Yes, even if the minister's salary were overdue, that could be remedied, too."

Jesus' prayers were specific; so were Paul's. Indeed, is there record in the Word of God of any rambling prayer about the birds and flowers and bees, beautiful sunset or "bright Sabbath morning"? Let us talk less and pray more.

Mr. R. H. Judd, 111 Milverton Blvd., Toronto, Ontario, like Mr. Shrode, is also a practical fellow. His faith in Spiritualism is *nil*. Writes Mr. Judd:

"It is well known that Spiritualism claims to be able to 'call' the spirit of any desired person who has 'passed over'; calling the great as well as the small. Such honored names as Bacon, Conan Doyle, Sir Oliver Lodge, and many others, are frequently mentioned as holding con-

verse with the living. The leaders of Spiritualism do not differ from others in affirming that the knowledge of the departed is immediately advanced after death, and continues to advance.

"Assuming, for the sake of argument, that this is so, let us put the theory to test:

"When in life, such men as Sir Bacon and Sir Oliver Lodge did much to promote the great principles of science in their generation, and the influence of the results they then achieved still is felt. After dwelling for centuries amid the (so-called) illuminations of eternity, what new truth has the spirit of Bacon (or any other) revealed, or even suggested? None whatever! These so-called spirits have never revealed any new principles or truths of any kind which may lead humanity forward in the march of discovery. This is true in every department of human progress. Only through men and women in the flesh has human knowledge been advanced.

"Further, one is safe in saying that the plane of thinking and utterance presented by Spiritualism is not only not above, but far below that of ordinary humanity. Every one of the claims made by Spiritualism can be shown to be capable of realization without the aid of beings whose presence cannot be proved. The Scriptures declare plainly that 'the dead know not any thing,' and no man—be he Spiritualist or otherwise—can bring indisputable proof to the contrary.

"Spiritualists decry the Bible, but the consolations of that Grand Old Book are as heaven above, when compared to the baseless and absurd consolations of Spiritualism."

Fear not to sleep among the tombs where ghosts are said to dwell, but are never seen; and if, perchance, a friend would lead to seance to see a "departed friend," be not so foolish as to toss silver for wind or less.

Shirley Meth—First Registrant

Miss Shirley Meth, Omaha, Nebraska, is the first student to report planning to attend the Summer Bible Training School, Oregon, Illinois, June 20 - July 28, 1944.

God's Kingdom on Earth

By Mrs. William Stine

A SHORT time ago we listened to a sermon by an Orthodox minister who taught that the Kingdom of God already has come into the hearts of men. Since so very few people have experienced this great spiritual change, it was likened to the tiny mustard seed which someday will grow and fill the whole earth. The speaker said he did not know whether God's Kingdom would come literally someday or not. Nor did he know how long would be the time required for the whole world to accept the spiritual kingdom.

How gross darkness covers the people! Good reasoning alone should tell one that sin is increasingly rampant and that man is getting further and further away from the Spirit of God. So far is man drifting from the true Spirit of God, that the Scriptures ask, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). "Yea, and all that will live godly in Christ Jesus shall suffer persecutions. But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:12, 13). Following is further prophecy of last-day wickedness:

"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."

To say that God's Kingdom is in men's hearts approaches denying Christ and His teaching of coming in "power and great glory." He was born to be the Prince of Peace. Someday, peace will be established forever. (Isa. 9:6, 7.) A sad part of the belief in a spiritual kingdom within men's hearts is that man would not be able to enjoy its fullness, for man is mortal and his days are few, but God's Kingdom is to be everlasting. (Please read 1 Peter 1:10, 11 and Psalm 103:5.)

Heartache, sickness, sin, and death will be abolished from God's Kingdom. (Rev. 21:4.) Certainly we still have these plagues with us today. "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). Can anyone truthfully say that this prophecy is fulfilled? Quite the contrary! Luke foretold last-day conditions, saying: "Upon the earth (there shall be) distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for

fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26).

We read in Micah 4, that there will be no more war when Jesus comes to reign. The world in its present strife most assuredly disproves any thought that the Kingdom has come.

When God's Kingdom comes, Jesus will sit upon the "throne of his father David: and he shall reign over the house of Jacob for ever." This assurance appears in Luke 1:31-33. God provided a *literal throne* for His Kingdom. Would He not have been inconsistent to plan a *spiritual kingdom*? It is promised to those who are preparing for Christ's coming, and for the class of the called out of the Lord, that they shall be "kings and priests" and rule with Christ "on the earth." (Rev. 5:9, 10.)

The coming of Christ and His Kingdom will be most readily understood—even as a new Day! In these deceiving days, if "any man shall say unto you, Lo, here is Christ, or there; believe it not. . . . For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:23, 28). All the twenty-fourth chapter of Matthew describes present-day conditions and until Christ comes.

Consider the literality implied in this prophecy: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of earth shall wail because of him. Even so, Amen" (Rev. 1:17). Other scriptures, too, tell that Jesus will come with clouds—literally, visibly! For instance, Jesus said to the high priest: "Hereafter shall ye see the Son of man sitting on the right hand of power, and *coming in the clouds* of heaven" (Matt. 26:64). According to verse 65, Christ's words were considered "blasphemy" by the high priest, as also they are by those who reject the truth today.

Man, being mortal, is subject to death and corruption. He is not righteous but continually submits to temptation and sin. Christians have divine promise, however, that our *vile* bodies will be made like Christ's glorious, immortal body at His coming, if we are faithful to God throughout life. (Phil. 3:20, 21.) Let us so live, therefore, that we, like the Apostle Paul, may say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

The Man With Seven Devils

By Norman J. McLeod

SCIENTIFIC psychology is often considered to be the enemy of true religion, but that is due to misunderstanding of the facts of scientific research. The most recent branch of modern psychology, psychiatry, is now used to help solve religious and personality problems. The accompanying parable of Jesus given in the insert

(Luke 11:24-26) illustrates a common problem which can be analyzed by a collaboration of religion and psychiatry.

Many people try to order their entire lives by means of an overpowering and dominating will. Such people are seldom bothered by the usual sins of the weaker-willed person. Sex immorality, drunkenness, and such habits are foreign to their existence. Such frailties to which so many are subject are beneath their consideration. Because such people conquer those weaknesses with their strong central control, they think that all problems can be treated by the same formula. Such people were the Pharisees. They kept the letter of the law to perfection—so they thought. They were not subject to the usual limitations of flesh which they criticized in others. They had complete control of the outward course of their lives, but they fitted into the parable which Jesus told. They uprooted the evils of their flesh by an iron will, only to fall heir to many which were worse, because they were more subtle.

In ancient and medieval times the belief in "devils" or "demons" was common. Men believed that the "departed soul" of some person who was not properly buried returned to earth in the form of demons to cause all manner of illness. Mental illness was usually thought of as being caused by demons. Places in the Record telling of Jesus casting out "devils" usually refer to cases of the insane or feeble-minded. Also, they refer to the sins of social relationships. These eight devils that came back to make the state of the man worse than at the first were those insidious mental diseases with which the world is cursed far more than by the physical sins of immorality.

People of strong will are usually of such character that they push themselves into places of power, both in the economic and social life, as well as in the religious. Others will "give in" to them rather than force the issue, though often the one of weaker will is right. The strong-willed

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

person becomes impatient, intolerant, and domineering. Because of such attitudes, the strong-willed person often becomes bitter, friendless, and avoided in old age. Such habits increase their intensity with age, if they are not corrected. The cure-all of will power does not work. The puzzled person comes to find that there are

many of life's problems which an overpowering will will not solve. Another technique of handling social life must be developed to get rid of the vindictive, domineering, all-directing attitude of mind.

Some few years ago those who followed what was called the Oxford Movement were obsessed with an idea that in itself was not only good religion, but also sound psychology. They taught that one must put himself in an attitude of receptivity which the older psychologists called a "suggestive state"; that when one was in this state of complete mental and physical relaxation, the Lord would send His message; and that when one was possessed with this message he could go forth "conquering and to conquer." Their big mistake was that they intended to bring in eternal peace by means of such a state of mind which they were going to spread throughout the world by their passivity teaching. The basic idea, however, was sound: "nevertheless not my will, but thine, be done" (Luke 22:42). Jesus understood the plan and will of God, and He submitted Himself to them. His was an attitude of mental relaxation. He submitted His will to the higher power of God. We must have the feeling that God works through us—that His power pours through us like a stream going from its source to meet the problems of this world. We cannot all be physical giants; we cannot all be mental geniuses; but we can all be spiritual giants and moral geniuses.

At a performance of Hayden's "Creation" when the composer was old, he was present for a special honor. When that famous aria came, "And there was light," the audience rose as one man to do the composer honor. To the astonishment of those present, the aged Hayden also arose because, as he said, he did not compose that music, but the power of the Omnipotent worked through him to produce it. He was merely the medium through which the talent was expressed. Lily Pons, the famous operatic

soprano, speaks of herself as two people: "The Voice," and Lily Pons the woman and wife. She feels that in no sense is she responsible for the "Voice" which she possesses. And truly she is not. Emerson said the sayings and poetry he wrote were as by the power that surged through him, so he could not keep from writing those things of note. Shubert wrote his music in such a hurry because he felt he would almost burst if he did not get it out of his system. So we, too, can be moral and spiritual geniuses if we will use the power of God.

The ordinary person who is weak-willed will be discouraged by his inability to cope with the problems of life: moral and mental. He will think his life is hopeless because his will is not strong enough to overcome the temptations that come in his way. If, however, he gives up trying to dominate his life by a strong will—an attri-

bute he does not possess anyway—he will find himself full of power by the inspiration of God if he will submit his weak will to the upsurging power of God.

Jesus, in His parable, spoke of the man who rids himself by will power of the one devil—sin—which he considers his worst. That sin is coerced by such a strong will that it is the dominant thought of the man's life. Some day, though, in an unguarded moment, that sin comes back upon him with a vengeance, and along with it comes all the bitterness of a broken spirit. The condition of that man is indeed worse than at the first: he has added to that sin the worse sins of a domineering, vindictive, and self-centered life. In the submission of the will to God lies one of the surest cures for both the strong and the weak-will person. Let us try to say with Jesus: "Nevertheless not my will, but thine, be done" (Luke 22:42).

What Think You of Prayer?

By Ellen Williams

CHRISTIANS should learn of Jesus how to pray. He *prayed in the morning*—before His day's work began. We read in Mark 1:35: "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." This means that Jesus was preparing for the activities of the day, probably asking for courage for the day's battles and renewing His supply of spiritual strength.

Jesus *prayed in the evening*. "When he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matt. 14:23). Here we can picture Christ thanking His heavenly Father for His help at the close of a busy day. What an example for us!

Jesus not only gave us an example of His prayer life; He also taught His disciples to pray. When one of His disciples asked Him to teach them to pray, He gave them the Lord's Prayer as a model, introducing it with the words: "Use not vain repetitions," but "after this manner therefore pray ye." Let us pray as Jesus taught in Matthew 6:5-13.

We must be as babes if we are to receive divine light. We should be thankful for what seems good in God's sight. "At this time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25, 26). Children ask their earthly parents for gifts and favors they want,

but they also soon learn there are certain conditions which they must recognize in their asking. We who are Christian babes must also observe certain requirements when petitioning God: we must ask in faith and according to God's Word.

"He (Jesus) spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). In this parable, about the Widow and the Unjust Judge, Christ's teachings are easily seen. He was showing how much more God, who is Justice itself, and who cares for even the little sparrows, will hear the prayers of His children, and do what is right in answer to their plea, than one could expect of any earthly judge. Therefore, "men ought always to pray, and not faint." He who faints has not prayed, for prayer has not failure for fruitage.

The Apostle Paul said: "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). The moment we try to help others, that moment we begin to cleanse our own lives, and the rewards are sure. Prayer is one way in which everyone can help others.

Christians are urged by the Word of God to come boldly unto the throne of grace. "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). Thus we are urged to use our privilege of prayer. Why not pray?

Christ prayed to His Father for His disciples. We read: "I pray not that thou shouldst (Please turn to page 10)

"All Things New"

By Arthur G. Young

THERE is a fascination in new things, as they tend to excite curiosity and to create surprise. The Bible has many passages containing this word "new," and it is inspiring and comforting to refresh our hearts and minds during these days of stress and trouble by considering such passages.

The Bible was written by many different pens and in widely different places over a long period of time. It is a further proof of its divine authorship that it contains so many passages in which we find this word used to express concrete promises, ideals and principles, which while new when written are nevertheless valid, not only for today, but reaching into yet future days with equal force and validity. Truly, the Bible is the living Word of the Everlasting One who can see the end from the beginning. It is necessary only to refer to it, to realize the contrast of its sayings with the saying of men.

Let us, therefore, refresh our minds and hearts with some of the treasured passages which contain this interesting three-letter word, "new."

Everyone is interested, and rightly so, in his personal future welfare. It is one's greatest single responsibility to God, and if one has not done in this life that which will give him the eternal life to come, he has missed the greatest single thing for which he was created.

We cannot of ourselves become new creatures, yet even superficial thought shows the necessity of this change. God is not unmindful of His responsibility in this regard, as He has opened the way through His Son whereby, if we accept Him, we will become in due time "new creatures." We read in 2 Corinthians 5:17: "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." What shining, beautiful vistas such a promise, backed by the power of God, opens to our eyes!

The heart is used in the Bible as the physical symbol of the human being's controlling intent and will, as well as the emotions. When the heart of man is converted to Christ, when one surrenders his individual will to God's will, he knows for a certainty that the fundamental necessary change has taken place. It is therefore in this central and controlling organ, the heart, that God purposes to work His greatest miracle. We read in Ezekiel 36:26: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh"—that is, a *new* and better heart.

What an essential and wonderful transformation of human beings will come from having such a new nature! Then it will be as natural to think and act rightly, as it now is natural to think and act in a wrong manner. When once the motives and knowledge of the individual are right with God, then, but not before then, will it be safe for God to confer immortality on human beings. There will then be no need to keep a constant curb on the expressing of our inclinations and thoughts, as there will come the opportunity to give free, uninhibited, and joyful expression of them.

There will be the inevitable *national* expression of this change of heart, as this new creature with the new heart cannot exist without collective action of the individuals following. The changed actions of the individual and the changed actions of nations are not in any manner contradictory, but are complementary and coexistent.

This change in the national heart is also included in the plan of God, and He gives expression of such conditions to be on this earth, as we find Him speaking through the Prophet Jeremiah: "Behold, the days come, saith the Lord, that I will make a new covenant with the *house of Israel*, and with the *house of Judah* . . . but this shall be the covenant that I will make with the *house of Israel*; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (31:31-33).

It is interesting to note that the Apostle Paul in writing the eighth chapter of Hebrews, verses 8 to 10, lifted the foregoing prophecy of Jeremiah bodily, word for word, and incorporated same into the Epistle to the Hebrew Christians.

When we look down the long pages of history and note the past acts of nations, and also consider what the nations are doing today in this war-torn world, we can see the aptness of such prophecies as applying to the time when Christ will come to reign over the world as King of kings and Lord of lords. We can see, also, that then the acts of rulers of nations will of necessity have to reflect the spirit of such a new covenant.

National acts today reflect the present will and nature of the human heart, which Jeremiah described in very unflattering terms: "The heart is deceitful above all things, and desperately wicked: who can know it?" (17:9).

It is inevitable in that Kingdom of God which Christ is to establish on this earth, that national acts will then perfectly reflect the changed heart of the individuals who

comprise the people of the nations. This condition on this earth is prophesied, too, by the Christ Himself in Revelation 21:24: "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 (the city)."

The *conditions* then existing within which the changed individuals and the changed nations will operate, and the necessity for such changed conditions, are likewise not overlooked, being prophesied in the Word of God. God also has provided for such changed conditions in His plan, for the Apostle Peter has left the record in 2 Peter 3:13, as follows: "Nevertheless"—in spite of the conflagration described in verse 12—"we, *according to his promise*, look for new heavens and a new earth, wherein dwelleth righteousness."

We find this declaration verified by the later declaration of our resurrected Lord as given to the Apostle John in Revelation 21:1-5: "I saw a new heaven and a new earth: for the first heaven and the first earth were 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."

All the foregoing fits together so perfectly that we must realize its greatest strength and proof of divine authorship is the unity and combination of the various promises and prophecies. It is somewhat like a stick and a bundle of sticks. One stick might be broken if it is by

itself, but when many sticks are all tied into one bundle, it becomes impossible to break one stick without being compelled to break every stick in the bundle.

When the individual has been given the new heart; when this new heart is reflected in righteous national action; when God has brought about the perfected conditions by creating the new heavens and the new earth wherein dwelleth righteousness; when through the co-operative acts of God and man in partnership the Kingdom of God is in operation on this earth—then it will be possible to see the perfect and complete expression of the following words of David as found in Psalm 96:1-3:

"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."

We now cannot comprehend what is included in the words "all things," nor can we imagine how "all things shall be made new." We only can pause in wonder and gratitude that we have a loving Father who desires us to have these new things, and we wait, pray, and trust that in His own good time we shall see hope turned into possession for eternity.

Yea, verily, all things shall be "new," for the Word of the Lord hath declared it.

"Until John"

By C. E. Randall

"All the prophets and the law prophesied until John."

THE thought given in Matthew 11:13 seems to be that the teaching of "all the prophets and the law" continued until John. That there is a time element in this verse cannot be questioned. If their teaching was to continue unto John, and no further, there must have been a reason. Paul answered this question for us with clearness and definiteness. He said: "Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made" (Gal. 3:16). The Seed having come, the law was fulfilled (Matt. 5:18), and Christ began preaching a new gospel based upon the promises made to Abraham. (Heb. 2:1-3.) It thus could be said that the gospel was preached before unto Abraham. (Gal. 3:8.)

The promises made to Abraham preceded the law by "four hundred and thirty years," and it was called forth because of righteousness. The promises were based upon

grace, for it is only by grace that God's righteousness is imputed. Abraham believed God, and it was reckoned to him for righteousness. (Rom. 4:20-24.)

The law was brought into being four hundred thirty years after the promises because of transgression. (Gal. 3:16.) Law and sin go hand in hand. Where there is no law there is no sin, and where there is no sin there is no law. (1 John 3:4; Rom. 5:13.) Paul definitely stated that the law was for sinners (1 Tim. 1:9); anyone who keeps the law frustrates the righteousness of God (Gal. 2:21); and if he seeks to justify himself by "respect of an holy-day, or of the new moon, or of the sabbath *days*: which are a shadow of things to come" (Col. 2:16, 17), he is fallen from grace and Christ is become of none effect (Gal. 5:4). This is plain language, but it is the sure Word of God and clearly states what God thinks of those who spurn grace and live under law.

Are We Going the Way of Saul?

By James M. Watkins

WE HAVE called to your attention the fact that King Saul's period of rulership typified the period in which we live today. Thus, we continue to look upon the circumstances surrounding Saul as having a meaning beyond that of their own time. We recognize in our own minds that there is a possibility in applying lessons in type to carry them to an extreme in which their true meaning is distorted or destroyed.

We would like to notice, however, some of the essentials of the rulership of Saul. These essentials, when taken in conjunction with other prophecies of the Bible, denote the progress and culmination of man's period of rulership over the world.

Perhaps the first of these essentials appears in 1 Samuel 16:11-14: "Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, "Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah."

The Israelites had selected for themselves a king who would rule after the way of man, and not after the way of God. During the period of Saul's rulership, long before his period of rule had expired, God saw fit to anoint His own king. Here, in this humble beginning, was established a chain of circumstances that was to have a far-reaching effect upon the nation of Israel. From this time there began a conflict between the selection of God and the ruler selected by man—a conflict that showed forth the jealous and selfish motives of Saul, the forgiving tolerance of David, and the love and devotion of David and Jonathan.

What better way could God show in the pages of the past an allegory of the present period of man's rulership? Long before the time appointed of God for His chosen Ruler to establish His rulership of the world, God anointed the Christ to that office. Since the time of His anointing until now, even into our future and the time when Christ will establish righteous reign of the earth, we have been concerned with the same conflict that con-

This is the twenty-first of a series of articles on The Coming Christ, first given as radio addresses over WEBQ.

cerned the rulership of Saul, namely, a conflict between God's selection of rulership and man's standards of rule. Throughout the years since the time of Christ, that conflict has manifested itself in many selfish transgressions against God's selected Ruler. In a personal way, it manifested itself in the destruction of male children by Herod in an attempt to exterminate the Christ, and in the later crucifixion of the Lord Himself. In years since, it has manifested itself in the innumerable ways man has invented from time to time to deny the sovereignty of our Lord, as well as the many and varied attempts to destroy His influence in the world. The only factor that has kept Christ alive in the world throughout the years has been the Jonathan-like friendship and devotion of the church. As Jonathan devoted himself to the welfare and preservation of the life of David, so the church throughout the period of man's rulership has devoted itself to keeping Christ alive in the world.

As Saul's wrath came to fruition, his wrath was leveled not only against David, but also against Jonathan because of his devotion to David, causing Saul also to make an attempt upon the life of Jonathan. This is a very worthwhile indication of the persecution the early church was required to endure as the price of its devotion to our Lord. It was during David's persecution that a very interesting account was given of the selection of certain of David's followers. We read in 1 Samuel 22:1, 2: "David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."

Those who rallied around David were not many, but they came in response to the lacks and needs of their lives. They were the distressed, the discontented, and those in bondage to debt. They came rallying around this leader anointed of God. In the same way and for the same reasons, a limited number of people began to rally around our Lord from the time of His anointing. Those who were distressed, those who were sick, those who were not happy, or those who were in bondage to sin and death came to God's anointed Son — rallying behind Him in gratitude for the help He was able to offer. The one shin-

ing light in man's day of years has been the one man, Christ Jesus, who was able to offer the means by which man might transcend the unhappiness imposed by the faults in his own system.

You will find many places in this story of Saul and David in which the Lord's anointed had an abundant opportunity to take the life of Saul and to end the period of man's rule. Yet, the Spirit of God in David restrained him from establishing himself as king before his time. We need not look far to find the reason for this. Had David secured his rulership before God's promised trials and hardships on Israel had passed, there is little doubt that the Israelites would have rejected David as their king. For this reason, it was very necessary that the period of rulership of man's worldly ruler must continue until man realized the failure of his way of doing things and was ready and willing to accept God's selection.

Thus, today man continues getting himself into more and more complicated positions—bringing more and more individual heartache upon the world. Why? God is permitting man to come to a position where he might be willing to accept His King. Although Christ has been anointed King of the world, can you, by any stretch of your imagination, believe that the Christ would be any more acceptable today than He was at His first coming? At this present time we would be no more willing to accept Christ than the world was nineteen hundred years ago. True, there are some faithful ones who would welcome His coming and who would be pleased with the promises He is to fulfill for the world, but the majority would look upon Him as a threat to their personal aspirations. In exactly the same manner, Saul looked upon David as a threat to the powers of his own household.

So man today becomes deeply involved and enmeshed with his own creation. God will permit man to experience to the limit those things that will bring him to appreciate, and actually to crave, the coming way of the righteous Ruler. As regrettable as it may seem and as pessimistic as it may sound, we have not yet experienced many of the things that we will be required to endure. Perhaps we do not even consider persecutions possible in this land of ours. Obviously, we are not yet one hundred per cent willing to accept God's selection of a king. Possibly the most important thing for man to consider regarding the parallels in the life of Saul to life of today is that found in 1 Samuel 31:3-6:

"The battle went sore against Saul, and the archers hit him; and he was sore wounded . . . Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and

died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together."

Here, the outstanding fact in this final story of man's rulership is the destruction in a suicidal fashion of not only the ruler, but also his servants and his people. It makes us pause to ask ourselves the question if mankind as a whole is not plunging headlong toward a final great conflict in which it will destroy itself in the misfortunes of war. It appears that the things over which we have the least control are the things associated with war. Everyone seems to agree that as long as there are outlaw nations in the world, nations must prepare to defend themselves. As they build armaments and means of protection, the first nations strive to outdo them by building greater implements of war which cause these nations in turn to create greater war machines. Immediately, a vicious circle is formed which seems to have no end. Its limit is set only by the ability of each individual nation to produce. If this circle were to continue sufficiently long, no one questions that under the stimulations of proper incentive the world is very able to create all that is necessary to destroy itself, both physically and economically, by the impositions of war. As Saul came to his end in the final misfortunes of war, so it would appear that the world also must be warned of the possibility that we, too, may enter into the final collapse of man's rule through such a period.

In Zephaniah 3:8, we read: "Therefore wait ye upon me, saith the Lord, until the day that I rose up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

It is through the natural tendency of war that God plans eventually to assemble the armies in the Valley of Jehoshaphat in the land of Palestine, and there to pour His indignation and anger upon those fighting in opposition to His people. There are, of course, many varying changes between now and then. Nevertheless, this is the ultimate toward which the world may look today. As Saul tasted of the wrath of God in the final heat of battle and literally destroyed himself, so also the world may well expect to taste some of these same bitter dregs.

We do not propose to offer an opinion upon the question of war—whether it should be or should not be, or if there is any possible way in which it can be avoided. We speak from the standpoint of prophetic thought alone. The words of Jesus tell that as long as man's rulership of the world endures, there will be wars and rumours of wars. We have no thought at all that the world ever will endure a sound and lasting peace apart from the rule of Christ. We believe, however, that at some time in the future, man will come to think he has attained the goal of sound and lasting peace. He will be disillusioned and

plunged into the last great conflict. Prophetic thought has taught many unusual things for which we should look—facts that no one has anticipated except through the Word of God.

It makes no difference what one's personal outlook is about war. All are asking whether or not they can spare themselves many of the things that are becoming increasingly possible. For instance, will black markets override the nation's control measures and throw us into inflation as has been done in China? Will our national debt exceed the possibility of sound currency and bring about a monetary collapse? Will the world-wide demands of war bring with it a famine and an increased susceptibility to disease? Is it not possible that the plague of which the Scripture warns may materialize out of nowhere as the influenza did in the last great conflict? Will the Axis nations release their great storehouse of gas and inaugurate the most terrifying destruction of human life by such poisons?

All these are big question marks standing before us. We only can pray that they will never materialize. Should they materialize, they have the possibilities of bringing the entire world—regardless of military power—to the dust of defeat, making the world a fertile seedbed for the radical measures that always characterize such periods of distress. There is one evident certainty in all this uncertainty: we are in this position today because somewhere in the world there were those who judged rulership by the standards of man: the standards that always bring us, like Saul, to the place where we are willing to destroy ourselves in battle rather than risk barbarian atrocities. What greater argument is needed to support the Lord's Anointed and bring us an ever-increasing desire for the coming Christ?

Three Separate Groups: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. 10:32). To which group do you and I belong? In which group will we wish to be numbered when Christ comes?

WHAT THINK YOU OF PRAYER?

(Continued from page 5)

take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). This world is a testing place for man. If one fails, there will be no spiritual uplift.

There is nothing of value in the Christian's life that does not depend on prayer. From the babes in Christ just beginning the Christian life to the minister of many years' experience, there will be tragic failure unless prayer is the dominant experience of life. "Pray without ceasing" (1 Thess. 5:17).

THE BEAUTY OF HOLINESS

By Jack Pease

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psalm 29:2).

BEAUTIFUL things that can be seen with the physical sight are desired by the worldly refined and cultured. Someone has said, "Beauty without virtue is a rose without fragrance." The beauty of the Spirit of God has no appeal to the majority.

What was there about Jesus that the rich young man admired? (Mark 10:16). Was it because Jesus was beautiful to look upon? No, for we read in Isaiah 53:2: "He shall grow 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 shall see him, there is no beauty that we should desire him." Jesus attracted people by the beauty of holiness, the attributes of the Spirit of God, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. (Gal. 5:22, 23.)

To worship God in true beauty of holiness, we must have these characteristics as well as the one true faith. (Eph. 4:5.) Ugly weeds if left to grow beside beautiful flowers will stunt the growth of the flowers. So does sin hinder our spiritual beauty. Jesus spoke of the false beauty of the hypocrites in these words: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness" (Matt. 23:27). The virtues of the fruit of the Spirit gave Jesus power. (Luke 6:19.)

May we, the true Church of God, be known as the temple—beautiful, yet without false beauty (1 Cor. 3:17; Acts 3:2), beautiful with a workable living faith (James 2:20). It is written in Romans 10:15: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Let us dedicate our lives, our all to the service of publishing to all the world the good news of God's restored paradise on earth, that this age might end and that Jesus might soon return. (Matt. 24:14.)

Hope for Israel: "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing" (Ezek. 34:23-26).

THE SECOND COMING OF THE LORD

(Continued from front page)

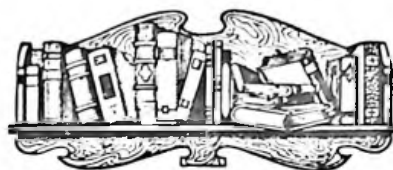
tation and other passages, the all-important question is, "What will be accomplished when Christ comes again?" We know what Jesus did at His first coming: He went about preaching the gospel of the Kingdom, doing good to all, telling people the truth concerning God's purpose with the earth, and His relation to it. He suffered, died, and rose again, according to the Scriptures. It must be evident to all that Christ's second coming is related to the establishment of God's Kingdom on the earth, and to the salvation of God's people. He taught the disciples to pray, "Thy kingdom come. Thy will be done in earth."

In studying this subject, we find that if Christ's second coming is to be a real event, then God's Kingdom will be a real Kingdom and the salvation He brings will be a real salvation.

It has not been given us to know the day or year of Christ's coming. Many prophetic signs are now being revealed, indicating that the hourglass of time is nearing the end of Gentile Times. We need only refer to Matthew 24, Luke 21, 2 Timothy 3, and similar texts, to see that Christ's coming is near. Men are "lovers of pleasures more than lovers of God." Sin in all its avenues seems to be getting "worse and worse," juvenile delinquency is becoming an outstanding problem, as we note from daily papers—reminding one of the words, "disobedient to parents, unthankful, unholy."

People in general turn a deaf ear to these existing conditions, just as men did in the days of Noah before the Flood. These are only warning signs leading to that momentous event—the coming of the Lord. Considering these evidences of our times in the light of prophecy, all unbiased and unprejudiced minds must conclude that we are certainly nearing the great and eventful day of the Lord's return. The wise will prepare for it. They will endeavor to know what will be accomplished on earth when Christ is here again, and they will strive to be among those associated with Him in that great work.

It is at the coming of Christ in His glory that the righteous will receive the promised reward (Matt. 16:27)—a reward to be enjoyed, not in heaven, but on the earth. They are to share Christ's throne (Rev. 3:21), to "reign with him" (2 Tim. 2:12). "The heavens are the Lord's, but the earth hath he given to the children of men" (Psalm 115:16). God has declared that "the earth abideth for ever" (Eccl. 1:4)—not, however, in its present evil condition, but in a state of blessedness and glory resulting from the beneficent rule of Christ. The kingdoms of this world will become "the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The best small book on Sunday school work in general that we have seen is James DeForest Murch's *Sunday School Handbook* (Standard Publishing Company; 35 cents). There are other books on the same subject that are much longer (the *Handbook* has only 79 pages), but few of them are any more complete. Mr. Murch's personal experience in Sunday school work seems to have given him a knack for writing concisely, for saying a great deal of importance in a very small compass.

The fourteen chapters of the little text go into everything from general Sunday school organization and purpose to specific methods of teaching. Suggestions are made, not only for improving the actual methods of the school, but also for improving the school's public relations—a far more important item than most Sunday school workers realize, since upon the reputation of the school in the eyes of the public rests its chances for steady growth.

A single sentence on page 26 particularly impressed us: "Everyone entering receives a hearty welcome, a song-book, and, if possible, is made acquainted with the person by whom he is seated." Altogether too many schools are clannish, and give the stranger the impression that the welcome mat is strictly for show purposes.

One chapter deals with the problem of the vacation Bible school, rapidly growing into a vital place in Church of God Sunday school activity. To be sure, the matter is treated somewhat sketchily; but the suggestions are sound, nevertheless.

The requirements of the teacher himself are given an outstanding amount of attention, as they should be. It is Murch's conviction that the teacher can break the Sunday school completely, no matter how well run it may be in all other respects. Methods of selecting teachers and methods of handling teachers after their selection are proposed—a fact which will have its appeal to any superintendent.

Although some of the book is inapplicable to Church of God needs, since few of our schools use the departmental system, four fifths of it is genuinely useful. Many schools will, indeed, find it worth their while to provide each officer and teacher with a copy.

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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



"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32).

God's Word Comes to Pass

Years ago, Abraham and Sarah, although very old, were promised a son. God told them this son was to be very important. They were to name this boy "Isaac." He was to be an heir of the promises made to Abraham. (Gen. 12:1-3.) He is called a child of promise.

God's Word came true just as He had said! Sarah had a son whom they named "Isaac." (17:19.) The Word of God is very exact, as this story proves. God said Isaac was to be born "at this set time in the next year. (Foretold in 17:21; fulfilled in 21:2.) God's promises were to be fulfilled through Isaac and his seed.

Another child of promise is Jesus. (See the golden text at the top of the page.) Isaiah, a prophet of God, told of Jesus many years before Jesus was born. Isaiah told of the birth of Jesus. He also told of the second coming of Jesus, for which we are now waiting. Turn to your Bible and read Isaiah 9:6, 7. These verses make fine extra memory link verses.

These verses regarding another child of promise help prove the fact that God's Word came true regarding the birth of Jesus. Therefore, we await with faith the fulfillment of the portion of verse which tells of a time when Jesus shall sit upon the throne of David. God's Word will come to pass as He has declared!

We Must Be True

Sometimes we love, but forget to be true to our God and our Saviour.

Judas was at one time one of the chosen twelve apostles who followed Jesus and learned of Him by being with Him. Yet Judas betrayed Jesus. He told the enemies of Jesus where they could find Him. Judas was given thirty pieces of silver for his evil deed. This was about twenty dollars, or the price of a slave at that time. He also kissed Jesus to let the enemies know which man was Jesus. Judas failed Jesus because he was not a friend of His.

Peter also followed Jesus. He told Jesus he would follow Him always—even unto death. Yet, soon after this, Peter declared he didn't know Jesus. He denied Him

three times before the cock crew twice. That was the awful night that Jesus was taken to be crucified.

Peter was sorry. He wept bitterly. Later, Jesus told Peter that when he was converted he should strengthen the brethren. Peter truly loved Jesus. He became a true friend of Jesus and followed Him at all times, regardless of what would happen to him.

When choosing our friends, today, we should choose those who talk and act like Christians. No one who is a true friend of Jesus will hide his light under a bushel. We would think very little of a friend who would pass us by when with other friends. We want friends who will stand for the right and honorable things in life. We must not forget that bad friends will cause us to be bad, too; so choose good friends. No one likes a coward or a traitor. A Christian who is ashamed to let the world know he loves and follows Christ is a coward. If he does wrong things willingly and willfully, he is also a traitor.

Choose for your friend, Jesus. Be true to Him, always.

"Dear Father, let our friendships be

Like sturdy rocks that stand so tall

That even when the strong wind blows,

It cannot make them move at all.

In Jesus' name, Amen."

Memory Chain

Two verses for two links today! The golden text at the top of the page, and the first half of Proverbs 17:17: "A friend loveth at all times." Two extra verses: Isaiah 9:6, 7. Make your links strong! Review all your links, seeing how many of the verses you can recite without having to be prompted. You should be able to say them all. If you cannot, review some more.

Happy Birthday Wishes

Barbara A. Litchfield, Mar. 6, age 10, Macomb, Ill.

Iris M. Hamilton, Mar. 6, age 5, Watkins, Minn.

Ronald Randall, Mar. 7, age 9, Saint Cloud, Minn.

Sylvia Ballentine, Mar. 8, age 10, Springfield, Ohio.



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Discussion Circuit

For some time there has been a need for circuit letters among Bereans, in which Bible subjects and Berean problems can be discussed. Realizing this need, the first discussion circuit was formed in December, 1943. The circuit was composed of five members. The chairman listed three vital questions. The topic, "How do we know there is a God?" created much interest, and we forthwith present the opinions of four members of the circuit.

(1) "Science proves there is some great power—a supreme Being behind all creation. Science cannot tell us from whence life comes—or what causes the movements of the planets.

"To one who has studied the Jews, there is no doubt that there is a God. How the Jews have continued a despised race through two thousand years and have not lost their identity is proof in itself.

"The Bible, also, is literal proof. The very survival of God's Word shows there is One who means to preserve and keep it alive. It is more widely read than any other book published."—B. M., Ohio.

(2) "This question 'stumps' me. Most people would say they know there is a God because that is what they have been taught. My sole belief is mostly due to the facts of the Bible. God created the heaven and the earth, also man. Many of the prophecies have been, and are being, fulfilled. That alone should tell us that there is some unforeseen power which is over all, that is, God. Nature, too, teaches that God exists."—V. S., Michigan.

(3) "I am especially interested in the question referring to the reasons for our belief in a God, and *the* God. It is the hardest one for me to answer. Queer, that one can be so sure inside, and have such a difficult time explaining it! Nothing so forcibly 'drives' God and His power home to me as does a beautiful sunset. How, though, can I put my feelings into words that will convince an atheist who talks of reflections, prisms, and atmospheric conditions? It had to be a divine power who could create a universe so wonderful that it has baffled the greatest human minds for centuries. 'Poof' to these 'monkey scientists' and their evolutionist theories. Instead of talking so much about it, I dare any of them to change a monkey into a man.

(It wouldn't be so hard to change a man into a monkey, perhaps!)"—W. W. K., Illinois.

(4) "Without doubt there is a God who controls all things. One of the evidences of the reality of God is the construction of the universe. Certainly the complicated universe could not have come into existence by chance. Every day the earth revolves upon its axis and we witness day and night. Once a year, with the exactness of a clock, the earth revolves around the sun, and we witness the seasons. To say this happens by chance can be likened to saying that one could throw the twenty-six letters of the alphabet on a table and expect them to form a sentence. One does not have to look very far to see the supernatural, omnipotent Creator of all.

"Fulfillment of Old Testament prophecy in reference to the Jews and Palestine, the city of Tyre, the acts of Christ, etc., serve to strengthen my belief in God. Surely, too, the Bible is the work of God rather than man, for it has not come to naught. (Acts 5:38, 39.)

"To me the strongest evidence of the reality of God is the answer to my prayers. No one could convince me that there is no God as I kneel by the side of my bed in a quiet hour of the day—L. M., Illinois.

"Swear Not, My Brethren"

* * *

By Delbert, Jones, Oregon, Ill.

The fifth command of God in Exodus 20 is, "Thou shalt not take the name of the Lord thy God in vain." Since that was written, millions of men, women, and children have broken it. Does God care? Was there any punishment for such a sin when Moses was leader of God's people? In Leviticus 24:10-23, we read of a man who blasphemed the name of God. Did God hold him guiltless? No! He commanded him to be stoned to death!

Christ's Sermon on the Mount tells, in Matthew 5:33-37, how to be emphatic. In our everyday actions, we should be so Christian that we need not curse to express ourselves. Anytime that we curse or swear to state a fact, it lends suspicion to the truth of the statement. Remember, swearing is the effort of a weak mind to express itself forcibly.

"Above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath."

AMONG THE CHURCHES

CONFERENCE CALENDAR

March 17-19—Northwest Conference at Fe-
lida, Wash.
March 25, 26—Illinois Spring Conference and
board meeting at Ripley.
March 26 - April 9—Pre-Easter services (F. L.
Austin) at Oregon, Ill.
April 2-9—Pre-Easter services (J. W. Mc-
Lain) at Southlawn Park, Grand Rapids,
Mich.
April 3-7, 9—Pre-Easter services (Francis E.
Buruett) at Pennellwood Church of God,
Grand Rapids, Mich.
April 4-9—Pre-Easter services (Sydney E.
Magaw) at Burr Oak, Ind.
June 20 - July 28—Summer Bible Training
School, Oregon, Ill.
August 1-13—General Conference, Oregon, Ill.
August 1-13—Illinois Conference and Bible
School, Oregon, Ill.
Attention Secretaries: Send your conference
dates and places for listing in this calendar.

GOLDEN RULE SCHEDULE

While the Golden Rule Church of God, Cleve-
land, Ohio, awaits the coming of its new
pastor, Bro. Grover Gordon, a schedule has
been developed whereby preachers in train-
ing at Oregon Bible College will speak certain
Sundays for the Cleveland brethren. The
schedule follows:
March 12—James Mattison, Oregon, Ill.,
March 22—Edward Goit, Niagara Falls, N. Y.,
April 9—Robert Hardesty, Oregon, Ill.,
April 23—Walter Croxton, Moline, Ill.,
May 14—Emory Macy, Troy, Ohio,
May 21—Delbert Jones, Eagle Grove, Iowa,
June 11—Edwin Graham, Saint Louis, Mo.,
June 25—Open.

Students who have already served in simi-
lar capacity are: Harold Doan, Grand Rapids,
Mich., and Paul Williams, Gladbrook, Iowa.

CUPP - DREW

Miss Naomi Cupp, daughter of Mrs. Minnie
Cupp of Franklin Grove, Ill., became the
bride of Corporal Leon Drew, son of Mr. and
Mrs. Ross Drew of Dixon, Ill., at the home of
Mr. and Mrs. C. Alan McLain at eight o'clock,
Friday evening, January 28, 1944.

Mr. Robert Tourtillott and Miss Jule Piere
were the only attendants. The writer officiated.

May God's rich blessings be upon this
union, as the two go down life's pathway
together. C. Alan McLain.

NATIONAL BIBLE INSTITUTION

A Sister (paper)	\$25.00
Allen B. Shrode	10.00
Mrs. Joe Shelly	12.00
Mrs. Sid Martin	5.00
Mr. & Mrs. C. P. Morgan (paper)	5.00
Mr. & Mrs. J. H. Williams (paper)	10.00
E. H. Magaw (paper)	1.50
Mr. & Mrs. Wayne Laning	1.00
Mr. & Mrs. E. C. Railsback (paper)	25.00

HERALD RECEIPTS

Forest C. Stilson; Howard K. Elton; John
Lehman (for another); Daisy M. Guest (oth-
ers); Mrs. Jennie McDonald; Zenas Murphy
(others); Carroll Bennett; Arlen Marsh (an-
other); Vivian Magaw (another); Wm. H.
Moore; D. C. Dovenbarger (others); W. W.
Booth; H. H. Hawkins; Mrs. Page Mills (self
& another); Mrs. Pauline Chapman; T. Ceder-
berg.

THE SUMMER SCHOOL

As never before, world confusion challenges
the Church of God to hold high the standards
of Jesus. Consecrated and trained leadership
is imperative to meet the tests and responsi-
bilities of the hour. The Summer Bible Train-
ing School is dedicated to the task of helping
men and women to prepare for this more effi-
cient type of leadership. Especially is it in-
terested in helping young men and young
women in their Christian development, though
this year a senior department is also being
planned.

The School will be conducted at Oregon
Bible College, Oregon, Illinois, June 20 - July
28, 1944.

The instructors will be: C. E. Randall,
Fonthill, Ont.; F. L. Austin, Oregon, Ill.; and
Arlen Marsh, Rockford, Ill. Bro. Randall will
be Dean and Sr. Walter Wiggins, Eden Val-
ley, Minn., will be the Matron.

Tuition will be \$10.00 per student, this be-
ing all inclusive except for slight additional
textbook expenses.

See opposite page for further information
(the regulations) about the Summer School.

OREGON BIBLE COLLEGE Building Fund

Lucy & Ida Japp	\$ 10.00
Mrs. Sid Martin	5.00
H. S. Lasher	25.00
Wenatchee Church	40.00
Belle McCandless	5.00
Total	\$27,220.93

OLIVE COVELL

Olive Jeanette Northrup was born July 21,
1870, near Fremont, Mich., where her parents,
Frances and Coxl Northrup, homesteaded
about 1861. She died at her home the morn-
ing of February 17, 1944. She was the young-
est and only remaining one of fourteen chil-
dren.

On December 25, 1885, she was united in
marriage to William Covell at Garfield, Mich.
To this union were born two children: Leon,
who preceded his mother in death almost a
year, and Mrs. Harry Ames also deceased.

Sr. Covell was baptized by Elder B. W.
Woodward about 1896 near Blanchard, Mich.,
and she has lived a faithful Christian life.
For the past nine years she has been a mem-
ber of the Pennellwood Church of God.

The Covells moved to 643 Crofton St., S.E.,
Grand Rapids, where they lived the past
twenty-five years.

She leaves her husband; a son-in-law, Harry
Ames; daughter-in-law, Rose Covell; eight
grandchildren; sixteen great-grandchildren,
and many faithful friends and neighbors.

Services were conducted by the writer at
the Sullivan Funeral Home, February 21, and
burial was made in the Oakhill Cemetery,
Grand Rapids. Harvey Krogh, Jr.

TUITION

A Friend	\$20.00
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SCHOLARSHIP FUND

E. H. Magaw	\$1.00
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Gleanings From the Field

"The field is the world."—Jesus.

Shirley Meth, Omaha, Nebr., is the first stu-
dent to enroll in the coming Summer Bible
Training School. Who will be next?

Who will be first among the seniors to en-
roll in the Summer Bible Training School?

It's a boy: Bro. and Sr. J. R. LeCrone,
Ripley, Ill., are the joyous parents of a son,
Richard Arlen, born at Culbertson Hospital,
Rushville, Ill., February 23, 1944. Congratu-
lations!

It's a girl: "On February 5, 1944, a daugh-
ter, Ruth Esther, was born to Bro. and Sr.
David R. Bender."—E. E. Giesler, Moorefield,
Nebr. Sr. Bender is the former Emily Fyfe.
Congratulations!

"Word has reached us that Bro. Francis
Burnett, the assistant to Bro. J. W. McLain,
will be with us for pre-Easter services, April
3-7, and 9, Easter Sunday."—Pennellwood
Church Bulletin, Grand Rapids, Mich.

Sending three new subscriptions, D. C.
Dovenbarger, Ingram, Nebr., writes: "I think
your publication is the best I have ever re-
ceived." Well, friend, we do our best, but
one's best is never equal to that merited by
our Lord and His cause. . . . Keep the new
subscriptions coming!

Russia in the Limelight: Foreseeing Russia
as a leading post-war power, and the Russian
language as coming into wider use, Cornell
University has voted "to accept Russian as
one of the prescribed languages to satisfy the
College language requirement for the A.B.
Degree."

There are about ten million lepers in the
world, chiefly in Africa, Asia, the West Indies,
and Mexico. Nevertheless, thirty-eight states
in our own country have recorded cases of
leprosy.

"In His Steps," by Charles M. Sheldon, has
had a total sale of more than twenty million
copies. It was first published in 1889.

"I was sorry to learn of Bro. L. E. Conner's
death. He was one of the first ministers of
the Church of God I heard preach—then we
were called 'Soul Sleepers.' In the winter of
1888, I was baptized by him, and I have al-
ways held to that faith as a precious gift. I
have kept the faith for over fifty years, and
hope to continue. I am in my seventy-seventh
year, and my health is very poor. I enjoy
reading The Restitution Herald very much,
although it is rather difficult on cloudy days,
as I lost the sight of my left eye."—Mrs.
Anna Roll, Marion, Ind.

WILLIAM J. ALLENDER

William J. Allender was born June 1, 1865. On October 10, 1898, he was married to Mrs. Flora Stirton at Holton, Kans. In 1903, he, with his wife and stepson, George W. Stirton, moved to Pomona, Calif., where they made their home until 1914, when they moved to Yucaipa. Being in failing health in 1939, they moved into Redlands to be nearer their friends and medical aid. Soon after his marriage, Mr. Allender united with the Church of God of Abrahamic Faith and he cherished the truths it advocates, until his death.

He was a good husband, a kind father, and a devoted Christian. Mrs. Allender preceded him in death by thirteen months, since which time Mr. Allender has been in hospitals and rest homes, suffering from loneliness and physical ailments until death claimed him February 14, 1944. He is survived by a half brother, Arthur H. Wilson, a cousin, Mrs. Anna Meredith, and his stepson's widow, Mrs. Edith Stirton, all of Los Angeles.

It being his dying wish, the writer was requested to take charge of the memorial services which were held in the Courtner Funeral Parlors, in Redlands, February 16.

His unfaltering faith in the promises of God, and a clear and definite delineation of those promises, were emphasized to the many friends assembled to pay their last tribute of respect to one whom they had learned to love. He was laid beside his companion in beautiful Hillside Cemetery, to await the call of Him who holds the power to open the grave and call the sleepers forth.

Emma C. Railsback.

ALBERT B. ROSENBERGER

Albert B. Rosenberger, one of nine children, was born to Elizabeth and Christian Rosenberger, May 26, 1870, near Clarksville, Mich., and died at the Butterworth Hospital the morning of February 19, 1944.

On June 10, 1891, he was united in marriage to Clara Jane Canfield, who died March 14, 1923. To this union were born three children, Mable Gage, who died in 1931; Ethel of Detroit; and Leon of Grand Rapids. On September 1, 1924, Mr. Rosenberger was married to Mary Greiner Bechtel.

He was a locomotive engineer for the Pierre Marquette Railway, having been forty-five years in its service. Since 1900, his home has been in Grand Rapids.

Bro. Rosenberger accepted Christ as his Saviour and was baptized September 20, 1942, by the writer, and became a member of the Pennellwood Church of God. During that time he found extreme joy in serving his Lord, and more than once testified of the comfort given him of God, especially during his last illness. His only regret was that he did not become a Christian much earlier in life.

He leaves, besides his wife and two children, one granddaughter, Doris Jeanne Gage; one brother, Austin of Clarksville; a stepdaughter, Gladys Sturm of Detroit; a stepson, Henry Bechtel; and a niece, Lois Greiner who was reared in his home. There are also many other nieces and nephews, besides many good friends and true neighbors who will also miss him.

The services were conducted by the writer at the Sullivan Funeral Home, February 22, and burial was made in the Greenwood Cemetery, Grand Rapids. Harvey Krogh, Jr.

EVANGELISM

Lucy & Ida Lapp	\$ 5.00
Mrs. Sid Martin	5.00
H. S. Lasher	10.00
Los Angeles Church	15.24
Mrs. Gordon Guiles	1.00
Delta Bereans	17.70

FREELY GIVE

I looked upon a sea—and lo, 't was dead!
Altho' by Hermon's snows and Jordan fed,
How came a fate so dire? the tale's soon told,
All that it got it kept and fast did hold.
Oh, sea that's dead, teach me to know and feel
That selfish grasp and greed my doom will seal,
And help me, Lord, my best—myself to give
That I may others bless and like Thee live.
—R. S. Cushman.

Send The Restitution Herald to your friends.
Subscription price — \$2.00 per year.

MINISTERS' FUND

Tempe Sunday School	\$ 2.46
Total	\$2,226.06

CONSCIENTIOUS OBJECTORS' FUND

Mrs. Sid Martin	\$5.00
E. H. Magaw	1.50

OREGON BIBLE COLLEGE

Pvt. Harold L. Lewis	\$4.00
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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.

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.

SUMMER SCHOOL REGULATIONS

June 20 - July 28, 1944

1. Jesus—the Great Rule:

Lest the letter of the law should kill, and that the spirit of the law may give life, only few specific regulations are here listed, but every student is expected to abide by the Great Rule, Jesus Christ: Said He: "Follow me."

2. Reverence God; Respect Man:

Reverence toward God and respect for fellow students are essential to successful operation of the Summer Bible Training School.

3. "Quiet. Quiet, Quiet":

"Quiet" must be observed, especially in the parlor, during all class periods and after 8:15 p.m., except on non-school days or when there is a social function. "Quiet, Quiet, Quiet"—let the soul hear God.

4. Co-operation:

All students will co-operate with the Matron, particularly in table and kitchen duties and in maintaining neatness and order throughout the College. Residents will be responsible for correct care of their respective rooms. Also, students will co-operate with the grounds attendant in every reasonable effort to maintain neatness and beauty of the premises.

5. Daily Schedule:

Rising	7:00 a.m., except Sundays.
Breakfast	8:00 a.m.
Dinner	Noon.
Supper	6:00 p.m.
Retiring	Students will retire to their rooms not later than 10:00 p.m., except on late-leave nights (two nights weekly) when the hour will be 11:00 p.m.
Lights Out	Downstairs—10:00 p.m., except on late-leave nights when the hour will be 11:00 p.m. Upstairs—10:30 p.m., except late-leave nights when the hour will be 11:30 p.m.

Suggestions are solicited from the students. Honorary recognition will be given students outstanding in co-operation and habits conducive to ideal home life in the School. The School is what you and I make it. Let us all work together—"in honour preferring one another."

Objectionable habits will not be tolerated.

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		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		BOOKS				
Shall Never Die, F. E. Siple	4	.10	.60		Name	Pages	Each	Per 6	
The Thief on the Cross, F. E. Siple	4	.10	.60		Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10		
A Study of the Word "Soul"	4	.10	.60		Jesus Christ in the Old Testament, R. H. Judd	88	.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		BEREAN BOOKS				
Kingdom of God, Harry Gockler	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

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, MARCH 7, 1944

NUMBER 22

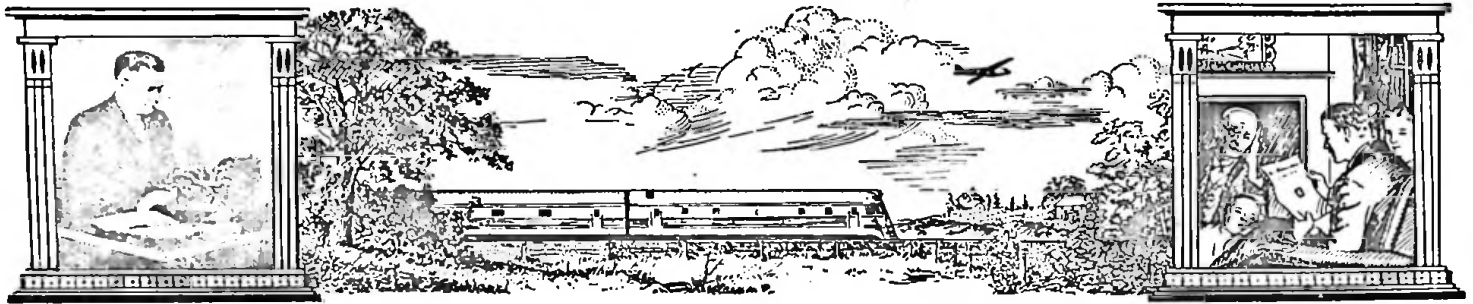
What Then?

When the great plants of our cities
Have turned out their last finished work;
When the merchants have sold out their last yard of silk,
And dismissed the last tired clerk;
When our banks have raked in their last dollar,
And paid the last dividend;
When the Judge of the earth says, "Closed for the night,"
And asks for a balance—*what then?*

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out in the air;
When the Bible lies closed on the pulpit,
And the pews are all empty of men,
And each one stands facing his record,
And the great Book is opened—*what then?*

When the actors have played their last drama,
And the mimic has made his last fun;
When the film has flashed its last picture,
And the billboard displayed its "last run";
When the crowds, seeking pleasure, have vanished,
And gone out in darkness again;
When the trumpet of ages has sounded,
And we stand up before Him—*what then?*

When the bugle's call sinks into silence,
And the long marching columns stand still;
When the captain has given his last orders,
And they have captured the last fortress and hill;
When the flag has been hauled from the masthead,
And the wounded afield have checked in;
And the world that rejected the Saviour
Is asked for a reason—*what then? —Author unknown.*



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

Amalekites and Evangelism

Exodus 17:8-13 presents one of the most picturesque scenes of Old Testament history. Amalekites were numerous in the valley and the battle waged hard against Israel. Overlooking the battle, Moses stood "on the top of the hill," holding the rod of God in his hand. There, as God's chosen commander, Moses directed the battle—not by voice, but by outstretched hand toward God. While his hand was lifted heavenward, Israel prevailed; but when he let down his hand, "Amalek prevailed."

Finally, "Moses' hands were heavy"—and it seemed the enemy would be victorious. Then came Aaron and Hur, seating Moses upon a stone, and holding their lawgiver's hands heavenward. Accordingly, Moses' hands "were steady until the going down of the sun," and "Joshua discomfited Amalek and his people."

From the foregoing scene has come the common expression of "holding up the hands" of another. No leader, not even Moses, has been able to succeed without faithful assistants. Here enters Evangelism: Brother J. W. McLain, director of National Evangelism, is doing good work. As it were, he stands on top of the hill, trusting in God for success. There are yet many persistent Amalekites, and Brother McLain's hands need financial steadying. Where is Aaron? Where is Hur? The sun hastes to close the day of service, and victory is not yet won. Evangelism builds for the future; *help it build!*

"Rulers Take Counsel Together"

Under date of February 28, 1944, Mustafa Nahas Pasha, Egyptian prime minister and foreign minister, wrote to Alexander Kirk, the United States minister to Egypt, protesting certain speeches made in Congress favoring Palestine's being recognized as a Jewish nation. The Egyptian official indicated that Egypt would not recognize Palestine as a Jewish nation.

The Bible being true, the future courses of nations—and particularly of the Jewish nation—are not entirely dependent upon decisions of statesmen. Indeed, Psalm 2 prophesies that "kings of the earth (will) set themselves, and the rulers (will) take counsel together, against the Lord, and

against his anointed," yet, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Both Old Testament and New Testament prophecies declare that the tribes of Israel scattered throughout the world will be regathered into "one nation in the land upon the mountains of Israel" where "one king (the Christ) shall be king to them all" (Ezek. 37:22). Jesus spoke of that Day, saying to Peter and the other apostles: "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).

Egypt, dare you disdain Israel and his native land? Dare you deny him that which God has promised? Would you solicit other nations to support you in evil counsel against the Lord? Rather, you should rejoice at Jewish progress in Palestine. Palestine's exaltation eventually will mean your exaltation. Said the Prophet:

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, *Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance*" (Isa. 19:23-25).

A Boomerang Text

Hebrews 5:1-3 says high priests were to "have compassion on the ignorant, and on them that are out of the way." More fully, we quote: "Every high priest . . . is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can *bear gently with the ignorant and erring.*" Doubtless, Israel's priests had many occasions to practice compassion and gentleness with the "ignorant and erring," yet they dared not think too highly of themselves, for the next verse explains—"since he himself is beset with weakness, which obliges him to present offerings for his own sins as well as for those of the people" (Moffatt). *1944 application:* we who are spiritual leaders are probably a little ignorant, too!

Pottage for Birthrights

By Thelma Richardson

ISAAC intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived" (Gen. 25:21). To Isaac, the second to receive the precious promises of God, were born two sons, Esau and Jacob. The Lord had told Rebekah before they were born that one would be stronger than the other, and that the elder should serve the younger. So it was with the twin sons. The elder, Esau, "was like an hairy garment" (v. 25). Concerning Jacob's birth, it is said, "His hand took hold on Esau's heel; and his name was called Jacob"—meaning supplanter. This incident, though it may seem insignificant, reveals the greater power Jacob was to have. Hosea tells us: "He took his brother by the heel in the womb, and by his strength he had power with God" (12:3). So we see that from the beginning Jacob was favored of God.

As was natural custom, the elder son was heir of his father's position as head of the family and as domestic priest. He was to receive also a double portion of the land. This was Esau's birthright. The record says: "The boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents" (Gen. 25:27). Isaac loved Esau but Rebekah loved Jacob. Coming in from the field one day, Esau felt very faint. Some pottage which Jacob had sod was a great temptation to him in his weak condition. He said, "Feed me, I pray thee, with that same red pottage" (v. 30). Jacob agreed to sell him this for his birthright. Lusting after his own desires and caring not for his birthright, Esau said, "Behold, I am at the point to die: for what profit shall this birthright do me?" (v. 32). Isn't that just like human nature to make up an excuse for committing a sin and to deceive one's own self? So that day Esau swore unto Jacob and sold his birthright.

When Isaac was getting old, he called Esau, giving him instructions to go out into the field to get some venison to make some savoury meat. This was the rite to be performed before Esau could receive the blessing—the same blessing that was given to Abraham and Isaac. Rebekah, having heard these things and also loving Jacob, planned a scheme by which the son she loved could receive the blessing. Jacob carefully followed the same instructions given to Esau and with his mother's help reached Isaac first. He easily deceived Isaac because his eyes were dim. Thus Jacob received the blessing.

When Esau returned with the savoury meat, the blessing that was rightfully his had been given to Jacob. Isaac

could not take it back now that the mistake was discovered. Esau received only the curse that he should serve his brother. Because of this, Esau hated Jacob. First the birthright was taken from him, and now the blessing was gone. Although Jacob may not have been very righteous, he was more acceptable to God and more fit to be the father of a great nation than was Esau. We read in Hebrews 12:16, that Esau was a fornicator and profane person. Another suggestion as to why he was not acceptable to God was his intermarriage with the Canaanites, against his father's will.

There is some doubt that Isaac was really deceived, for Hebrews 11:20 records, "By faith Isaac blessed Jacob and Esau concerning things to come." It is further supported by the fact that he made no effort to change the blessing, but recognized it as from God and beyond his power to change. Weymouth's Translation reads, "You know that afterwards, when he wished to secure the blessing, he was rejected, for he found no opportunity for undoing what he had done, though he sought it carefully with tears."

We see in the life of our Saviour that he was tempted just as Esau. Satan bargained for His birthright in the wilderness. If only Jesus would bow down and worship him, He could have all the kingdoms of the world. Did our Master yield? Did Esau yield to his desires? Should we? The world today offers many forms of "red pottage"—so many, perhaps, that at times we are in danger of losing our birthrights in Christ! In Philippians 3:19, we read: "Whose end is destruction, whose God is their belly, who mind earthly things." Are the Christians classed in this group? No, for "our conversation (or citizenship) is in heaven." Our birthrights cannot be guarded too carefully. Esau served the god of appetite. There are gods of different nations in the world today—some equally as deceiving as appetite. James tells us: "Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the world" (James 1:27). "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

What is the purpose of buying pottage of the world, when our heavenly Father will care for us? "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear and your soul shall live" (Isa. 55:2, 3). God cared for the Israelites when (Please turn to page 11).

Friday's Jonah

By Edward H. Goit

DOES the Word of God bear truth? Was Jesus literally three days and three nights in the heart of the earth? An evil and adulterous generation sought after a sign from our Lord as to the authenticity of His claim of being the Son of God. Our Saviour answered His critics as recorded in Matthew 12:40: "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."

Our Lord's statement set forth two propositions: 1) *That Jonas was three days and three nights in the whale's belly.* The Word of God records Jonah as having been three days and three nights in the whale's belly. "The Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). This statement is accepted by believers of God as being truth. 2) *Jesus Christ—whose favorite title was Son of Man—would be three days and three nights in the heart of the earth.* Unknowingly, people of good faith give *lie* to our Saviour's statement. Accordingly, they accept the tradition that Jesus Christ, our Lord and Saviour, was crucified on Friday, dying sometime between 3:00 p.m. and sundown, and was raised from the dead very early in the morning on the following Sunday. Many zealous students of the Scriptures are puzzled to know how the interval between Friday afternoon and early Sunday morning can be figured out to be three days and three nights. Concisely, it is two nights, one day, and a very small portion of another day.

Many unravel this apparent yarn by saying "a day and a night" is just another way of saying "a day." The Jews of Christ's time reckoned a fraction of a day as a whole day, so there was a part of Friday, or a day and a night; all of Saturday, second day, a day and a night; a part of Sunday, third day, or a day and a night. To many, this is the key which unlocks the barrier to truth. To many more students, it is only a skeleton key which opens some locks but does not open the Master's lock. I confess the solution is not satisfactory to me. There must be a solution to this perplexing question which will obliterate without a doubt the questioning of God's Word. There is a solution!

The first fact to be observed in this study is that the Bible nowhere says or implies that Jesus was crucified and

died on Friday. Mark wrote concerning the date of the crucifixion of Jesus, saying: "Jesus cried with a loud voice, and gave up the ghost. . . . And now when even was come, because it was the preparation, that is, the day before the sabbath," Joseph came and asked Pilate for the body of Jesus. (Mark 15:37, 42.)

As the Jewish weekly Sabbath came on Saturday, beginning with sunset the evening before, the conclusion is naturally drawn that Christ must have been crucified on Friday. It is a widely known fact, however, and one to which the Bible bears witness, that the Jews had many other Sabbaths besides the weekly Sabbath which fell on Saturday. (Lev. 23:15, 39; 25:4, 8.) The Word of God states that the first day of the Passover week, no matter on what day of the week it came, was always a Sabbath. "The first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." (Ex. 12:16; Lev. 23:7; Num. 28:16-18.)



Edward H. Goit

As a result of the foregoing truth, the query here put forth is whether the Sabbath that followed Christ's crucifixion was the weekly Sabbath (Saturday), or the Passover Sabbath falling on the 15th of Nisan which came that year on Thursday. John, a servant of God, allows us not to speculate in regard to which Sabbath is meant in this instance, for he told in so many words that the day on which Jesus was crucified was the preparation of the Passover. (John 19:14, A.R.V.) That is, the day of crucifixion was not the day before the weekly Sabbath (Friday), but it was the day before the Passover Sabbath, which came that year on Thursday. That is to say, *the day on which Jesus Christ was crucified was Wednesday.* Instead of leaving us in a room of abstruse thinking, John leads us out of the maze into clear daylight by his mention of the day being "the preparation" day. (John 19:14.)

The Gospel of John was written later than the synoptic Gospels of Matthew, Mark, and Luke, and scholars long have noticed that in John's Gospel there is an evident intention to correct false impressions that one might receive from reading the other Gospels. Among these possible false impressions is that Jesus ate the Passover with His disciples at the regular time of the Passover. To correct this false impression, John clearly stated that Christ

ate it the evening before, and that Christ died on the cross at the very moment the Passover lambs were being slain between the two evenings of Nisan 14. "Ye shall keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it *between the two evenings*" (Ex. 12:6, A.R.V., margin).

God's real Paschal Lamb, Jesus, of whom all other Paschal lambs offered from the time of Moses until the time of the crucifixion were only types, was therefore crucified at the very time appointed of God. He was "a lamb without blemish and without spot." (Ex. 12:5; John 1:29; 1 Peter 1:19.)

Jesus was chosen on the tenth day of Nisan. This was the date of the triumphal entry into Jerusalem, since Jesus

came from Jericho to Bethany six days before the Passover, or Friday. "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead" (John 12:1). It was on the following day that Jesus entered into Jerusalem—that is, on Saturday, the tenth of Nisan. (John 12:12.)

If we accept man's view that Jesus was crucified on Friday and ate the Passover on the regular day of the Passover, then the journey from Jericho to Bethany which occurred six days before the Passover (John 12:1) would have fallen on Saturday, the Jewish Sabbath. Such a journey on the Sabbath would have been contrary to the Jewish law, and, of course, it is improbable that Jesus took such a journey on the Jewish (Please turn to page 10)

"Acquainted With Grief"

By Mary Mae Nedrow

JESUS, speaking to His disciples, said, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:20). Think you, we will suffer less than our Lord if we are true disciples? Jesus was "a man of sorrows, and acquainted with grief." To enter into fellowship with our blessed Lord should be the predominating factor in our lives, and this should be the prayer of every child of God: "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."

The early Christians were hunted like wild beasts, and were forced to live in caves and dens. Secretly, they went from place to place preaching the Word, knowing full well it meant torture and death if they were discovered. The opportunity to preach the gospel is greater today than it ever has been. Many ministers have left their pastorates and have set up their tabernacles (tents) near the battlefields where they kneel in prayer with boys of every creed and nationality. Some of these boys knew nothing of the Bible, never having heard the gospel message. Some of them will return home with a new outlook on life. If we truly believe God will send Jesus the Christ back to earth to establish a Kingdom of righteousness which will never be destroyed, we will be "up and doing." We will not choose the easy way. There will never be greater opportunity than today to "go . . . into all the world, and preach the gospel to every creature."

We read that David made many mistakes. Few mothers would set him up as an example to their children; still what he did was done in faith. He thought at the time

it was right; but when he saw his mistake, he was deeply repentant. In Psalm 51, we read David's confession of sin and his prayer for forgiveness. God called him "a man after (his) own heart" (Acts 13:22). David sang when he was sad and was called the "sweet psalmist of Israel." He said his "life (was) spent in grief, and (his) years with sighing" (Psalm 31:10).

Much good can be brought out in any people. God makes no distinction, for "in every nation he that feareth him, and worketh righteousness, is accepted with him." It is not our right to question who is, or who is not, acceptable in God's sight, for we know that He is "not far from every one of us." We know that Christ died for all, according to the Scriptures. May we ever trust in the Lord through prosperity or adversity, and cast all our cares upon Him, for we know He cares for us. There is no place in God's program for the arrogant, self-righteous person. Only when we become as little children, can we be used of the Lord. Only when we become humble, broken, can Christ work in us.

Jesus, our loving Saviour, "a man of sorrows, and acquainted with grief," tells that no burden greater than can be borne will ever be placed upon our shoulders. Though tragedy stalks through the land today, and knocks at this door and that, may we, like Job, have the fortitude to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Though clouds and darkness seem to encircle us, we know that at God's appointed time there will be an age of endless days—for "there shall be no night there." No shadows or sorrow, for "God shall wipe away all tears"!

The Salvation of Youth

By Cecil U. Wilson

IT SEEMS that the most successful campaign against righteousness and all that is good is Satan's war against youth. The fertile minds of young boys and young girls are easily swayed one way or another, and Satan's methods are crafty and beguiling. A common weakness of youth is that they fail to choose proper companions, and an evil companion is the Devil's right-hand man.

The first of Sin's practices against unsuspecting youth seems always to start with the obscene story or lewd joke. There is no instruction more effective for lewdness and sin than that provided in lewd stories. All the beautiful teachings of great poets and philosophers, and the beatitudes of the master Teacher, Christ, are so soon forgotten; but a filthy story, which is the pollution of life, seems to live endlessly. Obscenity is the enemy of all noble virtues. Young people, if you would be clean in mind, body, and soul, you must "steer clear" of the obscene story and lewd joke. To listen to such corruption is to forge a chain of vile habit, and Dr. Johnson has well said: "The chains of habit are too weak to be felt until they are too strong to be broken."

This message is written especially to youth who would overcome evil and seek labor in their Master's vineyard. The first step in gaining victory against lewdness, obscenity, lusts of the flesh, and all that is rotten, indecent, and corrupt is victory over yourself. You must cultivate will power. Goethe, one of the world's greatest philosophers, stated: "Personality is the greatest gift of earth's children, and personality is ninety per cent will power." To the question, "Who then is free?" answer has been given, "The wise man who can govern himself." You cannot cultivate personality or will power by listening to an evil companion say, "Oh, come on! no one will ever know." Refuse to be mis-

led by that statement, young folks, because there is Someone who will always know—even God! Remember, "The hairs of thy head are numbered."

It is well, too, not to depend entirely on preachers to keep you traveling the "strait and narrow" path. Ministers will help you all they can, but you must also help yourself. The Talmud teaches that "the best preacher is the heart, the best teacher is time, the best book is the world, and the best friend is God."

Know what your heart contains and be not afraid to judge it severely and reprove it sternly. I once read a statement which I have copied in my note book which seems properly to fit the present thought, "The hammer and anvil and forge in the workshop of character are—self-knowledge, self-judgment, and self-reproof."

The Apostle Paul made this statement that should be heeded by all youth, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). We know that "the way of the transgressor is hard," and pain is the outcome of sin. Paul said, "The wages of sin is death." So, avoid the lust and lewdness of the world, and seek the Kingdom of God. Avoid promoters of sin who always try to sell their goods to someone who does not want them. Napoleon once said, "The only true conquests—those that awaken no regrets—are those obtained over our own ignorance." You must anchor your hope, young people, to law, to truth, and to God. Let these be the lodestones in your lives.

"Then let us summon a million mothers and hear their loving counsel to their daughters; and a million fathers and listen to the anxiety of their hearts as they warn their sons of the evils of vice. Then let us go to the hospitals, the clinics, the asylums,

SOLOMON'S WORD TO YOUTH

Ecclesiastes 12

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened; nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Vanity of vanities, saith the Preacher; all is vanity.

"And, moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order, many proverbs. The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

and the prisons, and hear the hopeless wailing of those who have been dragged down in the vicious net of sin and excess. Here will be found irrefutable evidence that the way of the flesh leadeth to corruption."—*Muir*.

"He has achieved success who has lived well, laughed often, and loved much; who has obtained the respect of intelligent men, and the love of little children; who has filled his niche, and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauties, nor failed to

express it; who has always looked for the best in others, and given the best he has; whose life is an inspiration; whose memory, a benediction."—*Robert Louis Stevenson*.

No investment of time or effort can be more fruitful than teaching young people to love the Bible. These teachings will help the trembling steps of unnumbered youth throughout the world—help them to avoid the pitfalls of sin and suffering. Youth, by heeding these teachings, can overcome all obstacles. To do this, young people, seek the truth of God and hold fast to it. Truth is eternal, and the Eternal is with him who has the truth.

As Were the Days of Noah

By *Alva Gwynne Huffer*

A HOPE very dear to the heart of each Christian is that of the second coming of Christ. With this event will come the resurrection of the saints and the establishment of God's Kingdom upon earth; hence his very hope and being depend upon this great event.

We, as Christ's followers, are attracted by the words of Jesus in Matthew 24:37: "As the days of Noe were, so shall also the coming of the Son of man be." This verse implies that the same conditions will exist upon earth in the last days as existed during the days preceding the Flood. By a careful consideration of the account of the pre-Flood days, we can recognize the same conditions which are present today. Let us now consider some of those conditions.

In Genesis 6:5, we read, "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." The people had forgotten Him who made their forefather Adam, and who had given them the beautiful earth on which to live. They were eating and drinking, marrying and giving in marriage with no thought of God.

We are told in 2 Timothy 3:1-5, that similar conditions to these will exist upon the earth in the last days. "Men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." The people living before the Flood "knew not, until the flood came and took them all away."

What is this destruction that will be on the earth when Jesus comes? Will it be another flood? No! God promised never to destroy the earth again by water. Zephaniah the Prophet spoke of the great day of God's wrath as "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloomi-

ness, a day of clouds and thick darkness. I will bring distress upon men, that they shall walk like blind men. Neither their silver nor gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy." "I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1). The remaining verses of Revelation 16 tell of the day of God's wrath and of the plagues which shall come upon the earth.

In Revelation 11:18, 19, we see that the dead are to be raised before the day of God's wrath is come. Noah escaped the Flood, and it seems reasonable that the bride of Christ will escape the great and terrible day to come. This idea seems to have been in the mind of Isaiah. He wrote: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20).

The Day of the Lord will come upon the people of the world as a thief in the night. The world is in darkness, but we, as Christians, are in the light. We must watch, that we will not be deceived.

God is warning the wicked world of its coming destruction, like He warned those who lived before the Flood of the destruction that should come upon them. In 1 Peter 3:19, we read that God preached through Noah by His Holy Spirit to these people. "By which (Spirit) also he (God) went and preached (through Noah) unto the spirits (people) (which are now) in prison (death)."

Who shall be able to stand in the day of God's wrath? Come into the ark which God has prepared for those who are to be found faithful. Let us not wait until the door is shut and opportunity for salvation has passed.

Lessons in Stone

By James M. Watkins

AS WE look upon conditions of the world today, there can be little question in the mind of anyone that we are in very peculiar times. We are confronted with many things

we are not completely able to understand. The economic, social, and international laws by which we have been guided in the past are failing to provide us a solid rock undergirding for the future. Because of this, we have come to look upon these things with wonder, doubts, and apprehensions. Whatever else may be said, it is obvious that we are not able to judge them by anything that has gone before. Perhaps there are many reasons why this is true. One reason may be that we are simply living in an era governed largely by materialistic philosophy. In such periods, materialism does not provide a concrete answer to many things, and the materialist is unable to judge them by the visionary outlook of the idealist. So we have come to find ourselves, as Paul aptly said, "in a strait betwixt two"—not finding in any of the things of our day an answer to the things with which we are surrounded.

It may seem, at first thought, a far cry from the things of our day to the verse here quoted: God "gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (Ex. 31:18).

There are three things which I would like especially to consider in connection with this verse. The first is the time of its setting, which is a period finding its counterpart in the days in which we live. It was a time in which God was endeavoring to deliver His people out of the bondage of the Egyptian people. Such a period, of course, entailed much travail and sorrow—not alone upon the Egyptians, but upon God's people as well. It is in these things that it parallels our own period of time. As God endeavors in the closing days of time to deliver His people from the bondage of the world, it will create again the same measure of sorrow, distress, and anxiety—not alone for the nations of the world, but to a certain extent even upon those whom the Lord has set Himself to deliver.

The second thing for us to notice is that it was a time of a covenant being given to the people of God. It was here that God was giving a covenant to His people that has influenced more lives, nations, and the thinking habits of more people than any other thoughts presented to the world—a covenant that has stood throughout the ages as an example of justice and right.

This is the twenty-second of a series of articles on "The Coming Christ," first given as addresses over WEBQ.

This brings us to the third thought that impressed itself upon us from the foregoing verse. It is: At the time of the beginning of this covenant in Israel, in His eternal and

effortless way, God with His very finger traced the testimony of this covenant in the materialism of solid stone. Nor was it to be found in stone alone, but it was reflected also in the very material elements with which the people were surrounded. May we read to you the account as it is given in Exodus 20:18-21:

"All the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

Not alone did God write His covenant in the stone, but he impressed it upon the people by attending this time of covenant giving with the noise of thunders, lightnings, by the quaking of the mountains, by the sound of trumpets, and by an overhanging pall of darkness. This is typical of God's way of dealing with man. God has always traced the emphasis of His lessons in the materialism which the worldly man alone can understand. Turn back to the Book of Leviticus. There you will find God emphasizing the blessings of obedience and the penalties of disobedience in the very material substance of nature. If the Israelites obeyed, they were to have rains, increase of crops, and many material blessings. If they disobeyed, there was to be no rain, no increase, no fruit, but merely drought and famine. God said He would indicate to them in the very material things of the world their turning away from His commandments. These things did not hold true throughout all the pages of God's history. For a period of time He has now brought His rain alike on the just and the unjust. We must bear in mind, though, that the coming of Christ inaugurates the giving of another covenant and the things that attended God's giving the Mosaic covenant to His people will also attend the inauguration of the new dispensation. It suggests to our minds that we may witness many of the upheavals that we see in this present time and still not regard them for

what they are worth, namely, the finger of God again tracing His signs and symbols in the range of comprehension of a materialistic world.

We have said that the coming of Christ was to inaugurate a new covenant dispensation for the world. As the Mosaic code gave way to the super-meanings of Christ, so the present Bible dispensation will give way to something greater and more far-reaching than that which we see today. In the Book of Revelation, we notice two things which suggest this thought. There we find written among the accounts of the sounding trumpets, earthquakes and world upheaval. Said John, "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" (14:6).

It would appear from these words that this gospel message under which we labor today is to be superseded by something that is greater in its scope than the gospel message which pertains to this dispensation. The Apostle Paul said that now we "see through a glass, darkly; but then face to face"—indicating that at some future time our understanding of God's purposes and plans will be greatly enriched by a further revelation of a new gospel message. We read, also, these words:

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (10:7).

Associated, then, with the end-time disturbances is a revelation of the mystery of God and the giving of a new gospel message, hence the inauguration—or perhaps we should say the fulfillment—of a new covenant. As the giving of the Mosaic covenant was attended by certain materialistic signs, so also the giving of this covenant will be attended with many similar signs—signs that are a definite counterpart of the signs that were given to attend the giving of the covenant of the Mosaic code.

If we could simplify the things through which we are passing and bring ourselves to look upon them as the signs that indicate the birthpangs of a new covenant era, they might come to have a meaning that they otherwise do not have.

Look upon all the story of the Revelation. Read it from one end to the other. As you lose yourself in the wealth of detail, it oftentimes becomes confusing and hard to understand, but if we endeavor to simplify it and to understand it for what it is worth, it is much more simple and more easily understood.

As there were certain signs given in the material things of the day to indicate God's giving of a covenant to the Israelitic people, so also these signs are to be present at the inauguration of His new period. The sounding trumpets; the earthquakes; the material darkness; the thunder-

ing; the lightning; the fear of the people—all are parts of the Revelation stories, and they indicate at this time, as in the past, that God is again inaugurating a covenant relationship with His people.

In studying the things of Revelation, we can run our interpretations so completely into details that we lose the over-all meaning that makes the book understandable. We notice three simple truths associated with the things of this particular period of time which was to indicate the beginning of God's dealings with these people, and which, when taken in the simple way in which they are written, cannot be misunderstood. We read, first:

"When he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse which was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (6:3, 4).

We could spend much time trying to identify this red rider, trying to show among the nations of the world today he who is taking peace from the world by the medium of implements of war. Or, we might justly apply to certain prevailing philosophies of our times, and find much to commend us in our decisions. Such wealth of details, however, engenders questions and discussions not necessary to an understanding of the simple meaning of these verses. The meaning is very clear. The prophecy indicates that somewhere, sometime in the history of the world a force of some nature is to go out which is to destroy the peace and well-being of all nations, and that associated with this time will be found the culminating factor of the prophecies of our Lord's return. Regardless of the factors that have taken peace from the earth, or who is to blame, we can readily admit that the red rider has gone out, for in the undisputed absence of peace we see the testimony of his going forth. We next quote verses 5 and 6:

"When he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Here again the meaning is simple in its application. Associated with this time of war there were to be also the inroads of inflation: a time when the values of things, through deficiency and prosperity, are to be magnified and almost beyond control. There are few people today who do not fear that the stage is being set for the fulfillment of these things also, and much faster than we would like to admit.

The third thing for us to consider is very closely associated with this second and is in reality an outgrowth of

it. We read in verses 7 and 8:

"When he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Need we comment on the implications of these verses? Their statements are clear, and their possibilities are already apparent. That there is a shortage of food in every nation in the world there can be no doubt, ranging from the extreme of suffering, death, and agony which is the lot of present-day Greece, to the limitations of our own nation which has always been looked upon as the citadel of plenty. Read the story of the multitude of lives that have been lost, the true story of which lies locked beneath the Russian snows of winter. Or, read of the inroads that typhus is already making. Destruction of twenty-five per cent of the lives in the world would not be hard, should suddenly all these things conspire together and get out of control.

Judged by the things that we experience in our own nation at the present time, such difficulty seems very unlikely, but judged by the things that are now being experienced in many other nations, such difficulty is already a reality. So we look upon these things and wonder. We wonder if the period of rain upon the just and unjust alike is not nearly finished, and God is again tracing with His finger in the materialism of our day the answers to our future.

FRIDAY'S JONAH

(Continued from page 5)

Sabbath, for He came not to destroy the law, but to fulfill. (Matt. 5:17.)

In reality, the Triumphal Entry into Jerusalem was on the Jewish Sabbath. This was altogether possible, for the Bible states that Bethany was a Sabbath day's journey from Jerusalem. Jesus had arrived at Bethany on Friday, six days before the Passover, and rested there until His Triumphal Entry on Saturday.

Not a bone of Christ was broken when He was killed. (John 19:36; cp. Ex. 12:46 and Psalm 34:20.) If we accept exactly what the Bible says, that Jesus was slain before the Passover Sabbath, the type is marvelously fulfilled in each minute detail. If, however, we accept man's theory that Jesus was crucified Friday, the print fails in many points.

Furthermore, it has been proved conclusively by astronomers and chronologists that in the year 30 A.D., which is the commonly accepted year of the crucifixion of our

Lord, the *Passover was kept on Thursday, April 6*. Other chronologists and theorists who suppose the crucifixion occurred on Friday, have been putturbed by this fact.

When we acknowledge exactly what the Bible declares, namely, that Jesus Christ was crucified on the preparation of the Passover, that He was to be three days and three nights in the grave, when we recognize that the preparation of the Passover in that year was on Wednesday and His resurrection early the first day of the week, it follows that He was exactly three days and three nights in the grave.

To sum it all, Jesus died about sunset on Wednesday—the *dawn of Thursday*. He arose three days and three nights later—the *dawn of Sunday*. So, we are not forced to any such makeshift explanation as that any minute portion of a day be reckoned as a whole day and night. Instead, we understand that the statement of Jesus was literally true.

Possible Objections

Someone might object to the view here advanced that the two disciples on the way to Emmaus early on the first day of the week (Sunday) said to Jesus, in speaking of the crucifixion and the events accompanying it: "Besides all this, to day is the third day since these things were done" (Luke 24:21). It may be said that if the crucifixion occurred on Wednesday, Sunday would have been the fourth day since these things were done. The answer is very simple: these things were done just as Thursday was beginning at sunset on Wednesday. They were, therefore, completed on Thursday, and the first day since Thursday would be Friday, the second day since Thursday would be Saturday, and the third day since Thursday would be Sunday. On the other hand, if the crucifixion took place on Friday, by no manner of reckoning could Sunday be made the "third day since these things were done."

Conclusion

It is remarkable how the Old Testament Paschal lamb typified the New Testament Lamb, the Son of God. It is more remarkable that the Word of God is a reliable source of knowledge and stands all tests, whereas man's theories fail. Yes, brother and sister, God's Word is true! It is Truth. (John 17:17.)

The one sign to the wicked and adulterous generation has been given and proved. *Jesus Christ is the Son of God*, for He was three days and three nights in the earth's grave, that you and I might be cleansed from sin. (Matt. 12:40; 27:40, 63; Mark 8:31; 9:31; 10:34; 14:58; 15:29; John 2:19-22.) Christ has fulfilled the prophecy for us. Therefore, let us as lambs gather unto the Good Shepherd. He will grant us mercy and peace, that "joy unspeakable and full of glory."

POTTAGE FOR BIRTHRIGHTS

(Continued from page 3)

they were leaving Egypt by daily sending manna to them. Every morning they would gather enough to last for one day only; the rest spoiled.

Jesus is our "bread of life" (John 6:35). If we but go to Him every day, He will solve our cares of life. One hour is not long enough to gather food for one week. It will grow stale. A daily gleaning of the Word of God is necessary to build the kind of people that God would be glad to give birthrights. Of those, however, in whom the works of the flesh are manifest, it is said, "They which do such things shall not inherit the kingdom of God."

Esau had no opportunity to repent of his sins, but we *do* have opportunity. One son said, "I go," and went not; the other said, "I will not," and afterwards repented and went. Will we buy the pottage of the world with our birthrights and later repent? Or, will we abstain altogether from the worldly lusts? When the time comes to receive the birthright, it will be too late to repent.

Let us profit by the experience of Esau and deny all fleshly desires, safeguarding our birthrights with our best Christian service.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

 MY HOUSE AND I

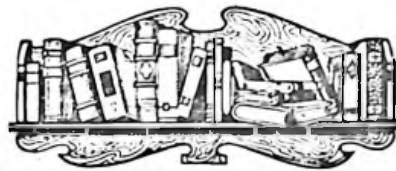
"My house is little, but warm enough
When the skies of sorrow are snowing;
It holds me safe from tempest rough,
When the winds of Despair are blowing.

"Its rafters from the woods of Praise,
Its walls from the quarry of Prayer—
And not one echo, on stormy days,
Can trouble the stillness there.

"The floor is bare, but the joists are strong
With Faith from the heavenly hill;
My lamp is Love, and the whole year long
It burns unquenchable still.

"With sweet Content is my hearth well lit,
And there, in the darkest weather,
Hope and I by the fire can sit,
And sing, and keep house together."

—*Mary Brown; selected by
Mrs. George Loudenslager.*



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although a good many record books for pastoral use have been ground out of the American literary mill during the last twenty years, one of the most compact, and withal one of the best, is the *Pastor's Vest Pocket Ready Reference Record*, compiled by Edgar James Meacham (Standard Publishing Company; 85 cents).

The book measures only 3 by 5½ inches, and is thin enough (192 gold-edged pages) to fit an inside vest or coat pocket without making the bulge that wives are prone to tell their ministerial husbands about. Blank ruled pages are provided for names and addresses of church officers, of the officers of all affiliated organizations and committees, of all church members (up to 400 in number).

The latter half of the work provides a record for funerals, marriages (what minister aside from the pastor of the Little Church around the Corner or the Little Brown Church in the Dale would marry *that* many people in one year?), sermons preached, special services conducted, church business handled, and miscellaneous notes. Space also appears for keeping financial records, although these last are hardly complete enough to do anyone much good come income tax time.

In the back of the book appears a suggested order of worship for the average Sunday service, together with a compilation of suggested services for other occasions, ranging from sickroom appearances to baptisms by immersion. (The little accompanying article on immersion *vs.* sprinkling is phenomenally good, by the way.) There are also some skeleton Scriptural outlines on such subjects as forgiveness, Christian unity, and sin that would do well as bases for sermons or lessons.

The book is intended to serve for one year only; but the average Church of God pastor easily could stretch its use to five or ten years, save only for the annual report summaries for covering the church work as a whole.

* * * *

The Protestant Voice, Fort Wayne, Indiana, is a comparatively new religious newspaper, printed in regular newspaper style, but dealing strictly with religious news supplied by the major wire news syndicates. Weekly; \$1.00 for six months; \$2.00 for a year.

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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



"Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25).

A Servant's Oath

Abraham called his oldest servant to him. God had told Abraham where Isaac was to find a wife. Abraham's servant was to help him carry out God's plans.

Now, as the custom was, the servant placed his hand beneath Abraham's thigh and swore to obey. Then Abraham told the servant what to do. The servant was to go to Abraham's own people for a wife for Isaac. God did not want Isaac to marry an idol worshiper.

The servant took ten camels and started upon his journey.

A Strange Story

Abraham's servant stopped at a well in the land of his master's people. He prayed God would help him find the right maiden for Isaac to marry. He asked God that the young woman would give him a drink when he asked, also that she would give the camels water. Soon, a young girl came for water. All happened as the servant had requested of God. Then the servant asked the maid, "Who are you?" She was Abraham's brother's daughter! God had helped select Isaac's bride. The servant gave her gifts of earrings and bracelets. Her name was Rebekah. They went to her home.

Rebekah's family all agreed Rebekah should go with the servant since it was God's will, but they wished she would stay a few more days with them. The servant wanted to leave at once, so Rebekah was asked to decide. She said, "I will go." Rebekah's family sent her away with their gifts and blessing.

Isaac Marries

Now Isaac had never met Rebekah, and she had never seen him. Then they were not making the mistake of marrying for physical attractions, were they? They both believed in God and were willing to abide in His will. That very important factor is often omitted in modern marriage plans.

When Rebekah saw Isaac coming toward them across the field, she "lighted off the camel" and "took a veil, and

covered herself." Isaac was not to see his bride before he accepted her as his wife.

The servant told Isaac all that had happened. Then Isaac took her to his mother's tent. She became his wife, and he loved her. (Gen. 24:67.) In speaking of marriage, it is good to remember the words of Jesus: "What therefore God hath joined together, let not man put asunder" (Matt. 19:6).

The Bride of Christ

Jesus is to have a bride, too. (Eph. 5:24-28.) The bride is the church or "called out ones." They are the ones who are set apart from the world, trying to do His will according to His Word. This group of people who will be Christ's bride will be caught into the air at His return to earth. We hope to be in the number who will be gathered to meet Jesus in the air. Jesus will return to earth with His bride to reign and rule. It will be sad for those who will be left behind on earth.

Perhaps we should be more like Jesus now. We must learn the Bible way of living. Study to please God. "We love him, because he first loved us" (1 John 4:19).

Memory Link Chain

Count the links. Over a dozen! These are links to remember so we will serve God better and be like Jesus every day.

Learn the golden text at the top of the page for our link, also any other verses you know. Add at least one link this week!

"Learn your memory verses well;
Learn each link with care.
Give your time unto the Lord;
Each one do his share!"

Happy Birthday Wishes

Robert McKinney, Mar. 13, age 10, Hammond, La.
David Bowser, Mar. 14, age 5, Lawrenceville, Ohio.
Dennis C. Pearson, Mar. 16, age 5, Tipp City, Ohio.
Joyce D. Hamilton, Mar. 17, age 10, Watkins, Minn.

AMONG THE CHURCHES

CONFERENCE CALENDAR

March 17-19—Northwest Conference at Fe-
lida, Wash.
March 25, 26—Illinois Spring Conference and
board meeting at Ripley.
March 26 - April 9—Pre-Easter services (F. L.
Austin) at Oregon, Ill.
April 2-9—Pre-Easter services (J. W. Mc-
Lain) at Southlawn Park, Grand Rapids,
Mich.
April 3-7, 9—Pre-Easter services (Francis E.
Burnett) at Pennellwood Church of God,
Grand Rapids, Mich.
April 4-9—Pre-Easter services (Sydney E.
Magaw) at Burr Oak, Ind.
June 20 - July 28—Summer Bible Training
School, Oregon, Ill.
August 1-13—General Conference, Oregon, Ill.
August 1-13—Illinois Conference and Bible
School, Oregon, Ill.
August 27 - September 3—Ohio Conference at
Brush Creek Church near Tipp City.
Attention Secretaries: Send your conference
dates and places for listing in this calendar.

BAPTISM AT ELDORADO

At the conclusion of the morning services,
February 20, 1944, Miss Alma Lee Tyler came
forward to confess Christ as her Saviour and
to present herself for baptism. Being called
upon to leave unexpectedly for Chicago be-
fore the time set for baptism, a group was
called together at one o'clock, Thursday, Feb-
ruary 24, at the Old Seagraves Mine pond,
where the services were performed. Alma has
been a member of our Sunday school for sev-
eral years. We are glad to see her as a young
lady go forward upon that faith.

James M. Watkins, Pastor.

MICHIGANTOWN, INDIANA

In honor of Richard Bengé, son of Mr. and
Mrs. Luther Bengé, who is leaving for the
Army, a covered-dish supper was held Tues-
day evening, February 29, 1944, at the Hillis-
burg Church of God. The table and church
were decorated in red, white, and blue. After
a delicious supper was enjoyed, the following
program was given: a short story, "The King
with a Terrible Temper," by Mrs. Don Huffer;
a song, "Fishers of Men," by primary chil-
dren; piano solo, by Betty Dick; vocal solo,
by Bonnie Huffer; piano solo, by William
Dick; song, "America, the Beautiful," by all;
short talk, by Bro. Otto Dick; song, "Jesus
Saviour, Pilot Me," by all; and prayer by
William Huffer.

After the program, Bro. Otto Dick pre-
sented Richard with a pocket Testament from
the Sunday school.

Those present to enjoy the farewell eve-
ning with Richard were: Mrs. Luther Bengé
and children; Mr. and Mrs. Vern Plummer;
Mr. and Mrs. Claryl Huffer; Mr. and Mrs.
Otto Dick and family; Lota and Delilah Huf-
fer; Mr. and Mrs. Ed. Mohler and daughter;
Mr. and Mrs. George Plummer; Mr. and Mrs.
William Huffer and daughter; Mr. and Mrs.
Don Huffer and family; and Jerry Wilcox.

We are enjoying the sermons and church
services conducted by our new pastor, Bro.
Delbert Jones, second and fourth Sundays of
each month, and are looking forward to the
time when he is to be our full-time minister.
It is our prayer that our community and
brethren will be uplifted spiritually by the
services rendered by a full-time minister.

Olean Huffer.

HECTOR, MINNESOTA

The work at Hector is going along very
nicely and the attendance and interest are
highly gratifying. We are especially glad to
see quite a number of non-members attending
quite regularly, and we indeed welcome them
to our every service.

We have recently organized a choir and
practice each week on Thursday night after
Bible class. Mrs. J. I. Layman, a music and
voice teacher in Hector, directs the choir.
Though not a member, Mrs. Layman and her
husband both attend our services quite regu-
larly, and she very graciously offered to direct
our choir.

We have Sunday school each Sunday morn-
ing at 10:00 and preaching service at 11:00.
Berean class is held at 7:00 p.m., and the
evening service at 8:00. Our midweek Bible
class is held on Thursday night at 8:00. If
any of you ever come through Hector, be
sure to stop and attend some of our services
if you can.

The church people here are very loyal and
faithful in all the church work and are firm

believers in the truth of the coming King and
the coming Kingdom. May God give us all
wisdom and faith to advance His service, that
we may be found worthy when Jesus comes.

Harry Gockler, Pastor.

GEORGE W. RANDALL

George W. Randall, a faithful and true
pilgrim among the pioneers of the faith of
the Church of God in Minnesota, having "kept
the faith," has now also "finished his course."
His life's work finished, he rests, awaiting
presentation of the "crown of righteousness,"
for surely he, even as Paul, "loved his ap-
pearing."

It is with deepening sense of great loss
that we realize our last farewells have been
spoken. We shall miss him much. Yet in the
midst of sorrow we cannot but become en-
livened anew as we recall how he so dearly
cherished, genuinely looking and longing for,
"that blessed hope"—Christ's coming and the
establishing of God's great Kingdom.

John L. Denchfield.

Gleanings From the Field

"The field is the world."—Jesus.

Correction: "I have been preaching the gos-
pel of the Kingdom sixty-two years—having
been ordained at Union Mills, Ind., February
2, 1882. I have preached more than fifty years
in the South. So you 'hit it' pretty well when
you said I had preached fifty years; you
missed it only twelve years."—N. H. Geisel-
man, 212 Hillsborough, Tampa, Fla.

During the first few years of our ministry,
we were much encouraged by Bro. George
Randall, Mora, Minn. We are sorry to learn
of his death. His obituary appears elsewhere
in this Herald. Services were conducted both
at Mora and Eden Valley, Minn., burial being
made near Eden Valley.

Bro. and Sr. C. E. Randall and Sr. Frank
Lane, Fonthill, Ont., and Bro. and Sr. C. R.
Randall and son David, South Bend, Ind.,
stopped briefly in Oregon, Ill., en route to
Mora, Minn., for the funeral services of Bro.
C. E. Randall's father, George Randall.

"I want to say 'amen and thank you' for
the article, 'Prohibition and the War,' in the
last Herald. As Bro. Glenn Birkey stated also
in the last Herald, commenting on Bro. Arlen
Marsh's recent article, 'We must as Christians
be on the alert and vigilant of the evils that
would beset our children in these serious
times.' . . . I am glad that you and other
mouthpieces of God's Word do present the
facts, for they are as traffic lights (signals)
warning us of the dangers about us. It seems
as though the Devil and his followers would
ensnare everyone, if possible, in entertain-
ments and amusements. . . . We know our
Saviour and the Apostle Paul warned of the
impending dangers that would come, but we
must be repeatedly reminded to take heed,
watch, and be sober—not asleep and indiffer-
ent to them."—Harvey U. Krogh, Sr., Blair,
Nebr.

National Evangelist J. W. McLain reports
two conversions in the second week of meet-
ings at McGintytown, Ark. Evangelism builds!

Second Student: "The Lord willing, I shall
send 'Junior' to the Summer Bible Training
School."—Mrs. James Kessler, West Milton,
Ohio. Thus, Floyd Kessler, Jr., becomes the
second name on the list of students for the
coming Summer School. . . . Hope we can re-
port at least one additional name each week!

Bro. F. G. Carpenter, 3705 Ames Ave.,
Omaha, Nebr., is a patient in the Methodist
Hospital, Omaha. Here is place for prayer
and a word of cheer.

Mr. Hardin Van Deursen, instructor of
music at the University of Michigan, Ann
Arbor, Mich., was a guest at Oregon Bible
College, Wednesday, March 1, 1944.

Dionysius Believed: "I finished reading the
last Herald last night, and insofar as I under-
stand things, 'twas fine."—Signed "Dad," Les-
ter Prairie, Minn. (Acts 17:34.)

Be Wise: Be wise by using money order or
check when sending money to the National
Bible Institution. Cash with letters is some-
times lost.

Sr. Nancy B. Robison, 725 N. C St., Ar-
kansas City, Kan., would appreciate copies of
"The Earlier Life Truth Exponents," by A. J.
Mills. She will gladly pay for one to twelve
copies.

Number 3?—Shirley Meth, Omaha, Nebr.,
and Floyd Kessler, Jr., West Milton, Ohio,
are now on the Summer School register. Who
will be number 3? Remember, too, there will
be a department for seniors who are espe-
cially interested in teacher-training work.

EDEN VALLEY, MINNESOTA

Greetings from Eden Valley. We are thankful for the very mild weather through which we are just passing. Our attendance has been about normal, despite the fact that many of our number are working in different defense plants and seventeen young men are in the armed forces. We believe the Lord has protected them, as only one is a casualty so far—he being a prisoner of the Germans.

The church has added a new furnace and heating system to the comfort of the congregation—also two very beautiful platform flags and a service flag for the boys in service. The service flag was a present of the Bereans. At the present time, we have seventeen stars in the flag. We are praying that there be no gold ones. We conducted a dedication service for the flags, pledging ourselves to remember in prayer those represented on it.

Our joy was abruptly on Thursday, February 3, 1944, by the sudden death of Mrs. I. L. Wood, a resident of this section since 1872. Mrs. Wood was the wife of Isaac Loxey Wood. Three weeks before her death, Mr. and Mrs. Wood celebrated their fifty-sixth wedding anniversary. It was the writer's privilege to visit this home on many occasions and we could always feel the warm Christian love Mrs. Wood was a very faithful member of the church. Although she was not able to attend our services as much as she wanted to, she was faithful in her support of the church. She leaves her husband, five children, fifteen grandchildren, and two great-grandchildren. Funeral services were conducted by the writer, Sunday, February 6, from the Church of God in Eden Valley. Many were not able to find room inside the church. The writer used the words of Paul in 1 Corinthians 15 as a comfort. She was laid to rest in the Litchfield cemetery to await the return of her Lord.

The church is glad to have the addition of the Terry Ferrells to our congregation, also the John Peters family—thus adding to our ever-increasing staff of teachers and preachers.

The Ladies' Aid is sponsoring a new water system for the parsonage which will add to the comforts of the pastor and wife.

The young people are taking over the evening services of each first Sunday. They have full charge, and select their speaker. We have several who can give a very good sermon.

The church is looking forward to having Bro. J. R. LeCrone with us for two weeks in April.

When planning your vacation, do not forget that Minnesota has some of the best fishing in the United States. Come and see us.

Walter Wiggins, Pastor.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God.

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.

MARY C. THAYER

Mary C. Thayer, daughter of Noah and Elizabeth Wiltfong, was born January 22, 1862, and died at the advanced age of eighty-two years in the country home, seven and one half miles northeast of Plymouth, Ind., to which she was brought by her parents as a child of three and one half years.

Sixty-five years ago last September 7, she was married to Andrew J. Thayer. Mr. and Mrs. Thayer were the parents of seven children: Dora, Laura, and Herbert, who died within a period of two weeks when stricken by diphtheria in early childhood; Norman, who died from the same disease at the age of ten years; and N. Guy Thayer of Lakeville; V. Earl Thayer of Plymouth; and Mrs. Iva M. Boyd with whom the parents made their home on the farm near Plymouth, all of Indiana. Her aged husband, five years her senior, is bowed with grief in the loss of his loving and faithful companion. Four grandchildren, two of whom are in the armed forces of their country, and two great-grandchildren, also mourn the death of this splendid woman.

For a number of years, Mrs. Thayer was a member of the North Salem Church of God. Although poor health prevented her attendance at its services, she remained strong in

faith and looked forward hopefully to the coming of her Lord, the resurrection of the dead, and the establishment of His Kingdom upon earth. She was baptized by her son, V. Earl Thayer, who was then active in the ministry of the church.

Before a large congregation of friends and relatives, words of consolation and hope were found in Proverbs 31:30—"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." Bro. Richard Parish, pastor of the North Salem Church, assisted in the service. G. E. Marsh.

AMACHER-ROBINSON

Friday evening, February 4, 1944, Miss Shirley Amacher, daughter of Mr. and Mrs. William Amacher of Hillman, Mich., became the bride of Max Robinson, son of Mr. and Mrs. Fred Robinson of Blanchard, Mich., at the home of the groom's parents. The writer read the service.

The bride was attended by Mrs. Armond Hansen, while Armond Hansen, brother-in-law of the groom, served as best man. After the ceremony, a wedding luncheon was served.

Mrs. Robinson is a teacher at Auburn, Mich., and Mr. Robinson is employed in Mount Pleasant. Richard E. Smith.

SUMMER SCHOOL REGULATIONS

June 20 - July 28, 1944

1. Jesus—the Great Rule:

Lest the letter of the law should kill, and that the spirit of the law may give life, only few specific regulations are here listed, but every student is expected to abide by the Great Rule, Jesus Christ: Said He: "Follow me."

2. Reverence God; Respect Man:

Reverence toward God and respect for fellow students are essential to successful operation of the Summer Bible Training School.

3. "Quiet, Quiet, Quiet":

"Quiet" must be observed, especially in the parlor, during all class periods and after 8:15 p.m., except on non-school days or when there is a social function. "Quiet, Quiet, Quiet"—let the soul hear God.

4. Co-operation:

All students will co-operate with the Matron, particularly in table and kitchen duties and in maintaining neatness and order throughout the College. Residents will be responsible for correct care of their respective rooms. Also, students will co-operate with the grounds attendant in every reasonable effort to maintain neatness and beauty of the premises.

5. Daily Schedule:

Rising 7:00 a.m., except Sundays.

Breakfast 8:00 a.m.

Dinner Noon.

Supper 6:00 p.m.

Retiring Students will retire to their rooms not later than 10:00 p.m., except on late-leave nights (two nights weekly) when the hour will be 11:00 p.m.

Lights Out Downstairs—10:00 p.m., except on late-leave nights when the hour will be 11:00 p.m.

Upstairs—10:30 p.m., except late-leave nights when the hour will be 11:30 p.m.

Suggestions are solicited from the students. Honorary recognition will be given students outstanding in co-operation and habits conducive to ideal home life in the School. The School is what you and I make it. Let us all work together—"in honour preferring one another."

Objectionable habits will not be tolerated.

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	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	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	BOOKS				
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6	
The Thief on the Cross, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10		
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.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	
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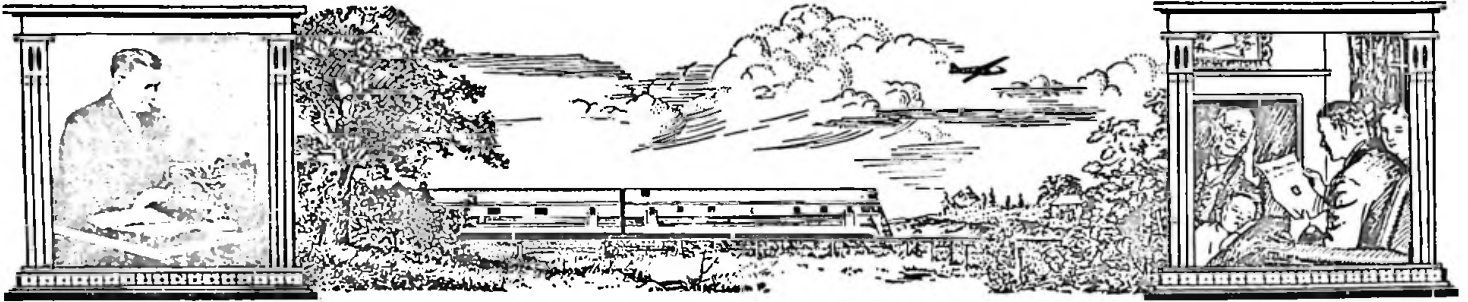
NUMBER 23



HOME OF OREGON BIBLE COLLEGE

Twenty-five students preparing for God's great work have enjoyed the winter at Oregon Bible College. As Job asked, "Hast thou entered into the treasures of the snow?" one might ask, "Have you, young people of the Church of God, entered into the opportunities and possibilities of Oregon Bible College here shown so beautifully blanketed with snow?" Its treasures await your coming!

Soon, the snow and ice will have disappeared, giving way to luxuriant green of spring and summer. Thus, too, does the College look forward. Soon, initial problems will have been solved, melting into forgetfulness, and giving way to rich reward and further progress. God be praised: abundant life is in the making! What is done for Christ is sure to last!



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

No April Fool

April 1, 1944, draws near. It is the date that interest becomes due on the note covering the College indebtedness. Briefly, here are the pertinent facts: 1) the cost of real estate purchase, including the college structure and nearly twenty acres of campus, was \$26,000.00; 2) the large part of this expenditure was met at time of purchase, namely, \$18,000.00 being paid; 3) an \$8,000.00 note, at six per cent interest, was given for the remaining unpaid balance; 4) on January 1, 1944, there was payment made, covering the interest due, plus a payment of \$3,500.00 on the principal, leaving to date an indebtedness of \$4,500.00; and 5) on April 1, 1944, with God's blessing and your co-operation another sizable payment will be made, covering interest then due, and further reducing the unpaid balance.

We are unable at this writing to announce the size of the payment to be made on April 1, as that payment will be gauged by contributions being made throughout this month of March. Some few have expressed hope that all the remaining indebtedness might then be paid, but that is optimism plus. Nor is it essential that all be paid by April 1, coming. It is essential, however, that we continue faithfully to reduce the indebtedness as quickly as reasonably possible, that other branches of our General Conference work may be given more publicity and financial support. A work well begun is half done, but let us not leave this College project until it is wholly done. Half done, or five-sixths done, is *not* "done."

Actually, we still owe \$4,500.00 on the College purchase, and the date for next payment draws near. April 1 is the date, and April Fool's Day notwithstanding, this work being done in the Lord's Name, and for the young men and the young women in training for the Lord's service, is no April Fool affair.

"To the work, to the work; we are servants of God!"

Registrant Number Three

Two weeks ago, we were able to report the first registrant for the coming Summer Bible Training School. Last week, report was made of the second registrant.

This week, one more name is listed, that of Sister Ardys Johnson, Freedom, Nebraska. A complete list will appear weekly in the news section—pages 14 and 15.

Keep the names "coming in." To date, none has reported coming for the adult Teacher-Training Course. Who are you? How many are you?

Emory Macy, Analyst

Brother Emory Macy, senior in Oregon Bible College, presents on page 4 an article worthy special mention. Strictly conservative in Biblical interpretation, Brother Macy in this particular subject presents some surprises, proves his surprises to be correct, and in the process proves himself a theological analyst. Have you a Biblical knot to untie? or nut to crack? Give it to *Macy, the analyst*. Be patient, though, for he searches long and well.

Incidentally, following graduation in June, Brother Macy will become full-time pastor of the Church of God at Kokomo, Indiana. He is married and has one child, a daughter.

Periscope Sights

Necessarily, publicity must be given the forthcoming Summer Bible Training School (June 20 - July 28), but herein lies also a slight danger. We must not neglect the periscope sights whereby we can look over the Summer School and see, somewhat beyond, the next term of the regular Oregon Bible College. We hope for an enrollment of six to ten freshmen. Interested youth, especially young men who are interested in the ministry, will do well to correspond with Brother Vivian Kirkpatrick, Registrar of Oregon Bible College.

Welcome Guests

Brother and Sister C. E. Randall and Sister Frank Lane, en route homeward from Eden Valley, Minnesota, to Fonthill, Ontario, visited shortly at the Editor's home, March 9 and 10. Brother Randall, one of the instructors and Dean of the coming Summer Bible Training School, enthusiastically awaits the opening date—June 20.

Does It Make Any Difference?

By Harry Gockler

ONE of the fundamental doctrines of the Church of God is that man is mortal by nature and entirely unconscious in death. Many times when discussing this question with those who teach and believe men have immortal souls that go either to heaven or to hell at death, they usually say it really does not make much difference what one believes about man's nature if one lives a good Christian life. Granting that Christian living is essential, we firmly believe that right teaching on the nature of man is essential, too.

Faith is the basis of all works. No one can please God with works of goodness, or right living of any kind, unless he first believes what God has said. When certain ones came to the Master (John 6:28, 29), asking what good thing they should do to inherit eternal life, He reminded them that "this is the work of God, that ye believe on him whom he hath sent." Without faith it is impossible to please God, and one must have the *true* faith, or God does not recognize any works he may do.

If it does not matter what one believes, we who are Christians might as well not be Christians. Furthermore, if it makes no difference what we believe with regard to one element of the gospel—*life*—does it make any difference what we believe regarding all the others? Would not God accept a good man who had faith in God as the Creator of the universe, even if he did not believe in Christ? What reason have we to place greater stress upon one phase of the gospel than upon another? We cannot believe that phase of the gospel that asserts that Jesus is "the *life*," without believing that we stand in need of *Life*. We cannot believe that Jesus is our Saviour from sin, unless we believe we are sinners. One element of the gospel is quite as necessary as the other. (Gal. 1:6-9.)

Let us analyze the question further. To believe in the natural immortality of the soul involves the thought of conscious existence between death and resurrection, and the possibility of eternal rewards and happiness without a resurrection. This, of course, destroys the entire meaning of the resurrection—both with regard to ourselves, and to Christ. Future resurrection, as taught in Scripture, is the only hope given to the Christian of living again after death. Paul said, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18). To take from the resurrection its meaning is to rob the gospel of its true meaning and glory. Why a resurrection, at all, if

we are to receive our rewards and eternal life in heaven at death?

The doctrine of natural immortality is contrary to the teaching of the Kingdom of God on earth, which message the sacred writers from beginning to end taught as *the gospel*. The very foundation of the gospel message is the good news that Jesus Christ is to reign on the earth and to bring in everlasting righteousness. Those who teach that at death men's souls go to heaven to live have no room for this great truth, for they think in terms of heaven and not earth, so denying the Bible teaching that the new earth will be our home. The gospel of the Kingdom of God was the heart of Jesus' teaching. (Matt. 4:23; 9:35; Mark 1:14; 16:15, 16; Acts 1:3.)

All denominations seem to agree that faith in the actuality of the death, burial, and resurrection of Christ is the very cornerstone of Christian belief. Here the question of man's nature seems vital, for the death of Christ could not have occurred unless He was mortal. One cannot believe truly "that Christ died for our sins according to the scriptures" without believing in His mortality and our mortality. Yet many teach that Christ died, and at the same time teach He had an immortal soul that could not die! Now, if Jesus' soul was immortal, then He did not and could not really have died, and we are yet in our sins. They say His body died. Then it is our bodies only which are redeemed, while our souls are still lost, and no sacrifice has been made. The Bible tells that the real Christ died for our sins. According to Isaiah 53:9-12, it was the *soul* of Jesus that died, and He "poured out his soul unto death." So, if one should teach that a part of Jesus did not die, he is contradicting God's Word.

The doctrine of natural immortality, again, deifies man, and robs Christ of His chief glory as man's Life-Giver, by claiming that man has life in himself and has no need of receiving immortality at the hands of Christ. The purpose of Christ's first coming is nullified by belief in the immortality of man's soul: it not only makes void the reality of His death and resurrection, but forces the conclusion that His resurrection was unnecessary and meaningless if death is but the door of eternal life. Jesus said, "I am come that they might have life" (John 10:10); "I am the resurrection and the life" (John 11:25). Further, in 1 John 5:11, 12, we read, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." Also, in (Please turn to page 11)

Israel in Egypt

By Emory Macy

WERE the children of Israel in Egypt four hundred thirty years? This question is coming to be of more and more interest. To some, of course, it may be only a trivial subject and have no bearing on salvation, but when any interpretation is linked with the promises given Abraham, it becomes of vital importance.

The author of the Book of Genesis wrote concerning a time the seed of Abraham would serve a nation that would afflict them, but "in the fourth generation they shall come hither again" (15:16). God covenanted with Abraham that the land round and about him—wherein dwelt the Hittites, Canaanites, Amorites, and others—would be his forever. Abraham was to go to his fathers in peace, and have no part in expulsion of these people from the land. Because the iniquity of the Amorites was "not yet full," not until the fourth generation of Israel's servitude were they to come again to this land. Moses, after bravely leading the Israelites to the Land of Promise, instructed them to "utterly destroy the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites" (Deut. 20:17).

Chronology

In studying the chronology of Levi to Moses, one learns there were not more than four generations that lived in Egypt. Levi had a son named Kohath, who was born outside the land of Egypt—being one numbered with the seventy who entered Egypt. (Gen. 46:11.) We read of his sons: "The sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel . . . and Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses" (Ex. 6:18a, 20a). In the foregoing quotation, there is mention of three generations that not only spanned the epoch of Israel in Egypt, but also the forty years the Israelites were in the wilderness.

We shall use some mathematics and add the years given in Exodus 6:18, 20 and 7:7. "The years of the life of Kohath were an *hundred thirty and three years*" (6:18). It has already been shown that Kohath was born outside Egypt, but for a moment let us suppose he was born the day Jacob, his grandfather, walked into Egypt, and that his own son, Amram, was born the day of his death (which again is giving the fullest possible time). "The years of the life of Amram were an *hundred and thirty and seven years*" (6:20). In the same respect, suppose

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years" (Exodus 12:40).

Moses was born the day of his father's death. Now, "Moses was *fourscore years* old, and Aaron *fourscore and three years* old, when they spake unto Pharaoh" (7:7). Adding these figures (the age of Kohath plus the age of Amram plus the age of Moses when he addressed Pharaoh), we have the total of three hundred fifty years, which, in our way of thinking, renders the four-hundred-thirty-years theory impossible—unless someone can prove the Scripture has omitted three or four generations!

Furthermore, the foregoing reasoning does not prove the length of time the children of Israel were in Egypt. According to the chronology in which the names are written (1 Chron. 6:1; 23:6; Num. 26:57; Ex. 5:16; Gen. 45:11), Kohath had a younger brother who also entered Egypt. Again, the assumption of Amram being born on the day of Kohath's death—which assumption we temporarily allowed—is utterly impossible, because Amram was the *eldest* of four brothers. Likewise, it must be recognized that Moses' birth was likely prior to his father's death, which would also shorten the foregoing estimate of time in bondage.

If any of the suggestions made thus far are logical, the time in which the children of Israel were in Egypt must have been much less than four hundred thirty years, and even less than three hundred fifty years which total from the ages of Kohath, Amram, and Moses at the time of the Exodus.

Four Hundred Thirty Years After the Promises

We wish here to offer Galatians 3:16, 17 as a solution for this problem. "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. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was *four hundred thirty years after*, cannot disannul." Paul had been writing concerning the faith of Abraham, and that "they which be of faith are blessed with faithful Abraham" (3:9). The Galatian people contended that the law was very important, but Paul's answer was, "No man is justified by the law in the sight of God . . . and the law is not of faith" (vv. 11, 12).

The promise given to Abraham concerning the seed was fulfilled in Christ. There was nothing in the law of Moses—which was given four hundred thirty years after

the promises were given to Abraham—that could render the promises void. The law was not given to do away with the promises, but it was added to the promises to keep the Israelites within their boundary until the Promised One—Christ—should come.

Sojourning

Another text that alludes to the four hundred thirty years is Exodus 12:40: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." The casual reader will accent the phrase, "dwelt in Egypt four hundred and thirty years," when his thoughts should be directed to the subject of the text, *the*

sojourning. "Children of Israel" is used in reference to the family of Jacob and those of his ancestors who embraced the same promises.

The sojourning of the new nation began when "by faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:9). "Now the Lord had said unto Abram, Get thee out of thy country . . . so Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran" (Gen. 12:1, 4). The Lord asked Abram to leave his home in Haran and *(Please turn to page 10)*

Repentance and Forgiveness

By Glenn M. Birkey

JESUS said: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And 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" (Luke 17:3, 4). These are words of Christ to His disciples. Evidently, and by reason of the words of the next verse, the admonition "hit home" to them, for they said, "Increase our faith."

The writer is of the opinion that many of us Christians, when hearing a sermon either on repentance or forgiveness, are much inclined to think about some other person in the audience who has never accepted Christ or God's plan of salvation. Here in Luke 17, however, Christ was speaking to His disciples—who were supposed to be Christians. Therefore, in this lesson there is much for us to meditate and to apply upon ourselves.

Liberal persons many times say, "We ought to have a forgiving spirit"—and we should have, but verse 3 teaches that one must repent before one can be forgiven. When the Israelites sinned before God, they prospered not again until they repented. David was a man after God's own heart, principally because he repented when he had sinned, and he really came to God with a truly contrite heart. In the Parable of the Prodigal Son, there is a scene of a young man who, through riotous living, got so low he was forced to eat food thrown to swine. This brought him to repentance, and he then went to his father for forgiveness and received it. God is full of love and compassion, yet He is also just. If we are to be in His favor, we must repent when we do wrong, and we must also forgive others when they repent.

We read in Acts 17:30: "The times of this ignorance

God winked at; but now commandeth all men every where to repent." This time of winking refers of course to a time when people worshiped graven images and did not repent as they should have done. The Jews of today are going through most severe persecution because they rejected Christ, and still they have hardness of hearts and no love for their Messiah. No doubt, the persecution will increase until they "look on him whom they have pierced." Then they will repent and will be forgiven. (Matt. 23:39.)

Luke 23:34 records that Christ on the cross said, "Father, forgive them; for they know not what they do." Yet, having heard that petition, there seems to be no record in the Scriptures that the people repented, and they still reject their Messiah. How true today of the Jews! for what they asked on that occasion, "His blood be on us, and on our children," is taking place today in intensified form.

In our Lord's Prayer, Christ told us to pray, "Forgive us our debts, as we forgive our debtors." Following, in Matthew 6:14, 15, we read: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Thus we see how important the subject of repentance and forgiveness is in the Holy Scriptures. As Christians, let us be very careful not to pattern after Israel and have hearts of stone. Rather, have a contrite spirit, for this is pleasing in God's sight. It is my most honest conviction that one of the prevailing sins among Christian people today (the writer included) is that when we do wrong, we try to justify the wrong, rather than repent of it.

The Kingdom of God

By T. A. Drinkard

THIS portion of divine law — Daniel 7:27 — should forever settle all controversy as to the location of the Kingdom of God, its duration, and to whom it shall be given. The establishment of the Kingdom of God on the earth means for a surety that man's

rule shall come to an end, that God through Christ shall take over the powers of government, and from thenceforth inaugurate a new system that will bring an era of peace and plenty to the earth, causing war to cease unto the ends of the earth. (Psalm 46:9; Isa. 2:2-4.) It will be what we call a literal Kingdom—just as literal as those that it destroys. But should we spiritualize those many passages of Scripture relating to the Kingdom, and seek to apply them to the church and her work during this age, we lose sight of the plan and purpose of God. Men have sought to wrest the Scriptures, and to spiritualize the meaning of the Kingdom, until the people know very little about it, and many of them care less.

The Kingdom will be something that the church is not. It will do a work that the church is not doing, or can do. God did not plan for the church to do the Kingdom work during this age, and the sooner people learn this fact the better for them. The Kingdom of God will bring peace to this troubled world. When Jesus taught His disciples to pray, it was for a Kingdom that would fulfill all the requirements of prophecy. God foresaw the inability of the human governments to establish and retain a righteous system on earth, hence His plan to set up His Kingdom upon the earth with Jesus Christ as its King and His church to be associated with Him on the throne. (Isa. 31:1; 2 Tim. 2:12; Rev. 2:26, 27; Rev. 3:21; 5:9, 10; 20:4; Psalm 149:5-9.)

Yes, we are looking for a real, visible, personal Christ who will sit upon the re-established throne of David, and "reign in mount Zion, and in Jerusalem" (Isa. 16:5; 24:23). The Record so states these truths in plain terms, and all the philosophy of man has been unable to explain them away.

One of the outstanding facts about the Kingdom of God is this: When it is established, it will begin to bring in immediate results. Instead of sin and oppression continuing, they will begin to come to an end. According to Revelation 20:4; 5:9, 10, a great change will take place on the earth during the one thousand years. It would

"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."—Daniel.

seem that after the reign of Christ, He can truly say that He has put down all rule and authority, as Paul clearly indicated in 1 Corinthians 15:26.

God caused Daniel to write concerning His Kingdom, saying: "In the days of these kings shall the

God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (2:44). Compare this mighty work to the so-called reign of Jesus Christ since Pentecost. We submit that in affirming that Jesus Christ has been reigning since the days of His personal ministry upon earth, or since Pentecost, every passage of Scripture referring to His reign must be spiritualized, or given a special meaning, so as to refer to the church, and thus the truth is concealed from the people.

John the Baptist was a student of the Word of God, and could see the results of the reign of Jesus Christ. He was able to see that when Jesus Christ begins to reign upon David's throne, yea, His throne (Luke 1:31-33; Acts 2:30; Rev. 3:21), His retributive judgments would bring immediate results by crushing the kingdoms of the earth under its mighty power. John's prophecy is short and to the point, which says: "Whose fan is in his hand, and he shall thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

To what could John refer by "his floor," if not to the earth? And by "the garner," unless it was the Kingdom of God? And by "his fan," if not to His Word and judgments? His floor will be swept clean of every vestige of human rule, much of which has brought so much oppression and sorrow to the world. To us, the Scriptures teach that God through Jesus Christ is calling and selecting His church for the special work of assisting His Son in the Kingdom upon the earth. The church, or saints, are to assist in the binding of the human kings and nobles, and in the execution of the judgments. (Psalm 149:8, 9; 1 Cor. 6:2.) And those judgments will mean *finis* to human empires! Consider what that will mean to the earth. A new day! a new age! The Spirit of God caused John to reveal to the church that that very day was coming, saying: "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).

Daniel said that the Kingdom of God will "break in pieces and consume all these kingdoms"—all to which

he referred in his prophecy. May that Day soon come in fulfillment of divine prophecy. We are looking for that Day because God has promised it, and His Word will be fulfilled in due time.

"God Is Love"

By Mrs. Bessie Durham

GOD, who is love and who knew all things from the beginning, created man for His glory. (Isa. 43:6, 7.) Down the years of time, this thought has ever been in His divine plan. Before God created man, He made a dwelling place for him. This dwelling place was "good and very good," being filled with an abundance of herbs, meats, and fruits for man's enjoyment and food. God so loved man, that He made all necessary provisions for man's life before He created him.

Man lived faithfully for a short space of time and enjoyed these blessings and obeyed God. God told him that he could continue to enjoy these blessings so long as he continued to obey Him. He disobeyed, however, and God took away from him those blessings. God had given him life, the greatest of all blessings. Life can come only from God. The chemist may analyze the elements of the body, but he cannot put life into it. The engineer can construct a wonderful engine, but he cannot put life into it. God is the one source of life, and life is essential to all else. One must live, if he is to own or use anything.

Man sinned and God withdrew this favor of living. God told man he must return to the dust of the ground. But because God loved him so much, He bestowed grace upon him and favored and redeemed him by the sacrifice of His only begotten Son. Think of the love God had in giving His only Son to do away with sin and to restore fellowship between man and God! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). "If any man be in Christ, he is a new creature." God forgives his sin when he accepts His Son, and he is then called a "son of God"—"being justified freely by his grace through the redemption that is in Christ Jesus," whom "God set forth to be a propitiation, through faith, by his blood, to show his righteousness." The Saviour is the gift of the Father's love to us. "Every one that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love." "If we love one another, God dwelleth in us, and his love is perfected in us." It is by love that we know God. Without love, we cannot know Him. Knowing Him is to love Him.

Our Saviour is the gift of the Father's love to us. By His being the propitiation for our sins, He removed all obstructions to the free flowing forth of the mercy of God to man. Man had broken God's law and set it at naught. Love demands that law shall be obeyed and honored.

God is the great Fountain of love. All love flows from Him. We love God because He first loved us. Our love to Him and our love to others are effects of His love to us. God wants us to keep His commandments. "Whoso keepeth his word, in him verily is the love of God perfected." By keeping His commandments, we are developing His love. Love aims at obedience, delights in obedience. God demands obedience as an evidence of our love to Him. (John 14:10, 15, 21, 23, 24.) Keeping God's commandments is joyous, *because* it springs from love—obedience to those we love is delightful.

God gives us constant access to His Person. Whenever we will, we may approach and address Him. He chastens, rather than punishes us. (Heb. 12:5-11.) God has conferred abounding honor on us in Christ. We are said to be "kings and priests unto God" (Rev. 1:6). We are children of the heavenly Father—"now are we the sons of God." "We are heirs of God," and Christ said, "Ye are my friends."

What is love? It is affection which produces righteousness and good works—these acting in harmony. It originated with the Father. He is love's fountain. His love is self-kindled and self-sustaining. It flows freely for all mankind. What was it God loved? "God so loved the world (mankind), that . . . whosoever believeth . . . should have everlasting life." Mankind is the object of His love. Love is a rich and priceless treasure, permitting us to be called children of God. We were sinners, alienated from God by sin. By love we have become children in God's family.

We can learn what love is only by what God has done for us. Love was made known by the giving of God's Son to be a propitiation for us—an offering for sin—when we were yet sinners. God wanted men to be perfect, and His outpouring of love—His Son—has made it possible for them to become perfect.

Lest We Should Doubt

By James M. Watkins

"HE LEFT them, and went out of the city into Bethany; and he lodged there. Now in the morning as He returned into the city, he hungered. And when he saw a fig tree

in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done" (Matt. 21:17-21).

In these verses it appears the apostles had not yet come to appreciate the tremendous power that the Christ was laying in their hands. As unbelievable as it might seem to the generation in which He lived, Jesus said there was only one obstacle that stood between them and the realities He Himself was able to perform—that obstacle was doubt. He was saying: If ye have faith and doubt not, ye shall do these things. We do not feel that we are justified, nor are we attempting to apply these thoughts on the power of faith over miracles to this present time, but we do notice the part that doubt could well have played in preventing the apostles from realizing their possibilities.

Doubt is in the nature of a malignant disease. It begins to eat until it slowly creeps into the vitals of the individual and finally destroys his very life blood and the possibilities of a full realization of his opportunities.

The world today is the victim of its greatest period of doubt. Unwittingly, we are victims, both nationally and individually, of doubt. This doubt has been reflected in our international relationships for the past several years. Agreements have been made and broken; treaties have been signed and consigned to the wastebasket; individual assurances were given while, underneath, subtle intrigues were being designed. The result has been that internationally everyone has come to doubt the integrity of everyone else. There will never be a confident understanding until faith in each other is restored. What is true on the international scene is also true in many lesser ways. Many have come to doubt the practices of our own government—whether they are best or not in meeting the problems of our day. Very learned senators who are supposed to know the answers give forth absolutely contradictory

This is the twenty-third of a series of articles on The Coming Christ, first given as radio addresses over WEBQ.

views. As a result, those of us who are not gifted with an insight into our national affairs find ourselves wondering about, and in a small measure doubting, many things that

are being done by our government.

Our business relations have come to be afflicted with the same insidious effects of doubt. The practices of certain individuals have, in a measure, destroyed the faith that should pervade many of our business relationships. No longer are we willing to accept the individual's word or do anything upon the basis of faith in one another. Every relationship must be hedged by ironclad legal red tape, and, as a result, our lives are becoming more and more complicated as time progresses.

What is true of these national and business relations is also becoming true of our individual relations. In a majority of cases when we witness an individual performing a simple, everyday duty, a majority of people begin to look behind his action for some ulterior motive. We are beginning to doubt whether anything can be what it appears to be. We are coming to doubt even our best friends, wondering if, after all, they are not after some personal advantage through friendship. So, the growing inroads of doubt are creeping upon us, and we may be assured if it is to continue or attain any great degree of intensity, it will eventually destroy us completely. God has so ordered our lives and the world, that we cannot exist without faith in others.

Jesus, speaking in Matthew 24:22 concerning the days prior to His coming, said: "Except those days should be shortened, there should no flesh be saved." There is no doubt that He was speaking of the actual wars and troubles of those days as applied to the mortal lives of individuals. Yet, we are not justified in saying there is not also an eternal application. If there is such an eternal application, then we may well find ourselves concerned with the very elements of doubt with which we are confronted at the present time. We have said that doubt is like a malignant disease. From a little beginning it begins to grow and grow until, at last, it destroys life completely. It is just as true of the period of later days. We may start with a simple degree of international doubting or a simple doubting of our neighbors or friends, but we cannot continue to do so without eventually beginning to doubt God. As a result, we lose our possibilities of being saved for eternity.

As we of this generation begin to find ourselves the victims of doubt, we might well look into the pages of the past and see the great havoc that has been wrought in the lives of people by this insidious foe of man.

As far back as the Garden of Eden, it was the seed of doubt cast by the Serpent that caused the complete downfall of man. Man had been told that eating of the tree of knowledge of good and evil would bring about his death. The Serpent cast doubts by saying the real reason was that God knew they would not die, and that He was simply afraid their understanding would be enlarged, and they would come to know as much as He.

It was the same seed of doubt that caused many people to perish in the Flood. True, they had looked upon the building of the ark, and they knew the preparation that was being made. There were certain ones who said: "It has never rained before, so there can be nothing in this flood story that Noah is telling." It was doubt that caused the rejection of the major prophets—mankind doubting their inspiration of God. It was doubting the Messiahship of our Lord that caused His rejection—the same doubt that today is causing His rejection by many people. There are but few denominations in the world today which do not believe to some degree in our Lord's coming, yet their actions belie the fact. We may speak of prophecy and its fulfillment being at hand, yet we are growing more and more disinterested in Christ. If we believed in His immediate return as we profess to believe, we would be wasting no opportunity to offer every friend and relative an opportunity to accept Him before His coming. If we cared to decide whether or not we believe in our Lord's return, we might well ask ourselves the question: "What would we be doing this evening if we knew that our Lord was to come at twelve o'clock?" I am sure that it would be very different from the things we do. The fact that we would not act as we do otherwise is evidence that we actually doubt the possibilities of His coming.

One fact, however, should claim our attention—in every generation afflicted with doubts God has provided an answer to those doubts. In John 10:22-25, we find Jesus speaking to the doubting Jews of His day: "It was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, 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."

Here is the definite statement of Jesus that the works of His day were to provide an answer to a doubting generation. They have gone from that time until this, providing an answer to the doubts of many people. As God in the past provided His answer to the doubts of those

people, so we also have been provided many things to alleviate the doubts of our own day.

One of the greatest dispellers of doubts for the generation preceding the coming of our Lord is the Jewish nation itself. In Deuteronomy 28:64, 65, we find these words to the people of Israel: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind."

What better testimony could God give us today and throughout the years than this pronouncement upon the Jewish people? Are they finding ease in the nations? Look at the multitude of pictures today wherein you see so many with a meager bundle of worldly possessions upon their backs, trudging down the roads to avoid worse fate. Do the soles of their feet have rest? So it has been throughout the years that in various periods of time these afflictions have come upon the Jew. They should indeed dispel our doubts as to the unchanging Word of God. Every Jew today in the Old World with trembling heart, failing eyes, or sorrow of mind, is a testimony that the Word of God still stands before the nations.

This is not all. In verse 66 are these words: "Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."

If you have an account available of the persecution of the Jewish people going on in many nations at the present time, read it carefully. If there is anything that will impress itself upon you, it is the lack of any assurance of a right to live. The life of the Jew today hangs in doubt every moment of the day and night. The very doubt over the lives of these people is an answer to our own doubts. It is a testimony that the increasing problems of their existence will end in Jacob's time of trouble and usher in our Lord's return.

We might also call to your attention verse 49 of this same chapter wherein we read these words: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand." There is the suggestion that the words "as the eagle flieth" may be more than a parabolic meaning—at least in a day when air supremacy is a deciding factor in our wars. Some may say that we have no right to make a present-day application of them, but preceding the account of these signs we find these words: "They shall be upon thee for a sign and for a wonder, and upon thy seed for ever." "For ever" in my mind implies that we may look for their fulfillment at any time in history, and that we are justified in taking them in conjunction with the other prophecies of the

Bible where they stand in our day as a testimony against our doubting the greater fulfillment of the plans of God.

The predominant thought of post-war planning in every nation in the world today is the uniting of a group of nations to insure the peace and security of the future world. There can be little doubt that these plans will become a reality. We must remember that it was the Prophet Daniel who first told us of the possibility of such an alliance—its exact nature and the outcome of its efforts. Daniel is described in Scripture as a “dispeller of doubts.” If Daniel dispelled doubts for his day, how much more should he dispel doubts for us as we see his prophecies begin to live before our eyes. Be not faithless, but believing, for truly our Lord cometh.

ISRAEL IN EGYPT

(Continued from page 5)

to sojourn in a land that he and his seed would possess forever. Abram journeyed to Canaan, then southward to Bethel. Later, he entered Egypt and returned to the Land of Promise. Abram never received the land that was promised him; neither did Isaac, nor Jacob. They were required to live nomadic lives from the time of the promises, that their seed might be a great nation, forward.

Two Hundred Fifteen Years in Egypt

Abram was seventy-five years of age when he began to sojourn in the land that was not his nor his fathers. *Twenty-five years* later, his son Isaac was born. “Isaac was *threescore years* old” when Rebekah his wife gave birth to Jacob and Esau. (Cp. Gen. 21:7 and 25:26.) “Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years” (47:28). Jacob was, therefore, *one hundred thirty years* old when he entered Egypt.

By simple mathematics of adding the periods of time from the promises given to Abram unto the birth of Isaac; from the birth of Isaac unto the birth of Jacob; plus the age of Jacob when he entered Egypt, one obtains the sum of two hundred fifteen years—which is only half the total years (half of 430) between the time of the promises given to Abraham and the laws given to Moses. Therefore, the children of Jacob sojourned in the land of Egypt two hundred fifteen years. To this number agrees Josephus, Ussher's Chronology, and others. The Talmud differs only slightly by stating the period was two hundred ten years.

Two Million Exodus

We have solved one problem, but we have also created another. It is: How could the population of Israel increase within two centuries, plus, to the enormous sum of two million or more souls, considering that only seventy souls entered Egypt? We must not forget that of the

seventy souls named in Genesis 46, sixty-eight were males which became family heads. There was no numbering of the mothers, wives, or the daughters-in-law in the account given in Genesis 46:27 and Deuteronomy 10:22 of the sons of Jacob, but it is certain these women went down into Egypt. The name of Jacob does not appear among the seventy. There were only two daughters named and nothing was said concerning the company of maidservants and menservants that he received from Laban and later offered to Esau.

We wish to present two possible solutions for the large number—host of followers—who went out of Egypt:

First: The word that is translated “thousand” (in Ex. 12:37; 38:26; Num. 1:46, and other places) is also translated “family” in Judges 6:15. Thus, Exodus 12:37 would read “six hundred families.” The *two* midwives commissioned by the king of Egypt to slay all male children could have fulfilled his command in such emergencies, but they could not have so served if Israel numbered in the millions!

The second solution: Many Egyptians, we believe, crossed the Red Sea under the rod of Moses, having been converted unto the Lord and having expressed desire to be numbered with Israel.

“A mixed multitude went up also with them; and flocks, and herds, even very much cattle” (Ex. 12:38). “Great mixture” (margin) does not refer to the mixture of livestock, because it was “the mixt multitude that was among them” that “fell a lusting: and the children of Israel *also* wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick” (Num. 11:4, 5).

It was in behalf of the “mixt multitude” that the Lord saw fit to give Moses (before ever they approached the Red Sea) a certain ordinance concerning the Passover: “There shall no stranger eat thereof” (Ex. 12:43), but “when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near to keep it; and he shall be as one that is born in the land. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you” (vv. 48, 49).

The stated purpose of the signs and plagues Moses performed was that “the Egyptians shall know that I am the Lord” (7:5). When God was proving that He would be with Moses, He cautioned Moses not to become discouraged if the people would not listen to every word that he would say. “It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign” (4:8). The magicians of Pharaoh did believe the words of Moses after the third plague was brought upon the land. The

magicians testified before the king, "This is the finger of God," but the king would not accept their words.

Thus, it seems probable that the millions in the Exodus were not all Israelites. Prolific as were the Israelites, even multiplication had its limits.

An Interesting Analogy

Paul, in writing to the Ephesians, stated there was a time when they 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" (2: 12, 13). Paul instructed the Galatians that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (3:28).

We, living three thousand years after Abraham, can become heirs to the promise through Christ, and not have our color or race held against us. We think it is possible for many "Egyptians" to believe in the living God and through baptism, ordinance of the New Testament Passover, be accepted in the numbering—to become members in the seed of Abraham, Isaac, and Jacob.

DOES IT MAKE ANY DIFFERENCE?

(Continued from page 3)

harmony with this are Paul's words in Colossians 3:3, 4, saying: "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."

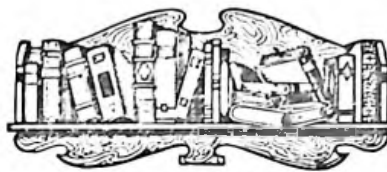
Does it then make any difference how we believe in regard to man's nature and death? Surely, as we have seen, it makes all the difference in the world. Only when we understand our nature, can we see our need of a Saviour. Yes, and the second coming of Christ and the resurrection take on new meaning and beauty when we realize how dependent we are upon them, if we are to live again.

Truly, "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

THREADS OF LIFE

By Mary Mae Nedrow

I am weaving a fabric of life unaware,
 Many dark, many light threads are woven in there.
 For I find I must weave the dull with the bright—
 I cannot hide them under . . . somehow out of sight.
 For they always show through, all the drab with the blue;
 I must weave in all things that I say or I do.
 I see Dad and the boys in their chairs over there,
 Close by the fireplace which now is so bare.
 Then I stifle a sigh for the joys I once knew,
 And I pick up the threads as the morning breaks through.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Published some years ago by the National Berean Society, and still as good for its purpose as it ever was, is the *Children's Bible Story and Study Book*. Originally the price was 35 cents a copy; now, since the cost of printing largely has been covered by past sales, it is possible to offer the book at 20 cents each, or \$2.00 a dozen, postpaid.

As Mrs. Verna C. Thayer, editor of the book, points out in her introduction, the work is planned to cover "God's promises with the assurance of their fulfillment." It is particularly adapted to use by children between the ages of six and ten, but both older and younger pupils have used it successfully in many different classes. (Incidentally, classwork with the book is unnecessary; it is quite as valuable for home reading as for Sunday school, Berean, or vacation Bible school activities.)

Stories in simple language appear to the number of twenty-five. Accompanying each story are two simple Bible lessons, supplemented by suggested "Busy Work" included in the back of the book. The whole theme of the work is simple, as a matter of fact; but it is an important simplicity which, although easily comprehended, is nevertheless vital to the pupil's eternal welfare. The stories and lessons run the whole gamut of the Bible, from creation to everlasting life in the future Kingdom of God.

Unfortunately, expense of plates and drawings prohibited liberal illustration. The cover, however, blessed with a picture apparently woven around the pairs of animals which entered Noah's ark, is the product of Mrs. F. E. Siple, one-time editor of the Berean Department of this paper.

Primary advantage of the book, of course, is its strictly Biblical quality. Produced by Church of God writers for Church of God readers, it is inevitably accurate doctrinally as well as historically. The stories will stand by themselves as both entertaining and instructive if the lessons are not wanted.

As an additional fillip for the mentally tired teacher, the book carries a delightful and amazingly simple dramatization of the life of Joseph, for presentation as a children's play.

* * * *

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



"An angel said to Jacob: "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" (Genesis 32:28).

Twin Boys

Isaac was Abraham and Sarah's only son. God said He would bless us through Isaac and his seed.

Last week, we learned how Isaac received his bride, with God's help.

Today, we learn that they had a pair of twin boys. Their names were Esau and Jacob. Esau means "hairy." Jacob caught his brother's heel, so he was named "heel-catcher," or Jacob.

Jacob was favored by Rebekah. Esau, a hunter, made such savory meat that his father Isaac favored him.

Esau, as the older twin, was entitled to the birthright. The oldest son always was entitled to this. Also, a special blessing was his from his father.

One day when Esau came home very hungry, he sold his birthright to Jacob for a dish of food! He thought very little of his birthright, didn't he?

Isaac's Blessing

Isaac was so old his eyes were very dim. He asked Esau to make his favorite dish. Afterwards, he would give him the blessing due him.

Rebekah heard them talking. So, while Esau went to hunt for meat, she fixed a meat dish. She dressed Jacob as Esau and tricked Isaac. He ate, and blessed Jacob, thinking it was Esau.

When Esau returned and learned of this treachery, he was very angry. He threatened Jacob.

Rebekah heard Esau's threats. She sent Jacob back to her old homeland.

Jacob had a vision one night as he slept, using a rock for a pillow. He was on his way to his mother's people. God came to him. He renewed the promised blessings given to Isaac and Abraham! We are to be blessed through Jacob's seed if we are Christ's.

At Rebekah's homeland, Jacob met Laban, his uncle. Laban had two daughters, Leah and Rachel. Jacob loved Rachel. He asked Laban if he could marry her. He promised to work seven years for her—which he did.

Do you remember how Rebekah covered her face with

a veil, so Isaac did not see his bride until after they were married? It was the custom in those days. After Jacob was married, he found his bride was not Rachel, but Leah! Laban explained that the older daughters had to be given in marriage before the younger. He told Jacob to keep Leah, and he could also have Rachel. Yes, men had more than one wife in those days. He worked seven more years to pay for the bride he loved—Rachel.

Years later, Jacob, his wives, and children were planning to leave for Jacob's old homeland. God had told Jacob to do so and He would be with him.

A New Name

As they went on their way, Jacob had a wrestling match one night. A heavenly being wrestled with Jacob. Jacob would not let loose of him. Finally, he touched Jacob's thigh. Jacob became lame as a result, but he still held the man. Finally, the messenger spoke the blessing found in our golden text, above. Jacob had said he would let the angel go if the angel would give him a blessing.

Jacob had a new name—Israel. He became the father of twelve sons who became heads of the twelve tribes of Israel.

Memory Chain

How long the chain has become! You will forget the verses if you do not review them often. Hang your chain where you will see it. Review the verses often. The golden text is the last link in our chain for this quarter. Continue the chain next quarter if you wish. (Gen. 32:28.)

New Members

Five new ECE Club members! Welcome! They are: Shirley Ann, Marlene Joyce, Robert J., Roger L., and Sharon Leanne Saatzer of Saint Cloud, Minnesota.

Happy Birthday Wishes

Norman Paul, March 20, age 10, Niagara Falls, N. Y.
Joan B. Savage, March 22, age 5, Saint Cloud, Minn.
Paul Poland, March 22, age 13, Baltimore, Md.
Roger Yows, March 26, age 7, Purlmela, Texas.

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

Dear Fellow Bereans:

Greetings from your new editor! This will be a surprise to many of you, but we pray it will not prove to be an unpleasant one. Of course, you are all wondering what has necessitated this change.

Recently, Brother Evan Knodle was called into the service of his country. The Berean Society will sincerely miss him, especially the readers of this page. Until he can return, we shall endeavor to keep this weekly visitor a source of comfort and inspiration for those who look for the appearing of the Prince of Peace. We are sure that Evan, wherever he is, will continue to be a true Berean—studying the Scriptures and proclaiming the true Faith to his fellow men.

Being inexperienced at the task before us, we invite articles, news items, and suggestions to improve the content of this page. It is our prayer that you will be blessed and receive a spiritual uplift from continued reading of this page.

Ellen Van Fleet.

The Proof Is Here

* * *

By Jeannette Siple, Columbus, Ohio

World War II—devastating and widespread! We are all in it—all affected by it. Big issues are at stake: money, political power, people's rights, yes, life itself. Our best-laid plans, ambitions, and aspirations have been confused, if not stopped altogether. Is it any wonder that we become discouraged and ask why God allows it to continue? To the ordinary person, I would answer, "It is no wonder!" To every Christian, I say, "Shame on you for such weakness and shortsightedness!" Haven't we always known there would be terrible wars? Have we forgotten God's Word so soon? "When ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows" (Mark 13:7, 8).

Recall the pre-war days when your ministers read these prophecies. You believed them—you had faith in God's Word, though you had no proof. Now, with the evidence

before you and around you, why lose faith? This is the time for steadfast looking up to the one God, Ruler of all. Keep your eyes on Him—remember His words, for they are right. Nothing else will carry you safely through this or any other crisis. Truly, "This is our Father's world!"

Garments of the High Priest

* * *

Lesson by Emory Macy, Oregon, Ill.

Memorize Exodus 39:1.

The holy garments were to be worn only by the high priest as he served in the holy place. (Ex. 39:41; 35:19; 31:10, 11.) (Read Lev. 6:9-11.) Why was he not permitted to wear them all day? Did Christ stoop and care for the outcast? (Matt. 15:25-28.)

What were the embroidered colors? (Ex. 28:2-5; 39:2, 3.) Was gold embroidered on any other linen in the tabernacle? Why? What did the linen typify? (Rev. 19:8.) Purple? (John 19:2.)

The qualifications of the priest appear in Leviticus 21:2-24. The priests' lives were consecrated unto the Lord. (Lev. 8:10-12.) The holy garments were given to Aaron's son at his death. (Ex. 29:29.) How long will Christ be our High Priest?

They wore breeches to cover their nakedness. (Ex. 28:42, 43.) It was the first garment put on the body. (Acts 2:37; Rom. 4:7.)

The robe of the ephod was all blue. (Ex. 28:31-35.) Christ is in the blue heavens. The bells were testimonies that Aaron was alive, and his service was acceptable unto God. Is Christ alive? (1 Cor. 15:3-8; Acts 2:41; 4:4; Matt. 28:20; Acts 1:8.) Are we ringing true?

The ephod was in two parts. (Ex. 28:6-10.) With two onyx stones engraved, Aaron bore Israel on his shoulders and upon his heart. (Isa. 9:4-6; Luke 15:4, 5.)

The girdle completed the clothes of the priest and made him ready for service. (Ex. 28:8.) Christ is our Servant. (John 13:4, 16.) Is Christ's work finished? (Isa. 11:5.)

(Note: This is the first in a series of lessons prepared to appear on this page. Many have expressed the desire that we have more Bible study. We also feel that it would be very worth while. Have you any particular subject that you think would be interesting to other Bereans?)

AMONG THE CHURCHES

CONFERENCE CALENDAR

March 17-19—Northwest Conference at Felida, Wash.
 March 25, 26—Illinois Spring Conference and board meeting at Ripley.
 March 26 - April 9—Pre-Easter services (F. L. Austin) at Oregon, Ill.
 April 2-9—Pre-Easter services (J. W. McLain) at Southlawn Park, Grand Rapids, Mich.
 April 3-7, 9—Pre-Easter services (Francis E. Burnett) at Pennellwood Church of God, Grand Rapids, Mich.
 April 4-9—Pre-Easter services (Sydney E. Magaw) at Burr Oak, Ind.
 June 20 - July 28—Summer Bible Training School, Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
Attention Secretaries: Send your conference dates and places for listing in this calendar.

MINISTERIAL STUDENTS' STATUS

Mr. Leonard Carmichael, Director for National Roster, War Manpower Commission, Washington, D. C., informs, "It is not necessary that requests for deferment of students who are attending a theological school be certified by the National Roster."

In all probability, students preparing for the ministry in Oregon Bible College will be privileged to complete that training.

Students planning to enroll for next fall's term should so inform the School as soon as such plans are relatively certain. Address either the editor or Mr. Vivian Kirkpatrick, Registrar, Oregon Bible College, Oregon, Ill.

SOUTHLAWN PARK CHURCH Grand Rapids, Michigan

At the present time our church family is making preparations for the Palm Sunday and Easter season. We are looking forward to having our National Evangelist, Bro. James W. McLain, with us as guest speaker for a week of special meetings from Palm Sunday to Easter, and we are hoping and praying to have a real spiritual uplift from this effort.

A rearrangement of Berean is proving very successful, and a splendid attendance greets this work each Sunday night. An orchestra helps much with the music. The Sunday school is moving forward well with its work, and among other things several of the classrooms and the office have been completely redecorated. The choir has several new voices which are helping on the music for Sunday mornings and preparing for Palm Sunday and Easter.

Quite a bit of temporary sickness has been prevalent through the winter, and several of our members are away, but the loyalty and interest among our church family have been inspiring. Devotional services are held each Thursday night at the homes with good attendance, and a fine group is present each Monday night to work on a teacher-training course.
 F. E. Siple, Pastor.

OREGON BIBLE COLLEGE

Norma Kirkpatrick	\$15.00
Mrs. Marie Coffman	5.00
Lucy Ryder	5.00

ROCKFORD, ILLINOIS

The Blessed Hope Church of God at Rockford, Ill., suffered a temporary, but vital, loss with the departure the week of February 27 of the Evan D. Knodle family. Pvt Knodle, former editor of the Berean Department of this paper, is now with the United States Army; his address, at this writing, is still unknown. Mrs. Knodle, daughter of J. W. Williams, pastor of the Gladbrook, Iowa, Church of God, will, with their newborn son, James Ralph, live with her parents until her husband's return. At the close of the Berean meeting of Thursday, February 24, the church held a brief farewell party for Pvt. Knodle.

The John Marsh family, who, although not members, long have been regular attendants of the Rockford church, also are leaving. Their address is to be Des Moines, Iowa. Efforts to hold a farewell dinner for them have been interrupted indefinitely because of the quarantine of Caryl, only daughter of the family, with measles.

Junior church services, including lessons and handwork, are held nearly every Sunday by Mrs. Verna C. Thayer and Mrs. John Railton for the children of the congregation. Attendance at the special class being conducted every Saturday afternoon at the Rockford Children's Home by Mrs. Thayer and various assistants from the church has grown to more than forty; the class now has had to be split into two groups, one for the older children and the other for the younger.

Arlen Marsh, Pastor.

MINISTERS' FUND

Jessie M. Wilson	\$ 2.00
Hector Sunday School	7.40
Dixon Church	7.00
Oregon Sunday School	2.00
A Sister	10.00

Gleanings From the Field

"The field is the world."—Jesus.

Readers of The Restitution Herald will rejoice in learning that Sr. Lottie Young is much improved in health—beginning again to walk and recently, for the first time in many weeks, "sat up to the table for dinner." She may be addressed at 1924-46 Ave. SW, Seattle 6, Wash.

Hello! "We have been out here all winter, enjoying the Arizona sunshine."—D. W. Kirkpatrick, 1031 1/2 Van Ness Ave., Tempe, Ariz.

"I hope to see Job soon. I'd like to talk to him."—Vivian Magaw, Tipp City, Ohio.

James Siple, Hammond, La., is entering the Conscientious Objectors' Camp at Magnolia, Ark.

Farewell and Welcome: Bro. Evan Knodle's long and faithful service as Berean Editor has terminated by reason of call to military service, the editorial responsibilities now passing to Sr. Ellen Van Fleet. Further word appears on the Berean page.

LAWRENCEVILLE, OHIO

Bro. Dave Beck has been seriously ill, but is now well on the road to recovery, for which we are most thankful to the Giver of life.

Bro. and Sr. J. A. Pensyl are settled in their new farm home near Terre Haute, and are a most welcome addition to our church. We hope for them happiness and success in their new location.

The parsonage fund has reached and passed the thousand-dollar mark—it is at present \$1,159.06. We are most happy for the speedy growth of this fund, and look forward to building as soon as government restrictions are removed.

Epidemics of mumps, measles, colds, and influenza have cut into our attendance, but we hope these are about ended and that with the return of spring both teachers and pupils will be back in their places.

Bro. and Sr. Charles Netts have secured reservations for Saint Petersburg, Fla., and will leave March 21, 1944. They will spend a month or more with Mrs. Netts' brother and wife, Bro. and Sr. John Howell. We hope they have a good rest and enjoy their stay, though we shall miss them very much.

Mrs. A. M. Jones, Reporter.

OREGON BIBLE COLLEGE NEWS

Ladies of the Church of God at Tempe, Ariz., recently sent a beautiful and serviceable quilt for College use. Thank you!

Bro. Paul Hatch, one of the students of the former Bible Training School, spoke at a chapel service, March 10, encouraging missionary spirit as most becoming the Church of God in these last days.

Several other interesting items ought also to be reported, but discretion is a major part of valour.
 I. M. A. Substitute, Reporter.

Where Moves the Spirit? Mr. Harry Windbush, 20 Queen St., Melbourne, C 1, Australia, writes for copies of both the senior and intermediate Truth Seekers' Quarterlies.

"We are leaving on March 21 for a rest in Florida."—Mr. and Mrs. Charles Netts, 1013 Pine St., Springfield, Ohio.

Sr. T. J. Ellis, Walnut Court, Waterloo, Iowa, plans to visit friends at Oregon, Ill., during the Easter festivities.

Evangelism at Grand Rapids: National Evangelism will be busy in Grand Rapids, Mich., the week preceding Easter, and Easter. Bro. J. W. McLain working with the Southlawn Park Church of God, and Bro. Francis Burnett working with the Pennellwood Church of God.

Bro. T. A. Drinkard, defender of the Faith, has accepted the challenge to debate the Church-Kingdom question as here mentioned several weeks ago. More later!

HERALD RECEIPTS

M. D. Newell; Alice Sword; Harvey Krogh, Sr.; L. P. Marsh; John Savage; Eldorado Church (another); Mrs. Morris Zeller (others); Lota B. Huffer; Mina Knodle; Nancy B. Robison (another); Mrs. Edith Stirton; Conrad Dickel; Mrs. John Fyfe; Albert Siple (another); Elmo Gaspar; J. M. Morgan; Curtis Vance; Mrs. Clara Claypool; Glea Starbuck; Mrs. Chas. Stedman (another); Robert Hall; Minnie E. Elton.

O. F. Marsh; Maybelle Hanson; Mrs. Eva C. Collins; Leonard Brown; Mrs. John S. Taylor; Mrs. Marie Coffman; Albert Fyfe; Mrs. Lillie Matthews; Mrs. Morris Zeller (another); Mrs. Chas. A. Harris; Andrew Harbert; O. V. Stephens (others); Mrs. A. J. Jaeggar; Mrs. Paul Williams (another); Maurertown S. S. (others); C. E. Mills; Lucy Lee Bankston; Mrs. E. H. Barek; Mrs. W. J. Griffith; Mrs. Frank Henry; Lillian A. Greiner (self & others); Mrs. Earl Bowen; Howard Hawkins (another).

NATIONAL BIBLE INSTITUTION

Maurertown Church	\$ 6.67
G. L. Cooper	10.00
Oregon Church	16.71
Mr. & Mrs. Delos Andrew	2.00
Harvey Krogh, Sr.	10.00
Ardys Johnson	30.00
Mr. & Mrs. Chas. Netts	5.00
Anonymous	4.00
Leila Whitehead (paper)	10.00
Maybelle Hanson (\$1.00, paper)	6.00
O. F. Marsh (paper)	23.00
Mr. & Mrs. Harvey Krogh	1.29
W. E. Boyer	5.00
Mr. & Mrs. E. H. Barek (paper)	3.00
C. E. Mills	21.95
A Sister (paper)	10.00

OREGON BIBLE COLLEGE

Building Fund

Mrs. Alice Johnson	\$ 25.00
Lynn Greene	5.00
Mr. & Mrs. R. H. Hall	38.00
Mrs. E. R. Burk	10.00
M. O. Williamson	5.00
Gordon Family	5.00

PRINTING EQUIPMENT FUND

Mr. & Mrs. G. E. Marsh	\$ 15.00
Mrs. H. E. Shepherd	2.50
Mrs. Alice Johnson	5.99
A Friend	1.00
Mrs. E. R. Burk	10.00
Mrs. Alfred Anthon	5.00
Lucy Ryder	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.

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.

PICKERL - DERBIN

Hope Chapel, South Bend, Ind., was the scene of a lovely church wedding on March 4 at 3:30, when Miss Jean Pickerl became the wife of Mr. John Derbin. Mrs. Frances Boyle sang.

The bride is the daughter of Sr. Lottie Pickerl, our faithful church pianist and Sunday school superintendent, and is an active member of the church and Sunday school. The groom is a friend of childhood, now a cadet at Indiana University at Bloomington, where the young couple are living until he is transferred elsewhere.

A reception was held at the home of the bride's mother for a large number of guests, after which the happy couple left for a brief honeymoon. They were fortunate even to have a wedding, for up to the last day it was not sure whether John could get a leave.

We shall miss Jean very much from the church. She and her husband take with them our very best wishes for happiness and God's blessing on their journey through life together.
M. W. Lyon.

GOLDEN RULE HOME

Maurertown Church	\$15.00
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EVANGELISM

Marie Brown Schreiber	\$ 5.00
Maurertown Church	6.50
Mrs. Anna Roll	2.00
Omaha Church	15.50
Mrs. James Kessler	5.00
Nellie Ling	5.00
Mrs. Kate Olmstead	2.00
Harvey Krogh, Sr.	10.00
Margaret Budrow	5.00
Jordan Church	41.50
Dixon Church	7.00
Hope Chapel	5.00
Ardys Johnson	30.00
Mrs. Alfred Anthon	5.00
Mrs. Marie Coffman	10.00
Mrs. John S. Taylor	3.37
Mrs. W. H. Rose	5.00
Mr. & Mrs. Fred Tavenier	4.00
Oregon Sunday School	5.64
Maybelle Hanson	5.00
Merle C. Alsbery	5.00
Lucy Ryder	6.00
Mr. & Mrs. Claude Davis	10.00
C. E. Mills	30.00
A Sister	15.00
D. W. Kirkpatrick	10.00
A Sister	5.00

SUMMER BIBLE TRAINING SCHOOL

A six-weeks' Summer Bible Training School will be conducted at Oregon, Illinois, June 20—July 28, 1944. Elders F. L. Austin, Oregon, Illinois; C. E. Randall, Fonthill, Ontario; and Arlen Marsh, Rockford, Illinois, will be the instructors. Bro. Randall has been chosen Dean of the School, and Sr. Walter Wiggins, Eden Valley Minnesota, has kindly accepted the call to serve as matron and cook.

The Summer School will this year be operated with two departments: 1) The regular Young People's Department as conducted during the last several years, and 2) a Senior Department, emphasis here being given to ways and means of improving the religious education of children and young people in Sunday school and in Berean organizations.

Oregon Bible College will be used for the home of this Summer School.

Young people who enroll are requested to present letters of recommendation from their respective churches or other responsible sources.

The tuition will be forty dollars per student, irrespective of the Department attended. There will be, also, a small additional expense for textbooks.

Following is the complete schedule of courses, as they will be given five days, weekly:

Hour	Course and Department	Instructor
9:00- 9:30 a.m.	—Devotions	
9:30- 10:20 a.m.	—"The Church" (Seniors)	F. L. Austin
	"Living for God" (Youth)	Arlen Marsh
10:30-11:20 a.m.	—"The Book of Matthew" (Youth)	F. L. Austin
	"Training for Teaching" (Seniors)	C. E. Randall
1:00- 1:50 p.m.	—"Historical and Biblical Background of Our Faith" (Youth)	C. E. Randall
	"Bible Pedagogy" (Seniors)	Arlen Marsh
2:00- 2:50 p.m.	—"Fundamental Doctrines" (Seniors)	C. E. Randall
	"Writing for God" (Youth)	Arlen Marsh
	(Three days, weekly)	
	"Bible Pedagogy" (Youth)	Arlen Marsh
	(Two days, weekly)	

Persons planning to attend the Summer Bible Training School are invited to report immediately. Who will be first to enroll? Address the

Summer Bible Training School
Oregon, Illinois

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 Antigon, J. G. Haupt	4	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
A Study of the Word "Soul"	4	.10	.60
Did Christ Preexist? H. B. Hathaway	4	.10	.60
Jehovah Is One God, Arlen Marsh	4	.10	.60
Lifel! Lifel! Eternal Lifel! 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 Gockler	6	.15	.90
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20
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 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 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 33

OREGON, ILLINOIS, MARCH 21, 1944

NUMBER 24

The Outcome

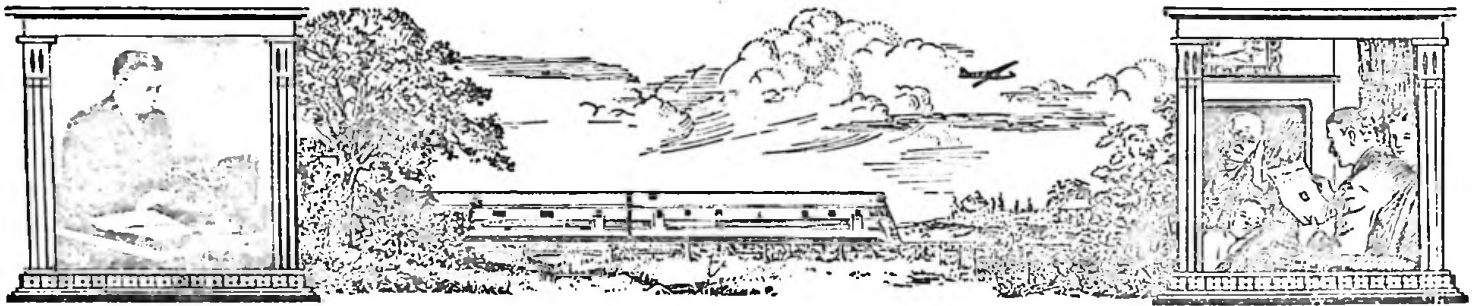
“Once to every man and nation, comes the moment
to decide—

In the strife of Truth with Falsehood—for the
good or evil side:
Some great cause — God’s new Messiah — offering
each the bloom or blight,
Parts the goats upon the left hand, and the sheep
upon the right—
And the choice goes by forever ’twixt that dark-
and that light!

“Hast thou chosen, O my people, on whose party
thou shalt stand,
Ere the Doom from its worn sandals shakes the
dust against our land?
Though the cause of Evil prosper, yet ’tis Truth
alone is strong;
And, albeit she wander outcast now, I see around
her throng
Troops of beautiful, tall angels, to enshield her
from all wrong.

“Careless seems the great Avenger: History’s pages
but record
One death-grapple in the darkness, ’twixt old Sys-
tems and the Word—
Truth forever on the scaffold, Wrong forever on
the throne!
Yet, that Scaffold sways the Future; and, behind
the dim Unknown,
Standeth God within the shadows, keeping watch
above His own!”

—James Russell Lowell.



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

Strange Maneuverings of Nations

A correspondent, Brother Joe Lawrence, Omaha, Nebraska, recently sent to our desk a newspaper article showing peculiar twists of the European nations—especially referring to Germany and Russia. The article, written by a nationally known foreign news analyst, suggests that Germany already senses defeat in the present struggle, but, being little alarmed, Germany thinks nothing more of such defeat than she would consider the loss of a given battle in the war. In other words, Germany is planning for the future, irrespective of the outcome of the present struggle.

Apparently, various groups of German officialdom—all groups working in harmony—are advocating and propagating several political stunts whereby they hope to save their national existence and standing. One group is trying to frighten the British, saying that Germany's western defense wall is impregnable, and further tantalizing the English with the thought that Britain needs Germany as a dam against the westward rushing Red waters of Bolshevism. Another group of the German intelligentsia "envision the saving of the Reich in a peace with Russia—going so far as to suggest that the Reich enter into a confederacy with the U.S.S.R." This latter group publicizes Stalin's statement of 1942 that "Russia is at war against the Nazis, and not against the German people or the German army," and his saying that "Russia would not be opposed to the German army being maintained as an element of order in Europe."

The article submitted by Brother Lawrence reports, too, that some of the German military leaders see Russia in a new light to the extent of saying it is "a country after their own heart's desire."

Trends as indicated in the foregoing are interesting to students of prophecy, as they suggest the possibility, at least, of Gog and Gomer again becoming allies—when, also, this Northern Confederacy may be expected to sweep as a cloud over Palestine. Then will the King come, and "all the saints with (Him)"—the *Rapture having preceded!* Else how could the saints come *with Him*?

T. A. Drinkard, Defender of the Faith

An acquaintance of Brother Jim Maggard, Austin, Indiana, recently challenged: "Write me of your best debaters to affirm that the Bible teaches Christ will come to set up His Kingdom at Jerusalem and reign a thousand years. Or, ask them to affirm that the church and the Kingdom of God are two separate institutions." Upon receiving this challenge to debate, Brother Maggard communicated with Headquarters at Oregon, Illinois, and proper publicity was given in *THE RESTITUTION HERALD* dated February 22, 1944. We were interested to learn who might be available for this call to defend the Faith. It is a pleasure to report that Brother T. A. Drinkard has accepted the challenge—being now in communication with Brother Maggard. We quote from Brother Drinkard:

"I shall be happy to meet the gentleman at a time convenient to both sides. Of course, if there is any other brother who wishes to meet the issue—well and good. Rather than seeing the challenge go unanswered, I offer my services. When Goliath challenged Israel, and Israel's God, David accepted it and was successful in the outcome. . . . If the Word of God is worth accepting, it is worth defending any time and anywhere. . . . Our position on the Kingdom is absolutely true; therefore we shall defend it at all times. As Paul said, 'I am set for the defense of the gospel' (Phil. 1:17)."

So sure has the pendulum swung away from the public religious debate, that it may well be time for the pendulum to reverse its direction. He who will not defend his Faith may be questioned as to whether or not he has the Faith worth defending. We hope soon to report further particulars of this project.

Spirit of Saint Louis

Accompanying a generous contribution to the College Building Fund, come these words from Sister Gertrude Logan, Saint Louis, Missouri: "There is nothing I like better than doing my bit to spread the gospel. I am thankful only a few squares are still unfilled." (See back page.) Thus flies high the "Spirit of Saint Louis." Catch it!

God's Covenant With Abraham as a Messianic Prophecy

By Shirley Moore

"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). God proposed to reward Abraham for his faithfulness by the seven blessings stated in Genesis 12:1-3, which blessings were supplemented further as

revealed in Genesis 13:14-18. We see by these references that God made definite promises to Abraham. We can behold in Israel the great nation which was to be of Abraham. His name was changed from Abram to Abraham (Gen. 17:5), as an evidence of making his name great. The meaning of this new name is, "a father of many nations," or "one who fosters a multitude."

Abraham was to be a blessing. This was indeed true. He was an excellent example of faith accounted for righteousness. (Gal. 3:6; Gen. 15:6; Rom. 4:13, 20-22.) He was a true servant of God who showed implicit and unquestioning faith in God's Word. He was a "friend of God" (2 Chron. 20:7; Isa. 41:8; James 2:23). Abraham's friends were to receive a blessing, and his foes were to be cursed. This was God's pledge of protection for Abraham from all harm which might come to him by the enmity of man. Abraham and his seed were to inherit the length and breadth of the land, as far as it was possible to see. The seed was to be as numberless as the dust of the earth, as the stars of heaven, and as the sand of the sea shore. (Gen. 15:5; 22:17.)

Abraham has not yet received his promised reward. He was buried in a good old age and is to come forth from the grave at some future time for the fulfillment of the promise. (V. 12.) All others from Abraham now are required to accept the promise *through faith*. (Heb. 11:13, 39.) These will receive their inheritance at the time of the resurrection. (Matt. 8:11.)

There are two groups who will partake of this inheritance. First, let us consider the seed of Abraham as a nation, or his natural seed. This would of course mean his descendants through Isaac and Jacob. The promises were repeated to each of these men, in turn, as well as to their father. In Genesis 26:1-5, 24, we see that Isaac was a recipient of the pledge.

Likewise, Jacob was a member of the covenant, as seen

Miss Shirley Moore, Niagara Falls, New York, author of this article, was a student at last year's Summer Bible Training School, Oregon, Illinois, this article being some of her work while in the School. Another Summer School will be conducted from June 20 to July 28, 1944, departments being planned for both young people and senior adults.—Editor.

in Genesis 28:13-15; 35:9-12. Israel, then, is the one group, the natural seed which is reckoned through Isaac. (Heb. 11:17, 18.) Now we come to the second group, the seed *by faith*, that is, the church, which is reckoned through Jesus Christ and our righteousness unto Him. (Gal. 4:28; 3:8-16, 26-29;

1 Cor. 12:12, 13; Rom. 4:16; 8:16, 17.)

If the prospective recipients of this inheritance prove unfaithful, they can be cut off from the fulfillment of the promise before the reception of it, as shown in John 15:6; Romans 11:22; Matthew 25:41; Hebrews 10:26, 27. Of all the benefits to come upon the earth through the inheritance of Abraham and his seed, three seem to be outstanding: 1) the establishment of universal peace (Isa. 2:1-4; 11:6-9); 2) renewing of the earth (Isa. 35:1-8; 65:17-25); 3) the exalting of righteousness (Isa. 11:1-5).

We must determine the answer to the question: When are we as Christians to receive our reward? First, let us make this statement: There is no reward in death (Eccl. 9:5-10; Psalm 146:4), as God deals only with living people (Matt. 22:32). An important event is necessary before the dead who have not yet received their reward can be rewarded. This event is to be the second coming of Jesus Christ and the resurrection of the dead. (John 5:28, 29; 1 Thess. 4:14-17; 2 Tim. 4:1; Luke 21:21-28; Matt. 25:31-34; Acts 1:11; Psalm 96:13.)

We must remember, also, that all the dead are not to be resurrected at the same time. (Rev. 20:6; 1 Cor. 15:20-23; Acts 24:15.) There is to be a resurrection of the just and unjust, the unjust to be resurrected at a later time. Our status will determine the order of our resurrection. Christ was the first-fruits of the dead. (1 Cor. 15:20-23; Col. 1:18.) The church is to be raised immediately at the coming of Christ. (1 Thess. 4:16; 1 Cor. 15:52.) This is the *first* resurrection—both in time and importance. The second resurrection will come at the time for judgment, when the book of life is opened and every man is judged according to his works. (Rev. 20:12, 13.)

There is abundant proof of the actuality and literality of the resurrection. This evidence is threefold: 1) Christ is risen, Personally, and is not a spirit (Luke 24:39). Christ could talk, eat, drink, (Please turn to page 11)

Faith: What Is It?

By Paul Williams

AMONG the most used yet least understood words in the English language is "faith." Some use it to describe a blind, unreasoning trust in parents, teachers, or national leaders. Others list their particular religious beliefs in creedal form and call this *their* faith. The Bible teaches that faith is the basis of righteousness, and this truth has led me to analyze faith in its Scriptural usage and importance.

There may be differences of ideas and opinions among church members and various denominations, but there is one underlying motive in every heart, which is mentioned in Hebrews 11:6—pleasing God. The basis given for acceptable approach to God is always the same: *faith*. Therefore, this subject is of first importance to all Christians.

The first definition of faith in the dictionary is "a firm conviction of the truth of what is declared by another, simply on the grounds of his truth or faithfulness; belief; trust; especially such belief exercised toward God and Christ." From this definition, we can see that the first essential to faith is the existence of God, because, in order for us to believe, there first must be One who will make a statement that can be accepted on the grounds of His existence and reliability.

Sometimes that which God promises is difficult to believe, because it is not in accord with our understanding of the possible and impossible. For instance, both Moses and Paul wrote of the justification of Abraham, and both agreed that it was by faith. Yet the very thing which God promised Abraham was "contrary to natural law," as we would say. Abraham realized that both he and Sarah were far past the age of bearing children, yet, as Paul wrote, Abraham "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; being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:18-21).

From the foregoing story, we can conclude that faith is something far beyond ordinary knowledge. All the knowledge of science today is based upon observation of

natural law, and upon the constancy of its enforcement in the universe. The ability of God to alter these laws by imposing a higher law has been demonstrated time after time in the many and varied miracles and signs that His servants have performed and shown. The Exodus of Israel from Egypt, the raising of the Shunamite woman's son, the raising of Lazarus, the healing of the ten lepers, the stilling of the tempest on Galilee, and finally the resurrection of Jesus from the dead, are all examples of God's complete control over His universe.

One translation of Hebrews 11:1, in complete accord with what has been written, says: "Faith is an assumption of what is being expected, a conviction concerning matters which are not seen." Faith precedes actual fulfillment of the promise. When Isaac was born, Abraham's faith was changed to sight, and he had one more proof of the infallibility of God. When he was told to offer Isaac upon the altar, his faith was tested and proved to be founded on solid rock, and not upon shifting sand.

From all these thoughts, we probably can form a definition of faith. It is, first, a belief in the existence and constancy of God, and, second, belief that "what he has promised, he will perform."

Some of the promises of God that have not been fulfilled are the most difficult to comprehend in our present mental capacity, such promises as the return of Christ to earth, resurrection of the dead, world-wide peace and righteousness, and immortality itself—all are pledges of God, but we can only *believe* that He will bring these prophecies to fulfillment in His own time.

The greatest boon to faith, and one that creates faith in the minds of scoffers, is the fulfillment before our eyes of prophecies written twenty centuries in the past. The slow progress of the Zionist movement is the most noticeable trend of prophetic events. Then, too, we can see the nations being juggled about and fitted into the Bible jigsaw puzzle. These things do not "happen in a day," but gradually come to pass through political schemings and plots of diplomats and the jealous nations they represent.

So we see that faith is based upon a knowledge of God's existence, and, because we see certain of His promises fulfilled, we base our *future* hope on Him because He has never failed in the *past*. At present, we believe He is working in us, and through us He calls others into



Paul Williams

that body called "the church," the "holy temple of the Lord," and "the bride, the Lamb's wife."

If it were not for God, the whole world would be as the Gentiles were before the time of their calling—"having no hope, and without God in the world" (Eph. 2:12). Without the revelation of the future as it is revealed in the Word, there would be no hope, because the inability

of man to lift himself by his boot straps has been proved in every generation since Adam and Eve.

Realizing our absolute dependence upon God for health, happiness, and life itself, let us "go on unto perfection" in complete faith toward Him and His abundant power to save. Faith thus exercised will richly bless, both in this life and in eternity.

Origin of Faiths of the World

Part 1 — Introduction

By James M. Morgan

THE first man was made "a living soul." (Gen. 2:7; 1 Cor. 15:45, 46.) This man was a grown man: fully able to understand, obey, and serve his Creator, and "the Lord God took the man, and put him into the Garden of Eden to dress it and keep it" (Gen. 2:15). God's command to Adam was: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (vv. 16, 17). There seemed to be perfect agreement and trust by Adam in his Creator, at least for a while, as proof of his faith in God. Adam named all the creatures God had made. He also gave name to Eve, his wife.

Indeed, all things were lovely in the Garden until the Devil, by telling a lie to Mother Eve and her believing the Devil's lie, caused Eve and Adam to depart from the faith, or trusting in their Creator. They ate of the tree of death, God having said, "In the day that thou eatest thereof thou shalt surely die"—though the Serpent said, "Thou shalt not surely die." (Gen. 3:1-4.) Just as some people are doing today, Eve and Adam gave "heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy" (1 Tim. 4:1, 2). Since the time that first lie was preached to Eve in the Garden of Eden until now, all the false teachers who have helped create all the false faiths of the world have built them on that same old lie—"Thou shalt not surely die."

So the whole order for Adam and Eve was changed from living to a dying state, from joy to sorrow. Another sad result was that their children were destined to be born in a dying condition, and under the sentence of death, as pronounced on the parents: "Dust thou art, and unto dust shalt thou return." (Gen. 3:17-23; Rom. 5:12.) Adam and Eve went out of their beautiful Garden home. They and their race left the Tree of Life behind them, never to return in reach of this life-giving tree, for God

had "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24).

This story presents a very dark picture of man and his race, but it would be all the more dismal if no ray of light shone upon man's dreary path. Although this sad state had come to Adam and his race, there lingered in the minds of Adam and Eve a small ray of light, of faith, and hope in the few words of God in promise that the Seed of the woman would bruise the Serpent's head, though the Serpent would bruise his heel. (Gen. 3:15; Gal. 4:4.) As further proof that a Redeemer was promised, God clothed Adam and Eve with skins of animals. (Gen. 3:21.) The blood of these animals typified the blood of Christ. Christ is described in Revelation 13:8 as a lamb slain from the "casting down of a world (Adam's world)"—Emphatic Diaglott.

"Time marches on," and early in the story of man, Cain and Abel were born. All seemed lovely for a time. These boys were busily engaged—Cain in his farm, and Abel caring for his animals. Both sons were religious. Cain, however, departed from the true order, from the divine law. He offered a *bloodless* sacrifice, but Abel offered of his flock. Cain then became a murderer. He was marked, and a curse was placed upon him—for sin lay at his door. Thus Abel was the first martyr for the true Faith, having died by the hand of his brother. (Gen. 4:1-8.)

The Apostle Paul said: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4), for God had said to Cain, "Thy brother's blood crieth unto me from the ground" (Gen. 4:10).

For some time after Abel was killed, there were few faithful ones who preached the Word of God by offering of lambs, in type showing the (Please turn to page 11)

Story of the Bible

By James M. Watkins

THERE are so many interesting truths in the Bible to be considered, that oftentimes one deals so much with a few words or a single verse that he is likely to lose the over-all meaning that is the true *Story of the Bible*. It is necessary to have within one's mind a picture of the Story of the Bible, that the details of the things read and studied may be fitted to it. Unless one has such a picture, his reading—or even his study—may come to be very pointless.

It is not difficult to establish the over-all Story of the Bible. It reflects itself in seven very simple ways. All our study, every sermon we have ever preached, or any thought we may consider, reflects itself simply as a supporting thought to one or another of these seven essential thoughts. These thoughts are not hard to find in Scripture, neither are they hard to support or understand; yet contained within them are the backgrounds for all our essential faith, with proof of the things necessary for a foundation of our belief.

The first requisite for belief should be the faith that there is a God. We are given these instructions in Hebrews 11:6, saying: "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."

So, Paul was telling that there can be no beginning of a worth-while faith unless one believes there is a God; and that the desire and purpose of that God is to reward those who sincerely do their best to seek Him and to know Him better.

In the Book of Exodus, we are told in one of the original laws: "Thou shalt have no other gods before me." For us, then, to have a faith founded upon the true and living God, we must come to know Him both as an Individual and by His ideology. If we would know God, we must come to know His Son, for the entire purpose of Christ was to manifest God to the world. If we have looked upon God's Son, and have listened to His teaching and His thinking, then we may well come to know the God that we are to trust.

The first chapter of Hebrews tells that God has spoken unto us by His Son. Then, in verse 3, we read: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his

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power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." If we would know the nature of the God we serve, we have only to look

on the Christ who was the express image of His Person and the reflection of His attitude toward man.

The second point of the Scriptural story is this selfsame Christ. It requires very little study for us to establish, both through His words and His prophetic fulfillments, that Jesus of Nazareth was the Christ. Long before Jesus' birth, His lineage, His nature, His purpose, and every detail of the things which He was to experience were written by men inspired of God. These facts in themselves establish for us Jesus' rightful place in the affairs of the world. Added to these things is the manifest glory of His works as He showed the world a testimony of the things that are yet to be, and how these things acknowledged God's love and concern for mankind. Upon at least two occasions the voice of God definitely acknowledged Jesus as His Son. We must look upon Christ as being what He actually is: product of the virgin conception, and Son of the Most High. As that Son, He cannot be a part of a triune entity, but in all things must be recognized for what He is—a separate and distinct Person as the Son of God.

The third point of the Bible for us to consider is the question of Christ's sacrificial offering for us. Under the old law, the Israelites were required to offer many sacrifices in atonement for their sins. In Hebrews 10:1, we read these words: "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

The law, then, must be looked upon as being important only to the extent which it foreshadowed the better things to come. It was not the image of the law that was important, that is, not the strict observance of its rituals, but the degree to which it pointed forward to Christ. Reading again, beginning with verse 9, are these words:

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this

man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

We must look, then, upon Christ as being our Sacrifice which God provided for the remission of sins. Peter tells us in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." According to Romans 6, we recognize and lay hold upon the sacrifice of Christ by partaking of His death in the waters of baptism.

The fourth important element of the Scripture is found in the things concerning Christ's coming again and the establishment of His Kingdom. The second coming of our Lord is reflected in so many portions of Scripture, that it requires little for us to establish the facts of its certainty. Typical of these is the statement of the two men in white who stood by at the time of Christ's ascension and offered the testimony that "this same Jesus" would return in "like manner" as He had gone away.

Second Timothy 4:1 gives these words of Paul to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here Christ's Kingdom is definitely associated with His appearing. Likewise, in Revelation 11, speaking of events that are yet in our future, 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."

Had Christ's Kingdom been established at His first coming, the apostles and prophets would not have continued to point forward to its coming long after the days of Christ and even after the day of Pentecost. Thus, we are justified in believing that that Kingdom is something very literal and yet to come, and that it will be given us when our Lord comes the second time.

The fifth point of the Scripture is that we have life only through Christ. The Scripture tells in many places that man in death has no knowledge or conscious thought. In Ecclesiastes 9:10, we read: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Also, in Psalm 146:3, 4, the Word counsels: "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 this condition, under the condemnation of death, man was in no better circumstances than the beast of the field. In Ecclesiastes 3:19, 20, Solomon said: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

That this condition might not continue to exist, Christ was sent into the world to give us the testimony and the promise that at some future time there would be a resurrection of the dead; that man would be called forth from that state of death and receive the opportunity for life. Those who at that time are found to have been faithful to Christ during life will be given the right to continue to live. The only Source of life which we have that makes us any better than the beast of the field is Christ. If one must have Christ to live, then the wicked who have not Christ can have only the alternative—which is the second and eternal death.

The sixth of these thoughts of Scripture is the means by which we share in these promises—the question of repentance and baptism. The Scripture tells definitely that sinners must repent and be baptized. "Repent" means to have a new mind; to deport oneself with a new attitude and conduct before God, having a mind that has been purged of the old strivings and the old burdens. It is by the simple faith and the ready forgiveness of a little child that one becomes a "babe in Christ."

To be baptized, one must be buried with Christ. Upon the basis of the records of the early churches, no one questions but that immersion was the mode of baptism practiced by the early church. Philip and the eunuch "went down both into the water" (Acts 8:38). Jesus "went up straightway out of the water" (Matt. 3:16). The Greek word *baptizo* means literally "to dip in" or "plunge under"—all of which means that a convert must be literally buried with Christ beneath the waters of baptism, and arise to walk in newness of life, striving to attain the greatest goal in Christian experiences.

The final thought is one's state of continued faithfulness. We who are Christians must be faithful to the extent of our capabilities. This does not imply to my mind that we are immediately perfect in all our doings, but simply that all our past sins have been blotted out and that we stand before God as we come into the world, as it were, with a blank sheet of paper upon which we are to write the future record of life.

We are babes at the beginning. There will be mistakes, erasures to be made, and sins to be blotted out by the further forgiveness of God, but they are to be steppingstones for the continual striving to attain the blessings of the adulthood of Christianity. If we continue as babes in life and never grow, it is not to be expected that we shall ever attain any of the pleasures or blessings of adult life. Baptism is the beginning of our Christian growth; it is the foundation upon which we strive for future accomplishments. Regardless of our many mistakes and failures, we are expected to maintain our faith in Christ, for it is through faith and His forgiveness alone that we can be reckoned as righteous. *(Please turn to page 11)*

The Law of Moses

By Allen B. Shrode

ONCE upon a time, there was a good and righteous ruler who promised his subjects that some day in the distant future he would make them all supermen. However, as his promises seemed to them to be rather vague and impossible, it did not satisfy his subjects. They began to murmur among themselves, saying that they believed they could become supermen by their own efforts.

The good ruler, hearing of their murmurings, decided that he would permit them to try to become supermen by their own efforts. So he called certain gifted men from among his many subjects and told them that he would give them every assistance possible—so it could be *demonstrated once and forever* to the entire nation whether or not they, through their own efforts, could become supermen.

The healthiest, most intelligent, and most capable men were chosen for the all-important trial. One man was to try to learn to leap from a high cliff to the base below. He began climbing up the cliff for a few feet and then jumping down. Each time he tried, he jumped a few feet more. In the end, though, the leap became too far, and his life came to an end. Another man was to try to live without breathing. Through practice, he became able to hold his breath for a great length of time. When the final test came, although pulmotors, and stimulants, and every help known to science were used, he died. Another tried to live without food, but in the end, he died.

After many trials of like nature, the demonstration came to a miserable failure; and the good ruler announced to the whole kingdom, "Let it be known henceforth and forever, that no man can by his own strength, and might, become a superman"—and all the people repeated, "We hereby acknowledge, O gracious King, that only you, by your loving kindness (grace), can make us into supermen"! All, from that time onward, forsook their own efforts to become supermen and *put their trust in the promise of their ruler*.

Such is an allegory of the Israelites and the law of Moses. Let us keep the story in mind as we examine the giving of the law to the people of Israel.

In the beginning, God created man, perfect, in God's own image. Adam sinned, and was condemned. God made promises to certain of His subjects that some day He would provide a way for them to bless the whole earth. These promises, however, like those of the good ruler in the foregoing story, were hard to understand.

The people would not put their trust in God's promises, but felt they should try to save themselves by their own works. So God chose an intelligent, industrious, persistent nation—the Israelites—to *demonstrate once and forever to the whole world*, as to whether or not man can save himself by his own works. God gave to Israel a wonderful leader and the richest land in the world. He watched over them, provided them with food and water, and He gave them *the law*. The law consisted of the commandments, the judgments, and the ordinances, as set forth in the books of Exodus and Deuteronomy. God provided for sacrifices to be made in atonement for any sins committed by them. For forty years, God did everything possible to give this chosen race a chance to prove whether or not its people could be worthy to receive eternal life by their works. Bible history proves that they failed miserably. Then God announced to the whole world, by His Holy Word, as set forth in Paul's Epistles to the Romans and Galatians, and other Epistles, that *the demonstration was ended, that man had had his trial and failed, and that there was no other way by which man could have eternal life, than by God's grace*.

Many times, I find teachers, superintendents, and even ministers, trying to live under the Mosaic law. So many are unwilling to acknowledge that the law was for the Israelites and for Israel only, and that the law ended—was nailed to the cross—when Jesus died. (Col. 2:14.) The Law Dispensation ended then, and the Dispensation of Grace began. So many seem to try, in some manner in which they cannot explain, to live under both law and grace at the same time. Yet, Paul in Romans 7:2-5 illustrated that one who is still married to the law, and becomes a follower of Christ, is like a woman who is married to two men. The person who professes to be a Christian and is not dead to the law is an adulterer. That is why Galatians was written. The Galatians were mingling law with grace, and Paul wrote to correct that error.

I realize this article may not be very authoritative: I am not a preacher, not even a superintendent, but perhaps this may stimulate one of you to prepare a really authentic article, since there has been very little on this subject in print in THE RESTITUTION HERALD for some time. I am writing this in gratitude to God for the light He has given me concerning His grace.

When I was a boy, I was taught the law. I was taught to place myself under the commandments—all except the

fourth commandment. For some unexplainable reason, I was not under that one—we worked every Saturday. I grew up with the idea that law was mixed with grace. I am thankful that it has been revealed to me, before it is too late, that I am not, and never was, under the law. I am glad that I can have eternal life by the grace of God through Jesus Christ, though I might never have heard about the law.

Yes, I know that the law which God gave to the Israelites was holy, just, good, and spiritual. (Rom. 7:12.) It was Israel that was weak, not the law! (8:3.) The law, "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound or wound, and stripe for stripe" (Ex. 21:26, 27) is a just law. But are Christians under that law? Christ said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:38, 39). Are we under the Mosaic law, or under the law of Christ? Just go out and start telling someone that if this nation had been a praying nation, that if it had trusted in the Lord, and had asked Him for protection, that we would not have been attacked. See what you will get in reply. I tried it and was told, "Why, they would just run all over us, and jump on us, and trample us in the earth." Can you name me a nation that follows the teachings of Christ? Do they not all say, "An eye for an eye"? How many people return good for evil? (Rom. 12:17.) Friends, let us get out from under the law of Moses. Shall we not do better to teach the law of Christ to our children in Sunday school, than to teach the law of Moses?

If a son cursed his father or mother, or struck his father or mother, he was to be put to death, under the law. (Ex. 21:15, 17.) Are we under that law? Yet it was a just law. Under the law, if two men were fighting and the wife of one illegally aided him in the fight, her hand was to be cut off. (Deut. 25:11, 12.) That was a just law. Are we under that law? Under the law, any person who so much as gathered sticks on the Sabbath was to be stoned to death. (Num. 15:32, 36.) Do we follow it? Remember, if we are under *one part* of the law, we are under *all* of it. The law was just . . . but *none* could keep it. Therefore, the Israelites' demonstration was absolute proof that none of us can keep it. Then why try, when Christ has kept the law for us, and has become our righteousness? All we have to do is to accept *Him*; not the law.

I often wonder why so many legalists quote Galatians 3:24, "Wherefore the law was our schoolmaster to bring us to Christ"—and then they stop—and ask, "Doesn't that prove that we are to read and obey the law?" But please read the next verse, "*But after that faith is come, we are no longer under a schoolmaster.*" The "us" and the "our" and the "ye" stand for those who were under the law at that time, namely the Israelites, the people to whom he was speaking. Galatians 4:4, 5 states, "When the fulness of the time was come, God sent forth his Son, made of a woman, *made under the law, to redeem* them that were under the law, that we might receive the adoption of *sons.*" If we are under the law, we are *servants*. If we are under grace, we are *sons* of God.

Another verse often quoted in defense of placing ourselves under the law is 2 Timothy 3:16, saying: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." We certainly agree that all the Scripture concerning Israel, her trials and failures, is of the greatest profit to us. It is a positive instruction to us that the doctrine of "Saved by Grace" is the only way we can be saved. Certainly the history of God's dealings with Israel reproves, and corrects us—if we have it in our

TWO YOKES

Certainly, persistently, endlessly, organized religion trends to ritual and legalism—away from "the liberty wherewith Christ hath made us free." "Be not entangled again with the yoke of bondage." "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Christ invites: "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. 11:29, 30). Choose wisely!

minds that we can be saved by obeying the law, when we realize that none of the Jews could keep it. But perhaps the best instruction of all, that we receive, is the proof that the Israelites could *not* become righteous by *doing* righteously. Then, we can turn to grace and find that we have already been made righteous by Christ's sacrificial death. "There is therefore now no condemnation to them which are in Christ, who walk not after the flesh (law), but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1, 2). "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (v. 34).

"But," someone may ask, "if we don't turn back and read the law, how are we to know right from wrong? Doesn't Romans 7:7 say, 'I had not known sin, but by the law; for I had not known lust, except the law has said, Thou shalt not covet'? Doesn't that prove that we are still under the law?" To answer that question, we need to find *why* we as Christians do not covet something that our neighbor owns. Is it because the law says, "Thou shalt not covet"? or is it because we so love our neighbor as to do nothing to injure him? If we refrain from committing

sin because the Mosaic law forbids us, just because we are told not to do so, then we are putting ourselves under the law. On the other hand, if we refrain from committing sin because we do not wish to harm others, because we love our neighbor, then we are under grace. It is the way we look at the act. Under the law, God demanded righteousness. Under grace, God bestows righteousness. "For with the heart (not fear) man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). "What shall we say then? That the Gentiles, which followed not after righteousness (of the law), have attained to righteousness, even the righteousness which is of faith (through the righteousness of Christ imputed to us)? But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law" (9:30-32).

No, we need not turn back to Exodus or Deuteronomy to learn what is right or wrong. When we are led by the Christ, we will know right from wrong, though we may never have heard of the Mosaic law. "But of him (of God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

"It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17). "Think not that I am come to destroy the law, or the prophets: I am not 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).

Some people explain these passages by simply stating that Christ fulfilled the law when He died on the cross. This is true; for Romans 10:4 states, "Christ is the end of the law for righteousness to every one that believeth"; and Romans 8:3, 4 states, "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, who walk not after the flesh (law), but after the Spirit." They fail, however, to explain the phrase, "Till heaven and earth pass." The next verse (19) is as follows, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

We know that this does not apply to the law dispensation, because if a person broke one of the laws then, it was the same as if he had broken them all, and he stood condemned, without hope. This verse, as is stated in the verse, concerns the Kingdom of heaven, which Kingdom Christ will establish when He comes and is seated on the throne of David. In that Millennial period, the

law will again be put into effect, and it will continue in effect until all has been brought under Christ's rule. Turn to Ezekiel and read the fortieth to the forty-eighth chapters. There is a complete description of the institution of the law during the Millennium. That is the time, that if one breaks a law he will be the least in the Kingdom, and he who keeps the law will be great in the Kingdom. When Christ delivers the rulership to God in the end, "heaven and earth will pass," for we read in Revelation 21:1, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." There will be no more need for the law after that, as there will be only perfect people left.

To sum up the matter:

1. The law was for the nation of Israel, only.
2. The law was given to the Israelites to prove forever to the whole world that none could keep the entire law.
3. The law proved that man is of a sinful, wicked nature, and concluded all under sin.
4. The law was given "until the seed should come." When the seed (Christ) came, the law ended (at His death).
5. Those who believe in Christ are no longer required to keep the law of Moses, but are under the law of love. "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" (2 John 5).
6. The Mosaic law was holy, righteous, good, and spiritual, but since none could keep the law perfectly, it could not save. (Nor was eternal life promised in the law. It was "the ministration of death" (2 Cor. 3:7).—Editor.)
7. The many types in the law, and fulfilled in the New Testament, become a source of proof that Christ is our Righteousness, and increase our faith.
8. The history of the Israelites, and of their experiences with the law, gives us many lessons in faithfulness and other traits of character that are of much benefit to us.
9. The law will again be in effect in the Kingdom Age. The ordinances, however, will be a memorial, rather than a type pointing toward Christ.
10. Christ died for all our sins. He now appears in the presence of God for us. He has completely paid for our sins, and they are not reckoned against us any more. They have been paid, beforehand. We have been purchased by His blood. Let us confess Him, accept Him, and serve Him faithfully. Obedience to the law cannot save us. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name" (Psalm 105:1-3).

ORIGIN OF FAITHS OF THE WORLD

(Continued from page 5)

coming of the Redeemer. But when Seth was born, hope again revived in the mind of Eve; for she said, "God . . . hath appointed me another seed instead of Abel, whom Cain slew." Sure enough, in the days of Seth's son, Enosh, "men began to call on the name of the Lord," or, margin, "call themselves by the name of the Lord." Therefore, they called themselves the "sons of God." (Gen. 4:26; 6:2.)

Soon thereafter, a line or law of demarcation was drawn between the sons of God and the sons of men. The sons of God violated the will of God who wanted to keep a pure, righteous seed of whom their Redeemer, the Christ, would be born. Because of the intermarriage of the sons of God with the wicked daughters of men, corrupting mankind, God numbered the days of men on the earth at one "hundred and twenty years." Then God destroyed all people, except eight souls. (Gen. 6:1-8; 7:23.)

Being interested in the origin of false faiths, as well as the true faith, I here give brief thought regarding the "sons of God" and the "daughters of men." I believe sufficient evidence has already been introduced to prove that the sons of God which married the daughters of men were not, as some teach, angels. Of all the unbelievable falsehoods, this false teaching of cohabitation of angels with mortal women is among the most foolish! These sons of God were men of the faith who departed from the true and living God by intermarrying those who worshiped the false gods of men. Here, too, is proof that men had those gods *before* the Flood. Joshua said to Israel, "Put away the gods which your fathers served on

the other side of the flood, and in Egypt, and serve ye the Lord" (24:14). We learn that the pagan gods of Egypt and the gods that their fathers served on the other side of the Flood were the same kind of gods.

GOD'S COVENANT WITH ABRAHAM

(Continued from page 3)

and be handled after His resurrection. (John 20:20, 27; Acts 10:41; Luke 24:42, 43.) 2) The good are to be conformed into the likeness of Christ. (Phil. 3:20, 21; 1 John 3:2.) 3) Our faith is vain if there is not a resurrection; we are yet in our sins without any remission; we are without hope of redemption. (1 Cor. 15:12-19.)

Our faith must be, and will be, rewarded in the fulfillment of God's promises—promises first made to Abraham, and to be fulfilled through Abraham's Seed, Jesus the Christ.

STORY OF THE BIBLE

(Continued from page 7)

These thoughts are the seven simple points of Scripture. Every thought or utterance in the Bible is simply a path leading to them. If we read the Bible, we can maintain our over-all thought by remembering in what way this particular passage supports one or the other of these points. God; Jesus Christ the Son of God: Christ, sacrifice for us; Christ's coming and His Kingdom; Christ as the Source of life; repentance and baptism; and our faithfulness to Christ—these themes comprise the "Story of the Bible."

ADA ELDRIDGE STEVENS

Ada Eldridge was born on the farm near Dutton, Mich., on July 25, 1870. During her entire lifetime, she lived on the farm of her birth, and died Monday, February 24, 1944.

At the age of twenty years, she was married to Lewis Stevens, November 26, 1890. To this union three sons were born: LaVerne, who died in infancy; Ward, who is married and lives in Mount Clemens, Mich., and James, who is married, has three children, and lives in Grand Rapids, Mich.

The husband, two sons and families, and one brother, Del Eldridge of Grand Rapids, remain to mourn with the many friends who knew and loved Sr. Stevens.

Early in life she accepted her Saviour and was baptized by the late Elder B. W. Woodward of Dutton. Throughout her long life, Sr. Stevens remained a faithful Christian and loyal member of the church at Dutton.

The writer first had opportunity of becoming acquainted with Sr. Stevens thirty years ago, when as a boy preparing for the ministry he visited his first Michigan State Conference at Dutton. Sr. Stevens was very kind at that time, and throughout the years the warmest feeling of Christian friendship has existed. It was with a feeling of personal

loss and bereavement that we addressed the large gathering at her funeral in the Dutton church on February 26.

The little group of believers near Dutton, and the Michigan Conference have suffered a severe loss in the death of Sr. Stevens. The hearts of us all go out to Bro. Stevens in his loneliness. May our Saviour soon come and bring about the reunions that are so much longed for.

F. E. Siple.

EVANGELISM

Mrs. Lela Drake	\$ 2.00
Mrs. Eva Phelps	5.00
Mary Hatch	3.00
Rockford Sunday School	11.80
Mr. & Mrs. W. H. Lindsay	5.00
Harvey Krogh	1.50
Mr. & Mrs. L. D. McLain	2.00
A Friend	25.00
Carl Bunch	1.00
Clarence Bunch	1.00

CONSCIENTIOUS OBJECTORS' FUND

Nancy B. Robison	\$3.00
Mrs. Rena Willard	8.00
Mrs. Eva Phelps	2.00
Cpl. Cecil U. Wilson	10.00
C. W. Barber	25.00
Pvt. Clyde Swihart	2.00

MRS. ALVA GEARHART

Hattie A., daughter of Samuel and Mary White, was born on a farm southwest of Cole, Iowa, February 19, 1873. She grew to womanhood on the old home farm, attending the rural school at Hickory Grove, and helping her mother at home until her marriage to J. A. Gearhart at her home, October 6, 1897. They lived in or near Cole throughout their married life, except during three winters which were spent in Arizona and California. She died suddenly on her seventy-first birthday.

In early womanhood she became a Christian, and she continued in active Christian service to the end of her life. Her last public appearance was in attendance at a religious meeting the day before being stricken with her last illness.

She is survived by her husband, four brothers, one sister, and a large number of cousins, nieces, nephews, and other relatives.

Funeral services were conducted in Cole, Iowa, February 22, 1944—Bro. J. W. Williams officiating.—Adapted.

Send The Restitution Herald to your friends. Subscription price — \$2.00 per year.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Messengers Return

Have you heard Mother say that your Cousin Jo and her mother were coming for a visit? Did you feel guilty because you hadn't treated Jo very kindly during the last time you saw her? Perhaps, you wondered if she would be friendly when she came.

That is the way Jacob felt when he learned from his messengers that Esau was coming to meet him. His messengers had gone ahead to tell Esau Jacob was coming to visit him. (Gen. 32:3.) Then, too, Esau was coming with four hundred men! Were the men soldiers? Was Esau still angry because Jacob had taken both his birthright and blessing? What should Jacob do?

Jacob Prepares to Meet Esau

Jacob was afraid! He divided his people, flocks, herds, and camels into two groups. He said, "If Esau come to the one company, and smite it, then the other company which is left shall escape" (Gen. 32:8).

He offered a prayer to God, too. He said he was not worthy of God's mercies and all God had done for him. He asked God to deliver him from his brother. He reminded God that He had said, "Return unto thy country, and to thy kindred, and I will deal well with thee" (v. 9). God had also promised Jacob: "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude" (v. 12).

Then Jacob selected a gift for his brother. Read in verses 14 and 15, to learn what the gift was. Each group of servants, who were to take the gifts, was given special instructions. (See verses 16-20.)

Later that night, he took his wives, children, and servants, and crossed the brook. He divided these into groups, too. First, he had the handmaids and their children. Next, were Leah and her children. In the safest place, at the back, he placed Rachel, the woman he loved most, and their son Joseph.

The Brothers Meet

When Jacob saw Esau coming, he bowed himself to the ground seven times. Esau ran to meet Jacob. He em-

braced him and kissed him. The two brothers wept. They found they still loved each other. Esau was not angry with Jacob, any more.

Esau asked about Jacob's wives and children. He met them, too. Esau asked about the gifts Jacob had sent him. He said, "I have enough, my brother; keep that thou hast unto thyself."

Jacob pleaded with Esau, "Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough." So he urged Esau to accept his gifts, and Esau accepted them. (Did you read about the gifts as was suggested to you?)

"Be Ye Kind"

Our golden text tells us to be kind to one another. We are also to forgive one another. God has forgiven us of many sins. Christ paid the price for us. We are not worthy. The grace of God makes our forgiveness possible, "for Jesus' sake."

The seal of a Christian is baptism. Give your heart to God. Accept Christ as your personal Saviour. Live a life of love. Be kind and forgiving. Memorize the golden text each week. Another part of a verse to learn that will help you live as the golden text suggests is: "I am purposed that my mouth shall not transgress" (Psalm 17:3).

What I Can Do

"I can sing a happy song
When the day is sad and long:
I can smile for Jesus' sake
In the morning when I wake.

"In these things that I can do
Jesus helps the whole day through;
When I need His help I call,
And I praise Him for it all."

Selected by Mrs. B. A. Johnson.

Happy Birthday Wishes

Glenda R. Wolfe, March 31, age 5, Gatesville, Texas.
Marilyn L. Mercer, April 1, age 4, Macomb, Ill.
Janice M. Alsbury, April 2, age 10, Saint Francis, Kan.

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 Maey, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

We reprint the following article from the December 3, 1940, *RESTITUTION HERALD*, asking you to question: "Why do I attend Berean services?" Do we attend Berean meetings just because it is a habit? or do we attend for the purpose of improving our Christian growth? With the approach of the spring season, we are caused to think of new growth and feel that this is our opportunity to take an inventory, and, recognizing our shortcomings, try to improve our Berean groups.

Why Go to Church?

As I walked away from the church steps last Sunday at the conclusion of the sermon, I wondered just why I had attended the service. Was my attendance just a habit? or did I go to church because I received something from each service? Possibly I went because each member of a small church is needed in every meeting.

To be certain, regular attendance at church is a habit, but is it not a fine habit to cultivate? The man who never puts in a full week at his work is of little value to his employer. Similarly, one who has a hit-and-miss attendance record at church is of less value to his church.

As I considered the words of the minister, I wondered just how many other people realized the words of wisdom in David's verse: "Even a fool, when he holdeth his peace, is counted wise." Surely each of us should endeavor to control that member of our body which is so often overactive—our tongues. Gossip and slander are not of the Lord. That sermon brought out some very good facts. I was better for having heard it.

I had benefited by attending church, but had anyone else benefited by my attendance? Though it seems that the absence of one member would not be noticed, this is not true. Of course, one may be present time after time and receive nothing more than a casual "Hello." However, omitting one service will bring practically the whole church board to your doorstep.

One should worship God every day, not only on Sunday; however, mere attendance at church will help one to be more than a "Sunday Christian." Just as our automobiles must have fuel to keep going, so man must have spiritual fuel to "keep going" for Christ. Possibly, one can gain that spiritual fuel by observing God through

nature, but that fuel is more likely to be found in one of God's churches. Nature proves the existence of God. Since nature was created before sin entered the world, it is impossible for nature to reveal God's plan of redemption.

No, I do not attend church merely through habit. Nor do I attend merely because I'll be missed if I stay away. I attend church because its benefits to me are numberless. I cannot risk missing a single service.

Blood River Bereans

* * *

By *Thelma Richardson, Hammond, La.*

At one of our recent Berean meetings, the Bible Reader's Class numbered sixteen, including three visitors. Each week before our lesson we kneel, sing "Into My Heart," followed by a season of prayer. After studying our Berean lesson we enjoyed our regular monthly social—a Mother Goose party. Everyone was happy to be a child again; we even included children's games. Refreshments were hamburgers and chocolate, served around a big bonfire. The party was concluded with singing of choruses.

The Junior Berean Society is being taught by Mary Richardson and the interest is very good. They are using "The Children's Bible Story and Study Book," published by the National Berean Society, for their course of study.

The Adult Bereans, with our pastor, Vernis Wolfe, as their teacher, are studying the Book of Romans.

Easter Is Nearing

It is just four weeks until Easter. Is your society planning a special event in observance of the anniversary of our Lord's resurrection? Tell us about it! Pre-Easter services are being planned in many of our churches. It seems to us that this would be a grand opportunity for Bereans to prove their importance to church organization by encouraging attendance at these services and making others feel welcome—especially visitors.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity" (Ecl. 11:9, 10).

AMONG THE CHURCHES

CONFERENCE CALENDAR

March 25, 26—Illinois Spring Conference and board meeting at Ripley.
 March 26 - April 9—Pre-Easter services (F. L. Austin) at Oregon, Ill.
 April 2-9—Pre-Easter services (J. W. McLain) at Southlawn Park, Grand Rapids, Mich.
 April 3-9—Special meetings (James M. Watkins) at Eldorado, Ill.
 April 3-7, 9—Pre-Easter services (Francis E. Burnett) at Pennellwood Church of God, Grand Rapids, Mich.
 April 4-9—Pre-Easter services (Sydney E. Magaw) at Burr Oak, Ind.
 June 20 - July 28—Summer Bible Training School, Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
Attention Secretaries: Send your conference dates and places for listing in this calendar.

NATIONAL EVANGELISM

The writer, who has been working in the McGintytown church near Greenvier, Ark., since Christmas time, has just finished a two-weeks' series of meetings. Ten of the sermons were based on the gospel as it was given to Abraham. Others dealt with the nature of man, resurrection, and baptism. In these meetings, three young people confessed their faith in Christ and the promises. The address of each is Greenvier, Ark., Rt. 1. They are: J. W. McGinty, a young man who was married last December, living just across the road from the church house; his sister, Jettie Faye McGinty, an advanced high school student; and a cousin, Wanda Dean Cain, also an advanced high school student. They were baptized by the evangelist, Monday, March 6.

With seven volunteers for training, the evangelist is conducting a teacher-training class two nights a week. The newly organized Sunday school has three classes with a total average attendance above forty.

Sunday, March 12, is scheduled at Little Rock, March 20 to 26, the writer and H. Scott Smith will make a trip into Oklahoma to new fields where no work is being conducted.

The weekly, Friday night, meetings at Morrilton are prospering to date, with above twenty five in attendance on stormy nights.

Three meetings were given Cleveland, Ark., March 4 and 5, showing movies of the work, preaching, and discussing their work with them.
 Evangelist J. W. McLain.

HOLBROOK, NEBRASKA

We are glad to announce that Bro. Terry Ferrell of Eden Valley, Minn., will begin work as pastor of the Holbrook Church of God on Sunday, April 2, 1944. Bro. and Sr. Ferrell are expected to arrive soon in Holbrook to make their home.

We feel fortunate in securing the services of Bro. and Sr. Ferrell and are looking forward with renewed interest because of this effort which has been put forth. Surely there is much need for people to be in close communion with God, and we hope everyone who can come will come for worship services. We pray God's guidance that this work may go forward in a fervent and effectual way.
 I feel Stedman.

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska,
 Floyd Kessler, Jr., West Milton, Ohio.
 Ardys Johnson, Freedom, Nebraska.
 Joy Ann Pearson, West Milton, Ohio.

OREGON BIBLE COLLEGE

Mrs. L. R. Hillard	\$ 3.60
Jessie M. B. Kauffman	2.50
R. H. Judd	1.76
A Friend	25.00

PRINTING EQUIPMENT FUND

Jessie M. B. Kauffman	\$ 2.50
Total	\$656.00

CORVALLIS, OREGON

A little daughter, Sally Ann, came recently to bless the home of Mr. and Mrs. Wilber Tremine.

Bro. Delbert Hathaway has returned to his home after being in the hospital for three weeks. He is now able to do some of the lighter farm work.

Bro. Alfred Anthon is at Wenatchee, Wash., for a while.
 Mrs. Alfred Anthon.

OREGON BIBLE COLLEGE Building Fund

Gertrude M. Logan	\$ 500.00
Muriel Randall	25.00
Mr. & Mrs. Harold Hardesty	15.00
Total	\$27,848.93

Gleanings From the Field

"The field is the world."—Jesus.

Easter Offerings: Throughout the Nation, more money will be spent at this Easter time for hats and other regalia than for the Lord's work.—Or, are we wrong? Buy a new hat if you need it, but let the Lord's work come first. Evangelism, the College, the Printing Equipment Fund, and especially the **general treasury** (National Bible Institution)—all these are good places, and needy places, for Easter offerings.

There was an excess of news this week. Turn to page 11, as part of the overflow has been printed on that page.

Bro. Vivian Kirkpatrick will preach at Dixon, Ill., evenings of April 5-7, assisting Bro. C. Alan McLain, the pastor, in pre-Easter services at the Church of God.

Sr. Ruth Hoskins, stork assistant, having met the bird at the Frederick Claussen and Sydney Magaw homes, Oregon, Ill., returned, March 13, to her home at Eden Valley, Minn., promising to return, irrespective.

James Howard, weighing eight pounds and twelve ounces, arrived, March 12, 1944, to brighten the home of Bro. and Sr. Richard Smith, Blanchard, Mich. Congratulations! Bro. Smith, pastor of the Blanchard Church of God, is a graduate of Oregon Bible College, so his son lengthens the College cradle roll.

Sr. George Loudenslager, resident Golden Rule Home, favored the College with a message, March 15, at a chapel service, telling of observations while abroad, particularly in Rome.

Delta Still Pulling: Accompanying contributions to National Evangelism and the College Building Fund, there come these words from Bro. and Sr. Alfred Reighard, Delta, Ohio: "We feel very pleased that we are able to have a small part in this great work, and we pray that it will continue to grow."

Sr. Zelma Weaver, Rt. 4, Dayton 9, Ohio, recently having submitted to surgery in the Miami Valley Hospital, Dayton, is now home, recovering well, but a little later must return to the hospital for another operation. She is faithful to the truth, and prayer is sincere on her behalf.

Miss Joy Ann Pearson, West Milton, Ohio, is added to the list of students planning to attend the Summer School. May the names continue to "roll in"—both young people and seniors.

Bro. Tom Savage, Waite Park, Minn., who for some time was sick, is practically back to full health. He is scheduled to preach at the Bergen Church of God, March 26.

"The Searchlight," mimeographed messenger of the Iowa Berean Society, is now in its eighth year of service.

We are thankful to Bro. Paul Williams, senior in the College, for the picture appearing on back page.

In addition to previously announced student-minister services, Bro. Robert Hardesty preached at the Church of God in Omaha, Nebr., March 12. Robert will be graduated in June.

If this issue of The Herald helps you, hand it to another who may also profit by it. Jesus went "every where" in His work, and He had no secret or silent disciples.

Bro. Emory Macy, senior in the College, addressed the congregation at Oregon, Ill., Sunday evening, March 19, being guest speaker for the Oregon Bereans who had charge of the service.

Sr. Mary Hatch, Oregon, Ill., recently sick, says she is now sufficiently well that we can announce that she has been sick without there being any danger of anybody becoming alarmed about her condition.

ELDORADO, ILLINOIS

During the week preceding Easter, beginning on April 3, the church at Eldorado will have services each evening. Our pastor, Bro. James M. Watkins, will be the speaker. We are planning to have special musical numbers and look forward to a good attendance.

Our Sunday school attendance has been increasing, the highest number being seventy-nine. Though the average attendance is only about sixty-five, the interest has been great. We often wish Sr. Verna Thayer could come back to see the new interest in the work here.

At last, we think our basement is about finished. The ceiling has been celloxed and the walls finished in a light cream color. Four new tables for the classes have been made of the best material and workmanship obtainable, and they are beautiful.

Tragedy struck in our midst when on March 4, Mr. and Mrs. Floyd Collins, whose parents are friends of our church, were instantly killed in an automobile accident in Michigan. Bro. Watkins assisted in the double funeral which was held in Eldorado. He also assisted in the funeral of Mr. A. K. White on March 17.

On Wednesday, March 15, the Dorcas ladies served lunch at a public sale at a farm near here and cleared twenty-five dollars. They also meet in the church basement, each Thursday, to quilt.

Our Berean society has been completely renovated. The Bereans are now meeting at the church and are composed of four classes, instead of the one young people's class. Under the new arrangement, it is a family gathering and we hope that each of these new classes will prove to be as successful as our one class has been.

Several have been on our sick list recently: Bro. Wilbur Mosby has been suffering from influenza. His daughter, Zelda, underwent an appendectomy, as did Hillary Daught. Others were Sr. Kate Shain and little Linda White, the latter having to leave school for the time being, but we hope her illness will not prove serious.

In closing, we extend to everyone greetings of the Easter Season.

Virginia Davenport, Reporter.

NATIONAL BIBLE INSTITUTION

Mrs. Russell W. Shellhaus \$ 3.00
 Mary E. Elton (paper) 25.00

BRUSH CREEK CHURCH OF GOD

The Bereans have resumed publication of their bulletin, "The Berean Bugle," the first issue being that for March 1. A copy of the paper issued by the Omaha Bereans that recently reached us is one of the most attractively gotten up publications of the kind we have seen.

Sr. Nellie Pearson of Tipp City, Ohio, whose husband was claimed by death a few months ago, has been very ill in the hospital at Troy, Ohio, but is showing signs of recovery, for which we are deeply thankful.

Among other sick ones in this vicinity are Sr. Anna Eidemiller, West Milton; Bro. Robert Westfall, Troy; and Sr. Zelma Weaver, who is in the Miami Valley Hospital in Dayton. We pray for the speedy recovery of these dear ones.

Several of our rural families are changing their locations this spring which takes them farther from the church. But, knowing them as we do, we are sure they will continue to meet with us with faithful regularity.

The pastor is giving a series of sermons based on discourses delivered by several of our old time preachers, prefacing each by a brief sketch of the minister's life.

G. E. Marsh, Pastor.

EAST OREGON SUNDAY SCHOOL

This report will serve as an answer to the many letters and kind inquiries received concerning the little chapel at East Oregon, Ill. We are happy to say the work is carried on with zeal such as we had never seen. Everyone who has helped in any way seems to have received a beautiful blessing from the Lord.

Bro. Robert Hardesty, superintendent of our Sunday school, delivers an inspiring sermon every Sunday morning. Most of the children and the adults stay for the service. On Thursday evenings, he conducts prayer meetings at the various homes in this little community. Bro. F. L. Austin is present at the midweek meetings and lends him every support. Our secretary and seven teachers have all worked faithfully in this great vineyard of the Lord. No longer is it necessary to say: "The harvest is plenteous, but the laborers are few."

Because many of you have so generously helped both spiritually and financially in the past, we thought you would be interested to know we are contemplating building a basement under our chapel this summer, if we can raise the amount needed. We are crowded to the extreme and need room for more classes. Should you care to help in this labor of love, please mark remittances: "For East Oregon Chapel Basement Fund."

We extend a cordial invitation to all to worship with us in our little chapel. Come and hear the children sing praises unto the Lord! We assure you, you will enjoy listening to the old-time gospel, told in the old-fashioned way.

Mary Mae Nedrow.

HERALD RECEIPTS

Mary J. Hatch; D. Hatten; George Huffman; Willie Stone; E. F. Williams; Mrs. W. J. Roberson; Mrs. Lucille Scroggins; Mrs. J. W. Hammond; Elvora Waldo; Sgt. Keith Rector; W. E. Wharton; Vernon Nichols.

INDIA

Mrs. Kate Olmstead \$5.00
 Tempe Church 6.10

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.

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 Printing Equipment Fund	\$
For Conscientious Objectors' Fund	\$
For Renewal to The Restitution Herald	\$
(\$2.00 per year)	
For The Restitution Herald to others	\$
(\$2.00 per year)	
For Oregon Bible College Building Fund	\$
For General Operating Expenses (N.B.I.)	\$
Total	\$

Sender's name

Address

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, MARCH 28, 1944

NUMBER 25

The Resurrected Christ

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Jesus.

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. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

"After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." (Mark 16:1-14.)

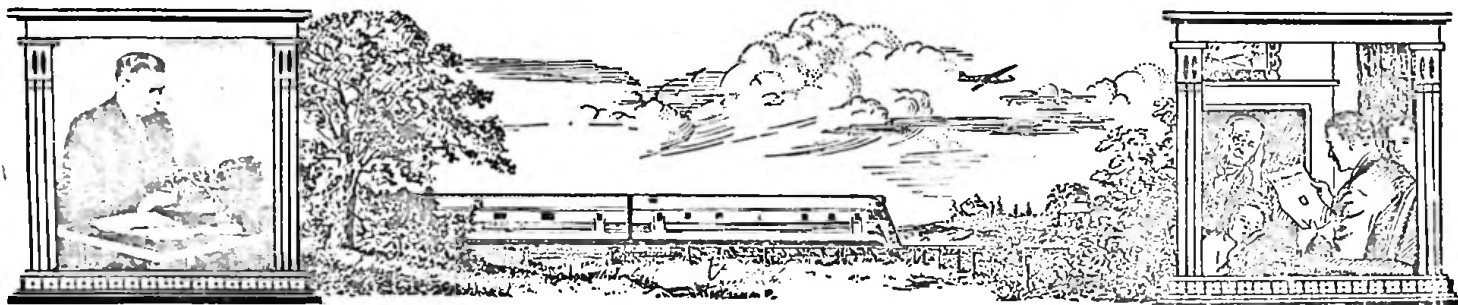


BUT they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And 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. And he said unto them, 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. 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. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen." (Luke 24:37-53.)

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again" (Rom. 8:34).



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

Easter—Resurrection—Evangelism

Easter fast approaches. It paints vividly on the mind of faith beautiful pictures of the risen Lord. See Him walking triumphantly from the tomb, slowly revealing Himself to Mary of Magdala, on country road, in closed room with the disciples, beside Galilee, forty days of going "in and out" until "that same day that he was taken up from us."

The risen and living Lord is Center of the gospel message. Had he not been raised, Peter would have died a fisherman and there would have been no three-thousand-convert Pentecost—no church today. In its infancy, the church boldly preached Christ's resurrection, and suffered persecution because of that doctrine. The church today—possibly accounted unworthy to suffer persecution—tries to make lesser themes paramount to resurrection. Paul's words, though, demand a hearing: "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17), 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).

Encouraging sign is this: Lent or no Lent, Good Friday or no Good Friday, union services or disunion services, the Church of God is awakening to the need and to the blessing of more resurrection evangelism, as evidenced by a year-by-year increase in the number of churches conducting pre-Easter special meetings. Tell of the risen Lord. Tell of the resurrection to come. Tell of the hope that is wheat to the chaff of any other hope. Jesus died, but Jesus lives triumphant from the grave. Tell it, sing it, believe it.

Giants in the Earth

Prior to the Flood, there were "giants in the earth" (Gen. 6:4), but only Noah "found grace in the eyes of the Lord" (v. 8), and "Noah walked with God" (v. 9). Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. . . . Even thus shall it be in

the day when the Son of man is revealed" (Luke 17:26-30). Men, doing "all which they chose," were "giants" in their sin. So it is today!

The Lord is on His throne in the heavens. He "sitteth upon the throne of his holiness" (Psalm 47:8), but "the earth hath he given to the children of men" (115:16). God was supreme when man was sinful before the Flood—but man, not God, was responsible for sin and for the doom that followed. Likewise, man today is responsible for the sin and confusion and heartaches of the world. Ah! Sinful giants! To you must be attributed the evils of this day.

Sister Mabel H. Netts, Springfield, Ohio, presents similar view in the following excerpt:

"The question has been asked many times during this terrible war, 'Why does God allow such things to happen?' In answer, a thought came recently to me while reading Genesis 1:28, showing that God put man over all the works of His hands and gave man dominion over everything. That dominion has never been taken from man, and he is still doing *as he pleases*. We see the results in this war. Nor do we look for conditions to get better until 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). May the Christ come quickly to take over His power and to 'reign in mount Zion, and in Jerusalem, and before his ancients glorious y' (Isa. 24:23)."

Then, as it were, giants of this age will have been swept away in a flood. In the new Day to follow, offering and worship will be made only to God, and peace and righteousness, like a rainbow, will encircle the earth.

Enroll in the Summer School

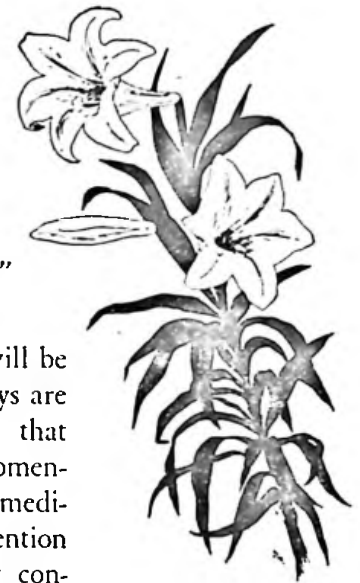
Both young people and senior adults are invited to the coming Summer Bible Training School, June 20 - July 28, 1944, at Oregon Bible College, Oregon, Illinois. Ministers C. E. Randall, F. L. Austin, and Arlen Marsh will be instructors. Tuition: \$40.00 for the six weeks. *Coming?*



Resurrection Flower

By R. H. Judd

"That I may know him, and the power of his resurrection."



LEXICOGRAPHERS and theologians tell us that "resurrection," literally interpreted, means "a standing or rising up again"—"a springing again into life." Anyone who meditates for a moment cannot well escape the thought that it also carries the suggestion of previous existence. At this writing, we have not the space for lengthy review of the annual recurring wonder which we call "spring." Some plants of exceeding beauty, unable to withstand the rigors of winter, perish, never again to be seen. Others excite our admiration because of the marvelous powers of nature which cause them to live again in active service, but in new bodily form, stronger in growth and fitted for more abundant display. Such life is gloriously typical of "the life which is to come."

Paul's statement quoted above from Philippians 3:10 will be recognized as having two definite phases, which, in this case, are both separated and joined in continuance by the little word "and." In the first part, Paul unmistakably takes us back in thought to the pre-resurrection life of Christ. Much as Paul evidently knew of Christ from frequent contact with many who had been followers of Christ, and from their testimony regarding His wonderful personality, we can detect in that brief phrase of but five words a latent and strong desire to know *more* of the causative *power* of that life which had so changed the whole future of his own career, and which had given new hope to the world.

What it was that was the connecting link of power that emanated from the Lord Jesus during His Palestine ministry is befittingly and beautifully given to us by Luke, the "beloved physician," in the fifth chapter of his Gospel, and verse 16. After telling of the healing of the leper, Luke recorded that "he (Christ) withdrew himself into the wilderness, and prayed."

That Christ sometimes spent considerable portions of a day in prayer is revealed by the careful rendering of the Revised Version in verse 17 and its evident connection with the results that followed. Instead of the indefinite statement of the Authorized Version that "it came to pass on a certain day" (which to the reader might have been any day), we have—"It came to pass on *one of those* days . . . the power of the Lord was with him to heal." Natur-

ally, the thoughtful mind will be prompted to ask, "What days are here definitely referred to that were the prelude to the momentous events that almost immediately followed?" Close attention to the surrounding context conveys the only conclusion possible in the grammatical setting as given by the Revised Version, namely, that there is definite connection between those days so specially devoted to prayer, and the astonishing results that were accomplished. Anyone who seeks to know more of the wonderful *power* of the Christ, will find the answer to his query in the fact that it was *through prayer* that Christ always sought to know more of His Father, and thus become the channel of power; and both by precept and example (as in John 17:3) Jesus passed on the knowledge of the source of that power to succeeding generations.

Looking back, as Paul did at times, he thus caught the spirit of the Master and the source of His power, and himself became a man of prayer; and from his own experience commended it to others. Writing to the Romans, he counseled them to continue "instant in prayer," and gave them the comforting assurance, "I make mention of you always in my prayers." When writing to the Colossians, he said: "We . . . do not cease to pray for you," and in an earnest message to the Thessalonians he besought them to "pray without ceasing." If such was the power of Christ in pre-resurrection state over the lives of others, what indeed must be the power of the Christ of the resurrection as the eternal "mediator between God and men"? No wonder such a man as Paul expressed the yearning desire—"That I may *know him*, and *the power of his resurrection*." (It may be worth while to notice that here is an excellent example of the practical help to be obtained in Bible study by careful comparison of authentic and unbiased translations. Individual translations, while often helpful, are likely to be colored by the special viewpoints of the translators.)

Man, even in this present life, is "fearfully and wonderfully made," and no man yet has realized the extent of the powers that even now are latent in his being—mortal though he is. *Life* is power. What else it is no man knows. But we do know that it varies in degree according to the body through which (Please turn to page 10)

God's Church Is Doing It

By F. L. Austin

THOUGH with shame we grant that the church is today far, far too lukewarm, soft, sensuous, and voluptuous in many of its characteristics, our hearts pulsate with a rapturous quickening as, on the other hand, we plainly discern within today's framework of the church another characteristic, namely, one of stately Christian stalking of the lion-like anti-Christian voices and crouchings that would choose entirely to expunge the church from the earth.

Hitler is reported to have boasted in 1933: "I promise you that, if I wished to, I could destroy the church in a few years. It is hollow and false and rotten through and through. One push and the whole structure would collapse. . . . Its day has gone."

Well, in true Antichrist character, he made the effort. But he met a twentieth century Waterloo. Pastor Martin Niemöller who proclaimed, "God is my Fuehrer," was but one of the many leaders who stationed his church forces squarely across the path of the anti-Christian tank driver. And Niemöller's troops, clad with the armor of God, were not few in number. True, many of them fell in battle. What army of soldiers does not lose large numbers! Niemöller was taken prisoner. And, although he recently was reported to be comfortable under "villa arrest," yet he, too, early suffered extremely in the Gestapo concentration camps.

But the deaths and sufferings of many opponents of the enemies of Christ did not daunt the true Christian spirit there—nor elsewhere. In state after state—Czechoslovakia, Norway, Holland, Denmark, Belgium, Greece, Jugoslavia, France, Germany—when one after another of the institutions presumed to stand for the defense of liberty and justice and truth, cowered and disintegrated, the church held.

Oh, no, the church in many of these instances was not the church in a same sense that many who read these lines would acknowledge. Never! Yet there was that something rooted and grounded deep in their hearts that classed them with the Apostle Paul in that they, too, counted "all things (but) loss for the excellency of the knowledge of Christ Jesus." It was for Him, according to the best of their knowledge, that they suffered the loss of all things.

After Germany, it was in Norway that the churches first felt the major Nazi offensive. There, too, the beastly gaze of militarism was faced, eye to eye. No soft-pedaling there, as is instanced by ministerial recommendation nearer by. Or, if any such was the case, the hearts that sturdily pressed "toward the mark for the prize of the high calling of God in Christ Jesus" outweighed those given to negation, and the drive for the cause of the church was made. Read the manifesto that the public press quotes as having been read on schedule from almost every pulpit in Norway, besides being circulated in many thousands of leaflets: "When there is interference with our duty to obey our Lord Jesus Christ, we are inevitably forced to take a stand. . . . When the government tolerates violence and injustice and brings pressure to bear on the souls of men, then the church is the guardian of conscience. . . . On the basis of our mandate, we exhort all those in places of authority to make an end to all that goes against the holy will of God, which is justice, truth, liberty of conscience and goodness, and to build on the law of God."

Broadcast in 1941, the welding effect of this statement upon the Christian element of Norway was reported to be electric.

Such is the current history that is daily being written as regards the true Christian spirit and effort throughout the world—the Western Continent included.

It was Dr. Albert Einstein, the world's most lauded scientist, a man who is reported to have formerly held no love for the church, who said some four years ago, as quoted in the current, February 22, issue of *Signs of the Times*, as taken from *Metropolitan Church Life*: "Being a lover of freedom, when the revolution came to Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but, no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love for freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the church stood squarely across the path of the campaign



for suppressing truth. I never had any special interest in the church before, but now I feel a great affection and admiration because the church alone had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

What a testimony for today!

The foregoing reminds me of those days following the death and resurrection of our Saviour. The Church of God had just been born. It was an entirely new setup, both among the religious and the political standards of that day. The great majority was against it. Peter freely and ably denounced those who "by wicked hands crucified" Him who became the Head of the church. Ananias and Sapphira erred from loyalty to Him and to His church. Havoc was wreaked upon those who stood for Christ, the Head, yet the church grew. Many were true to faith; paid the price; suffered for it.

One Ananias of Damascus was directed of the Lord to show Saul how great things he must suffer for Christ's Name. (See Acts 9:10-24.) In the membership of the early church of Christ's calling, it was thought no abnormal thing to face imprisonment for the Name of Him

who was their one and only Saviour and righteous King. The church willingly suffered for Christ, rather than yield to the voice of the mob, or slink away. That is, those who were *real* followers did. Of course, there was a Judas, and an Ananias and a Sapphira, and others, who chose grandiose human reasoning in preference to the Voice of the lowly Nazarene. But there was a Stephen, a John, a James, a Paul, and thousands of successors who experienced the Roman lion in the arena, or indescribable fatal sufferings during the years of the Spanish Inquisition — all of whom, whenever a choice was forced, chose the name and edicts of Christ as supremely above the names and edicts of mere humans. Paying the price, the church grew!

Those were the days of a faith that resembled "the faith of Abraham"; days of a Church of God that was for God, and for His Son, in utter disregard to all opponents of the church. The historical records of the church of those days, and of the personnel thereof, justified Theodore Beza to address the contemptuous king of Navarra, in the trying period of the Reformation, with the statement: "Sir, it is the lot of the church in whose name I speak to receive blows, not (Please turn to page 11)

The Passover Lamb

By Francis E. Burnett

THE resurrection of our Lord and Master, Jesus the Christ, is a doctrine which is pondered and held in reverence by all who profess Christianity, even by those who have very little time for other doctrines. The reason is apparent. All nature is blossoming forth in color and beauty in the spring. The resurrection of Christ, which occurred in the spring, means *new life* to all who obey Him. Should not all we who look to Him glorify and commemorate that day of resurrection? As we meditate the resurrection, let us consider Him—"brought as a lamb to the slaughter" (Isa. 53:7).

We believe, and are sure that most students believe, that the gospel concerning Jesus Christ has been taught since Adam and Eve. God 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). Undoubtedly, this was the first promise of *Satan's* destruction through Jesus Christ, which was in part fulfilled on the cross and in the resurrection.

The crucifixion of Jesus took place on the preparation

day, which was the day preceding the Passover. We read: "It was the preparation of the passover, and about the sixth hour: and he saith unto the Jews. Behold your King! Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away" (John 19:14, 16). The word "passover" is a familiar word to all Bible students, especially to students of the Old Testament. Let us examine the word, its origin, and its meaning, for instruction.

God instituted the Passover through Moses. He told Moses that each family of the children of Israel was to take a choice lamb, without blemish, from the flock and keep it from the tenth day until the fourteenth day. On the fourteenth day the lamb was to be killed in the evening or, as rendered in the margin, "between the evenings." This time would probably correspond in our time to one to three o'clock in the afternoon. The blood of the lamb was to be saved. It was to be sprinkled on the door posts and on the lintel. When the death angel would pass over the land of Egypt and see the blood, none in that household would die; but (Please turn to page 10)

Message of Easter

By James M. Watkins

AS WE approach Easter Sunday, we should like to think with you upon what, to us, is the true message of Easter. Down through the years, we have come to emphasize the great facts and truths of Scripture as they resolve themselves in the death, burial, and resurrection of our Lord. Beyond a doubt, this is as it should be, yet it has brought us to look upon Easter as being simply a time of death and resurrection. Upon one or the other of these two themes hinges most of our thinking concerning Easter, but it seems to me that underlying these considerations there is a greater meaning and a truer message of the Easter season. I wonder if we should not come to look upon Easter as *a time of love*, rather than as a time of death.

The Scripture tells definitely: "Greater love hath no man than this, that a man should lay down his life for his friends." The manifestation of the greatest love man could offer is to offer his life for his friends. Behind the sacrifice of our Lord was this great background of love. Our Lord's life was not taken; it was given! Only when we come to appreciate this fact, do we come to appreciate the extent to which Christ showed forth His true love for the world.

In John 10:14-18 are these words:

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Notice here this definite assertion of Jesus that no man was taking His life, for He had power to prevent the crucifixion, had He so desired. In His rebuke to Peter in the Garden, Jesus said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" The power of God, backed by twelve legions of angels, would have prevented the crucifixion, had our Lord so desired in the last moments of His agony. To our Lord was given the power to

This is the twenty-fifth in a series of articles on The Coming Christ, first given as radio addresses over WEBQ.

ask and receive this help, had He faltered in His task. Judging from these texts, we again say that Jesus' life was not taken, but it was given, and herein we see the wonderful

love that can be interpreted only in human terms when man is willing to lay down his life for his friends; or, perhaps better still, to lay down his life to preserve the life of an individual whom he has never seen. Such an act is understandable only when we come to know the true love of God, not love of the worldly way contaminated with so many other things, but godly love as it was shown us in Christ. As wonderful as was the sacrifice of Christ for the needs of a dying world, or as marvelous as was God's ability as shown in raising Christ from the dead, behind those truths there is a greater message to the world today, which is this selfsame message of love. This godly love is the most essential element in our lives. The Apostle Paul, writing in 1 Corinthians 13:1-3, speaks thus:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And 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. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Paul taught that love is absolutely essential as a motivating power for all that one does in the Christian way of life. One may be a gifted Bible student, having ability to prophesy or to understand many mysteries, yet if he has not love for his fellow men to prompt him to apply it to their good, it means absolutely nothing in the sight of God. He may manifest all faith, the fullness of which might remove mountains, yet if he has not incorporated into that faith a loving consideration for those about him, it is worthless. One may take all that he has, sell it, and give the proceeds to the poor, but if he does it for personal glory or for the possibility of private gain, rather than for love and compassion of their needs, it avails him nothing. Yes, he may go to the extreme in his trials for God and offer his body to be burned rather than renounce his faith, but if he manifests no love for those about him, it is worthless. The true test of any religion is revealed in the attitude that it engenders toward those of other faith.

God will not reward one who ridicules and scoffs.

Love is the most profitable element of all the things we are able to attain, it ennobles all our other gifts. There can be no question that the individual who loves his work will go further in life than another individual who may have even greater talents. The writer who has come to love people, or even dogs, will show forth an intangible something in his works that goes beyond the average individual, and it assures him greater success. The doctor who is a doctor because he loves humanity, whose labors are an outgrowth of his compassion and his desire to alleviate suffering, will go further than the man who simply labors for personal success. Many people who have little else have been great successes in life through simply loving people. The ability to show compassion and understanding for people is to my mind the world's greatest achievement. No one who develops this gift will ever be a failure, regardless of what his personal fortunes may be.

This love which so completely dominated the Easter message is the most practical thing that the Bible affords. As we continue to read verses 4 and 5 of this Letter of Paul's to the Corinthians we find:

"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."

There is no practical foundation for the life in which we find favor with God and man, than that which is found in these few words. The basis of them all is a sincere outgrowth of love for fellow man. "Charity suffereth long, and is kind." How can an individual forego all the tirades that are brought against him—showing patience and kindness even in the face of railings and accusations? It is only through love of humanity and a losing of self in devotion to their greater good. "Charity seeketh not her own." Today, our greatest fight in individual and public life is for those things that we claim to be our rights. How easy it is to spare ourselves and those about us much discord by foregoing at times some of the advantages that we might rightly be justified in insisting on! We will never be willing to forego our just due in behalf of an enemy, but it is no hard matter to forego what rightfully is ours for the good of someone whose welfare we hold close to our hearts.

It was this love, so manifested in the Easter message,

that brought the world its only gift of eternity. Have we paused to consider the self-evident truths of this single fact: that love is the only eternal element in the world? In the final verses of this chapter are these words:

"Now abideth faith, hope, charity, these three; but the greatest of these is charity."

Why is charity, or love, the greatest of these three remaining gifts to man? It is because it is the only one to abide for eternity. "Faith," we are told by the Bible, "is the substance of things hoped for." When the things "hoped for" become realities, faith as we know it today will become sight and will cease to exist. Hope, to be a valid hope, must one day become a reality, and, as it terminates in reality, so it also will cease to be. Love alone of all the gifts of man will increase and manifest itself



"Woman, why weepest thou?"

throughout all the pages of God's eternal dealings with man. If, then, love is the only eternal element, only that much of our talents or personality that is translated in terms of love will find its place in eternity. Money is a great thing in this world and it brings to many power and much glory, but at the door of death it becomes worthless and only that money which has been used out of love for the needs of a fellow human will have any place in the influence of the eternal. We may have a great talent for music that, if used for personal glory in this life may have a great benefit, but will be given a place in eternity only to the extent that it is unselfishly used for the good of someone else as it is translated in terms of love. Personal power

is a wonderful thing in this life, but it is only to the extent that it is transmitted in terms of love to benefit others that it will have a place in eternity.

Will we ever come to know true Christianity? Only when we learn to convert it all in terms of love for one another! Jesus said, "As I have loved you, so love ye one another." He loved us enough to give His life for us. What percentage of our conscious lives are we willing to offer for the good of each other? If only that much of life which is done out of love is eternal, this Easter season demands each of us to ask himself: How much of my life will find a place in eternity?

Look back upon the past week. There were those few moments you paused to pass along a few cutting remarks to the neighbor you dislike. Did you, Friend, do it because you loved her? Or the harsh words you offered members of your family—was that because you loved them? Then there was that *(Please turn to page 11)*

His Power of Influence

By Harvey U. Krogh, Jr.

AT this time of year, we turn our thoughts toward the Saviour and the events surrounding His great sacrifice for us. We think of His solitary life and the fact that He left no writings of His own. His followers recorded only a few of His sayings and the events of only two or three short years of His life. Nevertheless, the extent of His influence upon men is far beyond our comprehension.

It is unreasonable to suppose that the mortal life and the written sayings of the Nazarene could so affect the whole world. And it is far from our intention to prove that these things alone did so. Therefore, let us consider the source of His mighty influence.

The apostles had heard John's announcement of the Christ; they had seen Jesus and had been eyewitnesses of His miracles. You and I have meditated on His prayer, studied His betrayal and trial, and have wept over His crucifixion. How much more did His apostles! Added to this evidence of His greatness was His resurrection, the like of which has not been seen in the past nineteen hundred years. Still, no great change was made in the lives of those first followers until after they were found fishing, as though He had never lived!

It was His resurrection which made possible that influence, the result of which His enemies claimed had "turned the world upside down." It was because Jesus was faithful and sinless, that God gave Him immortality and "all power in heaven and earth." In His natural life, His power was partially limited to those with whom He came in contact. Now, because of His resurrection to power and immortality, because He now *lives*, He not only influenced the apostles on and after the Day of Pentecost, making them bold and strong, but He imbued many others with the Spirit and power of God.

Paul told of the effect of Christ on his life: how he was stricken to the ground by the dazzling light that blinded him and later received his sight again; how, while praying in the Temple at Jerusalem, in a

trance he saw Jesus speaking to him telling him to depart and He would send him far away unto the Gentiles. The life and work of Paul alone are sufficient to prove that God's Son can control the life of one who is willing to be used of Him.

Jesus exercised power not only in the lives of His early followers, but has done so in the lives of many from that day unto this. He is stirring the hearts of men and women today, and He can move and influence you. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Has He made Himself known to you? We do not mean to suggest that He would reveal Himself in the same manner that He did to Paul or to Stephen or John, but He *has* promised to manifest Himself. Further, He promised, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). In time of danger have you not felt that Jesus was standing beside you? Have you not felt the

comfort of His love when praying for courage in some crisis? Is not this His abiding Presence which He promised when He said, "Lo, I am with you alway"? (Matt. 28:20.)

Christ is influencing you today, first, through those whom you know who have yielded their lives to Him. Probably the first and greatest factor in the shaping of our lives has been the power of Christ working through godly mothers and fathers. Did you ever consider the extent to which Christ may work through you to lead others in righteousness and truth? Paul reminds us of that influence in the close of a prayer, saying: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). What power works through us? Is it not the power of God given through Christ?

ONE SOLITARY LIFE

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years was an itinerant preacher. He never owned a home. . . . He never put His foot inside a big city. He never traveled two hundred miles from the place He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

"While still a young man, the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend. Nineteen wide centuries have come and gone, and today He is the center piece of the human race and the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as that One Solitary Life."

—Author unknown.

The Saviour is leading you today by His words if you read and study them, and you *will* study if you love Him. He will direct your life and abide with you, if you serve Him. He is the Light of the world. He has made known God's plan of the ages, that you may be like Him at His coming. He has cast light on all your problems. He has "brought life and immortality to light."

You cannot measure the power of His influence and

none can deny it, but you can feel it in your life and you may use it on others for their good and to the glory of God. He said, "Because I live, ye shall live also" (John 14:19). We rejoice at this Easter time, because we know that God raised Him from the grave. We rejoice, for we *know* that He *lives*.

This Easter can mean even more to us if we allow the Saviour to stir our hearts to greater service.

OUTLINES ON THE GOSPEL TO ABRAHAM

No. 1 of the Series

By J. W. McLain

BELIEVING that there are many of our workers who do not know how to organize material for teaching or preaching, these outlines are submitted not only for the organization of our fundamental concepts of *the Faith*, but to serve as examples of outlining for any student.

These outlines were developed with a view to presenting our Faith to the public in a way that it might be clear that the so-called gospel of modern teaching has nothing in common with the promises of God. This research has strengthened my own position of mind that the Church of God has the only Scriptural set of promises that can be called "the gospel."

GOSPEL TO ABRAHAM—ONE FAITH

How Discerned

One Gospel

1. Once delivered. (Jude 3.)
2. Any other. (Gal. 1:8.)
3. Judged by. (2 Thess. 1:8.)
4. Power of God. (Rom. 1:16.)

Origin of the Gospel

1. Not of Gentiles. (Gal. 3:14.)
2. Not of Christ. Christ is its Heir.
3. Before to Abraham. (Gal. 3:8.)
4. Terms eternal.

Gentile Position

1. Aliens. No Kingdom. (Eph. 2:12.)
2. Strangers. No Covenant.
3. Without hope. No promise.
4. Without God. No Fellowship.

Dispensation of Grace

1. Peter's vision. (Acts 10:11, 34-48.)
2. God's mercy. (Rom. 10:21.)
3. Grafting in. (Rom. 11:all.)
4. Gather in one. (Eph. 1:10; 2:13-22; 3:6.)

One Body. One Faith. One Hope.

WILL JEWS CONTINUE RETURN- ING TO PALESTINE?

By Melvin Richardson

AT THE CLOSE of World War I, after Great Britain had taken Palestine from the Turks, the Balfour Declaration promised the Jewish people a legally assured home in Palestine. From that time until the present, many thousands of Jews have been returning to their homeland. In March, 1939, the British, with Prime Minister Chamberlain as leader, produced a document known as the "White Paper." This document would allow the Jews to return to Palestine at the rate of ten thousand per year for five years (until March, 1944), with twenty-five thousand extra because of Nazi tyranny and the war, but after March, 1944, the doors of Palestine would be closed to the Jews, except for a few exceptions.

At the time this "White Paper" document was published, Winston Churchill protested it vigorously. We wonder what his attitude is today, with the deadline not many days away.

Wendell L. Willkie expressed himself not so long ago with these words, "The United Nations must prevent the closing of Palestine, either as a temporary haven or as a permanent home."

There are two groups of the Jewish people—"Zionist" and the "non-Zionist." Both groups are trying to put as much political pressure on England as they can through American leaders and in other ways to have the "White Paper" abrogated, so the British Government can deal with the Jews under some other method.

In Ezekiel 36:24, we read: "I (God) will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." There are many Old Testament scriptures which bear out the fact that the Jews will return to their homeland. We have heard it said that one good thing that came out of the first World War was the Balfour Declaration. Will this war produce a greater opening for the Jews to continue their exodus from the many countries toward Palestine? We believe time will answer the question, and that it will not be long.

In the meantime, the student of prophecy should keep

his eyes turned toward the East because the fulfillment of these prophecies speaks of the near return of Christ to Palestine. Then and there Christ will establish His Kingdom which will put an end to the present world chaos. Christ said: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "Even so, come, Lord Jesus" (v. 20).

THE PASSOVER LAMB

(Continued from page 5)

in homes where there was no blood sprinkled on the door posts, the first-born would be put to death. The lamb was to be cooked and eaten that night, the fifteenth day of Nisan, the Lord's Passover. (Ex. 12:11.)

Our reason for stating the exact date is that the lamb was to be prepared on the fourteenth day and eaten that night. The Hebrew day began, and still does, at six o'clock in the evening; therefore the lamb was killed on the fourteenth and eaten on the fifteenth day, because the fifteenth day started at six o'clock in the afternoon of the fourteenth day. This seems very important to us in connection with a study of the crucifixion of Jesus. This Passover Day was to be continued as an annual observance. "Ye shall observe this thing for an ordinance to thee and to thy sons for ever" (Ex. 12:24). This was the day that was observed in Jerusalem following Jesus' crucifixion.

Jesus, the Lamb of God, is a term which no Christian will fail to recognize. His character proved that He was like a lamb. In Isaiah 53, Jesus is described as a lamb or sheep brought before the shearers, dumb, not opening His mouth. In this portrayal we see the true character of Jesus as it was revealed by Him on the cross. John the Baptist said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Passover lambs were slain by the Israelites, that life might continue. Jesus our Lord was crucified that we might have life. It was the blood of each that contained the salvation. Is there any connection between the Passover, which originated in the time of Moses, and the crucifixion of Jesus?

It is the common belief that Jesus was crucified on Friday. Some might think it ridiculous that we even question that day as being the day of crucifixion. It is also a common belief that man has an immortal soul, but no true Church of God member believes that. If Jesus was crucified on Friday, then He did not rise from the dead on the first day of the week. Jesus said: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). Good reasoning will tell anyone that from Friday afternoon until Sunday morning

is not three days and three nights—rather, it is one day and two nights.

Let us notice the Scripture concerning the crucifixion. John said that it was the preparation day which, according to the Hebrew calendar, was the fourteenth day of Nisan. (John 19:14.) The bodies had to be taken down from their respective crosses because the next day was "an high day," or the Passover which God had ordained should be kept for ever. (John 19:31; Ex. 12:24.) Because this day was called "that sabbath," we should not confuse it with the regular Sabbath—the seventh day. (John 19:31.) The slaying of Jesus on the preparation day is in exact accord with the type that God ordained in the time of Moses. The question is: What day of the week was the preparation day?

The preparation day, we believe, was Wednesday. The Passover began at six o'clock in the evening and was Thursday, the first day of Christ's sleep in the grave. The resurrection occurred some time after six o'clock Saturday evening, the first day of the week according to Hebrew time. As we count from Wednesday night through Saturday, we have the three days and three nights.

The important fact is that Jesus was crucified. He was a Passover lamb slain on the preparation day, slain for the sins of the people, slain to save life. The type of Christ that God outlined to Moses and the children of Israel, when instituting the Passover, is one well worthy of our study. The beautiful and outstanding fact about Jesus is that He was the sacrificial Lamb offered, not for one family only, but for *all*.

RESURRECTION POWER

(Continued from page 3)

it is manifested; and that a body is necessary for the manifestation of its particular nature and powers. Thus, when Paul spoke of the resurrection of Christ and of the believer, he said: "It (the old body) is sown in weakness" (1 Cor. 15:43; 2 Cor. 13:4), but it (the new body) is raised in *power*," and that Christ "liveth (now) by the power of God" (2 Cor. 13:4). The difference between these two states is immeasurable! One is limited by inevitable death; the other is "after (or 'according to,' which is a much better expression) the power of an endless (imperishable or indissoluble) life." There are no limits of knowledge or of power to such a life; a life of satisfying and continual "revelation in the knowledge of him . . . that ye (or we) may *know* . . . the exceeding greatness of his power to usward who believe." (Eph. 1:17-19.) "This," said Christ, "is (the purpose of) life eternal, that (in order that) they should *know* thee, the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3, R.V.).

That the life which is to come will be one of bodily activity in the service of God and of Christ, and of our fellows, we have not the shadow of a doubt. For, how could the promise that "we shall be like him, for we shall see him as he is" (1 John 3:2), ever become true unless there will exist that which we may both see and to which we may be likened? In view of that, and in anticipation of the time when all our powers will be fully devoted to the service of God, Paul beseeches us in this present time not only to "yield," but to "present" (R.V.) our members as "weapons" (R.V.) of righteousness for the furtherance of His glory.

MESSAGE OF EASTER

(Continued from page 7)

hour you spent in a scathing denunciation of that other fellow's church. Did you do that because you really loved those people? Or, there was that couple of hours you spent in passing along that juicy morsel of gossip about the young lady in the next block! You did that, I suppose, because you loved her! Just how much of your life of the last week will find its corresponding place in eternity, if only those things which were done out of love for those about you will have a place there? If love is the only eternal element in the world, we must analyze every action to determine whether or not it is prompted by love. If nothing else, love can prompt us to silence when we may have a just right to denounce. If so, those periods of silence are golden moments laid up for eternity.

The message of eternal love and the multitude of ways in which it may be converted into our eternal being—*this is the Message of Easter!*

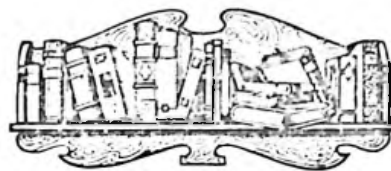
GOD'S CHURCH IS DOING IT

(Continued from page 5)

to inflict them. But may it please your Majesty to remember that the church is an anvil which has worn out many hammers."

The Book of Books, as also nineteen centuries of universal history, bears testimony that "the church alone," of all orders made up of human beings, "has had the courage and persistence to stand for intellectual truth and moral freedom." Its work is prompted and promoted by "faith in God." It is not carried on political shoulders; nor staged atop the legs of the \$ sign. But the church, that is, the people called by Christ and living for Christ, is a people who, with the Apostle Paul, "press toward the mark for the prize of the high calling of God in Christ Jesus."

God hasten the day when Christ, its crowned Head, shall glorify the body with His own glory.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Companion in one sense, but not in another, to the *Children's Bible Story and Study Book* is *The Hebrew People* (National Berean Society). This book, like the other, has been sharply reduced in price—from 30 cents a copy to 20 cents, or \$2.00 a dozen, postpaid. Also, like its predecessor, *The Hebrew People* was prepared by Mrs. Verna C. Thayer, widely known in the Church of God for her expert teaching of children.

The Hebrew People, unlike the *Children's Bible Story and Study Book*, centers its attention on a single phase of Bible history—that of the Israelites, beginning with Joseph and continuing through the predictions regarding the eventual re-establishment of the kingdom of David.

"So many teachings of the Bible, both Old and New Testament, are so closely connected with the history of the Hebrew people that it would be impossible to understand them if no knowledge of these people was obtained." With this single sentence, Mrs. Thayer sets the pace for her entire book; for *The Hebrew People* is no mere dead-as-dust study of dead-as-dust history, but is a strong foundation for comprehensive understanding of all Scripture.

Stories in *The Hebrew People* are much shorter than those in the *Children's Bible Story and Study Book*. They cover, as a matter of fact, less than half a page, on the average. But they are interesting. Some of them are hardly stories at all, but bits of lesson background.

The lessons which accompany the stories are split into three parts: actually, the story itself is one part; the daily home-study program forms a second part; and suggestions for class study make up the third part. The lessons are adaptable to home and individual use as well as to general class use.

Probably *The Hebrew People* will appeal more to the child of ten to twelve years than to the one of six to ten, but it has been used successfully for the younger ages, even so. For vacation Bible school, Sunday school, or junior Berean work, it is definitely "tops."

* * * *

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 know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

Our Saviour Lives!

Our Saviour lives!
Let us then cast off our care,
Kneel, and offer Him a prayer:
Our blessed Saviour lives!

Our Saviour lives!
He as ever supplies our need
When our lives we let Him lead:
Our blessed Saviour lives!

Our Saviour lives!
Now learn His will; our Saviour lives!
He died for us; love still He gives:
Our blessed Saviour lives!—M. S.

They Looked for the Saviour

We have studied of a number of people from our Bible during last quarter. One thing they had in common. They all looked forward by faith to the coming of their Saviour. They had faith in the promises of God. He had told them of One who was to come.

Adam and Eve were told of One who would come. (Gen. 3:15.) Their son Abel offered a sacrifice which pleased God.

Noah was found faithful. He believed God when God told him to build an ark. It had never rained as yet upon the earth, but Noah believed God's word. He built the ark and was sealed in it, safe from the Flood and storm.

Abraham believed God. God told him to leave his homeland. Abraham obeyed. His faith was tested and found steadfast and true.

The Lord God made a covenant or agreement with Abraham. So Abraham, too, looked forward to One who was to come. Abraham was told, "In thee shall all families of the earth be blessed" (Gen. 12:3). Later, God told Abraham that, through Isaac his son, the covenant would be made, and through Isaac's seed. (Gen. 17:19.)

Jacob was another man of faith, through whose seed the One would come.

We read in God's Word that these faithful ones of old "all died in faith, not having received the promises."

Some Walked With Jesus

Some people walked and talked with Jesus when He was upon this earth. They saw His miracles. They heard Him quiet the stormy sea. Some heard Him teach and pray.

But Jesus had to go away. He gave His pure life that our sins might be covered so we could live with Him some future time.

When He gave His life for us, He paid the full price of all our sin. Now what we need to do is to accept His free salvation.

We, too, Look for the Saviour

The grave could not hold Jesus, for He was sinless. God raised His Son from the dead. (Heb. 13:20.) Jesus then and ever will be free from the power of death. He lives! We, too, shall live!

When our Saviour returns to earth from heaven, we may have a place with Him. He will need helpers to restore the world to its former pure condition. All evil and sin must be overcome. We have a chance to look for Jesus now, living for Him now, that we may live with Him when He returns. For, "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

So, Easter time is a time of rejoicing. Our Saviour is alive, and will return soon. He hasn't been dead for years, as some would have us think. He was in the grave only three days and nights. He knows all about us and the conditions of the world. Soon, the Father will send the Son for His own. May we be among His jewels when He comes to rule and reign from the throne of His father David. (Luke 1:32.)

Happy Birthday Wishes

Roxine Durkin, April 4, age 11, Cleveland, Ohio.
Mary L. Anderson, April 5, age 7, Mishawaka, Ind.
Dorothy R. Phillips, April 6, age 10, Hickory Ridge, Ark.
Roy G. Hutchinson, April 8, age 10, Hammond, La.
Elden B. Hawkins, April 9, age 6, Minneapolis, Minn.
Doreen Knapp, April 9, age 6, Cleveland, Ohio.



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Eden Valley, Minn. Troy, Ohio Oregon, Illinois

Berean Housecleaning?

How many of you are enduring the joys of an annual housecleaning? If you are not being subjected at the present time, you are probably anticipating such an event. It seems that with the approach of spring and a new season, housewives receive some inner urge to scrub, clean, and polish, thus making their houses spotless and shining like silver dollars. They are usually exhausted when they finish, but feel a certain sense of satisfaction in the fact that their houses are clean throughout.

Have you Bereans ever considered giving your society a good cleaning? Perhaps not in the literal sense with soap and water, but in spiritual activity and effort to make our societies shining examples of Christian organization. There are many ways to accomplish this task. You may be tired when you finish and your society is renovated, but it will be a work worth while. Use a little scouring powder on your membership books, try to discover why there are so many inactive members listed there. Apply the feather duster to your studies and see what you can do to make them more interesting. Perhaps with a little paint they could be made so enjoyable that your weekly meetings would be anticipated by all. Then for a little redecorating—how about introducing some new projects to create more interest and induce more young people to attend your meetings? We know of some societies who are working to send some of their members to the Summer Bible Training School, while others hope to make improvements in their church equipment. There are countless worth-while aims which will make the importance of a Berean society in every church realized.

The final touch in your task of a general Berean-cleaning would be the application of a little polish by each member to his own efforts to try to make the Berean society one of the most successful organs in the church.

Fonthill Bereans

Dear Fellow Bereans:

During the month of February, four meetings of our Berean society occurred at the Church of God at Fonthill, Ontario. The usual faithful members were in attendance. Because so many of our members are serving in the

Armed Forces, our monthly project was to pack boxes of good things to send to these members.

Our study has been about the necessity of baptism, and its importance in showing the world that we belong to Christ. The thoughts that were expressed have been very good and our discussions most interesting. Although ours is the only group of Bereans in Canada, we hope that our work is worth-while. We enjoyed one social evening of games and Christian fellowship during the month.

Our heartfelt sympathy is extended to our pastor, Brother C. E. Randall, and his family in the loss of Brother Randall's father. We have missed our pastor at our services and are glad for his safe return.

May the soon return of Christ as King be realized, is our prayer for all of you.

Wilson Kirkwood, Secretary.

Oregon Bereans

Another successful service in charge of the Berean society was conducted at the Oregon, Illinois church Sunday evening, March 19, 1944. Brother Ernest Barnum led the congregation in an inspiring song service. Brother Emory Macy, senior at Oregon Bible College, presented the evening message, his text being found in the Book of Ruth.

Many favorable comments have been made about these monthly services, and they have been enjoyed by both the congregation and the Bereans. We feel this is a splendid opportunity for Bereans to prove that they are the future leaders of the church.

Juniors

This week we have a new society to add to our list of active junior Bereans. Sister Vivian Johnson reports that the Hector, Minnesota, Bereans have organized a junior society, under the leadership of Sister Ruth Anderson.

This last winter has seen several junior societies established, so the need for a national organization is becoming more and more important. There will probably be some action taken about this matter on Berean Day at General Conference, so some definite thought should be devoted to it right now. If you have any suggestions, write to James Mattison, Oregon, Illinois, who has been appointed Berean Day chairman.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- March 25, 26—Illinois Spring Conference and board meeting at Ripley.
 March 26 - April 9—Pre-Easter services (F. L. Austin) at Oregon, Ill.
 April 2-9—Pre-Easter services (J. W. McLain) at Southlawn Park, Grand Rapids, Mich.
 April 3-9—Special meetings (James M. Watkins) at Eldorado, Ill.
 April 3-7, 9—Pre-Easter services (Francis E. Burnett) at Pennellwood Church of God, Grand Rapids, Mich.
 April 4-9—Pre-Easter services (Sydney E. Magaw) at Burr Oak, Ind.
 June 20 - July 28—Summer Bible Training School, Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

"GO YE"

On January 30, 1944, I left Cashmere, Wash., to attend the Ministerial Conference at Oregon, Ill. After these services and after associating with the ministers and several of the people of Oregon, I started in a round-about way to return home, stopping about eight days in Saint Louis, Mo., where I stayed with Bro. and Sr. Roy Graham. I visited others and preached two sermons, one of which was given where Bro. Graham speaks and one in a place some twenty miles distant—near Robertson, Mo. This last meeting was arranged by Earl Viers, brother to a young woman who attended General Conference last summer in Oregon, Ill.

After visiting an uncle in north-central Kansas who was in a hospital, and other acquaintances, and delivering one sermon, I went to Arkansas, staying one week with Bro. and Sr. P. J. Dart. While there, I visited several people to talk with them about the Scriptures—was also able to find and visit with Bro. and Sr. H. Scott Smith.

Turning north again, I stopped with Bro. and Sr. Claude Rinehart of Wellington, Kan. They asked if I would go with them to see one who was troubled about some questions on the Scripture, so we went and the time was well spent. It is a pleasure to help others search the Scriptures when they are trying to learn what God has preserved for people.

The next stop was at Wichata, visiting brethren and friends, thence homeward, reaching Cashmere, March 9.

Here and there, people are searching for the truth (that which Jesus said "will make you free"). God could use more helpers able and willing to do personal evangelistic work. Why not develop ourselves in this respect by working at it?

One person said to me, before asking any questions, "I'm not going to take anything you say; it's got to be Scripture." We must prepare to meet the questions of others with God's answers, not our, "I think this or that."
 Lyle Rankin.

NATIONAL BIBLE INSTITUTION

Andrew Story	\$ 6.00
E. L. Boyer	18.99
Mr. & Mrs. C. E. Roadall	5.00

BLOOD RIVER, LOUISIANA

The church work at Blood River is progressing nicely under the capable leadership of Bro. Vernis Wolfe. Attendance continues to be average.

Mr. and Mrs. Melvin Richardson are the parents of a baby girl, Virginia Arline, born February 4.

Vernon Lobell recently spent a two-weeks' furlough at home and was in attendance at all our church services during that time. He is stationed at Harlingen, Texas.

Mr. and Mrs. George Siple attended services at the Blood River Church on March 5. We were pleased to see them again.

Church members recently inducted into the armed forces are Walter Kennedy, stationed at San Diego, Calif., and Maurice "Brub" Robinson, Camp Blanding, Fla. Mrs. Robinson and daughter are with Mr. Robinson.

Mrs. Floyd Rhodes, because of her husband's induction into the army, has moved with her family to Magnolia, Miss.

Mrs. Charlie Kron with her baby daughter, Glenda Ray, is now at home with her parents, Mr. and Mrs. Sam Richardson.

The community will soon be busily engaged in the strawberry season. The first ripe strawberries have been picked.

Mary E. Richardson, Secy.

PRINTING EQUIPMENT FUND

Edna Brewer	\$ 10.00
Total	\$666.00

Gleanings From the Field

"The field is the world."—Jesus.

Young people registering for the coming Summer Bible Training School will remember, please, to forward to the Summer School, Oregon, Ill., a brief letter of recommendation from pastor, conference secretary, or other official.

Good Logic: "It seems to me that if it is necessary to have a College, it is equally necessary to keep the boys and girls in it."—E. C. Pearson, Tipp City, Ohio.

Costly War: "Our son-in-law is in the Service in California, having to leave his wife and three little fellows—two boys and one girl. The oldest is only five years of age. It is wonderful that sometime Psalm 46:9 will be fulfilled."—T. A. Drinkard, Handley, Texas. . . . Someday, the Lord will make "wars to cease unto the end of the earth."

Bro. R. H. Judd, 111 Milverton Blvd., Toronto, Ont., writes that his brother Charles in Vancouver, B. C., recently suffered an automobile accident. We hope for his recovery. Also, Bro. Judd sends the following selected verse:

"Not my own!" my time, my future,
 Freely all to Christ I bring;
 To be used in joyful service,
 For the glory of my King.

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska,
 Floyd Kessler, Jr., West Milton, Ohio.
 Ardy Johnson, Freedom, Nebraska.
 Joy Ann Pearson, West Milton, Ohio.

GLORY IN THE MORNING

By Mrs. Christie Roth

In memory of her sister Gelia

"In the morning, then ye shall see the glory of the Lord" (Ex. 16:7). Thus that grand old Leader out in the wilderness long ago encouraged his people to have patience, though their troubles seemed unbearable and they were discouraged and sometimes rebellious. Moses knew the Israelites would soon be safe in their own homes and all heartaches and unsatisfied longings would be ended.

We who are Christians may take these beautiful words of hope and promise to ourselves, knowing that each new day is a fresh revelation of the Lord, and "forgetting the past, press on."

Though the peace and beauty of night are sometimes destroyed by the noise and tumult of a storm that brings fear and despair to the heart, the storm passes and there is peace again.

So, when we come at last to the evening of life, maybe with doubt, maybe with dread, we may well know that God's promises are true—at eventide it shall be light—and we have the faith and assurance that we shall bear the heavenly image and see, in the morning of the resurrection, "the glory of the Lord."

Omaha Optimism: "I am happy to note that plans for the Summer Bible Training School are coming along so well. If as many actually attend from here as are now planning to attend, Omaha should be very well represented. All parents can certainly urge their young people to take advantage of that training. Investment in the Christian training of our youth will bring its reward many times over." (Mrs.) Valura Karnett, Omaha, Nebr.

Question: "Who said, 'Shall mortal man be more just than God?'"—Lyle Rankin, Cashmere, Wash.

Answer: "Eliphaz" (Job 4:1).

Bro. Frederick Claussen, Oregon, Ill., drove to the spring Illinois Conference at Ripley, Ill., March 25, being accompanied by Paul C. Johnson, president of the state conference, Sr. Margaret Budrow, Sr. Marjorie Burnett, Sr. Harold Starbuck, and the Editor—all of Oregon, except Sr. Starbuck, secretary of the state conference, who resides in Rockford.

"We are enjoying The Herald."—Mrs. E. R. Appleby, Bennington, Nebr. Thank you! Tell others.

"I enjoy reading The Herald and wish not to miss a copy."—Ella C. Boyer, 5195 Fulton St. N.W., Washington, D. C.

Easter Gleanings from the Bible

The Angel Said: "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him" (Mark 16:6).

Balaam's Hope of Resurrection: "I shall see him, but not now: I shall behold him, but not nigh" (Num. 24:17).

Fear Not the Second Death: "These things saith the first and the last, which was dead and is alive . . . Be thou faithful unto death, and I will give thee a crown of life," and, "He that overcometh shall not be hurt of the second death." (Rev. 2:7, 10, 11.)

Job's Engraving with Iron Pen: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another" (Job 19: 23-27).

Cause and Effect: "Because I live, ye shall live also" (John 14:19).

Buried and Resurrected with Christ: "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).

Much Ado at the Cemetery: "Why seek ye the living among the dead?" (Luke 24:5.)

Stated in Child Simplicity: "Christ died for our sins . . . he was buried . . . he rose again the third day" (1 Cor. 15:3, 4).

Abraham's Analysis: "Abraham . . . offered up Isaac . . . accounting that God was able to raise him up, even from the dead"—and mis not this: "From whence also he received him in a figure" (Heb. 11:17-19). Abraham's "accounting" was proved by the "figure" to be correct; analysis became the sound doctrine of resurrection.

David's Coming Satisfaction: "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

Resurrection of Children: Though Rachel was "weeping for her children," and "refused to be comforted for her children, because they were not," the Lord said: "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the hand of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border" (Jer. 31: 15-17). Why corkscrew the Babylonian Exile into this text?

Jacob—Bold and Young: "Jacob shall not now be ashamed, neither shall his face wax pale" (Isa. 29:22).

Goodbye! Undertakers: "He will destroy in this mountain the face of the covering east over all people, and the veil that is spread over all nations. He will swallow up death in victory" (Isa. 25:7, 8).

Gathering All the Wheat: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And 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 6:39, 40).

Resurrection of a Nation: "Behold, O my people"—Israel (v. 11)—"I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. 37:12).

Joyful Awakening: "Awake and sing, ye that dwell in the dust" (Isa. 26:19).

Saints Rewarded When? "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14). Anyone who went to heaven at death would be in the wrong place for resurrection reward.

Spurning the Freedom of Men: "Others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. 11:35).

"We Shall All Be Changed": "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15: 49).

Divine Healing Is Coming: "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3: 20, 21).

Lesson in Greek: In Philipians 3:11, the expression, "the resurrection of the dead," is translated from "teen exanastasin teen ek nekron." Literally translated, this would be: "the out resurrection from among the dead"—the resurrection which the Apostle Paul sought and which will occur when Jesus returns to raise the saints out from among the remaining dead.

It's in the Bible: Seldom mentioned is "the resurrection of damnation" (John 5:29), of which resurrection the Apostle Paul wanted no part. (See foregoing gleanings.)

What Advantage is there in living until the second coming of Christ? God has appointed that we who are Christians shall "obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:9, 10).

"Never Man Spake Like This Man": "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"—at the resurrection—"shall never die" (John 11:25, 26).

Be Not a Sadducee to believe in thy deceitful heart "that there is no resurrection" (Matt. 22:23). If so, "Ye do err, not knowing the scriptures, nor the power of God" (v. 29).

Nothing Impossible with God: "Why should it be thought a thing incredible with you"—Agrippa or anybody else—"that God should raise the dead." (Acts 26:8).

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IN STEP WITH ME

By Mary Mae Nedrow

With me, in step
He'll always be,
If I but let Him
Walk with me.

He'll take my hand
And dry my tears;
Soon will be gone
Distress and fears.

The Way of Life
I then shall see—
If I but let Him
Walk with me.

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.

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The Kingdom of God in Power

By T. A. Drinkard

Jesus said unto His apostles, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power" (Mark 9:1).

AFTER John the Baptist was put in prison, Jesus Christ 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" (Mark 1:14, 15). In this account, reference is made to "the time," and it is said to have been "fulfilled" when Jesus spoke these words. Let us call attention, also, to Galatians 4:4, saying: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." God previously promised to send forth a Redeemer for the purpose of saving men and women from sin and condemnation. In Christ's conversation with Pilate, He was asked this question: "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

Yes, Jesus was born to be King; He came into the world to bear witness and to confirm the promises of God which were made unto the fathers. In those days, the Kingdom of God was nigh, and it is equally nigh with us today. In all the Master's teaching, however, the Kingdom of God was a matter of future fulfillment. There is at least one passage of Scripture that seems to teach that it was in existence during the personal ministry of Christ, which says: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16). We can follow the Lord through His personal ministry, however, and to the hour of His ascension, when the apostles "asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6), and we cannot find any account of when or where the Kingdom was established. This does not mean that Luke 16:16 is spu-

rious or interpolated. There must be a solution to this apparent contradiction. There is, and it will be solved in this treatise.

A mistake, whether intentional or otherwise, was made years ago when men began to teach that the Kingdom and the church mean the same, though there is not one instance in the Divine Record of the New Testament where such is the case. If such can be found, this writer will be pleased to have the evidence.

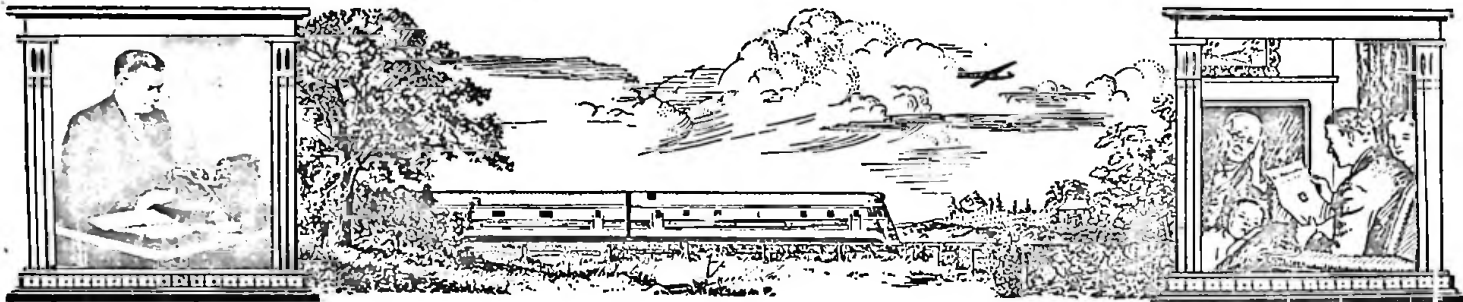


T. A. Drinkard

Religious leaders of different faiths are striving ever to arrange things so as to make them appear to teach their way. Recently, a leader of Fort Worth, Texas, said over the radio that the Kingdom and the church are not the same, that one is born into the Kingdom, then he is baptized into the church. He was looking for a way to evade being baptized for the remission of sins to be saved. When such teaching by the wholesale is abroad in the land, one has a difficult problem to convince the people that it is error.

The reason there is so much misunderstanding about the *Kingdom* is that there has been attached to the word a kind of hazy fictional meaning. To verify my statement, I suggest that you ask ten or twelve of your religious friends to tell you what they think the *Kingdom of God means*. Then you will understand what I mean. With this error prevalent, it makes the problem of converting men and women to the cause of Christ very difficult, until you can convince them that such error has no place in the work of God.

Another view taught that clouds the issue is that the Kingdom of God is one thing and the Kingdom of heaven is another—though they are the same. These supposed differences are advocated to justify somebody and his special theory. Our policy has (Please turn to page 9)



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Robert Hardesty Honored

Robert Hardesty, Oregon, Illinois, senior in Oregon Bible College, is first to receive benefit from the L. E.



Robert Hardesty

Conner Memorial, a bequest made by the Golden Rule Church of God, Cleveland, Ohio. The Memorial, made in honor of him who through many years faithfully served as President and General Manager of the National Bible Institution, provides that a specified sum be paid that senior student in the College who, in the judgment of the Dean, did the best work of all his fellow students in their preceding or junior year. The scholarship is based upon scholastic standing, preaching ability, and spiritual qualities.

In awarding first payment of the L. E. Conner Memorial to Brother Hardesty, we unhesitatingly and prayerfully bid him success and Godspeed in his chosen profession. Three students were in close competition for the honor bestowed, and decision was withheld until after several weeks of study and after consultation with other officials in the College. Mr. Hardesty is married, having also one child; he works to pay his school expenses and to maintain his home; and he is superintendent of the East Oregon Chapel.

Incidentally, though having no bearing upon his selection for this scholarship, Brother Hardesty is scheduled to preach at the Golden Rule Church of God, Cleveland, Ohio, on Easter Sunday, April 9, 1944—providing an opportunity for the giver and the receiver to make more intimate acquaintance.

Forgetting How to Sing

Not self, kind Sir, for how can singing be forgotten by him who never knew? Perchance others sing the same poor excuse, until most singing becomes poor excuse.

Science teaches that every action produces an opposite and equal reaction—hence a gun, discharged, is said to

“kick back.” Everywhere, individuals are being trained in voice, but, lamentably, there is a “kick back” in congregational singing.

Maybe we need some old-fashioned singing schools where we can learn to harmonize without assistance of a thumping piano supposedly to drown the discord. Maybe we need to recognize that “out of the abundance of the heart” comes the best song. Maybe we need to sing more of the old, old hymns, songs sacred and void of syncopation. The remedy may be unknown, diagnosis may be incomplete, but forgetting how to sing is an epidemic. . . . Publication of a Church-of-God songbook may be costly, but not *too costly* if it would save the patient!

God—“Lifter Up of Mine Head”

Brother Arthur Gilbey, Winona, Ontario, recently called to our attention an unusual and significant title of God, as mentioned by David in Psalm 3:2, 3:

“Many there be which say of my soul,

There is no help for him in God.

But thou, O Lord, art a shield for me;

My glory, and the *lifter up of mine head.*”

Victorious life comes not from horses or ammunition, not from wealth or public sentiment. Victorious life comes from God, the “Lifter Up of Mine Head.” Look, then, not at the muck and mud beneath, but at the stars, the sun, and the moon in God’s blue canopy above.

Pray God for a Volcano!

Religion is not measured by the foot, bought by the pound, or subject to chemical analysis. Religion cannot be timed by a clock, nor recorded by a barometer. Religion is not external, as paint applied in hope that some will soak sufficiently within “to stick.”

Religion is *internal*, starting like a fire within a mountain that tries vainly to conceal the burning, until finally, there is a repentance, a breaking on the hard surface, and from within pours the hot lava. Here, though, is notable exception: unlike the lava, useless and threatening, there pours from the heart of him who confesses Christ a steady and inexhaustible stream of life-giving service.

God's Offspring

By C. E. Randall

ACCORDING to Paul in Acts 17:28, 29, we are the "offspring of God." That means that we are a kind or stock of the Godhead. This being true, it is evident that the offspring resembles the Creator. Thus, Paul reasons against thinking of God in terms of "graven art" or "man's device." The Twentieth Century Translation says not to think of Him according to "imagination." It is not necessary to imagine God or the "image of his person" (Heb. 1:3). Christ said to Philip: "He that hath seen me hath seen the Father" (John 14:9). Christ was the express image of the Father. In other words, Jesus looked like the Father. Paul would not have us to imagine what God looked like, but simply to believe that He had left His image upon us.

Being the offspring of God, we can think of Him as our Creator. In Genesis 2:7, it is written: "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 man, according to Scripture, is said to have been made in the "likeness of God" (5:1, 2). Hence, God was both Creator and Pattern. "God created man in his own image, in the image of God created he him; male and female created he them" (1:27). Man is a representative figure of God. God being our Creator, He, therefore, becomes the Source of our life. Job expressed the thought in the following words: "The spirit of God hath made me, and the breath of the Almighty hath given me life" (33:4). It is in Him "we live, and move, and have our being." While God is the Source of all life and blessing, yet so few give to Him the praise, glory, and thanks to which He is entitled. (1 Thess. 5:18.)

In the creation of man, God alone needs to be praised. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves" (Psalm 100:3). Being our Maker, truly we can say the "potter (hath) power over

the clay" (Rom. 9:21). Yet, it seems that the vast majority "forget the Lord their maker." Since God created all of us, in this respect man can speak of Him as Father. One God made all of us and "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). With this common origin, it seems too bad that humans should "deal treacherously every man against his brother" (Mal. 2:10). Wrong as it is, still man

persists in doing this very thing, and will continue so until a new heart is given him by the "Prince of Peace." The climax, when "every man's sword shall be against his brother," is still in the future, yet, this spirit of "dealing treacherously" has more or less characterized the race since the days when Cain sought to justify himself with the question, "Am I my brother's keeper?"

The offspring of God has nothing whereof to boast. They all "like sheep have gone astray." "There is none righteous, no not one." To be possessed of a righteousness which exceeds "filthy rags" (Isa. 64:6), everyone must "seek the Lord while he may be found, and call . . . upon him while he is near"—putting on the Lord Jesus Christ, and not making provision for the lust of the flesh. To all of the offspring of God, the Christ is saying, "Come unto me, all ye that labour and are heavy

laden, and I will give you rest" (Matt. 11:28).

It is through Christ that the offspring is to be brought to its full glory and beauty. Not until man, in fullest way possible, bears the image of the heavenly, will he be the full son of God. Today, he bears the marred image. In the Kingdom of God, he will bear the new image through Christ—possessed of a life and a character that will enable him to share the "divine nature" for time and eternity. Such ones will indeed be God's children—being children of the resurrection and the change of a moment and twinkling of an eye—which (Please turn to page 11)

GOD—MAKER OF ALL

"Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For they are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:22-32.)

Nations in the Kingdom

By Arthur G. Young

GOD has been both kind and wise in withholding certain abilities from mankind, and it is not only true, but it is a good thing for us that it is true—that no human being *of his own knowledge* can foretell his own future or the future of others. Our mental condition would be too terrible to contemplate otherwise. Just imagine having foreknowledge of a coming accident or the day and manner of one's death!

By withholding this ability from us, God has thereby retained to Himself the freedom of revealing to man certain knowledge of future conditions and events on this earth according to what, in His superior wisdom, He deems best for us to know in respect to the development of His plan.

It therefore follows quite naturally, inasmuch as God desires man to be a co-operative and willing partner in that plan, and has given man the power of choice to accept or to reject such an offer of partnership, that God has selectively revealed to man all that man should know of such future conditions and events that man might make his choice an intelligent one.

The revelation has been accomplished in two ways—in His holy Word and in the person of His Son. That is the basic reason for the Bible. If God did not reveal His plan and methods to accomplish that plan as well as humanity's part in it, we, His responsible creatures, would not only have no knowledge of the plan, but could not make an intelligent choice in regard thereto.

This is not the place to consider the subject of the authenticity of the Bible. We will, therefore, proceed on the basis of accepting as true Paul's declaration to Timothy: "All scripture (both Old Testament and New Testament) is given by inspiration of God, and is profitable" (2 Tim. 3:16). Unfortunately, there has been developed in many Christian minds, either consciously or unconsciously, an attitude of deprecation and subordination of the Old Testament. This has, in some instances of church high leadership, gone so far as to have become repudiation of the Old Testament. It should be noted in the foregoing text from the New Testament that the Apostle Paul said by inspiration that *all* Scripture is profitable. It should be further noted, at the time Paul was writing, the then established Scripture was the Old Testament.

Jesus Christ states categorically in John 5:39: "Search the scriptures" (the Old Testament—the New Testament then did not exist and therefore could not be searched)

"for in them ye think ye have eternal life, and they are they which testify of me." Jesus Christ has here, as in other similar statements, placed His stamp of validity on the Old Testament.

In view of this, quotations in support of the topic under consideration, from whatever portion of the Bible they are taken, can be rightfully considered as material, competent, and trustworthy evidence.

It is suggested in sincerity and kindness that, if in some manner opinions have been formed concerning the future conditions in the Kingdom of God on earth after the return to this earth of Jesus Christ as King, the inhabitants thereof will constitute an unorganized mass of perfected creatures all in possession of eternal life and of a standard uniformity like some standard manufactured article run off a conveyor belt with nothing to do but sit and "enjoy" life, then a careful re-examination of the Bible with open minds and eyes be made.

The wonder of God's creation which we see about us is the profusion of its marvelous diversity. After allowing for the marring effects of sin and the curse, God has expressed Himself in unified and yet diverse perfection. No two living things are exactly alike. God created Adam a perfect physical specimen of a man, but He also created a perfect tree, and a variety of other perfect things. There is no conflict between any of these varied creations. Rather, there is natural harmony and co-operation. God's plan and purpose for this earth and its inhabitants in the Kingdom of God when it is fully established in perfection is diversity of conditions and instruments.

It is to be within this perfected framework that the living instruments will creatively operate in an orderly and organized way to accomplish that good and perfect will of God toward which all that has gone before has been in preparation.

God is a God of order—not of chaos. The collective, or national, expression in organization of that order is simply a further operating extension of ourselves as individuals. While it is not generally realized, still it is true that individual expression is in reality a collective expression, as all parts of us must function in harmony to accomplish anything. Therefore, looking to the conditions in the Kingdom of God, there not only is a required place for the individual's action, but also for the collective expression of those individuals in group or national action.

Throughout all human history, there has been a basic

reason for the existence of every nation. Sometimes it is race, sometimes geography, but while there is not always the same reason or reasons, yet there is always a dominant reason. This same principle will apply to the need for national organization in the Kingdom of God. If once the existence of differences in personalities as well as differences in the physical conditions of the earth are admitted to be in the Kingdom of God on earth, then it can be easily seen why there inevitably will be group, collective, national—call it what you will—expression in the Kingdom of God. All of this will be to the glory of God who delights in perfection in diversity, but not in a dead level of uniformity.

As previously stated in this article, however, *we of ourselves* know nothing of the future conditions of the Kingdom of God. So, the foregoing reasoning, no matter how well stated, could be properly disregarded and not considered conclusive, unless it is supported by evidence from Him who alone knows what His plan is and what those future conditions will be.

Let us look first to the Old Testament and at some of

the sayings of the prophets. All that they foretold in regard to the first coming of Jesus Christ as Saviour was literally and accurately fulfilled and no better evidence can be presented to justify belief. Their prophecies, in regard to future conditions after the Kingdom is fully established on this earth, will be likewise literally and accurately fulfilled.

What does the Prophet Jeremiah say in Jeremiah 23: 5, 6? "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

All Bible expositors agree that the prophetic Branch above referred to is Jesus Christ. If this is so, then note that He is referred to as King. A reigning king executing judgment and justice on the earth certainly implies a kingdom. What is a kingdom but a nation organized collectively for service with a king as sovereign? This text cannot, by any reasonable (Please turn to page 9)

The Tongue

By Harold Doan
Junior in Oregon Bible College

"The tongue can no man tame; it is an unruly evil, full of deadly poison. . . . The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth" (James 3:8, 5).

THE tongue, that little bit of flesh in the mouth, causes us much trouble. How many times we wish we would have controlled it! How many times we have to hold it between our teeth to silence some unkind word, unsaid within us! Still, why do we blame the tongue? The tongue is just a muscle, not controlled by involuntary muscles, but by voluntary muscles. It does not just wag automatically, though one may sometimes wonder, but it goes only when the brain commands it. The logical conclusion to be drawn, then, is this: Do not learn to control your tongue, but learn to control your mind.

Every imagination of the thoughts of men's hearts is only evil continually. (Gen. 6:5.) When you have had a hard day at the office or a poor night's sleep and someone chides you, the first thought which comes to mind is something rude to say. In this day when men, supposedly civilized, do not fight on the street corners, the only way to "get even" is to make some cutting remark—something which will really hurt perhaps as much as physical punishment. This is the natural tendency. This is the tendency which men follow and the tendency which

James told Christian men not to follow. "If any man offend not in word, the same is a perfect man" (James 3:2).

These cutting remarks are not the only evil thoughts of men which find expression through the tongue. Boasting, the method of attempting to bring oneself within the same class as one's listeners, is also the work of the untrained tongue. Boasting is the sign of immaturity and is usually employed by those who feel insecure and want to become an accepted member by the society of their listeners. James explained it very well in the fifth verse of the third chapter. We boast of great things; we tell of our many merits; yet, sooner or later, we must prove ourselves and then we are discovered. Train your mind against bitter envyings and strife and lie not against the truth. (James 3:14.)

The tongue is the hardest object in the world to tame. We have a challenge. We are taught temperance in all things, which merely means self-control. If you meet the challenge and can learn to control the tongue, then you have learned the essence of self-control—control of the mind.

The Dawn of a New Day

By James M. Watkins

OF ALL facts of the Word of God, all facts of current and remote history, and of all prophetic statements, there is one outstanding promise of paramount importance. It is the promise that sooner or later in the history of the world there will come that time when a New Day will dawn—when slowly and surely the gentle mantle of the righteousness of God will begin to spread itself over the affairs of individuals and nations. May we use the few moments that we now have to look upon those things of tomorrow, and to anticipate something of the many blessings that will be unfolded for us.

The beginning of this New Day in the affairs of the world is to 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 the 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 will 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, will be the beginning of God's New Day. Christ, in conjunction with 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 is the time when the seventh angel of Revelation will make his announcement that "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 Proverbs 10:30, we read, "The righteous shall never be removed: but the wicked shall not inhabit the earth." 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 will have no place in it when it is renewed and made ready for eternal habitation.

In John 14, there is a verse that is commonly used to

This is the twenty-sixth, and concluding, message in a series of articles on "The Coming Christ"—first given as radio addresses over WEBQ. Thank you, Brother Watkins. Your work has been edifying and interesting—Editor.

teach the thought that our eternal home is a heavenly habitation. We read in the second verse: "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." Does this mean that the Lord Jesus is away preparing a place to

which we are all to be taken? It would appear not so, for preceding this verse—in the last of chapter 13—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. So Jesus continued, saying:

"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."

There is no place in this passage of Scripture where Jesus has promised to take the individual to a heavenly abode. To the contrary, Jesus was testifying to the fact that He will return to the 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 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, as previously quoted, 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 that we might call to your attention, yet many will say that Jesus did say that in His Father's house there are "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 not 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, 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" (3:11, 12).

What is to constitute the temple, or the dwelling place, of God? It is the individuals upon whom will be 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? Reading in Revelation, again, we are informed by the Apostle John:

"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" (21:3).

The eternal habitation of Christ, of you and me, yes, of God Himself, will be upon the earth when that earth is prepared and made ready. It is then that the city of God's habitation will rest among men. Again, some will say, What, then, about the streets of gold to which our attention has been pointed so often in the past? Revelation 21:21 does describe the splendor of that city, saying: "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 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 among men, it can have no place save a worldly setting. The entire Scripture considering 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, then all later passages written concerning the city were scenes upon the earth. In verse 24, after John 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 are to be 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 a testimony within themselves that man's eternal habitation will be 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" (Rev. 21:1). This implies that the thousand-year reign of Christ, through which the world is to be renewed and restored, was visioned as being completed when John saw 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 brief 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 forces 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 sorrows. 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 was just 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 in suffering tonight, dare you forget that our Lord has said: "There shall be no more pain"? or 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 coming blessings is to be found in the ministry of the early church, as the members went about their 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! You will again

be made whole, that there will be no distress in your minds or 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 death's eventual destruction, that it, too, may no longer cloud your lives or darken your homes.

You who tonight can no longer restrain yourselves, 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 good bye. Perhaps you are a sweetheart, 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 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. 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 promised blessings in your minds, can you not also say with us: "Even so, come, Lord Jesus? and will you be ready?"

Youth at the Crossroads

By Mrs. William Stine

WHICH way shall I take?" cries a voice in the night. It is youth asking as he stands at the crossroads of life. Thus far, he has traveled with others who directed his way. Now, he must choose for himself the road he will travel.

Written on a friendly guidepost, the youth finds information concerning the roads that lie ahead. To the left, he reads, "This broad highway, brilliantly lighted, smooth and carefully curved for greater speed, is traveled by the majority of people. However, the traveler despairs at his journey's end in spite of the fact that he has enjoyed its many pleasures along the way, because the road leads nowhere." Turning to the right, he reads, "This straight but narrow road leads to the king's palace. Let him who chooses this way have courage because of the many pitfalls and the steep mountains which he must cross. Many robbers lie in wait, but a rich reward awaits him who successfully reaches the goal."

Boys and girls, you who are able to discern right from wrong, are the youth at the crossroads. Your parents or guardians have directed your thoughts and decisions until now. Those of you who have had a Christian foundation have also read the wise counsel of the friendly Guidepost—your Bible. It should not be so great a question for you to decide whether you will serve God or Satan. Your Guidepost has told you that the servants of God will reap life everlasting at the coming of Christ—that faithful ones will be kings and priests and rule with Christ on the earth, whereas worldly pleasures are only temporal. Often, they cause untold suffering and untimely death. To those who live their lives in sin, there is only regret when they reach old age, without hope of a future immortal life. Remember, "The wages of sin is death."

Because youth is confronted with sin so very much in these evil days, it is profitable to begin early in life to serve the Lord. The mind that feeds upon spiritual food is seldom tempted by the carnal. God walks daily with His children so long as they recognize His presence. God is glorified when very young people become Christians, for youth is not self-willed; therefore youth is more easily molded into the pattern of Christ. Also, youth can serve better than old age.

Let us consider some of God's children who began early in youth to serve Him. We read in 1 Samuel 2:18 concerning Samuel, that he ministered before the Lord, being a child. 1 Samuel 16 begins the story of the youthful David and his service to God. "Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left" (2 Chron. 34:1, 2). The four Israelites taken captive by King Nebuchadnezzar—one of them was Daniel—trusted God in their youth and were delivered from evil. Of them it was said: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (Dan. 1:17). Jesus, the greatest youthful servant of God, began His works at twelve years of age. He is your good example and mine. Why not follow Him?

To become a servant of Christ, one must believe the gospel that He has taught, repent of past sins, and be baptized into the likeness of His death, burial, and resurrection. Each day that one lives after baptism should be a witness to the world that he is a Christian. We do not mean to imply that one will no longer sin. So long as we

are mortal, we are subject to sin; but we have forgiveness of God through Christ, our Mediator.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

THE KINGDOM OF GOD IN POWER

(Continued from front page)

been to accept with a thankful heart the present Bible record as the Word of God, seeking to find agreement that will come to the earnest seeker after truth.

The *time* that the Kingdom of God would be established again is clearly pointed out in Ezekiel 21:25-27, 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." Carefully notice these words: "*it shall be no more, until he come whose right it is, and I will give it him.*" Only two comings of Christ are mentioned in the Scriptures. When Paul wrote Hebrews 9:28, one of Christ's comings was in the past, and the second one was still in the future.

Let us start further study with Matthew 3:1, 2 where John is found teaching that "the kingdom of heaven is at hand." Then we shall consider Matthew 4:17, where the Master was teaching that "the kingdom of heaven is at hand." Again, in Matthew 10:7, we notice Jesus commanded the apostles to teach that "the kingdom of heaven is at hand." That Jesus did not mean that the Kingdom of God would be established during His personal ministry, or soon thereafter, is sustained by Luke 19:11-13, saying: "As they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

By Acts 1:6, it is conclusively proved that it was never intended that the Kingdom of God would be established until the time designated by Ezekiel should come—the second coming of Jesus Christ in power and great glory.

A corresponding account of the coming of the Kingdom in power appears in Matthew 16:27, 28; 17:1-9. After saying: "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom," the Record continues by saying:

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:1, 2).

This account closes with verse 9, which says: "As they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." Mark the words: "*Tell the vision to no man, until the Son of man be risen again from the dead.*" It is clear that these apostles did see—in this *vision*—the Kingdom of God come with power. This was verified by the Apostle Peter who later gave his version of the matter, saying:

"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" (2 Peter 1:16-18).

Christ gave the apostles a vision picture of the coming of the Kingdom in power, which will be fulfilled at His second coming. When His mighty Kingdom is "set up," it will break in pieces all kingdoms of the earth, and "it shall stand for ever." (Dan. 2:44; Rev. 11:15.) Christ has not yet come in power and great glory; Christ's Kingdom is not yet established in the earth. That it will come is certain, and for it we now prepare.

NATIONS IN THE KINGDOM

(Continued from page 5)

interpretation, be applied to past or present times—but only to future times, insofar as referring to the reigning of the King.

The above text also plainly states that Judah and Israel shall at that same time exist as national entities, and this agrees with many other similar passages. To prove the existence of only one nation in the Kingdom of God would prove the point, but the existence of *nations* in the Kingdom of God on earth does, by no means, rest on the interpretation of only one text. Let us proceed in further examination of this interesting subject.

Space does not permit quoting all of Zechariah 14, but it is worthy of study. It certainly prophesies of a time that applies only to conditions of organization on this earth subsequent to the judgments of Christ as to the *nations* of the earth. (See Matthew 25:32-46 which is a judgment of *nations* as to their future national existence in the Kingdom, or nonexistence.) From verses 16-21 of this fourteenth chapter of Zechariah, the whole tenor is

one of the continuing of national life, which is plainly stated to be on the basis of yearly representative submission to the higher authority of the supreme King. It goes further to declare dire punishment on such nations that do not make such submission. It can, therefore, be quite readily perceived the need for continuing judgment and justice by the righteous Branch—the LORD OUR RIGHTEOUSNESS.

The Prophet Micah has much to say on this subject of the existence of nations in the Kingdom of God in the fourth chapter of his book, but a few verses from that chapter are worth mentioning, namely, verses 1, 2, 3, 7, and 8. They follow:

“In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares; and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. . . .

“And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever.

“And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.”

Before turning to New Testament evidence, cannot it be correctly said that the above quotations in all fairness deal with the functions of the state, and do not pertain to those of religious ordinances, or simply to spiritual values? To “spiritualize” such prophecies is to do violence to them.

Let us now come to evidence in the New Testament.

The Apostle Paul wrote in 1 Timothy 6:15: “Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.”

Christ’s title in the Kingdom, when it is established “in his times” which are still future in this respect of reigning on earth, is declared to be “King of kings, and Lord of lords.” This certainly carries with it the clear certainty that there are other kings and lords of inferior authority to His then simultaneously existing. Otherwise, there would be no correctness to Christ’s title. The very fact of there then being other kings and lords, although

of inferior authority to that of Christ, likewise carries with it the clear certainty that they will be ruling at that time over kingdoms and groups of individuals.

This prophetic title of supreme King, declared by the Apostle Paul, is in entire harmony with that of the Apostle John, as we see in the following texts:

“He is Lord of lords, and King of kings” (Rev. 17:14).

“He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (19:16).

The prophecy quoted previously from Zechariah 14: 16-21, as to the submission of other nations through their official representatives, is in entire harmony with the foregoing texts, as well as with Revelation 11:15, namely:

“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.”

Some translators have asserted that the correct translation of the foregoing text is: “The kingdoms of this world are become the kingdom”—singular instead of plural—“of our Lord, and of his Christ,” but this in no way contradicts or disproves the existence of other subordinate kingdoms inasmuch as they are subordinate to the world-wide authority of the King of kings, whose Kingdom is to be over all.

Jesus Christ promised His twelve apostles that they would have thrones and judge (rule) *in* His Kingdom, which is a clear, authoritative promise from the Source of Power, of co-existent rulership over national groups. This promise appears in both Matthew 19:28 and Luke 22:29, 30, which latter is quoted as follows:

“I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

It would appear to be unreasonable interpretation to attempt to assert that such texts pertain only to Christ’s supremacy in the hearts of Christians now or, in other words, that such texts are “spiritualized” into thin nothingness, then the Scriptures are wrested from their truth, and those who do so would do well to take heed of Christ’s severe warning as found in Revelation 22:18, 19.

One of the clearest texts in support of nations existing in the Kingdom of God after Christ establishes it on earth is Revelation 21. This chapter of Revelation certainly deals with a time subsequent to the return of Christ to this earth as King. It contains the prophecy of a new heaven and a new earth in which are found such interesting things as that perfect city, the New Jerusalem, which is to come down from God out of heaven. *After* the description of that city and its establishment, it is then plainly declared in verses 24, 26 that kings and nations will enter into it and bring their glory into it, which

simply could not be true if there were no nations or kings. These verses (24, 26) follow:

"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"—into the city.

"And they shall bring the glory and honour of the nations into it."

In summing this matter, we must always remember that organization is always created to facilitate some purpose. We now see everything which God created *good* perverted to evil uses, as well as used for the purpose God intended, but this is not the fault of the instrument. It is, rather, the fault of the use to which the instrument is put.

In the Kingdom of God we, as individuals, will be perfected instruments for service. Likewise, individuals in their collective capacity as nations will be perfected administrative instruments for service in their respective spheres of action for the fulfillment of that glorious plan of God. God purposes to bring this plan into operating actuality on this earth, and it is for the administration of that plan that He has been gathering and is now gathering, His co-administrators, who will be given all the necessary powers and abilities to function together in harmony both individually and collectively (nationally) in that Kingdom.

Then will be brought to complete fulfillment, but not before then, that sublime statement in Revelation 1:5, 6, namely:

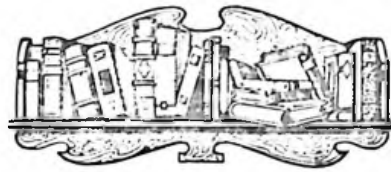
"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

That this supreme Day of days may soon come is no doubt the heartfelt desire of all true Christians. In the meantime, let us all watch and be faithful, keeping open minds and hearts to that measure of truth He has seen it is wise to reveal unto us. We shall be both blessed and strengthened in this life to do this.

GOD'S OFFSPRING

(Continued from page 3)

two events will bring together all who are in Christ Jesus whether dead or alive. This transaction will have completed the development and perfection of the household of faith. Their reward and work from then and on will be unfolded and granted. In this realm of life and service, the offspring will "in the ages to come . . . shew the exceeding riches of his grace," giving living testimony to the fact that grace hath wrought her perfect work.



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Book Reviews

By Arlen Marsh

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* * * *

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THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Genesis 49:10).

A Son of Jacob

Can you trace the names of the faithful men we have studied? Their wives were faithful, too, but men are the *heads* of the families; therefore we trace through them and often forget to mention the women of faith who were their companions.

The first we studied was Abram, whose name was changed to Abraham. His son was Isaac. Isaac had twin sons. Jacob was the third one to whom God's promise was given. (If you have forgotten, turn to Genesis 12:1-3.)

Today, we are going to study about one of Jacob's sons whose name was Judah. His name means "praised." He was the fourth son. More is told of Judah than any other son except Joseph.

When the brothers were about to kill Joseph, Judah pleaded for him. Judah, too, thought his father favored Joseph, but he did not want to kill him. Judah suggested that they sell Joseph to the Ishmeelites. This they did. They told their father they found Joseph's coat covered with blood. His father thought Joseph was dead.

Judah's Promise

There was a famine all over the earth. It lasted for seven years. When food became scarce in Canaan, Israel sent some of his sons to Egypt to buy food for their families and animals. He had heard they had food in Egypt. (Gen. 41:56, 57; 42:2.) Do you know why there was food there? (We will learn why next week.)

The brothers met a strange ruler. He was called "lord of the country." He refused to let them come for corn again unless they brought their youngest brother.

They were happy in their homes until they knew that more food was needed soon. When they asked Jacob (Israel) to take Benjamin with them, Jacob refused. He said he did not want Benjamin lost as was Joseph.

Judah promised his father to be responsible for Benjamin. He said: "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (Gen. 43:9).

Reuben, the oldest son, also said: "Slay my two sons, if I bring him not to thee" (v. 37).

So, Benjamin went with his brothers. When they were ready to return home, they were tricked so it seemed Benjamin was a thief. Therefore, he was to stay in Egypt!

Judah came near to the man who was in charge of the supplies. He explained how one brother had been dead for many years. This child was the father's favorite—the only son left him by his most loved wife. Judah begged that he stay in Benjamin's place and allow Benjamin to return. Then, the strange ruler made himself known. He was Joseph, their long-lost brother! (45:1.)

Judah's father, when blessing Judah before his death, said that Judah would be praised of his brothers. The golden text at the top of the page is part of Jacob's dying blessing to Judah.

A sceptre is a rod or wand of a supreme ruler, as a king. "Shiloh" refers to Christ, although none of the New Testament writers refer to this name for Jesus. The "gathering together" is yet to be fulfilled. We read that all the people shall gather unto Christ in that yet future day. (Isa. 2:2 and 11:10.)

Entertainment or Knowledge?

Should Bible study be used mainly for entertainment? The Word is entertaining, but it is wisdom and life to those who want to do God's will. The Word says we should study to be approved of God. So, let us study and learn the Word that His Word will be hid in our hearts. Then, we will not sin as often as if we did not know His will. (See Psalm 119:11.)

Happy Birthday Wishes

Myrtle McKinney, April 12, age 5, Hammond, La.
Ruth Johnson, April 13, age 12, Lake View, Iowa.
Mary Savage, April 14, age 10, Waite Park, Minn.
Florence Capps, April 14, age 8, Shady Springs, W. Va.
Carolyn Morrison, April 14, age 5, Woodstock, Va.
Marcella Scymour, April 15, age 12, Lawrenceville, O.



Ellen Van-Fleet, Editor

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Are We Ashamed?

* * *

By Edward H. Goit, Oregon, Ill.

Fellow Bereans, are we ashamed of our Lord Jesus Christ? Are we all Pharaoh's to the commandment of the Master? (Mark 16:15.)

As the Easter celebration approaches, we recall that it has been nineteen hundred years since Christ trudged along Calvary's road, carrying a heavy cross laden with our sins. The cross pointed in all directions: north, south, east, and west, where man should proclaim the gospel of good news. It embraced the earth in a promise of salvation.

Now, reasoning that it has been *our responsibility* to preach to brethren of the four points of the cross, what have we done?

We have the tongues to speak, but the zipper of selfishness has closed the entrance to fulfillment. Our umbrellas of shame must fold. The zippers must be loosed, so the tongue can speak the good news to every creature.

We, as Bereans, have the golden spoon in our hands. The chaotic world needs the medicine of that spoon. It needs God as it never has before. At the present, all nations are involved in strife because of selfishness. Can we not be condemned because of our selfishness to share the Gift of God with the world?

The world has opened its door to Christ after years of prayer on the part of a faithful few. The message of the Kingdom of God can now be transmitted across the nations embraced with the cross. Time has been utilized by forward steps in scientific developments. Soldiers of war have also been soldiers of Christ.

We have been smug with complacency to contribute a few dollars to a man who labors for Christ in India, then to sit back with a sigh of relief, "I have done my part." Why do we not say, "I have failed"? Why do we not have a missionary field as well as a field of evangelism? In this respect, we are "weighed in the balances and found wanting."

Let us raise high the true shield of faith in God and in His Son Jesus Christ whereby we may quench all these fiery darts of the "wicked one." Let us truly be able to say, "I am not ashamed of the gospel of Christ."

Let us wave high the banner of Christ, proclaiming Him as the cross pointing northward, southward, eastward, and westward. *We, as Bereans, must have a missionary field!* Only thus will the balance be filled and we be truly occupying for Christ. *Wake up! Be missionary!*

Minneapolis Berean Society

* * *

By Lois Randall, Minneapolis, Minn.

Since organizing last fall, we have met quite regularly, despite an undue amount of sickness. We meet each Wednesday night in the home of one of the members. Our studies are based on the Berean Searchlight. With the guidance of our capable leader, Brother John Denchfield, much good has been derived from the studies. Once a month, we have a social with some type of entertainment and refreshments. Our social this month took place Saturday evening, March 18—the occasion being a birthday party in honor of our leader. He was presented with a gift from the society.

We have been happy to have Jerry Reeves from El Paso, Texas, who is stationed with the army in Minneapolis, affiliating with us as much as possible. Several other boys from our church in other states who have been stationed here have contacted us. We are anxious to get in touch with any members or friends of our church who are stationed here. If you have any relatives or friends in the vicinity of Minneapolis, have them contact our leader, John Denchfield, 2734 Ewing Avenue North, telephone Cherry 5352; or the president, Lois Randall, 1417 First Avenue South, telephone Atlantic 7337.

We are praying that our little society here will ever go onward and forward for the furtherance of His work. Won't you join us in prayer?

What Are We Doing for Berean?

This should be the question, not "What is Berean doing for us?" All of us are interested in our society and wish to see it prosper. Almost everyone has something he can do better than anyone else in the society. An "outsider" cannot state what those qualities are, or how to develop them, for he does not know. We must work from inside the society outward.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- March 26 - April 9—Pre-Easter services (F. L. Austin) at Oregon, Ill.
- April 2-9—Pre-Easter services (J. W. McLain) at Southlawn Park, Grand Rapids, Mich.
- April 3-9—Special meetings (James M. Watkins) at Eldorado, Ill.
- April 3-7—Pre-Easter meetings (Mrs. C. R. Appleby) at DeSoto school near Blair, Nebr.
- April 3-7, 9—Pre-Easter services (Francis E. Burnett) at Pennellwood Church of God, Grand Rapids, Mich.
- April 4-9—Pre-Easter services (Sydney E. Magaw) at Burr Oak, Ind.
- April 5, 6, 7—Pre-Easter meetings (Vivian Kirkpatrick and C. Alan McLain) at Dixon, Ill.
- June 20 - July 28—Summer Bible Training School, Oregon, Ill.
- June 21 - July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
- August 1-13—General Conference, Oregon, Ill.
- August 1-13—Illinois Conference and Bible School, Oregon, Ill.
- August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
- August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

EVANGELISM IN THE SOUTH

Bro. J. W. McLain and the writer spent Tuesday night, March 21, in Ozark, Ark., in the home of Bro. and Sr. W. H. Arrington, where we discussed the work we are doing in the State. Here, the pictures of the congregations and places in which we were working were shown. Also, others of the same nature were shown about other states where work is being developed in the gospel field.

We went from there to Sallisaw, Okla., the writer having baptized a brother and sister in the faith a few months ago, to see what the prospects were for starting a new field. There are a few isolated members in this field who had invited us. Bro. McLain preached two interesting sermons at this place, and they were enjoyed by all present. Bro. McLain plans to return and hold a meeting there in the near future.

From Sallisaw, we went to Clark's Chapel to fill appointments over the weekend and Sunday. The writer is pastor. Bro. McLain preached three sermons on the signs and end of the age.

Evangelism has been developing the work at McGintytown, Little Rock, and Morrilton, with good results. Some work has been done at Cleveland, Ark. Clark's Chapel and McGintytown are able to operate their own Sunday schools since Evangelism, through Bro. J. W. McLain, has worked at these places in meetings. Little Rock also is beginning to have Sunday school work. The writer, too, is working at these places, and will give as much time as possible at Morrilton and Cleveland.

We are very thankful for the evangelistic work at these places. May God send more workers into the vineyard. The writer has spent many happy hours working with Bro. McLain.

H. Scott Smith.

Gleanings From the Field

"The field is the world."—Jesus.

\$2,000.00 Payment: Last summer when the new home for Oregon Bible College was purchased, payment of \$18,000.00 was made, leaving a balance due of \$8,000.00. On January 1, 1944, a payment of \$3,500.00 was made (plus interest), and today (April 1, 1944) another \$2,000.00 is being paid—plus interest. Accordingly, there is now an indebtedness of only \$2,500.00. Contributions to the College Building Fund are coming only slowly, however, and we hope not to fail in this last lap of the race when we should sprint to win. Let's wipe out this remaining debt (\$2,500.00) in a hurry. It is no Goliath, but it is a headache.

Sr. C. R. Appleby, Blair, Nebr., plans to organize a Sunday school at the DeSoto schoolhouse, the first Sunday school session to be on April 16. At present she is conducting pre-Easter meetings at this school.

"Mr. and Mrs. Don Mumford of Kewanee, Ill., have just returned to their home after having been with us during the major part of the winter. They came for sunshine, but we have to admit that it was cloudy and we had rain several days. The weather has cleared now, and we expect sunshine until next Christmas. Come again!"—C. E. Lapp, Tempe, Ariz.

The Herald office is pleased to have a communication from Sr. Inez (J. D.) Jefferies, Littlefield, Texas. She is a widow and isolated from people of the Church of God. She writes, "I was baptized years ago under the teachings of Bro. A. S. Bradley near Abilene, Texas. My husband was a good Bible student who taught and lived a faithful Christian life, but he was laid to rest eight years ago. Bro. T. A. Drinkard was our pastor near Abilene. May God's blessings be with Oregon Bible College, and may God's will soon be done on earth as it is done now in heaven."

In the Sunny South: Bro. and Sr. A. J. Hoke and "Becky," Dayton, Ohio, are speeding the summer season by vacationing at Clearwater, Fla., and Bro. and Sr. C. L. Nettis are doing the same at Saint Petersburg, Fla.

"We shall be very glad to see the College fully paid—the sooner, the better. Then we should like to see the College furnished to make it as attractive inside as the building and yard appear to be on the outside. . . . The prospective new church for Pennellwood is creating much interest and enthusiasm among the group here."—Mr. and Mrs. William Hanson, Caledonia, Mich.

Sr. T. J. Ellis, Waterloo, Iowa, is visiting Sr. Edna Brewer at the College and with other Oregon friends. She was onetime an officer of the National Bible Institution and she is an "old faithful" to all the General Conference work.

Announcement: "The Indiana Bible School will be conducted during the period of June 21 through July 2, 1944."—Otto E. Dick, Frankfort, Ind.

Word from Sr. Robison: "Time goes much faster than I do. I am feeling the weight of years, but I am so thankful still to be able to strive for approval by studying to rightly divide the Word of Truth. 'We are living in a grand and awful time; to be living is sublime.'"—Nancy B. Robison, 725 N. B St., Arkansas City, Kans.

Bro. Frank Carpenter, 3705 Ames Ave., Omaha, Nebr., returned home from the hospital on March 21. Sr. Carpenter reports that he "is better, but very weak as yet."

Referring to "Friday's Jonah," Conrad Dickel, 7124 N. Broad St., Philadelphia, Pa., writes: "I think Bro. Edward Goit's article was excellent!"

The Roster Lengthens: Sr. Eunice Halls, Cleveland Heights, Ohio, graduated last year from high school, adds her name to the list of students coming to the Summer Bible Training School.

At this writing, Bro. and Sr. Terry Ferrell, Eden Valley, Minn., are en route to Holbrook, Nebr., where Bro. Ferrell will serve the Church of God as pastor. Sr. Ferrell, the former Orpha LeMasurier, was treasurer of the National Bible Institution during the years of 1940 to 1943.

Bro. Evan Knodle, former editor of Berean Page, may be addressed as follows: A.S.N. 36952364, Co. B, 224th Bn., 69th Regt., I.T.B., Camp Blanding, Fla.

"I do not know what I would have done without The Herald during this past winter. I would look for it every week, and it always comforted me. I especially enjoyed the articles on "The Coming Christ" by Bro. James M. Watkins—and many other good articles. I thank my God for the people who help me through The Restitution Herald."—Mrs. R. A. Robinson, Clyde, N. C.

Bro. and Sr. J. W. McLain recently visited his parents at Golden Rule Home while en route to Grand Rapids, Mich., where the National Evangelist will be working with Bro. F. E. Siple in pre-Easter meetings.

Next week's Herald will be edited and planned by Sr. Vivian Johnson, a student of the College and our office helper, as we shall be preaching the Word at Burr Oak, Ind. Herald contributors who have been submitting many thought-provoking and well-prepared articles are much appreciated. Keep the copy coming (typewritten and double-spaced). That will help us to give you the best possible paper, and to make today's best better.

MOLINE, ILLINOIS

Church services were conducted in Moline, Ill., on March 19, by Walter Croxton, a student of Oregon Bible College, for isolated members and friends. Attendance was good and the feeling of spirituality and Christian fellowship enjoyed at this meeting made us hope for a permanent work here in the future. Robert Croxton—in the Signal Corps of the Navy—was among those present at these services.
Miriam Croxton, Reporter.

LOS ANGELES, CALIFORNIA, BAPTISMS

Dwight H. Laning and his wife Georgia had been considering becoming obedient in the ordinance of baptism for some time; and we were made happy when they phoned to us on March 25 that they would come on Sunday afternoon for that purpose. After Scripture reading and prayer, they took upon themselves the only name given under heaven or among men, whereby we must be saved, in the sacred ordinance. His mother, especially, will rejoice to know that they have joined the rest of the family in becoming a part of the body of Christ.

Bro. Dwight has been in poor health for a number of years and his faithful wife has ministered to his needs most devotedly. We welcome them into the household of faith and pray God's blessing on them. Their address is 1043 N. Hayworth, Hollywood.
Emma C. Railsback.

RIPLEY, ILLINOIS

Another Illinois Spring Conference at Ripley has come and gone. The usual good weather for this event miscarried. We had a heavy snowfall Saturday forenoon (March 25), then rain on Sunday. The attendance was somewhat smaller than usual. Visiting members were present from Oregon, Rockford, Macomb, and Chicago.

Saturday forenoon services were omitted. In the afternoon, a Bible class was conducted by Bro. Gerald Cooper, and it was followed by a variety program. An evening sermon was delivered by Gerald Cooper.

On Sunday, Sunday school congregated at 10:00 a.m. The collection of \$42.70 went to the Printing Equipment Fund of the General Conference. Bro. Sydney E. Magaw gave the morning sermon, followed by Communion service. On Sunday afternoon, the Conference president, Bro. Paul C. Johnson, gave a talk on the State work, going back into the history of the pioneer churches of the State.

Dinner and supper were served in the basement during both days. The usual board meetings were held.

The Conference closed with a sermon, Sunday evening, by Bro. Gerald Cooper.

On Sunday evening, the pastor, Bro. J. R. LeCrone, surprised the writer by asking him to be present at the church Monday evening for a farewell social to be given in his honor. The congregation gathered in the basement and enjoyed a social time. Bro. LeCrone conducted a song service, then made a short talk, to which a brief response was made by the writer. The event closed with a short prayer service, followed by the well wishes of the brethren and friends.

The writer now gives his secretarial duties to the assistant secretary, Bro. Leonard Robins of Mount Sterling. Arthritis has compelled the writer to discontinue farming and seek a hot, dry climate for relief. The plan is to leave at once for Hot Springs, Ark., going from there in a few weeks to Phoenix or Tempe, Ariz.

Laurence Howell, Retiring Secy.

INDIA

Mrs. O. M. Matthews \$5.00

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska.
Floyd Kessler, Jr., West Milton, Ohio.
Ardys Johnson, Freedom, Nebraska.
Joy Ann Pearson, West Milton, Ohio.
Eunice Halls, Cleveland Heights, Ohio.

DEWITT C. DAUNTLER

Dewitt C. Dauntler, son of Mr. and Mrs. Joseph Dauntler, born in Lee Center, Ill., February 27, 1869, died at the Katherine Shaw Bethea Hospital, Dixon, Ill., March 25, 1944. He was baptized by S. J. Lindsay twenty-nine years ago, and was an active and faithful member of the Church of God on West Morgan Street in Dixon. He will be sorely missed by the church and friends.

Bro. Dauntler is survived by his wife (an active member of the church); a brother, Joseph of Dixon; a sister, Mrs. Nellie Schmenkey of Davenport, Iowa; four nieces; a grand-niece; a grand-nephew; and two step-children, Charles H. Boughton of Chicago and Graecia L. Kanzler of Dixon. His parents, a brother, and a sister preceded him in death.

Friends called at the family home, 510 Palmyra Ave., until ten o'clock, Tuesday morning. Funeral services were held at the Preston Funeral Home at two o'clock, Tuesday afternoon, March 28. The writer, pastor of the Church of God, officiated. Burial was in Oakwood Cemetery.
C. Alan McLain.

NATIONAL BIBLE INSTITUTION

Mrs. Mary L. Hale	\$ 4.00
Mrs. R. A. Robinson	5.00
Oregon Church	12.69
Delos Andrew	2.00
Mr. & Mrs. Wm. Hanson	25.00
Mauertown Sunday School	8.55
Ella M. Siple	5.00
Mrs. C. R. McCorkle	10.00

**OREGON BIBLE COLLEGE
Building Fund**

B. N. Berry	\$ 10.00
W. S. & Ruth Tomlinson	150.00
A Blood River Friend	5.00
Mr. & Mrs. Harvey Fisher, Jr.	25.00
Mr. & Mrs. Fred Austin	40.00
Mr. & Mrs. Francis Burnett	25.00
Mr. & Mrs. Wm. Hanson	75.00
Brother from Missouri	25.00
Mrs. C. R. Appleby	50.00
Total	\$28,317.93

OREGON BIBLE COLLEGE

Mrs. Inez Jeffries	\$10.00
Mr. & Mrs. George P. McMurtrie	50.00

PRINTING EQUIPMENT FUND

Ripley Sunday School	\$ 42.70
Mr. & Mrs. S. T. Kee	5.00
Southlawn Tithing Fund	25.00
Total	\$738.70

CONSCIENTIOUS OBJECTORS' FUND

Mr. & Mrs. Frank Laning	\$5.00
Mr. & Mrs. Sydney E. Magaw	5.00

EVANGELISM

G. L. Cooper	\$ 5.00
Omaha Church	66.00
Mrs. G. A. Kuehne	8.00
Mr. & Mrs. George Jones	10.00
Mauertown Sunday School	8.50
Nettie M. Dabharsh	2.00
Mrs. C. R. McCorkle	5.00
Arnold Capps	5.00

HERALD RECEIPTS

Loren Burnett; Fred Paisley; Alfred Hetrick; L. Robins; Elza Robbins; Virna V. Sittler; Nancy B. Robison (another); Mrs. Mary Geokler; W. H. Klindt; Ray Barlow (self & another); Vern Laushery; Charles Doll; Mrs. G. A. Kuehne; Melvin Richardson; Mrs. Edith Richardson (others); B. N. Berry; Mrs. C. L. McCorkle; D. Parsons; Oscar Ryan; Mrs. W. L. Cusey; Mrs. I. L. Barton; Mrs. T. F. Stabler.

Send The Restitution Herald to your friends.
Subscription price—\$2.00 per year.

Mr. H. F. Tormohlen, Rockford, Ill., a field secretary of the Anti-Soloon League of Illinois, recently addressed the students of Oregon Bible College during a chapel service.

**OUTLINES ON THE GOSPEL TO
ABRAHAM**

The Promises—No 2 of the Series
By J. W. McLain

One Gospel

1. Gospel to Abraham. (Gal. 3:8, 16.)
2. Once Delivered. (Jude 3.)
3. One Faith. (Eph. 4:4; Gal. 1:8.)
4. Power of God. (Rom. 1:16.)

The Promises

1. Blessing—Cursing. (Gen. 12:2.)
2. The Land. (Gen. 13:14.)
3. The Nation. (Gen. 12:2; 13:16; 22:17.)
4. The Seed. (Gen. 22:17; Gal. 3:16.)
5. Resurrection. (Gen. 15:8; 22:2; Heb. 11:19.)

Blessing—Cursing

1. Abraham's People and History.
2. Babylon, Egypt, Medo-Persia, Grecia.
3. Present War and Israel.
4. Basis of Judgment. (Matt. 25:31.) (Isa. 41:15; Zech. 14:2.)
5. History. Proof of the Promises.

What We Believe

1. Judged by. (Jude 5.)
2. "That obey not." (2 Thess. 1:8.)
3. Preach the Gospel. (Mark 16:15.)
4. "It is the Power of God." (Rom. 1:16.)

Mr. Ruth Hoskins (the stork assistant), Eden Valley, Minn., writes: "I'm going to Missouri in a couple of weeks." Guess where!

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.

The Summer Bible Training School

Enroll Today

Oregon, Illinois

June 20 - July 28, 1944

The seventh consecutive Summer Bible Training School will be conducted, D.V., June 20—July 28, 1944, at Oregon, Illinois. There will be two departments: 1) the usual *Young People's Department*, and 2) a *Senior Adult Department*—which will devote much time to teacher-training work. Three instructors will work in the Summer School, namely: C. E. Randall, F. L. Austin, and Arlen Marsh. Sister Grace Wiggins will be cook and matron. The School will be conducted at the new home of Oregon Bible College. Individual expenses for board, room, and tuition will be forty dollars. Textbooks will be a small additional item, not exceeding four or five dollars. We are pleased here to present a message from Brother C. E. Randall, Dean of the coming Summer School.

THE CHURCH NOW CHALLENGES ITS YOUTH!

By Dean C. E. Randall

THE CHURCH PROVIDES. The Church of God has surveyed its field of work, sensed its responsibilities, and is progressively providing the type of training to its young people that will prepare them for the work which lies ahead; and which they will be called upon to perform. We have gone far in the last six years in providing Biblical and co-essential education for our youth. There is much to be done, and with God's help and the continued will and spirit and determined labor on the part of the church body, this needed development will be accomplished. We have started a sound and constructive educational program. It is proving sound by the quality of graduates and students developed, and the spiritual success that has attended their labors. It is constructive in that it is capable of expansion and is steadily extending in every direction of effort. This is particularly true of the College work. The Summer Bible Training School implements the College. Thus, these two labors of educational effort by the church provides training for her youth. The church provides!



C. E. Randall

YOUTH MUST AVAIL! A few years ago, the youth of the Church of God challenged the church to provide them with proper training for Christian service. Said they: "If you want us to be efficient church and Sunday school workers, give us proper training." To-

day, the Church of God is in position to provide adequate training, and the challenge now comes from the church to the youth. The church needs more workers—trained workers—and is in position to give the needed schooling, and challenges its youth to avail themselves of this opportunity and privilege.

The urgent call of the Church of God today is for young men and women to enroll in the Bible College for thorough training in Christian living and Biblical teaching, and with full consecration of self serve the Lord through this delegated body. Those who are unable to enroll in the College are summoned to answer the call of the Summer Bible School for a short and intensive training of six weeks. Your personal achievement in spiritual matters can be made more stimulating and helpful by this short course. Your spiritual life and usefulness are capable of development.

Longfellow's "Psalm of Life" expresses well this possibility.

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School*, Oregon, Illinois. Also, a letter of recommendation should accompany this enrollment coupon.

Student's name Address

Tuition (\$40.00 plus small textbook charge) will be paid by
(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, APRIL 11, 1944

NUMBER 27

A Still Small Voice

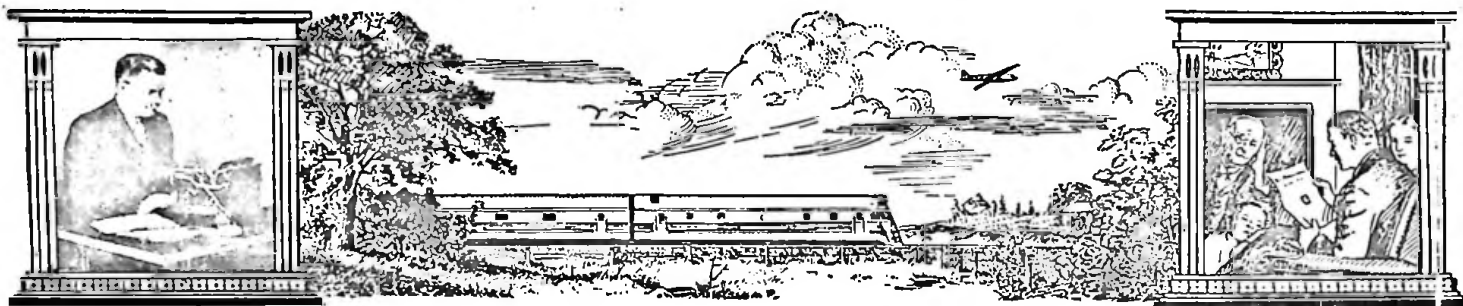
Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the tongue of cloven flame,
Nor gift of fearful words—

Not always thus, with outward sign
Of fire or voice from heaven,
The message of a truth divine,
The call of God is given;
Awaking in the human heart
Love for the truth and right,
Zeal for the Christian's better part,
Strength for the Christian's fight.

And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the right and true
And merciful is made.

Though heralded with nought of fear,
Or outward sign or show,
Though only to the inward ear
It whispers soft, and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well—
Thy Father's call of love!

—John Greenleaf Whittier.



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. Johuson, Associate Editor

The Summer School Reflected

What is the worth of the Summer Bible Training School? Only God knows all. Here, though, from Saint Cloud, Minnesota, is a glimpse at the value in question:

Dear Brother Magaw,

I am grateful to those who made it possible for me to attend the Summer School in 1942. I enjoyed the Christian fellowship . . . and had a wonderful time—receiving many new ideas and learning much of God's Word that has helped me in trial.

In return, I am now offering to help some other young person who would like to attend the coming Summer School, someone who may have financial difficulties as I had.

I have received word from the War Department that my husband was killed in action in Italy, on February 2, 1944. . . . It is so hard to believe.

I am grateful for the many prayers of God's people, and for God's comforting words. . . . I am looking forward to Christ's return. . . .

(Signed) Mrs. Orville Boos (nee Kathleen Granquist)

Let youth prepare well to serve Christ and to face the trials that press today on every hand. The Summer School is more than a place of pleasure. Thank you, Kathleen, for your testimony.

The Blessed Ridiculous

Testimonial Meetings have fallen into disrepute, but thirty years ago Christians were sufficiently zealous to conduct sixty-minute sessions in which laymen told of their experiences in joyful service to the Lord.

Sometimes, unfortunately, an individual would use considerably more than his share of time. Pathetic, too, was the season-after-season repeated experience—repeated, except that each year the story grew in detail and eloquence. Worse than the repeated testimonial was the ripe and rampant imagination of the over-emotional when "let loose" into a story preposterously ridiculous. Then the young people laughed! Then came education, dignity, and form. Slowly, ritual smothered the free-and-easy testimonial meetings. Nobody mourned. There was

no florid oratory. No marker was set. The friend was promptly forgotten—he had been all right in his day, but Talent and Dignity now!

Lately, though, I've seen his ghost—ghost of the forgotten and dead! A preaching service was planned, announced, and at appointed time, the speaker was in his place—*then the ghost appeared!* It was good bye to the preaching service! Who could listen to theology while a ghost was rising up and sitting down here and there in the church? Or who would care to preach when out there in the audience a ghost was moving among the people? Perchance he would approach the pulpit, too. (*Of course, there are no ghosts, but "on with the show."*)

Here is how it happened: prior to the planned preaching service, a speaker was informally telling of Church-of-God work many years ago in Illinois—recalling names of various members loyal until death. There was once a perceptible quiver in his voice. Soon, scarcely with invitation, laymen throughout the church were testifying. The Lord was suddenly real, precious, alive. Frankly, we came "dangerously" near having an old-fashioned testimonial meeting at the recent Illinois Conference at Ripley—and, when dismissed, there was no criticism of sermon, singing, room temperature, or hard seats.

It seems uncanny, ridiculous, that Peter for even one step walked on Galilee, but more blessed memory could he not ask. It seems ridiculous that five loaves and two fishes fed to the full five thousand men, besides women and children probably not in the minority. It seems ridiculous that people cast their garments in the streets and shouted for joy as Jesus rode the colt over those garments.

Was Stephen's prayer, in reply to stones, ridiculous, too? Was it ridiculous for Gamaliel-taught Saul to preach "Christ, and him crucified"? Was Raymond Lull ridiculous as missionary to the Moslems? Was it ridiculous that Livingstone loved the black and ignorant African natives?

Friend, is it ridiculous today to stand for Christ? to testify publicly (how else?) for the Lord? If it is ridiculous, let us risk it anyway, for it is the "*blessed ridiculous*," and a safer, saner philosophy of life than can be found in the wisdom of man or "under a bushel."

“The Light of the World”

By G. L. Cooper

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12).

TODAY, as I write, is one of those typical March days. This morning dark, gloomy, moisture-laden clouds dominated the sky, but this afternoon the sun has broken through and driven those clouds away. The light of the sun has banished and replaced the darkness of the clouds. It might have been such a day when Jesus spoke the words of our text, “I am the light of the world,” for He truly was just that.

Jesus literally brought light to many of His followers by restoring their sight. In John 9:1-7, is told the story of the healing of a blind man, and Jesus took occasion to teach by this miracle the literality of His being “the light of the world.” Not only did He give literal light or sight to many, but He brought a new *light* to His disciples and other followers, for they had been dwelling in the darkness of the law for many years. Yes, when Jesus lived upon the earth, He literally and spiritually was the “light of the world.”

Jesus does not dwell upon the earth today, as we well know. The only way that the world can see Jesus is by looking at His followers. When we realize the full importance of this fact, it almost stuns us. Our responsibility is very great indeed, for we are the “light of the world” for Him. In the great Sermon on the Mount, Jesus made this statement to His disciples, “Ye are the light of the world.” I believe that this statement applies to those who follow Christ today. He further said, “A city that is set on a hill cannot be hid.” In these days of “blackouts,” this fact is well known. Even the smallest of lights, such as the flare of a match, can be seen many miles. So it is in our lives. Even the smallest glow of Christianity can show forth Jesus to a world that sees Him in us. “Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house” (Matt. 5:15). Yet, there are many of us with definite talent who are hiding, either by not displaying it at all, or using it for something besides the work of the Lord. Jesus finished this portion of His sermon (Matt. 5:13-16) by admonishing: “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.”

Letting our light shine, then, is not for any benefit of our own, but that the Father may be glorified. Ponder

the words, “Ye are the light of the world,” and then decide for yourself how much light you are shedding abroad for Jesus who is depending on you. How do we obtain this light? In the words of our text, “He that followeth me shall not walk in darkness, but shall have the light of life.” Even as the dynamo, often in a distant place, is the source of light of the electric bulb, so Jesus, in heaven, is the Source of the light that we are shedding for Him. Are you “connected” to your Source of power?

Have any of you spent a long, sleepless night when it seemed that the light of day had postponed its appearance indefinitely? When morning and light finally did come, how happy you were. So it is with those who are looking for the return of the Light of the world, who will banish all darkness with that return. The time when “darkness shall cover the earth, and gross darkness the people” (Isa. 60:2), is surely not far distant, if it is not already present.

In the transfiguration of Jesus, recorded in Matthew 17:2, Jesus’ face shone as the sun, and even his raiment was as white as the light. As the transfiguration is generally understood to be a preview of His glory, we are given an insight as to how He will appear. Furthermore, in Revelation 22:1-4, we are told of the “great city” which John had seen in his vision—“the city had no need of the sun, neither of the moon, to shine in it.” Why? “The glory of God did lighten it, and the Lamb (Jesus, Light of the world) is the light thereof.” We read further, in verse 5: “There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

“No night there.” Ah! What beautiful words! Jesus will not only be the literal Light of the world, but His coming will take away, forever, all the darkness of sin. We long, ever so much, for this time soon to come. Our duty, though, lies in letting our light shine now that many will know of the “Light” to come and will be ready for that time. In closing, let me repeat the words of Matthew 5:13-16: “Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Let Us Have Faith in God

By Harry Goekler

SOMETIMES as we look around us and see so much sin, wickedness, suffering, and sorrow, our faith tends to grow a little weak, and we wonder about many things, including the existence of God. It is at such times that we need overwhelming proof that God does exist and has given us evidence of that existence. In this connection, we might remember the words of Paul in Hebrews 11:1, in which he defines faith for us as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." In Hebrews 11:6, we have these words: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We do not have faith unless we have grounds or confidence upon which to base our faith, and we cannot have faith in God unless we believe that He exists.

The Bible is an ever-present testimony and witness that God is. It is far too perfect to have been composed and written by man alone in his own wisdom. Truly, as we search its pages and note the harmony and beauty of God's plan of the ages, and as we observe with what accuracy and exactness prophecy has been, and is being, fulfilled, we are led to believe more firmly than ever that "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

We notice also how the various writers give to us in many different ways and methods types and antitypes that only an all-wise God could foresee. So, many of the types of the Old Testament point to Christ and His work, and always we find new beauty and truth in them. For example, the antitype is always greater and superior to the type, and in God's dealing with the nation of Israel, we find this principle beautifully portrayed. The Passover lamb had to be slain each year, while Christ, as the antitype, needed to die only once to become our Passover Lamb. The manna gave only temporary relief from hunger, while Christ, the antitype and true Bread of Life, gives us food of such lasting value that we shall never hunger. The smitten rock gave the Israelites water to quench their thirst for a moment, but Christ, as the antitype and our spiritual Rock, gives us a "well of water springing up into everlasting life."

The brazen serpent was a type of Christ in that all who were bitten of the serpents might look upon it, in obedience to God's command, to be healed and to live. Christ, the true antitype and Life-Giver, takes away the sting of

sin and gives eternal life to those who look upon Him and believe. Finally, the high priest must, of necessity, offer an atonement for sin each year for himself and the people, but Christ, the great antitype and our High Priest, need not offer Himself again as a sacrifice, for He once and for all time offered Himself, and there is no more sacrifice for sins.

Thus, we see from these few examples how beautifully God directed His Word to be written, that always the eternal principle of a type being inferior to the antitype was faithfully portrayed, and we take courage and renewed faith as we see how only a divine Creator could foresee and plan such wonderful truths.

The Bible, from first to last, gives us one great theme and plan of the ages. When we study the opening chapters of Genesis and compare them with the closing chapters of Revelation, we are amazed at the great fact that the picture of the future is like that of the first Paradise of God, except that it will be on a larger scale and many more people will be living in God's future Kingdom on earth.

We see design and purpose in all God's works. Even without the Bible, man should be able to know that God exists, for we see the hand of a great Power in all nature, and without the Bible we could never know what His design was in creating man. So, our faith is strengthened anew as we consider the wonder of the Bible and its beauty and power. Yes, we believe that God is, because only God could be the Author of the Scriptures and, constantly, they bear witness and testimony to Him and His plan.

The mighty works of creation furnish abundant evidence that back of the universe is a Creator of supreme wisdom and power. David recognized this great truth when he wrote: "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" (Psalm 19:1-3). So we, like David, look into the vault of heaven and see it shining with unnumbered orbs of living light, each in its own orbit making its way through infinite space, and moving with such regularity and exactness that the astronomer can foretell an eclipse centuries ahead, or reckon backwards with equal accuracy. The sun never fails to arise on schedule each day to give us warmth, light, and life, and we realize, as never

before, that only God could time the sun with such exactness. Truly, the heavens declare God's glory and power!

Every plant and living creature is most elaborately made, and adapted to its mode of life. The polar bear with its dense coat of fur is not found in warm climates but in the snow and ice of arctic regions, while the elephant does not have any covering except the skin, and lives in the tropical countries. The camel is the only animal able to cover the long stretches of the scorching desert because the great Creator made him for that purpose.

Did you ever notice that an ear of corn never has an odd number of rows of kernels? Every species of plants has a special placing of leaves of its own. Every kind of plant brings forth after its kind, year after year. This is an eternal law that only God could give and cause to work. Oh, how truly does the firmament show His handiwork! On every side we have the evidence of a great God and Creator who designed, planned, and put into being all nature and its wonderful perfection and beauty. How can our faith be (Please turn to page 11)

ATONEMENT

By Cecil U. Wilson

ATONEMENT," according to Mary Baker Eddy, "is the exemplification of man's unity with God" (see Webster's Dictionary). Though her definition may not fully satisfy, we do understand that Jesus taught and demonstrated man's oneness with the Father. He did life's work right—not only in justice to Himself, but in mercy to mortals. The atonement of Christ reconciles man to God, not God to man. God, being Love, needed no reconciliation. Man cannot exceed divine love and so atone for himself. Jesus aided in reconciling man to God by giving man a truer sense of divine love. The divine principle of Jesus' teachings and this truer sense of divine love—even to Christ's shedding of blood—redeem man from the law of sin and death to the divine law of eternal life.

Every pang of repentance and every effort for reform will help one to understand Jesus' atonement for sin. If a sinner continues to pray and repent, yet also continues sinning, he has little part in the atonement with God. He lacks the practical repentance of the heart which enables man to do the will of Wisdom.

Jesus paid no homage to forms of doctrine or theories of man, but acted and spoke as He was moved by the Spirit. He knew that man could be baptized, support the clergy, make long prayers, observe a day of worship, and yet be sinful. Jesus swerved not in His belief, knowing well that to trust God saves traversing anew the path from sin to holiness. Truth is the center of all religion, it commands sure entrance into the realm of Love. Love is not hasty to deliver one from temptation. Love means that one will be tried and purified. Final deliverance from sin whereby one shall rejoice in immortality is not reached through paths of flowers nor by pinning one's faith on another's efforts. Paul wrote: "Work out your own salvation" (Phil. 2:12). The atonement requires constant self-immolation on the sinner's part. Wisdom and

Love may require many sacrifices of self to save one from sin. To be without sin is to live. Jesus taught the way of life by demonstration. He presented the ideal of God better than could any man whose origin was less spiritual. That is why He said, "If ye love me, keep my commandments" (John 14:15).

Our Master did not limit His teaching to mere theory, doctrine, or belief. His *proof* of Christianity was by working out the harmony of life and Love. That life comes from God, Jesus proved by His reappearance after the crucifixion. Christ Jesus came to rebuke sin, sickness, and death, and to point out the way of eternal life. It was the living rather than the teaching of Christ, it was the *practical* truth, which made Him "the resurrection and the life" to all who follow Him. Jesus said: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). Even until His crucifixion and resurrection, our Master fully and finally demonstrated victory over death and the grave. His deed was for the enlightenment of men and for salvation of the world from sickness, sin, and death. Glory be to God, and peace to the struggling hearts! Christ has rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God has elevated men to possible atonement.

Christians, are you in full atonement with God? Do you live by the divine principle of Love? Are you drinking of Christ's cup? Have you shared the blood of the New Covenant—the persecutions which attend a new and higher understanding of God? If not, can you then say you have commemorated Jesus in His cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink His cup, take His cross, and leave all for the Christ-principle?

Peace or Chaos

By Orris Mills

THERE are many things in the Bible that I cannot believe." This was the statement of a girl with whom I talked recently. Yet, I happen to know that this same girl failed to explain any one of a list of literary references, alluding to the Bible, in a recent English examination. This girl is typical of the average student on the college campuses throughout the country. Parrot-like, we hear this statement made and reiterated until it has become a tedium in our ears.

Why is there this almost universal trend toward skepticism? Almost invariably, we can trace the growth of atheism in varying degrees to the centers of learning. Does this mean that science is at enmity with God and at variance with His Word? We think not. We will try to illustrate why we believe it is the result of misapplied science and misunderstood Scripture. *Science does not have one single fact or any combination of facts that disprove one single statement of the Book!*

About now, someone is saying, "Not so fast! I happen to know a number of facts that are contrary to what the Bible purports." At this point, we ask a simple question: Are your facts contrary to what you have found the Scriptures to teach after a diligent study? or are they contrary to what you have heard that the Scriptures teach? There is a vast difference between what people *think* the Bible teaches and what it *actually does teach*. For instance, a college professor once said that he could not accept the Bible as true after a diligent and sincere study, because it demanded too much credulity to believe that the children of Israel wandered in the wilderness forty years, carrying Noah's ark. All I can say is that it would take more than a "diligent and sincere study" of the Bible to find such an absurd story. Ingersol's arguments against the Book of Life are filled with similarly erroneous thoughts supposedly contained in the Bible. As an example: Ingersol said the Bible recorded that a bear devoured forty-two children, and he then proceeded to ridicule it by showing how absurd that would be. Read 2 Kings 2:24; it is clear that the Bible says only that the bear tore the children—it does not say that the bear devoured them!

Maybe some of you are now saying, "But these contradictions with science were things taught by the church." Again, I ask, "Did you search the Bible to see if what you heard in church had been obtained from it?" The majority of the doctrines expounded from the pulpit are, as

one man put it, a conglomeration of Roman politics, Grecian philosophy, pagan mythology, and idolatry cemented together with a mere modicum of Biblical truth.

Some time ago, I was reading a psychology book by Griffith, where I discovered a startling statement. He said that the acceptance of the Copernican theory was delayed for centuries and, hence, the progress of all science, because it was contrary to what the Holy Scriptures taught. I knew the Ptolemaic theory was held by the Catholic Church and thought it was common knowledge to all that the Ptolemaic theory was pagan in origin and not Biblical. I made a study of the question and found that the Bible had no quarrel whatsoever with the Copernican theory. Indeed, it was found that quite the opposite was true. I quote from the Farrar Fenton translation from the original of 1 Kings 4:30-34:

God gave to Solomon very great wisdom and understanding, and wide intelligence, like the sand on the seashore. For Solomon's scientific knowledge was more extensive than the science of all the Benkedem (sons of the east); and than all the science of the Mitzeraim (Egyptians). He knew more than all men of the orbits of the planets, of the organization of light, and fixed sustaining systems, and the results of the revolving spheres, and his fame was spread among all the nations . . . And he wrote about botany as well, from the cedar upon Lebanon to the mosses that grow upon walls; and studied the zoology of beasts, and birds, and reptiles, and fish. So that persons came from all the nations to listen to the sciences of Solomon, from all the kingdoms of the earth who heard of his scientific knowledge.

In a footnote to the foregoing passage, Fenton says, "I believe the above to be real purport of this passage which the Mediaeval translators not understanding, as it contains the technical terminology of cosmical science of which they had lost all knowledge, translated it into proper names. I am also satisfied the same blunder has been made in similar cases in many other passages of Scripture. I have, therefore, rejected all the old versions entirely, and give the real purport of the Hebrew text, as arrived at by philological analysis. Solomon, in fact, understood what we now call the Copernican and Newtonian principles of astronomy and cosmogony."

There are other examples we would like to present, showing how the Bible has been brought into disrepute due to the interpretations of Scripture that were wholly

lacking in harmony with the rest of the Bible. The common practice of removing texts from their contexts has allowed for the statement that one can make the Word teach anything desired. Yes—one might make some of the lines of Shakespeare sound *very* absurd if he would practice with Shakespeare what critics and "Bible students" have practiced with God's Word.

The next point I wish to consider is in regard to the application of pseudo science to disprove the truth of the Bible. Much of what we call science is not science at all. To illustrate my point, I will refer you to a recent experience of mine. A professor was lecturing in the name of science; he was not a scientist. Statements were made by him, in the name of science, denying the existence of God, the inspiration of the Bible, the creation of man, and the possibility of miracles.

Educators who do this are not only unscientific, but exceedingly presumptuous as well. Apparently, it had not occurred to him that it was both illogical and absurd to deny existence to these verities of Christianity. Skeptics never have and never will be able to prove the non-

existence of anything. The only logical thing for them to say in regard to the supernatural is: "I do not know," or, "I do not believe." Was it not David who wrote, "The fool hath said in his heart, There is no God"?

To continue our illustration, the professor, in the course of the lecture, did not distinguish between exact science and that which was speculative. Theories were therefore presented as facts, and all scientists were said to subscribe to them. By this method, the evolutionary hypothesis, so antagonistic to the Bible account of man's origin, was swept in as absolute fact accepted by all scientists. The impression left upon the students was that to be scientific, scholarly, and intellectual, we must accept the theory of evolution and reject Genesis and the Bible as being—in the main—mythical.

Scholarship oversteps its right and abuses its privileges when it presents theories as fact—especially, when such practice means the sacrifice of Christian faith. Undue advantage is taken of a confiding and credulous student body with open mind for truth. Unschooled as is youth in the art of securing and . . . (Please turn to page 10)

What Makes a Good Teacher?

By Martha Doan

THE master Teacher, Jesus Christ, said, "Go ye into all the world, and preach the gospel to every creature." He also promised, "Lo, I am with you always, even unto the end of the world." A good teacher must have the constant inspiration of His companionship and must be instilled with the importance of telling the "good news" concerning His Kingdom to others.

The ideal Sunday school teacher should enjoy reasonably good health and should try to lead a balanced life. A brain that is fed by a healthy, well-cared-for body is apt to be clear and keen. Insufficient rest, especially on Saturday night, insufficient reading and observation, over-indulgence in gratifying fleshly desires or emotional upheavals will cause a dull, uninteresting class period on Sunday morning.

Reasonably good physical and mental health will also enable the teacher to be enthusiastic and to have the energy with which to express genuine interest and love to his scholars, both by facial expressions and by actions. Many a class hour has been spoiled because the teacher came into the room with dull, tired eyes, and downturned lips which seemed to say, "Oh dear! Here is one more heavy cross I have to bear!"

'One of the best teachers I know fairly sparkles while

he speaks. He is always well prepared, and presents his thoughts in a simple and clear manner. He is never still, but uses hands, Bible, blackboard, map, or chart continually. His every word is convincing, and one instinctively knows that with his whole heart he believes what he is teaching.

The good teacher will never "talk over the heads" of his pupils. Instead, he will try to place himself on their level of thinking, and with each lesson will try to make practical applications which will be of benefit to his students in their everyday lives.

Last, but perhaps most important of all, the good teacher must be a praying teacher. Constant communion with the master Teacher by means of prayer and meditation will give him access to the very best and most fruitful methods which the world has ever witnessed—the methods used by our Saviour Himself!

The conscientious teacher will strive to equip himself with all these qualifications, that he may go forth "bearing precious seed," and that he may "come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

(The foregoing article first was presented at a session of the Southlawn Park Teacher-Training Class, Grand Rapids, Michigan.)

God of the Living

God is "not a God of the dead but of the living" (Luke 20:38).

AS the above expression (Luke 20:38) is frequently cited as proof that Abraham, Isaac, and Jacob are still living, else God would not be their God, I wish to present a few thoughts on the subject.

After the hypocritical "spies" had utterly failed in their craftiness to trap Jesus by His answer to their question concerning paying tribute to Caesar, it is written: "Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife."

"And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world (or age), and the resurrection from the dead (the eclectic, or first resurrection out from among the dead ones), 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. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (Luke 20:27-38).

If the popular belief were true, that death is but an accident to the soul in its endless and boundless career; then, I ask, why would not the difficulty have begun immediately after the death of the woman instead of at some future resurrection event? The Sadducees knew too well the teaching of Jesus concerning all future life being dependent upon a resurrection from the dead, for that class who "sleep in the dust of the earth," or in the depths of "the sea," to make any mistake as to when the difficulty would begin between the woman and her former husbands. (Dan. 12:2; Rev. 20:13.)

They worded their question to accommodate it to His

"God of the Living," by Rufus A. Curtis (deceased), for many years contributor for the columns of THE RESTITUTION HERALD, is reprinted from the issue of February 13, 1918.

teaching, not theirs—"in the resurrection," not the intermediate state, "whose wife of them is she?" Jesus affirmed, "All that are in the graves shall hear his voice, and shall come forth." They denied "that there is any resurrection," whatever. The issue between them was resurrection or no resurrection.

With this prefatory statement, we are now better prepared to understand the Master's reply to the question of the Sadducees: "He is not a God of the dead (in the Sadducean sense of an endless death), but of the living: for (prospectively) all live unto him" (v. 38). God has decreed that they shall live again. His immutable covenant with those patriarchs necessitates their resurrection to an endless life. (Heb. 6:17, 18.) The certainty that must ever attach itself to any divine statement of our "God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4:17), makes it perfectly consistent for God to use the present tense of the verb when speaking of some future event. He who declares "the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10), can say through His beloved Son, "Now that the dead are raised," just as consistently and truthfully as He could say to Abraham, when as yet Isaac was unborn, "A father of many nations have I made thee" (Gen. 17:5).

Although Abraham is dead, it is God's purpose that he should live again, and dwell in His Kingdom, and share in its enduring honors! (John 8:52; Job 14:14; Matt. 8:11.) God hath appointed His Son, on whom He hath bestowed marvelous resurrection power, even "all power . . . in heaven and in earth," to be "Lord both of the dead and living." (Matt. 28:18; Rom. 14:9.) Death will not frustrate God's purpose to place "Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God" (Luke 13:28, 29). "God is not a man, that He should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19). Let us not be incredulous, like Israel of old. They "limited the Holy One of Israel" (Psalm 78:41). The cave of Machpelah will yet yield up its sacred trust, for "he that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Psalm 68:20). "God hath both raised up the Lord, and will also raise up us by his own power."

(1 Cor. 6:14; Eph. 1:17-20.) To deny the resurrection of the dead is to err greatly. (Mark 12:18, 27.) The Sadducees denied the resurrection of the dead openly. Modern religionists (of the so-called "orthodox" type) practically do the same thing, by their teaching that

"There is no death;
What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian
Whose portals we call death."

If man's life is to continue endlessly, it would be a meaningless expression to speak of "the life that now is, and of that which is to come" (1 Tim. 4:8). I give the Sadducees credit for one thing: they admitted that the eight persons they alluded to had all actually "died." Many modern religionists will not admit that much. The two principal factors that lead to the gigantic error of denying the Bible doctrine of resurrection are not knowing the Scriptures, "neither the power of God" (Mark 12:24). The interval between the death and resurrection of the eight persons alluded to by the Sadducees is passed over as a blank by them. Mark states their question as follows: "In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife" (Mark 12:23). In the Master's reply to the question of the Sadducees, He mentions two worlds—"this world," in which people "marry, and are given in marriage," and "that world," or the world to come, in which the children of God "neither marry, nor are given in marriage: neither can they die any more," being made equal unto the angels. (Luke 20:34-36.) That world is not entered by immortal souls emigrating to heaven at death, but by "dead men," being awakened from the dreamless "sleep" of death, in their Redeemer's likeness." (Isa. 26:19; Dan. 12:2; Psalm 17:15; Phil. 3:20, 21.) God has made certain promises to Abraham, Isaac, and Jacob, that they should be heirs "of the world," in conjunction with the promised "seed, which is Christ." (Gen. 13:14, 15, 17; 26:1-5; 28:10-14; Rom. 4:13; Gal. 3:16.) For Abraham, Isaac, and Jacob, as "joint-heirs with Christ," to inherit the uttermost parts of the earth for their possession and that possession to be "for ever," must of necessity involve their resurrection to an endless life in order for them to inherit it endlessly. (Rom. 8:17; Psalm 2:8; Gen. 13:15; Matt. 19:27-29.)

All Christ's true followers who are reckoned (faith-wise) as "Abraham's seed, and heirs according to the promise," have this same oath-bound covenant, "as an anchor of the soul, both sure and stedfast," to comfort them while journeying toward that "city which hath foundations, whose builder and maker is God." (Gal. 3:26-29; Heb. 6:19; 11:8-10.) As this oath-bound covenant to Abraham remains to be fulfilled (Acts 7:1-5; Heb.

11:8) and it is impossible for God to lie, there is divine necessity that the patriarchs, as well as other "dead men," shall live once more by the exercise of God's mighty power, manifested in resurrection triumph even as He "brought again from the dead" our Lord Jesus to die no more! (Heb. 6:17, 18; Isa. 26:19; Eph. 1:19, 20; Heb. 13:20.) Concerning the long line of earth's true nobility, it is written, "These all died in faith, not having received the promises (or promised blessings, Diaglott), 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 . . . But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:13-16). In the blissful ages yet to be, when "death is swallowed up in victory," God Himself shall be with them, and "be their God." (1 Cor. 15:54; Rev. 21:3, 4.)

In view of the above facts, do you not think Jesus "answered them (the Sadducees) well"? (Mark 12:28.) At any rate, Jesus put the Sadducees to silence. (Luke 20:39, 40.)

OUTLINES ON THE GOSPEL TO ABRAHAM

THE LAND—HOME OF THE REDEEMED

Number 3 of the Series

By J. W. McLain

Promised Land

1. Gospel term. (Gal. 3:8; Gen. 13:15.)
2. Extent. (Gen. 15:18; 17:8.)
3. Abraham received not. (Heb. 11:13; Gen. 23:4; Acts 7:5.)
4. Faithful to be blessed with Abraham. (Gal. 3:9; Heb. 11:40.)

Israel and the Land

1. Entered from Egypt. (Gen. 15:13.)
2. Land conquered under Joshua.
3. Solomon's Kingdom.
4. Kingdom divided—scattered. (Ezek. 21:25; Jer. 24:9; 29:18.)

Restoration to the Land

1. The time of restitution. (Acts 1:6; 3:19-21; Luke 21:24.)
2. Last Exodus. (Isa. 11:10-16.)
3. In the land—one nation. (Ezek. 37:12, 21-16.)
4. World capital. (Isa. 2:3; 60:all; Zech. 14:16; Rev. 21:24.)

Home of the Redeemed

1. With Abraham. (Gal. 3:9.)
2. No promise of heaven.
3. Meek to inherit *earth*. (Matt. 5:5.)
4. New Jerusalem in Palestine. (Rev. 21:2, 3.)

IS THE CHURCH THE BRIDE OF CHRIST?

By Margaret Ballentine

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). "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he . . . shewed me that great city, the holy Jerusalem, descending out of heaven from God" (vv. 9, 10). According to our understanding of prophecy, this incident will take place at the *end* of Christ's thousand-year reign on earth. Is it possible, then, for this bride to be the church, when of the church it is promised, "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.)

Let us now examine closely some of the parables which refer to the bridegroom. Matthew 25:1 says, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." The Record does not say that these persons are to be his bride, but they "went forth to meet the bridegroom." A footnote in the Emphatic Diaglott gives a very striking illustration of such a marriage ceremony. In Hindu ceremony, friends of the bridegroom assembled at the home of the bride to await the coming of the bridegroom. At his approach, announcement was made in the very words of the scripture, "Behold, the bridegroom cometh: go ye out to meet him." Whereup all assembled gathered their lights and made a procession to usher the bridegroom into the house of the bride. The Diaglott also tells that the word "virgin" did not necessarily apply to a female, but might be a chaste and pure person of either sex.

Matthew 22 gives the Parable of the Marriage Feast of the King's Son. "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come." When the invited guests refused to come, the servants were ordered out into the highways to gather as many as could be found, that the wedding might be furnished with guests. So it was with the Jews, to whom Paul said: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46). In the parable, no mention is made of the bride. It is comparing the Kingdom to the guests for the wedding of the King's Son.

Why then do we say the church is the bride of Christ? I can find no scripture to support this teaching. At the time John was shown the bride, the Lamb's wife, the church will have already been reigning with Christ a thousand years.

"Not by Works": I handled a queer five-dollar bill the other day. It had done a heap of good—paid the widow's rent, bought food for the hungry, squared up three or four accounts, made a church treasurer happy when he found it on the plate, and made the sexton happier when his back salary was paid by it; *but* in due course of time it came back to the bank whose name it bore, and, lo! the teller threw it out.

"What's wrong?" asked the depositor.

"Counterfeit," said the teller.

All its good deeds had not made it pass the bank where its real character had been discovered.—*Selected.*

PEACE OR CHAOS

(Continued from page 7)

weighing evidence, the deception is soon accomplished. Only one side of the case, usually, is presented—that favorable to the teacher's views—and that which is theory passes as truth.

Very briefly, we have tried to show that the Bible has been brought into disrepute not because of its own lack of merit, but because of the errors of man. There is contradiction between God and science only apparently, and that because of the misconceptions of the Bible and the attacks of pseudo science.

The dominant question is: What difference does it make? Why waste all the energy on such a subject? I believe the answer can be specific. It makes a great deal of difference! Civilization rises or falls on the acceptance or rejection of the Biblical teachings. Scripture inspires men to live wholesome, temperate, and useful lives. It contains the rules for a "just and durable peace," for it contains God-given laws for national conduct—laws that, when understood and obeyed, will bring national prosperity and blessing; when these laws are disobeyed, the nation will receive depression and trouble—and wars.

In a day when the lamp of life burns low and skepticism is aflame, the words of John Burroughs are not without warning: "The great days of Greece were not when its head was clearest, but when patriotism and religion were most fervent. The great periods of history have been those of strong faith, of serious affirmation, not of denial or of reason. The philosophers of Athens no doubt weakened the feeling of nationality."

But, for the chaotic times through which we are now

passing, we need even a sterner statement of facts. We quote the words of James Russel Lowell, distinguished man of letters and diplomat. Said he: "The worst kind of religion is no religion at all—and those living in ease, luxury, and indifference to religion may be thankful they live in a land where the gospel has tamed the beastliness and furiosity of men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders or cut off their heads and tanned their hides like the monsters of the French Revolution. When skeptics can find a place ten miles square on this globe where society is decent, safe, comfortable, and progressive without Christianity, let them then move there and ventilate their infidel views. But so long as they are dependent upon the religion they condemn for the privileges they enjoy, they may well hesitate before they rob Christians of their hope and humanity of its faith in Christ, who alone has given the world that hope which makes life tolerable."

To deny God and reject His revelation as fable is to prepare for catastrophe. France attempted this and the historian now writes the tragic tale of the Reign of Terror. England, too, swung out on the broad road of free thinking about God and morals, and it is none other than the brilliant Macaulay who has this to say: "Then came those days never to be recalled without a blush; the days of servitude without loyalty; of sensuality without love; of dwarfish talents and gigantic vices; the paradise of cold hearts and narrow minds; the golden age of the coward, the bigot, and the slave."

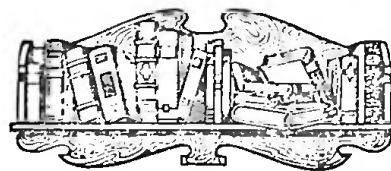
Such is the inevitable harvest of infidelity; our own age adds testimony to this statement of fact. On the other hand, Christianity paves the way for high moral endowment, peace with God, and the gift of eternal life. "Choose ye this day whom ye will serve."

LET US HAVE FAITH IN GOD

(Continued from page 5)

anything but increased as we consider these two outstanding witnesses that God exists, and has a plan and purpose in all He does! On their evidence we build a faith that cannot be shaken, and we know that His promises are sure.

One further thought: Paul said that, to please God, we must not only believe that He exists, but we must also believe He will reward all who diligently seek Him. What a glorious truth—to know that there is a God and that if we serve Him faithfully and well, He will give us rich rewards! May we all humbly serve and worship our loving heavenly Father that we might be among those receiving rewards in His Kingdom of tomorrow.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

First, but by no means the last, account to reach America from neutral correspondents stationed inside Germany since December 7, 1941, is Arvid Fredborg's *Behind the Steel Wall* (Viking Press, 18 E. 48th St., New York; \$3.00).

It is a grippingly interesting book. Fredborg either writes amazingly good English for a Swedish journalist, or has had his current work blessed by the services of first-rate editing by the Viking staff. Fredborg was, it should be added, Berlin correspondent of the Stockholm daily, *Svenska Dagbladet*, from 1941 until late 1943, when he shook the dust of Germany off his feet because of what he felt was "intolerable interference" with his work by Nazi officialdom.

Two sections of the book are particularly outstanding for those of us whose religiosity is somewhat greater than average: the report that "sometimes Christianity seems to be held up as a worse enemy than Bolshevism," and the suggestion that "it may take generations before the seeds of Nazism can be dislodged," inasmuch as German youth now "know nothing about the faith and ideals of other nations" and have been systematically "kept away from the churches and given something new to believe in."

Internal Germany, Fredborg is convinced, is fairly sound, despite a widespread undercover rebellion against the Nazi party. Feeling runs high that the war must be fought to an ultimate military catastrophe regardless of losses, since occupation by enemy forces will mean unbelievable disaster. England is fought by the government with every power of the propaganda agencies, but the German public still regards Britain with respect, because it is, "after all, Germanic." America's forces and wartime industrial output have made the United States practically a taboo subject in the reich.

Fredborg's account of rationing in Germany is at almost complete variance with recently issued propaganda in the British Empire and the United States to the effect that the German people are better clothed and fed now than they were before the war. And his comments on Berlin housing conditions make our "shortage" seem like a veritable horn of plenty.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him" (Acts 7:9).

Joseph Is Favored

Joseph was one of the youngest sons of Israel, only Benjamin being younger. Joseph was a son of Israel's beloved wife, Rachel. He was also a son of Israel's old age. Israel showed his love for Joseph above the others by making a coat of many colors for him. This made his older brothers angry, and they envied Joseph.

Joseph Dreams

One other occurrence made his brothers angry—Joseph told them his dreams. One dream was of binding sheaves in a field. Suddenly, while they were all working, Joseph's sheaf stood upright, and all the other sheaves came and bowed down to Joseph's sheaf. "His brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words" (Gen. 37:8).

Another dream was about the sun, moon, and eleven stars which came and bowed down before Joseph. Joseph's father rebuked him after hearing this dream. He said, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (v. 10).

A Slave Favored

Now, it is sinful to envy a person, but Joseph's brothers did more than just think evil of Joseph. They sold him as a slave. He was taken to Egypt where he became a slave of Potiphar, one of Pharaoh's officers. God favored Joseph because he had faith in Him. Soon Joseph was made overseer in Potiphar's household.

Joseph was put into prison for being strong when tempted to do wrong. Someone lied about him, and he was imprisoned, but still God was with him.

Finally, the king had two dreams. His wise men could not tell their meaning. Then, the chief butler to the king remembered Joseph. He told Pharaoh how Joseph had interpreted his dream while in prison. The king sent for Joseph who was shaved, dressed in clean, fine robes, and brought before the king. Pharaoh wanted to know if Joseph would interpret his dreams. Joseph answered

Pharaoh, saying, "It is not in me: God shall give Pharaoh an answer of peace" (Gen. 41:16).

Joseph told the king that his two dreams were really one. There would be seven years with plenty of food. This was to be followed by seven years of famine.

The king said no one else knew as much as Joseph, so Joseph was to be second only to Pharaoh in his kingdom. Joseph was given full charge of preparing for the years of famine. The grain raised was stored by Joseph in the cities. "Joseph gathered corn as the sand of the sea, very much, until he left numbering, for it was without number" (v. 49). Joseph, a slave, was truly favored by God.

The twelve sons of Israel became heads of twelve families or tribes, known as the "twelve tribes of Israel."

Our golden text and the verse following tell of these family heads, or patriarchs: "The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house" (Acts 7:9, 10). Learn the verses just quoted.

Happy Birthday Wishes

Katherine Ann Robinson, Apr. 23, age 5, Hammond, La.
Marilyn Noske, Apr. 23, age 8, Cleveland, Ohio.

A Rime to Say

"I'll watch my eyes, to help them see
The many things God made for me;
I'll watch my lips, so they will say
Words of kindness every day;
I'll teach my ears to listen well
To all my mother has to tell;
I'll watch my heart, and help it beat
With love for everyone I meet;
I'll show my hands how often they
Can help my friends at work and play;
I'll watch my feet, and make them go
On kindly errands to and fro;
I'll watch my whole self day and night,
To see I always do what's right."



Ellen Van Fleet, Editor

BEREAN DEPARTMENT

John P. Mercer, President
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Washington, D. C.

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Miss Lorraine Gaspar, Sec.
Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

Work Always for Him

This last week-end terminated another Easter season. This international religious holiday is closest to the hearts of those who realize its true significance and have given their hearts to the One for whom the day is celebrated. As we enjoy the beautiful music, attend the special meetings, and study the lovely story that is commemorated, we are all caused to want to work more zealously for Him. Our ministers base their sermon topics on the promises that are guaranteed because of Christ's resurrection and, as a result, there are often many baptisms. Also, because so much emphasis is placed on this particular phase of Christianity, many of us reconsecrate ourselves to the Lord.

Soon, however, the season becomes but a memory, and we find ourselves only vaguely interested in the work. The newly baptized members often fail to accept the responsibility of being true members of the Faith, not realizing that church membership does not always mean that we will receive eternal life. True Christian living comes when we put our complete faith in God and in His direction of our lives. We should look to Him for guidance in all our problems, known and unknown.

We must ever work for Christ, not just at special seasons of the year, but each and every day. Those of us who are very interested in having a successful Berean society realize that we must work and plan continually. We cannot lose interest for a minute, but must expend all our efforts to gaining new members and holding the interest of those we have. Paul in his Galatian Letter says that we must not be weary in well doing. Surely, if we keep this in mind at all times, realizing that through our labors Berean work can be successful, we will not be weary for a moment.

On Berean Day at General Conference there is always much enthusiasm. We are overflowing with ideas for better study and activity and are anxious to put them into practice. As we part, we each have renewed vigor to make our society outstanding.

Our next National Berean Day is only four months away. If you have any ideas, write to James Mattison, Berean Day chairman, immediately so they may be considered.

What Is Our Interest?

* * *

By James Mattison, Oregon, Ill.

In life, we are interested, primarily, in two ideas: 1) in things that are exciting to us, and 2) in beings (usually persons), who are interested in us. For example, for the former we might say that almost everyone is, or has been, interested in some kind of sports. Most people enjoy a baseball game whether or not they understand it. For the latter, all persons, young or old, are affected in some way by the interest of others. One is very unusual if he does not enjoy having other people interested in him. Is there any connection between our interests and the success of Berean work?

As in every other phase of life, we are interested in the Berean movement, primarily, in ratio to what it can do for us. We desire to do things that are profitable for us. Two beneficial objects that may be accomplished are: 1) Better preparation for a Christian life. How we meet problems and how we solve them in our society prepares us better for the life ahead. We are our future church. How we accept the challenge today shows exactly how our church of tomorrow will be conducted. 2) Raise higher the reputation of your church in the community. All of us wish to see our church exalted in the estimation of the community. One way of doing this is for the young people of our church to associate with young people outside and interest them in church and Berean work.

By preparing ourselves for future work and building the reputation of our church, we *will* be furthering our Lord's work, which should be the final aim of any church organization.

Now, we are confronted with the question of what is our dividend for all the interest put forth in our Berean work. We should all realize, as do most Berean leaders, that good organization is necessary in order to have successful societies. If we ever strive for a better organization, we will find our reward not in ourselves, but in a society of which we can be proud. We feel sure that the Omaha Bereans must feel a great sense of pride when printing their monthly *Berean Echo*, and making it possible for some to attend Summer Bible Training School is certainly a reward of the labors of the Southlawn Bereans.

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 20-July 28—Summer Bible Training School, Oregon, Ill.
June 21-July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
August 1-13—General Conference, Oregon, Ill.
August 1-13—Illinois Conference and Bible School, Oregon, Ill.
August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

HAMMOND, LOUISIANA

The Happy Woods Church (near Hammond, La.) is rejoicing because Sr. John E. Williams, who has been in a hospital for several months, has been able to return home. We wish her a complete restoration to health.
 Jerry Landry, who is in the Merchant Marine, has been home for a short vacation. We are always glad to have him home, as he is a regular attendant at our church services.
 Mr. P. H. Hutchinson and Mrs. Lela Higdon were married, March 21, 1944. Best wishes for a life of happiness are extended to them.

Bro. Vernis Wolfe, our pastor, continues to give us interesting and instructive sermons.
 Bro. E. A. Campbell, who works for the Delta Shipbuilding Company in New Orleans, is able to attend church services here about twice a month. Mrs. Albert Siple, Secy.

AN ARKANSAS REPORT

A good Sunday school is in progress at Clark's Chapel and McGintytown, Ark. The writer speaks at Clark's Chapel on the second and fourth Sundays of each month, and speaks on the third Sunday of each month at McGintytown. Sr. Arlie McGinty is treasurer at McGintytown. We will begin special lessons at these places on Saturday evenings.

The writer spoke at Morrilton, Friday evening, March 31, and will speak again on Friday evening, April 14. A treasury has been started, with Sr. Ed R. Ring as treasurer. At present, the people are meeting in the homes for services until a building can be secured.

The writer speaks at Little Rock on the first Saturday night and Sunday of each month.

The people at these places are thankful for the work Evangelism has done through Bro. J. W. McLain. Good interest is being manifested. H. Scott Smith.

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska
 Floyd Kessler, Jr., West Milton, Ohio.
 Ardys Johnson, Freedom, Nebraska.
 Joy Ann Pearson, West Milton, Ohio.
 Eanice Halls, Cleveland Heights, Ohio.
 Dean H. Moore, Mineral, Calif.
 Phyllis Johnson, Hector, Minn.

SUMMER SCHOOL TUITION

An Isolated Sister \$ 5.00
 Mrs. Orville Boos 30.00

PRINTING EQUIPMENT FUND

Pfc. Roy C. Juden, Jr. \$5.00
 Cpl. Hubert B. Choat 1.00
 Total \$74.70

NORTHWEST CONFERENCE

The Northwest Conference of Oregon and Washington was held at Felida, Wash., March 17-19, 1944. Our attendance was not as large as we would wish, due to the gasoline shortage.

The Conference was opened by Bro. H. J. Prosser, Newburg, Ore., Conference vice president, who gave us several inspiring and encouraging sermons in these dark days in which we are living. We must look forward to the glad day that is ahead, when our blessed Saviour will come.

Bro. Alfred Anthon came from Wenatchee, Wash., where he is preaching, to help with the meeting. He presented his sermons by illustrating them on the blackboard. Sr. Inez Titus, Salem, Ore., led a Bible class.

We are so thankful to our heavenly Father that we can meet with these dear ones of like precious faith. By so doing, we help one another to hold fast, and we are "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as (we) see the day approaching" (Heb. 10:25).

The brethren at Felida have worked hard to fix the church building. Two classrooms have been added, the ceiling lowered, and a new roof applied. They expect to do more before the church is finished.

Our next Conference will be at Corvallis, Ore., in June. We are looking forward to more fine meetings.

Mrs. Alfred Anthon, Secy.

CONSCIENTIOUS OBJECTORS' FUND

Cpl. Hubert B. Choat \$5.00

MINISTERS' FUND

Oregon Sunday School \$ 2.00

Total \$2,256.16

LITTLE ROCK, ARKANSAS

We are very thankful for Evangelism's help in getting a work started at Little Rock, Ark. It was made possible for the writer to go there once a month for services. Since making these arrangements, Bro. R. D. Stanton has purchased a house with one large room to use for a church building until something better can be done.

A Sunday school has been organized, with Sr. Lona Padgett as superintendent, Bro. R. D. Stanton, assistant superintendent, and Sr. R. D. Stanton, secretary. There are only two classes at present, with Sr. Padgett and Sr. Stanton as teachers. There are only eight or ten active members, but the congregation is increasing. Arrangements are being made to get the house seated, which will cost several dollars. Contributions to this work will be appreciated. Any contributions may be sent to R. D. Stanton, Little Rock, Ark., Rt. 3, Box 352. Though the number of workers is small, great interest is being manifested, and we are looking forward to much accomplishment in the near future.
 H. Scott Smith.

OREGON BIBLE COLLEGE Building Fund

Gordon Family	\$ 6.00
Roscoe Halstead	1.00
Mr. & Mrs. Howard K. Elton	100.00
Mrs. Clara L. VeNard	2.00
Mrs. Ada M. Eldridge	5.00
Mrs. Susie Dow	20.00
Pfc. Roy C. Juden, Jr.	10.00
Francis Burnett	25.00
Clyde M. Long	50.00
Mr. & Mrs. J. W. McLain	10.00
Mrs. Mary Ellen Fike & Freeman Fike	100.00
Mrs. E. R. Burk	10.00

Total \$28,631.93

Gleanings From the Field

"The field is the world."—Jesus.

Accompanying a generous contribution for the Oregon Bible College Building Fund, from Bro. Freeman Fike, Phoenix, Ariz., and his aged mother of ninety-one years, comes this testimony: "Mother is living in hope of seeing our Lord's return to establish His glorious and everlasting Kingdom. May His coming be soon to end the terrible conditions now existing in the earth."

Sr. Lillian A. Greiner, Lyndonville, N. Y., ninety-two years of age, writes, "I love The Restitution Herald."

"The Herald is such an inspiration to me. How I have enjoyed the many timely articles . . . that are so needed in this day of His preparation to return! May that perfect day soon come."—Nora Johnson, 730 Wesley Ave., Oakland, Calif.

Bro. Laurence M. Howell of Mount Sterling, Ill., has been at Hot Springs, Ark., in an effort to get relief from arthritis.

"I certainly have plenty to do in the Master's vineyard, as the field of work here is growing and people are hungry for the truth."—H. Scott Smith, London, Ark.

"The Challenge of the Cross," directed by Sr. F. L. Austin, was presented in the Oregon, Ill., church on Easter Sunday evening.

"That God's richest blessings may abound among the students and faithful instructors in Oregon Bible College is our earnest prayer."—Nelson and Ethel Hicks, 27601 Kinsman Rd., Cleveland, Ohio.

Pre-Easter services were conducted by Bro. F. L. Austin at the Oregon, Ill., Church of God, March 27-April 7.

The article appearing on pages six and seven of this week's Herald was first given as an address by Bro. Orris J. Mills, student at Ann Arbor, Mich. Come again, Bro. Orris!

OREGON BIBLE COLLEGE NEWS

On Palm Sunday evening, April 2, 1944, the Fine Arts Club, with the College choir and other College students, presented the cantata, "Love Divine," directed by Ernest Barnum and accompanied by Lois Carpenter.

A very pleasant surprise in the form of two large decorated angel food cakes and orange sherbet was presented to the members of the cantata and College students on Tuesday evening, April 4, as a "thank you" from Mrs. T. J. Ellis, Waterloo, Iowa, and Mr. and Mrs. George Loudenslager, Golden Rule Home, Oregon, Ill. The students are very appreciative.

While Bro. Sydney E. Magaw was preaching at Burr Oak, Ind., his classes were taught by various students: Linford Moore, homiletics; Paul Williams, New Testament interpretative studies; Robert Hardesty, apostolic history; Harold Doan, journalism; and Alva Huffer, freshman public speaking.

Gary France accompanied Bro. Magaw to Burr Oak, in honor of having been selected as the most co-operative student during the first semester.

Emory Macy, with his wife and daughter Joyce, and Delbert Jones, accompanied by his wife, filled their regular appointments in Indiana on Easter Sunday, the former at Kokomo and the latter at Hillisburg.

Easter vacation began at noon on Good Friday. The students are spending their vacations at various places in the United States: Lucile Krauss, Swanton, Ohio; Ellen Van Fleet, Grand Rapids, Mich.; Lois Johnson and Edwin Graham, Minneapolis, Minn.; Linford Moore, Ruth Hill, and the Edward Golt family, Niagara Falls, N. Y.; Richard Parish, Cleveland, Ohio; Timothy Pearson, West Milton, Ohio; Edwin Smith and Gary France, Tipp City, Ohio; George Walters, Dixon, Ill.; and the writer at Mount Sterling, Ill. Vivian Johnson, Alva Huffer, Walter Croxton, Harold Doan, Ernest Barnum, and "Mom" Brewer are spending their vacation at the College.

Marjorie Burnett, Reporter.

OREGON BIBLE COLLEGE

Pfe. Roy C. Juden, Jr. \$5.00

BERTHA FISHER WARREN

Bertha May Fisher Warren, wife of Bro. E. E. Warren of Rensselaer, Ind., and only child of J. H. and Flora McDonald Fisher, was born October 6, 1886. She married Ethan Everett Warren on March 19, 1905. Her death occurred on Sunday, April 2, 1944.

Surviving her, in addition to her husband, are: one son, Everett, Jr., of San Francisco, Calif.; two daughters, Mrs. Robert Shelton also of San Francisco, and Mrs. Gerald Beaver of South Bend, Ind., and three grandchildren.

Bro. and Sr. Warren have been members of the Church of God for twenty-eight years, having been baptized by Bro. S. J. Lindsay on March 24, 1916. We were privileged to know Sr. Warren for only about eleven months, but all who knew her for a longer period of time will vouch this statement: she always had a friendly smile for everyone with whom she came in contact, she possessed a lovable disposition, was given to hospitality, was a kind and gentle mother, and a faithful companion. Beautiful floral offerings attested the high esteem in which she was held by those friends and neighbors who had known her best.

Words of comfort from 1 Corinthians 15, 1 Thessalonians 4, and Revelation 21, were spoken to a large congregation of friends and acquaintances at the funeral chapel of W. J. Wright of Rensselaer by the writer, after which she was placed in a grave in the cemetery at Rensselaer to await the call of her Saviour to "immortality" and an endless life.

A. Weldon McCoy, Sr.

EVANGELISM

An Isolated Sister	\$ 5.00
Jordan (Mo.) Church	32.00
George O. Renner	10.00
Willis & Mary Rose	5.00
Pfe. Roy C. Juden, Jr.	5.00
Oregon Sunday School	6.70
A Brother from the West	16.00
Clyde M. Long	50.00
Mr. & Mrs. L. C. Kirkpatrick	2.00
James Mattison	2.00
Almeda C. N. Wertz	10.00
Kate Olmstead	2.00
Los Angeles Sunday School	12.16

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Harold Hardesty	\$ 5.00
An Isolated Sister	5.00
Leila Whitehead	10.00
Anonymous	4.00
Delta Bereans	25.00
Emma C. Railsback	5.00
Nora Johnson	18.00
Mr. & Mrs. Earle H. Mogle	10.00

INDIA

Saint Cloud Sunday School	\$6.00
Kate Olmstead	4.00

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.

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.

SUMMER BIBLE TRAINING SCHOOL

A six-weeks' Summer Bible Training School will be conducted at Oregon, Illinois, June 20—July 28, 1944. Elders F. L. Austin, Oregon, Illinois; C. E. Randall, Fonthill, Ontario; and Arlen Marsh, Rockford, Illinois, will be the instructors. Bro. Randall has been chosen Dean of the School, and Sr. Walter Wiggins, Eden Valley Minnesota, has kindly accepted the call to serve as matron and cook.

The Summer School will this year be operated with two departments: 1) The regular Young People's Department as conducted during the last several years, and 2) a Senior Department, emphasis here being given to ways and means of improving the religious education of children and young people in Sunday school and in Berean organizations.

Oregon Bible College will be used for the home of this Summer School.

Young people who enroll are requested to present letters of recommendation from their respective churches or other responsible sources.

The tuition will be forty dollars per student, irrespective of the Department attended. There will be, also, a small additional expense for textbooks.

Following is the complete schedule of courses, as they will be given five days, weekly:

Hour	Course and Department	Instructor
9:00-9:30 a.m.	—Devotions	
9:30-10:20 a.m.	—"The Church" (Seniors)	F. L. Austin
	—"Living for God" (Youth)	Arlen Marsh
10:30-11:20 a.m.	—"The Book of Matthew" (Youth)	F. L. Austin
	—"Training for Teaching" (Seniors)	C. E. Randall
1:00-1:50 p.m.	—"Historical and Biblical Background of Our Faith" (Youth)	C. E. Randall
	—"Bible Pedagogy" (Seniors)	Arlen Marsh
2:00-2:50 p.m.	—"Fundamental Doctrines" (Seniors)	C. E. Randall
	—"Writing for God" (Youth)	Arlen Marsh
	(Three days, weekly)	
	—"Bible Pedagogy" (Youth)	Arlen Marsh
	(Two days, weekly)	

Persons planning to attend the Summer Bible Training School are invited to report immediately. Who will be first to enroll? Address the

Summer Bible Training School
Oregon, Illinois

ADVISORY COMMITTEE:

C. E. Lapp
H. U. Krogh, Jr.
Dale Dunbar



DIRECTOR OF EVANGELISM:

J. W. McLain
TREASURER:
Margaret Budrow

Hello, Folks!

Your thoughtfulness and loyalty in support of *Evangelism* deserve much praise, and God will bless you bountifully for it. There have been times when it seemed *Evangelism* would falter because support was small, but not now. I want to thank all of you dear people for what you are doing to help.

You cannot all do the work of an evangelist, but if you have the "Spirit of *Evangelism*," you can be part of the program. Some people are less fortunate than you—they have never had the opportunity to hear the good news of salvation. They are hungry to hear of this Jesus who can save man from death. Let us compare them to a little incident that happened in Columbus, Ohio.

A lady, while sitting in a car awaiting the return of her husband, busied herself by feeding crumbs to sparrows. These sparrows were hungry, as there was not much food in a place like that for them. The lady had to throw several crumbs before one of the dirty little sparrows hopped down from where he sat, picked up a crumb, and flew back to a safer location. Soon, there were at least twenty sparrows eating the crumbs. A little chipmunk from a near-by tree ran down to see what the sparrows were enjoying. He lifted one piece of the bread in his little paws, tasted it, but it was not to his taste. This is the way with people—some readily desire the gospel, especially those who are hungry for it, while some find other things more tasty.

If we know and love Jesus, let us help others to learn to know Him by our support of *Evangelism*. By *Evangelism*, many, like the little sparrows who find it difficult to have the "bread of life," are able to receive it. The Lord is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

"Are you sowing the seeds of mercy,
Fellow pilgrim, day by day?
Are you helping to point the sinner?
To the true and only Way?"

Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Matt. 14:6).
Teach Jesus to men!—(Signed) *Spirit of Evangelism*.

Against the Multitude

Asa was in a tight place. The Ethiopians came against him with a great multitude. Asa had been a good king over Judah, and God had blessed his reign with peace and rest. Now, the time of peace was at an end—the enemy had come and Asa was outnumbered two to one.

What could Asa do? He could have agreed to pay tribute to the Ethiopians, or he could have withdrawn and allowed them to spoil his country. Instead, he set the battle in array. Here, the deciding factor entered—Asa cried unto the Lord, saying, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude" (2 Chron. 14:11).

The outcome! What could be the outcome after such a prayer by a righteous king? There is only one answer—the Scriptures tell us the Lord smote the Ethiopians before Asa and before Judah. There was a glorious victory!

We, too, are confronted with a great enemy that far outnumbers us.

Our enemy! When you and I, as followers of Christ, support *Evangelism*, we preach Christ, and we are going against a great multitude. We

are opposing evil in every form and also those who teach and practice sin. Well-established organizations throughout the whole earth are bent to satisfy their greed by their disguised schools of sin at the expense of countless ruined lives and broken homes.

What can we do? We could throw up our hands in despair, crying, "What is the use? We are outnumbered ten to one!" But we have not done that. We have set our battle in array. The Lord has already proved to us that the odds mean nothing to Him. In His name, we have begun to prevail. The gospel is being preached and churches are being organized. God's Word is still His power unto salvation, and everyone we lead to Christ is another victory for us.

Keep up the good work of *Evangelism*, and may all the glory be to God who is giving us this great and wonderful victory!

TITHER'S TESTIMONY

This is what I think about *Evangelism*. We cannot all be teachers and preachers, but we all can share our earnings with those who can preach and teach. Then we have helped to save a soul from death. *Evangelism* is probably the best, if not the only, way to spread the gospel in new places, and it takes money. There are many people who have never heard the gospel and others who do not understand, like the eunuch who said: "How can I, except some man should guide me?" (Acts 8:31). "How can they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15). **EVANGELISM IS THE ANSWER!**

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“Cease Ye From Man”

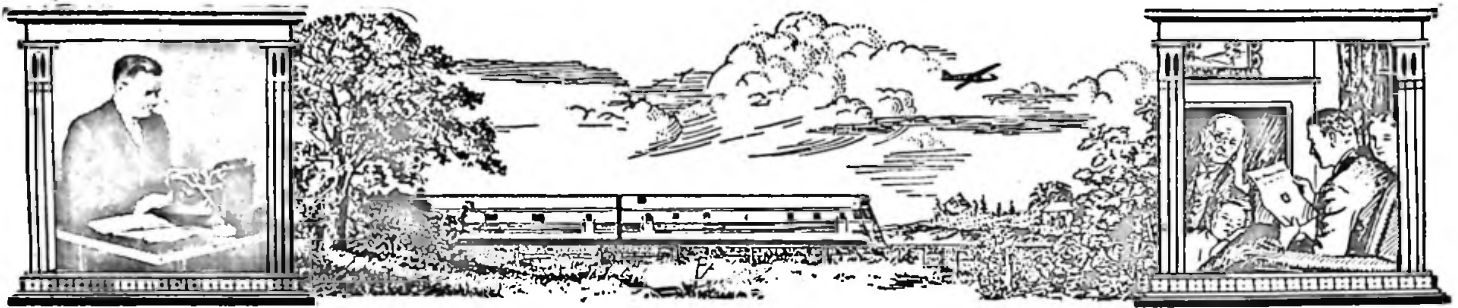
“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day.

“For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low . . . and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.

“And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

“Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” (Isaiah 2:11-22).



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Sydney E. Magaw, Editor

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Stagger Not at the Promises

Recently, while reading a religious article, Romans 4:20, 21 came graphically to mind. The Apostle Paul there said of Abraham, "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." Judging from all known law, Abraham and Sarah were well past age for having a child in their home, yet Abraham—though first doubting—became convinced that God's promise was true. "He staggered not at the promise." The article that reminded us of Romans 4:20, 21 is here quoted in part:

Dear Christian friends, be not deceived by the many clever exponents of prophecy who proclaim that . . . when their Christ comes He will reign upon the throne of His father David and the law will go forth from that selfsame city to all the nations upon the earth for a thousand years. Nothing could be further from the truth than such a theory. Can you visualize the glorified Christ, now in heaven for two thousand years, coming again to a puny man-made city to rule the nations for a thousand years, while His own magnificent and great Holy Jerusalem, which He has taken the pains to prepare for them that love Him, remains somewhere else, empty and forsaken for that thousand years?

Staggering as it may be, this quotation comes from one of the leading Advent weeklies—a periodical pledged to emphasize "the imminence of the Second Advent . . . and the establishment of the Kingdom of God on earth." In fairness to the article in question, we mention that its author's chief purpose was to propound the thought of a "new city, the Holy Jerusalem, to descend out of heaven from God, and this New Jerusalem to supplant the present Jerusalem. His quotation, nevertheless, smacks of doubt. He cannot by any known laws visualize the down-trodden and sin-cursed Jerusalem, where once David reigned, becoming "the city of the great King" (Matt. 5:35)—even the city of Christ and the city of God.

Why stagger at any promise of God? A characteristic

of the Divine is that He makes the seeming incredulous become fact. Eve, being deceived, believed not that she would die. She died! The world thought a flood incredible. The Flood came! Pharaoh, and even the Israelites, staggered at the thought of an exodus. The Exodus occurred! By what law did the Christ—and Peter—walk on the water? "I will not believe," said Thomas, but, impossible as the resurrection first seemed to him, *he did believe! He saw the risen Lord!*

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city" (Isa. 52:1). "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7). Stagger not!

What are we to believe Gabriel meant when he said unto Mary: "The Lord God shall give unto him"—the Christ—"the throne of his father David"? Was David's throne in heaven or in some "beautiful isle of sonewhere"? He reigned in Jerusalem and there the Lord "will build again the tabernacle of David, which is fallen down" (Acts 15:16). Stagger not at the promises of God!

What are we to believe David meant when he prophesied: "When the Lord shall build up Zion, he shall appear in his glory"? (Psalm 102:16.) Zion, one of the hills upon which Jerusalem stands, is frequently used interchangeably with Jerusalem, so there is close association of our Lord's coming and the rebuilding of the earthly city.

To what city—Palestinian Jerusalem or ethereal—did Isaiah refer when he prophesied: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem"? Then Christ "shall judge among the nations," "nation shall not lift up sword against nation, neither shall they learn war any more" (2:1-4). "Of the increase of his government and peace there shall be no end"—so a thousand years is not too long—"upon the throne of David, and upon his kingdom" (9:7). Stagger not at God's promise, for, "The zeal of the Lord of hosts will perform this" (v. 7). Be not deceived by the many "staggering" exponents of prophecy who proclaim otherwise. *Believe!*

Stop! Look! Listen!

By Glenn M. Birkey

IN TIMES past, about the only place one saw the words "Stop! Look! Listen!" was in the approach of a railroad crossing or in some similar dangerous place. Today, these warning words may well be applied to the dangers that beset our nation in a moral and spiritual way. As a nation is composed of individuals, everyone should be concerned. We quote Mr. J. Edgar Hoover, Chief of the Federal Bureau of Investigation:

I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrests of teen-age boys and girls are staggering—it is an ugly situation. If we are to correct it, we must face it. This country is in deadly peril. We can win this war, and still lose our freedom for all America, for a creeping rot of moral disintegration is eating into our nation. Some of the crimes youngsters are committing are unspeakable—prostitution, murder, rape. These are ugly words, but it is an ugly situation. You read in the news columns of the most flagrant cases: the sordid movie theater gang assault in New York, the vicious railroad track murder in Houston, the tragic case of a sixteen-year-old boy in Michigan who killed his little sister after unmentionable cruelties. These are not isolated horrors from another world. They are danger signals which every parent—every responsible American—should heed. These are symptoms of a condition which threatens to develop a new lost generation, more hopelessly lost than any that has gone before.

Mr. Hoover further states:

In the last year, seventeen per cent more boys under twenty-one were arrested for assault than the year before, twenty-six more for drunkenness, ten per cent more for rape, and that despite the fact that many of this age group had already gone to war or were productively employed. For girls the figures are even more startling: thirty-nine per cent more for drunkenness, sixty-four per cent more for disorderly conduct, one hundred twenty-four per cent for vagrancy. And these were only the ones arrested—the advanced cases.

Mr. Hoover should know whereof he speaks.

Bruce Corbin, a noted minister in the South, has this to say concerning the listlessness of the American people:

We have believed everything to be just lovely while "the band played on." We pay the minister to look after our religion for us. We pay the choir to sing our praises and to express our thanks to the eternal God. We usually let a few saints do the praying for the con-

gregation on Wednesday nights. We let others, whose names we do not know, teach our children about God's eternal verities twenty minutes each Sunday in the church school. We never ask questions if they get anything out of their Sunday school lesson or not. It never dawns upon us that we have a personal responsibility in these matters. We spend most of the time which we can salvage from "getting while the getting is good" reading the newspapers and listening to the radio. We forget we do not set the goal or keep the score.

Meanwhile, in every city near our army posts, the taverns and honky-tonks are crowded to the doors with uniformed men and young girls in their teens, dancing, drinking, and sometimes shaming the Devil. No one seems to care. Is this too strong? Walk the streets late at night with your eyes open. If you have a boy or girl, ask the question, "What would I do if these were my boys and girls?" Because they are not, shall we pass on and forget about them?

Bruce Corbin further says:

What is needed? America and Americans need a renewed moral concern and a spiritual awakening. America needs an aroused public conscience and an aroused and militant church.

So read quotations from two prominent men as they write concerning the times in which we live. Obviously, most of those who read this article will be members of the Church of God of the Abrahamic Faith. Inasmuch as they are students of prophecy, they will not be shocked or alarmed to that extent that others may be shocked—those who read little, if any, in the Bible concerning prophecy. God has definitely told through His prophets, and through His Son, what would come upon the world because of sin. Nevertheless, we who are followers of the Christ are told to "occupy" until He comes. (Luke 19:13.)

Judging from the evidence presented, American young people are getting deeper and deeper in sin. What are we, as Christians, doing to help them to get away from sin and to lead a pure life before God? I grant we are powerless in our own strength to do much, but I feel sure God will bless our humble efforts if we are prayerful. As Christ told His disciples in Matthew 9:37, so we also can say at this time: "The harvest truly is plenteous, but the labourers are few." The next words of Christ are also applicable: "Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest." The fields are white and ready for the harvest. (Please turn to page 10)

Prophet of Fire

By Arlen Marsh

NO RACE in history has been more easily affected by emotion than the sons of Jacob. The Old Testament is filled with narratives that touch such an emotionalism as Sarah Bernhardt in all her glory never could have bettered. Joseph, who fell on his father's neck and wept with a fervor that could be heard beyond the closed doors of the royal palace; David, who robed himself in sackcloth and shed public tears for days—men such as these hardly are comprehensible to the more reserved Anglo-Saxon.

Yet the Israelites were only typical of their times and of their climate. The warmer climates almost invariably have given birth to highly emotional races, and this emotionalism found its peak in the ancient Orientals. It was the common custom to hire mourners for funeral processions; the more important the deceased, the louder the wails loosed by the hirelings of the affected family. Grief became a spectacle and repentance a pretentious show.

Moreover, the Israelites lived in an atmosphere of idolatry. Not once in their monarchic days was their land free of those who bowed to Baal—the name for any god of wood and stone and metal. Even Jacob, father of the nation, had carried with him for many years the household gods of his heathen wives, despite his frequent contacts with the emissaries of Jehovah. (Gen. 35:1-3.) Continuous religious pressure was exerted on Jacob and his families by the worshipers of Moloch, of Ashtoreth, of Milcom.

Against a background such as this—a background of religious vacillation and of high emotionalism—there appeared, about 900 B.C., Elijah, prophet of fire. It was a time for stern measures. Ahab and Ahaziah, during whose Samarian reigns the Prophet worked, had been so insistent upon the idolatries of the surrounding non-Israelitish tribes that on one occasion Elijah had bitterly cried to God that he alone, of all the descendants of Abraham, remained faithful. (1 Kings 19.) Quick and drastic action was demanded to establish the messenger of Jehovah in his rightful place of authority.

So it came about that miracles were performed. The priests of Baal saw their heathen sacrifices suddenly destroyed by miraculous fire called down from heaven by Elijah (1 Kings 18); one hundred soldiers despatched by Ahaziah to arrest the irritating Prophet were consumed by similar heavenly flames (2 Kings 1). Judgments were hard, and they were fast, as they were to be later in the days of Elisha (2 Kings 2:23, 24); but they needed to be

hard, and they needed to be fast, for on no other basis would the idolatrous, emotionally unstable people accept any man as the inspired mouthpiece of the one true God.

It seems only natural, as it is scanned after the passage of nearly three millenniums, that the life of a man who had relied on fire for his protection should have ended in a miraculous burst of flame. Elijah's disappearance in a chariot of fire was deliberately spectacular; fifty prophets had known he was to be taken from the earth that day, and fifty prophets and their followers required a convincing demonstration that Elijah was literally a messenger from God and that Elisha was his divinely chosen successor.

The account in 2 Kings 2:1-18 says simply that Elijah "went up in a whirlwind into heaven"; there is no record that he rode in the chariot of flame, drawn by horses of flame, which "parted" him and Elisha as the two walked beyond the Jordan. Obviously, too, the disappearance of Elijah was not at one with the traditional disappearance of an immortal human entity; Elijah, body and all, fled into the heaven in a whirlwind, and the story offers no evidence for advocates of an inner, eternally existent soul.

A plain parallel always has been noted by all students of the Scriptures between the so-called translation of Elijah and the so-called translation of Enoch recorded in Genesis 5:24. The modern versions have it merely that Enoch "disappeared, for God took him away"—which would indicate nothing in regard to any miraculous preservation of life. In precisely the same way that Enoch "disappeared," Moses, also, disappeared (Deut. 34:5, 6); and we have the plain Biblical statement that Moses was buried by Jehovah Himself. There is no reason to suppose that Enoch and Elijah, whose mutual departures from the sight of men were no more unusual than that of Moses, were treated any differently by God.

This becomes obvious in the light of John 3:13, which declares bluntly that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Unless the inspired Word of God is to be considered to be in direct contradiction with itself, it cannot be taken that the translation of Enoch and Elijah—and once more we are inclined to lump Moses' disappearance in the category of translation—involved the giving to the prophets of either suspended animation or complete immortality in heaven. "Heaven" is, after all, any place off the ground; modern pilots fly

through the heaven with the greatest of ease. It is only when the reference specifically is to the home of God, as in John 3:13, that it may safely be assumed that "heaven" points to anything more than the sky above our heads. David alluded to the stars in heaven on numerous occasions; no one supposes that his Psalms preach that the stars are all in God's *personal* heaven.

Nor is there any evidence in the story of the Prophet of fire, in the story of Moses, or in the story of Enoch, that

any of these men is being preserved alive somewhere in the universe—whether on earth or elsewhere—to fulfill some future mission. Malachi 4:5 ("Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord") was said by Jesus to refer only to John the Baptist. (Matt. 11:13, 14.) There is no other place in all the Bible which even hints at the possibility of Elijah's reappearance until after the resurrection "of all saints." *(Please turn to page 10)*

How to Understand the Scriptures

By A. E. Griffiths

ONE often wonders why there are so many different interpretations of the Scripture. Men of various faiths have written on certain subjects with complete diametrical meanings. Why does not everyone have the same thought on any given subject?

The fact is that all men are different and have dissimilar views on most subjects. Man is naturally a worldly creature, and he reasons everything from a worldly standpoint. God's ways are not like ours. Isaiah wrote: "As the heavens are higher than the earth, so are my (God's) ways higher than your ways, and my thoughts than your thoughts" (55:9). Therefore, if one wishes to get a true interpretation of the Word of God, he must reason in harmony with God's ways. How, though, can one obtain the wisdom to attain to this proximity to God's thoughts? Only a true Christian with a thorough knowledge of the truth can reach this desired perfection.

Paul gave an insight as to how one can gain this condition. He said, "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). Therefore, it is necessary to be impregnated with the desire to love God and to learn to please Him. Paul also said, "If any man have not the Spirit of Christ, he is none of his" (v. 9). This is a serious condition and one in which there is no hope. In speaking of the Spirit, we do not mean that Christians should be like members of some religious organizations who profess to be moved by the Spirit, and who exhibit great emotion. That is only an outward exhibition of a dramatic nature, and it has no deep meaning. If we who follow Christ have the Spirit (or mind) of Christ, we have an intense desire to understand God's Word. This was the great characteristic of Jesus, and it is He we must follow in all things.

The only way to get God's views on what the Scripture teaches is to read the Bible daily. In this way a general idea of difficult subjects may be obtained. If, when study-

ing a difficult subject, we have a faint knowledge of what the Bible contains, we can recall a sentence somewhere that has a bearing on the subject. If we can remember one word of that sentence, we should turn to our Cruden's or Young's Concordance and find the quotation desired. Thus keeping engrossed in the Word of God, we gradually absorb the Spirit, or mind, of Christ, and we arrive at a definite solution of the problem.

Paul said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10). This being the case, it is proved that if we entirely give ourselves to seek God's intentions toward us, we shall be able to understand what the Scriptures teach in all things, even "the deep things." Did not Christ tell us to "search the scriptures"? Today, as in Jesus' day, a majority of people are not interested in God or in the future.

When speaking to the Jews, Jesus showed them the reason of their ignorance, saying: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not" (John 5:37, 38). Here He told distinctly that they had not heard God's voice (by reading the Scriptures), and that God did not abide in them—which means that the Spirit of God was not in them. They were ignorant of God and His plans, and that is the state of the world today. So, it is unreasonable to suppose that worldly men and women can understand what the Bible teaches. Did not Jesus say in another place, when His disciples asked why He spoke in parables to the Jews: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given"? (Matt. 13:11.) *(Please turn to page 10)*

Like Moses, Christ Beholds the Calf

(A Type Study)

By M. O. Williamson

MOSES truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, *like unto me*. . . . And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed" (Acts 3:22, 23). Moses was first introduced when "drawn out" of the water. Jesus was first introduced as the "Son of God" in the waters of Jordan when He was baptized by John. Moses was the mediator between God and Israel. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Moses was chosen to lead the children of Israel from Egyptian bondage. Christ was chosen to lead believers from the bondage of sin and corruption.

Israel, following Moses, had to cross the Red Sea. We read in 1 Corinthians 10:1, 2: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." Jesus said: "Follow me" (Matt. 4:19). Jesus was baptized. To follow Him, we must be baptized also.

Moses could go upon the mountain in the presence of God. Jesus ascended into heaven into the presence of God. When Moses went into God's presence, he left Aaron and the seventy elders of Israel. Jesus said: "Whither I go, ye cannot come" (John 14:33). He left His disciples here.

God later sent Moses down from the mountain. As he descended, he met Joshua, his minister. Jesus left mortal life, left His elders, His disciples on the Mount of Olives, and went into heaven to stay until God will send Him down from heaven. God "shall send Jesus Christ" when "the times of refreshing shall come from the presence of the Lord" (Acts 3:20, 19). When He descends, He will meet His ministers—the church.

Joshua informed Moses there was a "noise of war" in the camp. (Ex. 32:17, 18.) It was not, however, the voice of them that shout for mastery, but it was "the noise of them that sing"—and in nakedness they were dancing before the golden calf. (Vv. 19, 25.) There was no victor nor vanquished in World War I, and and I do not see any real or lasting victory for the nations in World War II. As long as this present conflict lasts, Jesus will not come. "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" (1 Thess. 5:2, 3). The present conflict will cease. Nations will come together for settlement. They say they are fighting now to establish lasting peace. Hence, the peace cry will come. I hope that when this temporary peace comes, the Jews will get their homeland back and soon be dwelling at ease, so Gog and his band can come for *sudden destruction*.

Now, let us go back for a moment. What did Moses behold? A golden calf and people worshipping it! The people were naked. Moses asked Aaron what he had done to make the people naked. Aaron told Moses he had collected their gold and cast it into the fire, and "there came out this calf" (Ex. 32:24). What does all this mean in type? The collecting of the people's gold had made them naked. In Revelation 3:18, members of the Laodicean church are shown to be in need of clothing. They will not be wearing the white raiment, which is the righteousness of Christ.

In 1940, when Hitler was riding so mightily, many people were crying, "Antichrist," "Man of Sin," and "Mark of the Beast"—and some people are waiting to be deceived again. Let us not spoil the picture. All types must be studied as types, not as realities. Symbols and parables are not to be inter-

GOD OR THE CALF—WHICH?

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

"And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

"And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

"And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

"And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people." (Exodus 32:1-9.)

preted literally, but figuratively. "Man of Sin" appears in figurative speech. So, if I insist that he will be a literal man, I ruin my symbol. In a parable one thing is said and another thing meant. In Revelation 13, for instance, the "beast" is symbolical—not representing an individual, but a power or government, even as Aaron's calf (a beast) represented idolatry and ungodliness on the part of the Israelites.

God in the Bible represents divine nature, or immortality. It is commonly taught that the soul of man is immortal. Hence, man is naked insofar as Christ is concerned. Now, if man is immortal, Christ cannot give

him life—he already has it! Actually, though, man does need God and God's promised gift of immortality through Christ.

Jesus will not come while this present conflict lasts. Watch for the peace cry. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8).

As Moses in the type destroyed the calf, so Christ, at His coming, will destroy all the false religions and "isms" now accepted by a wicked and unholy—unclothed—generation.

Purim—The Feast of Lots

By Mary Mae Nedrow

THE Jewish Feast of Lots (Purim) is held annually in the twelfth month (our March) of the Hebrew year and commemorates the Jews' deliverance from destruction, as recorded in the Book of Esther. It is usually held the evening of the first of March and all the day following. It is on this day that both old and young go to the synagogue, and then the Jewish child is allowed to make all the noise he wishes to make. When the rabbi reads the account from the ancient scroll in the Book of Esther, and when he comes to the name of Haman, the children stamp their feet and strike the benches, shouting, "Cursed be Haman! May his name be blotted out!" When the names of Esther and Mordecai are read, the children cry, "Blessed be Mordecai! Blessed be Esther!"

Though years have passed, I shall never forget those little children with their dark eyes ablaze, and their faces flushed with excitement. I sat very quietly, for in those days Christians were not welcome in the Jewish synagogues. I had been invited by a Jewish friend because of my interest in the Hebrew people.

In studying the Holy Scriptures, we read that Haman, the Amalekite, was given a position of responsibility and power at the royal court of the Persian king, Ahasuerus (Xerxes), who reigned over one hundred twenty-seven provinces. The king promoted "Haman to son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him" (Esther 3:1, 2). This rise to prosperity spoiled Haman, as prosperity has done to so many since his day. Vain to the extreme, he plotted the destruction

of all the Jews because one, Mordecai, failed to bow in homage to him. He even cast lots, thereby to determine a favorable time to carry out his wicked intention. This hatred of the Hebrew people must surely have been inherent in him, for the Amalekites were always enemies of the Israelites.

The Book of Exodus narrates the encounter the Israelites had with the then-powerful tribe at Rephidim, in their journey from Egypt to Sinai, when the Amalekites refused to allow them to pass through their territory. "Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven" (Ex. 17:8-16).

The following year, the Amalekites helped the Canaanites in their battle against the Israelites. Later, at different times while God's people were ruled by judges, the Amalekites assisted the Moab- (Please turn to page 11)

The Rich Man's Paradise

By Mrs. Jack Pease

"The love of money is the root of all evil" (1 Timothy 6:10).

BY A JUST observation of the world, the saying that the world is a rich man's paradise cannot be denied. That the majority builds faith on the power of money, rather than by the power of God, is also true. Many people hunger and seek for wealth. All their strength and time are given for the love of money. Few sincerely seek God and His gift of eternal life. The world offers wealth, and even the poor sometimes stampede for it—to their own destruction. Consider, too, Solomon's saying: "The rich man's wealth is his strong city: the destruction of the poor is their poverty" (Prov. 10:15).

With the love of money, there comes blind selfishness, even among the poor. King Solomon, the wise, petitioned God: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee . . . or lest I be poor, and steal" (Prov. 30:8, 9). When one is too poor, he cannot realize a loving God, as he is too miserable, and he feels that money is his only relief. The desire for money crowds spiritual knowledge and the poor are discontented when they see the luxuries the world offers the rich. Let us who know the truth beware, therefore. Babylon (prophetically) is a mighty and wealthy city, but God will burn it. (Rev. 18:9.)

Statistics prove that the United States, divinely blessed, is the wealthiest nation on earth. God grant that our blessing may not become our stumbling stone.

With the wants and desires of the poor, come the demands of government that must also be paid with money. Thus, the poor have little time and very little money to use in learning God's will and in helping to promote God's will. The world does not forgive its debtors, and the rich persecute the poor. During times past, and in some places even today, the poor—both old and young—are dead and dying from want of the necessities of mortal life, not to mention the famine of food for a true spiritual growth.

To fight poverty is a lifetime battle among the poor, and it is a battle as greatly feared as any on the world's battlefields. It is said, "The poorhouse is feared more than death," yet the Bible says that God has "chosen the poor of this world."

After the oppressor of the poor is cut off (Mal. 3:5; 4:1), God will remember the poor of His people. So, let the poor of this world seek the Lord in truth before it is

too late. Antichrists are everywhere in the churches, "seeking whom (they) may devour" (1 Peter 5:8). They blind both the rich and poor from finding God's truth. While the rich predominate in ruling the earth, the glory of God cannot prevail on earth. The opposers of God's will are too strong for righteousness to flourish as it will when Christ returns.

Perhaps some will say that if people are poor, it is their own fault. At times, the poor may be rightly blamed for their poverty, but it is also invariably true that the rich have oppressed the poor—in one way or another taking unfair advantage of them.

"Hearken, my beloved brethren, Hath not God chosen the poor of

this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.) Yes, God's chosen are as weak, tender plants in the world, helpless in the power of rich oppressors. Read again the words of the Apostle James, "Ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" (2:6, 7.)

Perhaps some will say this is a world of chance and luck, a gambling world, but remember, the hand of God's judgment will soon be laid upon the earth. Will you be "weighed in the balances, and . . . found wanting"? (Dan. 5:27.)

Let us who love the Lord give of our surplus to help educate willing souls for God's use. Let us deny ourselves

"BEWARE OF COVETOUSNESS"

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

"And he said unto him, Man, who made me a judge or a divider over you?

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:13-21.)

a little, if need be, for God. God's people do not belong to the world, but to Jesus. Obey Him, work in His service, and not for the world. Jesus and His apostles suffered persecution by the hands of the wicked—cold, hunger, and death were their lot. How strong is your faith and mine? "Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth" (Micah 6:11, 12).

When the "earth shall be full of the knowledge of the Lord" (Isa. 11:9), every man will sit "under his vine and under his fig tree: and none shall make them afraid" (Micah 4:4).

Woe to the proud and woe to the rich! God "hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away" (Luke 1:51-53).

KINGDOM OF GOD

By Charles T. Lindsay

SOME time ago mention was made in the "gleanings" of someone wishing to debate the Kingdom of God being on earth. God's Word is true and need not be debated, if one will study the Bible. We read in 2 Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Many people are satisfied to believe what they hear from others, and do very little studying for themselves.

The Bible speaks very plainly concerning the Kingdom of God. Christ preached the Kingdom when He was on earth. He taught how to qualify for entrance into that Kingdom. God tells us in Zechariah 14:9 that "the Lord shall be king over all the earth." 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). We read also in Psalm 72:8 and Zechariah 9:10: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Christ said in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth." Solomon, likewise, said, "The righteous shall never be removed" (Prov. 10:30). Isaiah prophesied, "The Lord of hosts shall reign in mount Zion, and in Jerusalem" (Isa. 24:23).

Do we need to debate these passages of Scripture to make people believe the Kingdom will be anywhere else than on the earth? "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven,

shall be given to the people of the saints of the most High . . . and all dominions shall serve and obey him" (Dan. 7:27). I cannot conceive a kingdom without subjects, and how are they going to build a kingdom of these proportions in a man's heart?

A PRAYER SELDOM HEARD

A Selection

"Almighty God, as I sit here by the fire this lovely Sunday morning, surrounded by the Sunday paper and half-listening to one of the big preachers over the radio, it has just come over me that I have lied to Thee and to myself.

"I said that I did not feel well enough to go to church. That is not true; I was not ambitious enough! I would have gone to my office had it been Monday morning, I would have played golf if it had been Wednesday afternoon in the summer. I would have attended my luncheon club if it had met this noon. I would have been able to go to lodge if it had met tonight. I would have been able to go to a picture show if it had been Friday night.

"It is Sunday morning, however, and Sunday illness covers a multitude of sins. God, have mercy upon me! I have lied to Thee and to myself. I was not ill—I am lazy and indifferent. Amen."

OUTLINES ON THE GOSPEL

To Abraham

THE NATION—A KINGDOM OF PRIESTS

Number four of the series

By J. W. McLain

Chosen

1. For instrument of blessing. (Gen. 22:17.)
2. For priesthood. (Ex. 19:5.)
3. For a light. (Isa. 49:6; 60:3; Matt. 5:14.)
4. Priests and Levites. (Isa. 66:21.)

Nation's Position

1. Mount of the Lord's house. (Isa. 2:2.)
2. Above all. (Isa. 2:2; Ex. 19:5.)
3. All nations to flow to it. (Isa. 2:2; 60:1, 3; Rev. 21:24; Zech. 8:22, 23.)

Resultant Blessing

1. Nations converted. (Isa. 2:3.)
2. Eternal world peace. (Isa. 2:4.)
3. International righteousness. (Zech. 14:16; 6:22, 23.)
4. New heavens and a new earth. (2 Peter 3:13; Isa. 65:17.)

Gospel Purpose Today

1. Take out a people. (Acts 15:14; 14:27.)
2. Select a bride. (Rev. 21:9, 10.)
3. Choose royal court. (Rev. 3:12; 20:4; 21:9, 10.)
4. Residents capital city of God's Kingdom.

READY? OR ASLEEP?

By Virginia Lee Siple

IN MATTHEW 24:37, we read, "As the days of Noe were, so shall also the coming of the Son of man be." Before the Flood, men 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 way; so shall also the coming of the Son of man be" (vv. 38, 39). The righteous and faithful ones will be taken, but those who have no faith, like the people in Noah's time, will be left. (Vv. 40, 41.) The righteous will have a place in the Kingdom with God, but the others will go into the second death.

When Noah was warned about the Flood, he had faith in God and so was saved. Noah then began to preach to the wicked people, telling them of the one God and that this God was to destroy all the earth. But all the people would do was to scoff at him and ask when and how such a thing could come to pass. So it is in these days: preachers of the gospel are today telling of the great promise yet to come, and that through faith we might be saved. Today, too, there are scoffers and disbelievers asking, "Where is the promise of his coming?" (2 Peter 3:4.) We, however, must have faith in the Bible, believe there is a God, and believe that Christ is coming again in all His glory to set up a new Kingdom.

As God closed the door on Noah's ark to all the wicked people, so will the master of the house rise up and shut the door to the Kingdom. All who are sinners and evil-doers will be standing outside—shouting to be admitted. (Luke 13:25.) But when the door is once shut, no one can enter. As Christians, we must enter into righteousness *now*, or we may be left out of the ark, or out of the Kingdom, when the coming of Christ is upon us. *Now* is the time of salvation. (2 Cor. 6:2.) Jesus is the door into salvation. Through Him we must walk the "strait and narrow" gate, and He will inspect all who enter into the fold. (John 10:9.)

When the Flood came, the people were not ready. They were asleep. If we are asleep in the day that our Saviour comes, we shall be left out and shall not inherit all the rewards that otherwise would be ours.

The greatest reward that Noah received was life. He was privileged to live because he had faith in God. We, too, may have the reward of eternal life if we but have faith in God and are baptized into Christ.

HOLY COMMUNION

By Mary Mae Nedrow

If you would enter the Temple gate,
Leave outside all envy, hate.
In prayer you'll find a sweet release,
And fear will turn to joy and peace.

HOW TO UNDERSTAND THE SCRIPTURES

(Continued from page 5)

Therefore, it is only God's children who seek and desire knowledge who are able to interpret the Scriptures correctly. This accounts for the wide range of meanings attached to various difficult passages. Our final decision, therefore, must be to cultivate a thorough knowledge of the Bible. Remember the words of David, "O how love I thy law! it is my meditation all the day" (Psalm 119:97). With this thought in mind, we can clearly understand what God wants us to do. Doing His will, we can confidently look forward to the coming of the Master and be assured of His welcome in the Kingdom of God.

STOP! LOOK! LISTEN!

(Continued from page 3)

The world today may be likened to a sinking ship, in that many will be lost but few will be saved. Jesus said, "Many are called, but few are chosen" (Matt. 22:14). Only eight souls were spared in the Flood. If history repeats itself—and in this case the Bible says it will—we must conclude that only a proportionate number of the earth's population will accept God's plan of salvation under grace. That, however, does not excuse us for not presenting the good news to the world, even as Noah was a "preacher of righteousness" in his day. (2 Peter 2:5.)

The day of our Lord's return is drawing near. Many people are unprepared. Are we doing our best to spread the glad tidings to those who are in sin? Let the world "Stop! Look! Listen!" Let the church lead the way!

PROPHET OF FIRE

(Continued from page 5)

Strangely, the transfiguration scene (Matt. 17:3) included Moses, although he had definitely been said to have been "dead and buried"; it did not include Enoch, who is the only person mentioned by the Scriptures as having been "translated" (Heb. 11:5); it did include Elijah, whose fiery disappearance from the earth had not specifically been said to end with burial. This conflict among the appearances in the transfiguration can be resolved only by the view that the scene was a vision after the order of the vision which Peter later saw of a sheet let down from heaven. (Acts 10.) It can never be resolved by the assumption that miraculously preserved prophets put in bodily appearances.

Even in the case of Enoch, translation in no wise denies the possibility of death. Hebrews 11:5 reads, in the American Translation: "Faith caused Enoch to be taken up from the earth without experiencing death; he could not be found, because God had taken him up." Elijah, too, was taken up without "experiencing death"; yet there is

no Biblical reference to his translation, despite the fact that the common understanding of the word is "removal to heaven without experiencing death." Moses could not be found, because God took him away; precisely the same situation, and no other, applies to the cases of Elijah and Enoch. Many men have been taken up from the earth in our time without seeing death; but the inevitable claims of mortality ultimately have seized them, nonetheless.

Finally, Hebrews 11:13 classes Enoch, the translated one, with those who "died in faith, not having received the promises," so administering a sort of *coup de grace* to any theorizing on the immortalization of the only man who, before the days of Noah, is said to have "pleased God."

The Prophet of fire, then—in fact, Elijah, Enoch, and Moses, all three—presents no proof of the inaccuracy of the Preacher's assertion in Ecclesiastes 9:10 that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Their unique disappearances served, in general, a specific purpose—that of forcing an emotional and idolatrous people to accept their messages and their successors as the voice of God Himself; their disappearances did not conflict with the fact that only God has immortality. (1 Tim. 6:16.)

PURIM—The FEAST OF LOTS

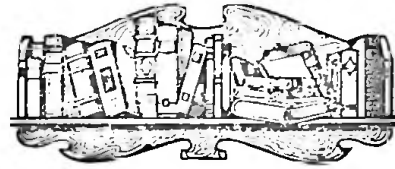
(Continued from page 7)

ites and the Midianites in their fight against the Israelites. In the days of Saul, first king of the monarchy, God instructed him to destroy them utterly, because they were always against God and His people. Saul saved Agag (of whom Haman was a descendant) who was later killed by Samuel. (1 Sam. 15.) In 1 Samuel 30, we read how David destroyed or scattered the few that remained, after their invasion of Ziklag.

Haman the Amalekite was invited to Queen Esther's banquet, only to be charged with his crime and hear the king declare he was to be hanged on the gallows he had built the day before for Mordecai. How true are the words of the Apostle Paul: "Whatsoever a man soweth, that shall he also reap"! (Gal. 6:7.) If men have "sown the wind," they shall "reap the whirlwind."

When Esther begged the king to have Haman's orders recalled, the king "granted the Jews that were in every city to gather themselves together, and to stand for their lives . . . and whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day." (Esther 8.) Thus the Feast of Purim was instituted and has been observed every year by the Jews.

As yet, the Jews have not recognized Jesus as their Messiah, their Saviour, who is far greater than Esther or Mordecai. Some day their eyes will be opened, and they "shall see him as he is."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Those who have the happy thought that this war will be over by Independence Day, or by Christmas at the most, can do no better than read Howard Handleman's *Bridge to Victory* (Random House, 20 E. 57th St., New York; \$2.00). Mr. Handelman, a newspaper correspondent, watched the historic battle for Attu during May of 1943—watched it and lived it, since he went ashore with the second wave of troops to hit Red Beach.

"The Jap is tough," Mr. Handelman believes. "The fanaticism that leads hundreds of Japs to accept death rather than violate the tradition against surrender is only part of his toughness. The positive side of the tough quality of the Jap soldier was shown by the hard fight he put up before he accepted defeat."

Exactly how tough the Nipponese soldier really is, is pretty well borne out by the fact that, a week after the final attack on Attu, only 14 of the 2300 sons of heaven on the island had been taken prisoner. And the first prisoner brought in wore a circlet of green stains about his mouth—stains acquired while eating weeds and moss in the effort to stave off hunger.

Bridge to Victory is *Guadalcanal Diary* set to the music of the Aleutians. It is a competent characterization of America and Japan at war—of American soldiers and sailors, of Japanese soldiers and civilian workers. It is, in effect, a sort of overture to those greater battles which will end in the setting of the mikado's sun.

* * * *

One of the best all-round studies of the Bible as a whole now to be found in print is *Our Sixty-six Sacred Books* (American Sunday School Union, 1816 Chestnut St., Philadelphia; \$1.00). It is the story of the original writing of the Bible, of the various English versions to about 1910, and of the efforts to disseminate the Bible in all languages throughout the world. Edwin Wilbur Rice is the author; his attitude toward the Bible is consistently one of reverence and strict belief. It will be salutary for many to learn from his carefully documented work that the King James Version is a revision of earlier English translation, and not a new rendering.

* * * *

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 for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50:20).

God Was With Joseph

Last week, we learned how Joseph's brothers sold him as a slave. He was taken to Egypt. We learned how God was with him, for he kept his faith in Him. Joseph, with God's help, told Pharaoh what Pharaoh's dreams meant. There were to be seven years of plenty followed by seven years of famine. Joseph was put in charge, second only to the king, to prepare for the years of famine. People bowed down to Joseph. They were glad, no doubt, that Joseph could save grain for use during the famine.

The famine was in all the lands. Canaan also had no crops. Jacob heard that Egypt had food, so he sent ten of his sons to buy food. Jacob kept Benjamin at home, fearful lest some evil befall him.

Joseph's Dreams Fulfilled

We say some event that was foretold to happen in the future is "fulfilled" when it happens. Joseph dreamed, when a boy at home, that his brothers bowed down to him. Here is the dream fulfilled: "Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth" (Gen. 42:6).

They bowed, but did not recognize their brother. Joseph knew his brothers, but he did not talk to them himself—he had an interpreter. (V. 23.)

The Ten Brothers

Joseph told the brothers they were spies. He asked them if their father lived and many other questions, for he had received no news of his loved ones for years.

When Joseph told his brothers they were spies, this made the brothers very unhappy. They did not know Joseph could understand them as they talked among themselves. They agreed God brought this upon them because of the evil they had done to Joseph years before.

They were told one brother must stay in Egypt until the others took the grain home and returned with the younger brother, Benjamin. Simeon stayed.

Jacob Hears a Strange Story

The nine brothers told Jacob all that had happened to them. As they emptied their sacks, they found money in the mouth of each sack! "When both they and their father saw the bundles of money, they were afraid" (Gen. 42:35).

The brothers finally had to return to Egypt for more grain, or they would all die. This was the second year of the famine.

Jacob did not want to let Benjamin go with them, but the others refused to go without him. Judah promised to care for Benjamin, so they left for Egypt.

A Glad Reunion

The brothers took gifts of honey and spices to Joseph. They also took the money they had found in their sacks.

They explained to Joseph. Joseph answered, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money" (Gen. 43:23). Joseph brought Simeon to them.

Finally, after tricking Benjamin into staying in Egypt, and after Judah promised to stay in Benjamin's place, Joseph could keep silence no longer. He sent all the other people from the room. Then he said, "I am Joseph." The brothers were afraid of him at first, but he kissed all of them and wept. Then his brothers were no longer afraid. (Gen. 45:15.)

Joseph explained, as in the golden text, how God had sent him into Egypt to save lives.

Joseph sent for his father and all their families to come to Egypt to live. This they did, and that is how the Israelites came to live in Egypt years and years ago.

No Birthdays!

No ECE member with a birthday the last week of April! Can you help us correct that? If you have a birthday then, or any other time, why not send me your name, age, and birth date? Your membership card will be sent. Only a few cards are left. If you want one, send for it soon!



Ellen Van Fleet, Editor

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"I thank my God upon every remembrance of you" (Philippians 1:3).

Honest Appreciation

* * *

By Cecil A. Smead

One of the most striking things about Paul's writings is the personal note of sincere appreciation at the beginning of each of his letters. Try to put yourselves in the position of the actual recipients of these Epistles and note the glow of happiness that fills you because Paul, the great Apostle, should say such wonderful things about you.

Paul, at times, became very sharp in his criticism of sin, but if you will read his letters carefully, you will find that criticism must wait until praise and appreciation have been given. Only in Galatians does his criticism crowd out appreciation; but the Galatians were going after another gospel.

To the Romans: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1:8).

To the Corinthians: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ . . . so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:4, 7). "Our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation" (2 Cor. 1:7).

To the Ephesians: "After I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you" (Eph. 1:15, 16).

To the Philippians: "I thank my God upon every remembrance of you . . . making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5).

To the Colossians: "We give thanks to God . . . since we heard of your faith in Jesus Christ, and of the love which ye have for all the saints, for the hope which is laid up for you in heaven" (Col. 1:3-5).

To the Thessalonians: "We give thanks to God always for you all . . . remembering without ceasing your work of faith, and labour of love, and patience of hope . . . knowing, brethren beloved, your election of God . . . Ye became followers of us . . . Ye were ensamples to all that

believed in Macedonia and Achaia . . . in every place your faith to God-ward is spread abroad" (1 Thess. 1:2-8). "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith" (2 Thess. 1:3, 4).

To Timothy: "Unto Timothy, my own son in the faith" (1 Tim. 1:2), and: "When I call to remembrance the unfeigned faith that is in thee" (2 Tim. 1:5).

To Titus: "To Titus, mine own son after the common faith" (Titus 1:4).

To Philemon: "Unto Philemon our dearly beloved, and fellowlabourer . . . Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints" (Phil. 1, 5).

Paul Begins With Appreciation

Besides all these, there is much appreciation and praise scattered throughout the main body of each letter. But the thing that is of special importance is that he begins his letters with appreciation. The Christian must not ride roughshod over others even in criticism.

The next time you feel called upon to read the riot act to someone, start thinking and talking about some of the qualities about that person that you really appreciate. Then, when you finally tell him his mistakes, you are not so likely to antagonize him. Most people want to do the right thing, but you should consider the other person's feelings before you tell him where he is wrong.

Sleep Not, O Noble Bereans!

The foregoing article by Brother Cecil Smead was selected from THE RESTITUTION HERALD dated October 26, 1937, there being no fresh copy available. "Noble" are the Bereans who receive the word "with all readiness of mind," and "noble" are the Bereans who search the Scriptures daily, but more noble are those Bereans who in all their searching and receiving find a message to tell to others. Keep the Berean page alive!

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 20 - July 28—Summer Bible Training School, Oregon, Ill.
 June 21 - July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

HOLBROOK, NEBRASKA

The church group at Holbrook, Nebr., wishes to express its deepest appreciation for the services of Bro. E. E. Giesler who has served the church faithfully in the past several years by conducting two services the first Sunday of each month. These services were enjoyed by all.

We also wish to welcome to Holbrook, Bro. and Sr. Terry Ferrell and Diane. We feel we shall all be benefited by their being in our midst.

Church services to be conducted at the church with Bro. Ferrell as pastor are as follows: Sunday school at 10:00 a.m.; preaching at 11:00 a.m. and at 8:00 p.m., each Sunday. Midweek Bible study will convene each Wednesday evening at 8:00 p.m. The first Sunday of each month, the usual all-day meeting will be observed with a morning and afternoon service and basket dinner at noon. All time is Central War Time.

Holbrook extends a friendly invitation to everyone to attend any or all of these services.
 Icel Stedman, Secy.,
 Arapahoe, Nebr.

BURR OAK, INDIANA

Nineteen years ago, while conducting meetings at Argos, Ind., we first met some of the Burr Oak brethren. Later, we frequently worked with the Burr Oak church. Thus, when returning for a few days before Easter, many pleasant memories arose. It seemed as but yesterday that we last were there, though, actually, ten years had flown away! In a sense, it made us ten years younger—ten years seeming as a day.

Bro. Celaine Randall, pastor of the Morning Star Church of God at South Bend, Ind., is also pastoring the Burr Oak church—preaching there both morning and evening on two Sundays of each month. We were glad to work with Bro. Randall in the recent meetings, specially by reason of his being a graduate of Oregon Bible College. It was our privilege, too, during these meetings, to visit with Bro. and Sr. Randall in their home at South Bend. (At Burr Oak, we visited at most of the church families, as did Bro. Gary France, a student guest.)

The membership at Burr Oak is not large, but there is good spirit. Improvements have been made in the building, and other improvements are ordered. Two or three (maybe more) of the members are "leaning toward" the Summer School, and we hope later to have announcement re enrollments to Oregon Bible College.

The Lord is with His people at Burr Oak. They are working, watching, waiting. May all be ready when the Saviour comes!

CANDLER, NORTH CAROLINA

Bro. Willard F. Waggoner of Fredericksburg, Mo., has closed a series of meetings at Dana, N. C. Bro. Waggoner brought forth some wonderful messages, pointing out some very important truths. Bro. Waggoner being quite young, we do not believe he got all his knowledge from study, but we believe he is an inspired man, given knowledge from God. There was special music by the Steppe sisters.
 Mrs. Sue E. Stuart.

SUMMER SCHOOL

Southlawn Missionary Department \$40.00
 Mr. & Mrs. Dale R. Dunbar 50.00

NATIONAL BIBLE INSTITUTION

Myrtle Oliver \$15.00
 Eska Evans 5.00
 Russel & Laura Harman 23.00
 Burr Oak Church 25.00
 Dorothy Magaw 4.00
 Mr. & Mrs. Charles Netts 5.00
 Maybelle Hanson 5.00

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska
 Floyd Kessler, Jr., West Milton, Ohio.
 Ardys Johnson, Freedom, Nebraska.
 Joy Ann Pearson, West Milton, Ohio.
 Eunice Halls, Cleveland Heights, Ohio.
 Dean H. Moore, Mineral, Calif.
 Phyllis Johnson, Hector, Minn.
 LaVonne Sorenson, Omaha, Nebraska.
 Loramae Karnett, Omaha, Nebraska.
 Shirley Karnett, Omaha, Nebraska.

EVANGELISM

Mr. & Mrs. A. Anthon \$ 5.00
 Marion Long 5.00
 Eska Evans 10.00
 Russel & Laura Harmon 15.00
 Josephine Engebretson 2.00
 Ferris Zechiel 5.00
 Ida Orem 5.00
 Southlawn Church 100.00
 Mrs. Lela Drake 2.00
 John Garard 20.00
 Maybelle Hanson 5.00

Gleanings From the Field

"The field is the world."—Jesus.

Bros. J. W. McLain and J. R. LeCrone recently came to Oregon, Ill., for a full-member meeting of the executive board of National Bible Institution. Bro. and Sr. William Densmore accompanied Bro. LeCrone from Ripley.

Welcome to the McLains! National Evangelist J. W. McLain plans soon to move his family to Oregon, Ill., making the Conference headquarters his evangelistic headquarters.

Sr. L. E. Conner has returned from California to her room at Golden Rule Home. She is normally well and adding her share of spirit and good cheer to maintain "sunshine within" at the Home.

Accompanying a generous contribution to National Bible Institution, came these words from Sr. Amy Dunbar Frye, Delta, Ohio: "Indeed, the National Bible Institution is mother of all our General Conference activities. I fear her children are sometimes neglectful. We want no death or funeral, so may we all be more thoughtful." She writes, also, "I do hope Christ's second coming is near at hand, for conditions can never be right until He establishes His righteous Kingdom."

Cupid at the Helm: Back on March 15, 1944, Bro. Frank Johnson, Hector, Minn., was married to Frances Vandervoort of same address. Frank was a student of the College back in 1940. Very recently, three other of the College students have married—Harold Doan (a junior) was married to Bette Jean Koontz, Oregon, Ill., April 12, Bro. F. L. Austin officiating; and on a recent but unknown date, Linford Moore and Ruth Hill (both students of the College) were married by Bro. C. E. Randall at Niagara Falls, N. Y. Congratulations, all!

Bro. F. L. Austin reports the baptism of Louise Johnson, Patricia Andrew, and Violet Reed, young ladies of the Oregon, Ill., Church of God, the services being conducted in Rock River on Saturday, April 8. Thus came fruitage of evangelistic meetings.

Bro. Grover Gordon, pastor of the Church of God at Omaha, Nebr., informs that Bro. Robert Hardesty, senior of Oregon Bible College, will become pastor of the Omaha church sometime this summer. Bro. Gordon has accepted the pastorate of the Golden Rule Church of God in Cleveland, Ohio.

"Bro. and Sr. Densmore were greatly impressed with the College building. They will give the work some good advertising in this community."—J. R. LeCrone, Ripley, Ill.

Bro. Gary France, freshman of the College, recently accompanied us to Burr Oak, Ind., therefrom going to Dayton, Ohio, for a brief visit with Edwin Smith and Timothy Pearson—college roommates home on Easter vacation.

Sr. John A. Raiton, 1110 Rockton Ave., Rockford, Ill., submitted to major surgery at the Swedish-American Hospital, Rockford, April 12, 1944. At last report, she was recovering exceptionally well.

Funeral services for John C. Mattison, Harvey, Ill., were conducted in Oregon, Ill., April 12, by the Editor. Bereaved of his family include Bros. Clark V. (Val) and Henry Mattison, Oregon, Ill. Sr. Margaret Budrow, treasurer of the National Bible Institution, is a granddaughter. The senior Mr. Mattison was many years a carpenter residing in Oregon, numerous houses of this city having been erected by him. Death came on his eighty-second birthday, April 9, 1944.

EASTER IN LOS ANGELES

A disagreeable wind prevented the Los Angeles church from enjoying its sumptuous picnic dinner in the pergola, but the Sunday school rooms were soon converted into a dining room and the long table spread with many tempting dishes. More than forty-five attendants enjoyed this phase of the Easter Day activities.

The Sunday school gave an unusually good program, with recitations, class exercises, piano and guitar solos. The beginners' class, taught by Sr. Mary Shaw, gave the best performance we have ever seen by children so young, as they flitted about the stage with imitation butterfly wings, reciting their verses.

The attendance at the church services was the largest of any time the past year. The violin solo by Bro. Clyde Shaw was greatly enjoyed, also the vocal solo by Kermit Olsen. The sermon on the significance of Christ's resurrection claimed close attention throughout.

At 2:00 p.m., Bro. Arthur Moek gave an excellent talk on "Ambassadors for Christ," and Sr. Dorothy Paulson's sermon showed deep study and sincerity of purpose. A duet, entitled "Our Lord's Return to Earth," was a feature of the afternoon meeting.

We were glad to welcome three service men and a number of new faces. Mr. and Mrs. Earl Irwin, formerly from Delta, Ohio, were among our guests. Sr. Irwin is a member of the well-known Elton family, known throughout the church as staunch defenders of gospel truths. Recently, too, we had the pleasure of welcoming to our services Bro. and Sr. Green of Portland, Ore., also their son, Bro. G. C. Green, whom they are visiting in this vicinity. Our Tulare brethren were present, though compelled to travel by train. Sr. Eva L. Stearns sent loving greetings, though unable to be present. She is eagerly awaiting the time when she can resume her efforts to hold up the hands of gospel leaders. Sr. Ethlyn Allard is able to attend only occasionally.

Emma C. Railsback.

KOONTZ - DOAN

"For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh" (Eph. 5:31). Beautiful truth from our heavenly Father, Originator and Creator of man and woman in such fashion that "love" could bind two together as one flesh.

It was because of this God-given love that Harold J. Doan, in the above Scriptural sense, left his father and mother, Mr. and Mrs. Lyle J. Doan of Grand Rapids, Mich., and was joined in marriage with Bette Jean Koontz, daughter of Mr. and Mrs. Harper R. Koontz of Oregon, Ill.

It was a quiet wedding covenant contracted in the effectively decorated parlor of the bride's parents, near Oregon, on April 12, 1944, witnessed by Lois Rowe and Walter Croxton. Four parental blessings were personally bestowed upon the contracting parties, as well as blessings by other relatives and friends, including those of the bride's grandparents, Mr. and Mrs. George Siple.

The piano was made to gently whisper the first love notes of the occasion by the deft fingers of Lois Carpenter.

Harold, a member of South Lawn Church of Grand Rapids, Mich., is one of the promising students of Oregon Bible College, and Bette is an earnest, much-prized co-worker in the Oregon church. It was a pleasure to the undersigned to assist in the wedlock of such earnest Christian workers. May God's blessing attend them alway.

F. L. Austin.

HILLISBURG, INDIANA

A farewell supper was given Friday evening, April 7, 1944, at the Hillisburg Church of God, in honor of Mr. Orville Clark, husband of Maggie (Anderson) Clark, and Mr. Harry Otterman, husband of Pearl (Anderson) Otterman, who were to leave soon for the armed forces. Orville left on Monday, April 10, and Harry will leave the last of the month.

Those present to enjoy the evening were: Mr. and Mrs. Orville Clark and children Bobby and Judith; Mr. and Mrs. Harry Otterman and son Frank; Mr. and Mrs. Claymond Clark; Mr. and Mrs. Harold Anderson and son Johnny; Mr. and Mrs. John Dukes; Mr. and Mrs. Otis Spurgeon and children Richard, Nancy, and Bobby; Mr. and Mrs. Ed Mohler and daughter Mary Marie; Jerry Wilcox; Mr. and Mrs. Vern Plummer; Mr. and Mrs. Claryl Huffer; Mr. and Mrs. William Huffer; Mrs. Opal New; Mr. and Mrs. Homer Snyder and children Gloria, John, and Ronnie; Misses Lota and Delilah Huffer; Mr. and Mrs. John Foreman; Mr. and Mrs. Don Huffer and children Samuel, Shirley, and Norman.

A short program was given Easter Sunday morning and all enjoyed the sermon delivered by Bro. Delbert Jones. Olean Huffer.

HERALD RECEIPTS

Charles E. Johnson; Clara VeNard (for another); Mrs. Wm. Becklund; Deloris Snyder; Mrs. Jeanette Reeves; Mrs. C. E. Hogganson; Delbert Jones; Lewis Lindsay (another);

Evangelism (others); F. S. Watts (others); Leo Behrends; Arnold Capps; Mrs. W. H. Allard (self & others); Mrs. Nora Johnson; Mrs. B. A. Barnhart; Mrs. George Halverson; Cecil Kammendiener.

Ora Worley; Mauvine Greene; Mrs. May Moore; Mrs. Harriet Knot; Melvin Osborn; Wm. Hutchinson; Mrs. E. M. Fisk; Mrs. Edgar Adamson; Thelma Hardacre; Alta King; J. S. Thorp; Russel Harman; Josephine Engbretson; Evangelism (another); Maybelle Hanson (another); Eva L. Stearns.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$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 Printing Equipment Fund	\$
For Conscientious Objectors' Fund	\$
For Renewal to The Restitution Herald	\$
(\$2.00 per year)	
For The Restitution Herald to others	\$
(\$2.00 per year)	
For Oregon Bible College Building Fund	\$
For General Operating Expenses (N.B.I.)	\$
Total	\$

Sender's name

Address

The Summer Bible Training School

Enroll Today

Oregon, Illinois

June 20 - July 28, 1944

The seventh consecutive Summer Bible Training School will be conducted, D.V., June 20—July 28, 1944, at Oregon, Illinois. There will be two departments: 1) the usual *Young People's Department*, and 2) a *Senior Adult Department*—which will devote much time to teacher-training work. Three instructors will work in the Summer School, namely: C. E. Randall, F. L. Austin, and Arlen Marsh. Sister Grace Wiggins will be cook and matron. The School will be conducted at the new home of Oregon Bible College. Individual expenses for board, room, and tuition will be forty dollars. Textbooks will be a small additional item, not exceeding four or five dollars. We are pleased here to present a message from Brother C. E. Randall, Dean of the coming Summer School.

THE CHURCH NOW CHALLENGES ITS YOUTH!

By Dean C. E. Randall

THE CHURCH PROVIDES. The Church of God has surveyed its field of work, sensed its responsibilities, and is progressively providing the type of training to its young people that will prepare them for the work which lies ahead; and which they will be called upon to perform. We have gone far in the last six years in providing Biblical and co-essential education for our youth. There is much to be done, and with God's help and the continued will and spirit and determined labor on the part of the church body, this needed development will be accomplished. We have started a sound and constructive educational program. It is proving sound by the quality of graduates and students developed, and the spiritual success that has attended their labors. It is constructive in that it is capable of expansion and is steadily extending in every direction of effort. This is particularly true of the College work. The Summer Bible Training School implements the College. Thus, these two labors of educational effort by the church provides training for her youth. The church provides!



C. E. Randall

YOUTH MUST AVAIL! A few years ago, the youth of the Church of God challenged the church to provide them with proper training for Christian service. Said they: "If you want us to be efficient church and Sunday school workers, give us proper training." To-

day, the Church of God is in position to provide adequate training, and the challenge now comes from the church to the youth. The church needs more workers—trained workers—and is in position to give the needed schooling, and challenges its youth to avail themselves of this opportunity and privilege.

The urgent call of the Church of God today is for young men and women to enroll in the Bible College for thorough training in Christian living and Biblical teaching, and with full consecration of self serve the Lord through this delegated body. Those who are unable to enroll in the College are summoned to answer the call of the Summer Bible School for a short and intensive training of six weeks. Your personal achievement in spiritual matters can be made more stimulating and helpful by this short course. Your spiritual life and usefulness are capable of development. Longfellow's "Psalm of Life" expresses well this possibility.

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School, Oregon, Illinois*. Also, a letter of recommendation should accompany this enrollment coupon.

Student's name Address

Tuition (\$40.00 plus small textbook charge) will be paid by
(State whether personally or otherwise)

THE RESTITUTION HERALD

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OREGON, ILLINOIS, APRIL 25, 1944

NUMBER 29

A Great Shaking to Come

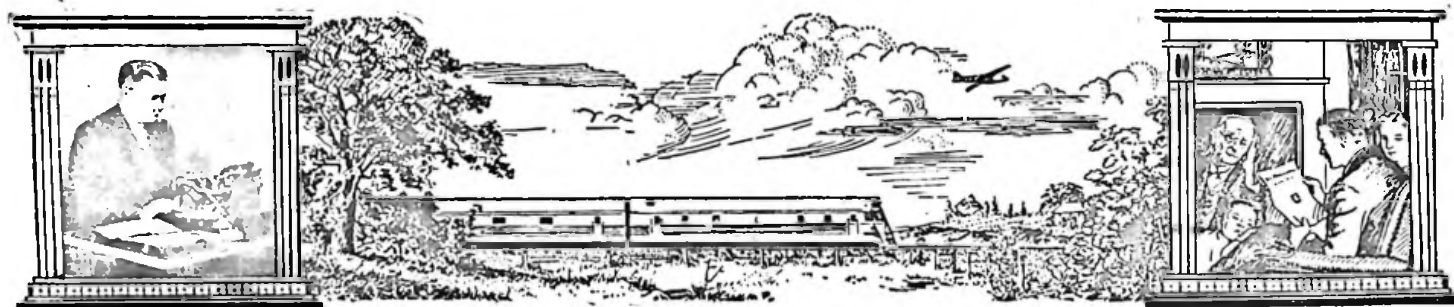
By C. E. Randall

"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" (Haggai 2:6, 7).

THE prediction here quoted from Haggai 2:6, 7 has been fulfilled only in part. This prophecy was spoken in connection with the building of the temple under Zerubbabel, but the "desire of all nations" has not yet been realized. What is the desire of all nations? The answer is "Peace!" To have this peace, the sons of God must be manifested, which will be accomplished at the coming of Christ. (Romans 8:19.) It can be steadfastly affirmed that realization of the desire of all nations must await the coming of Christ.

Moreover, before the desire is satisfied, all nations must pass through a great shaking. According to the Apostle Paul, this shaking of the earth and heavens had not occurred in his day. Therefore, the prophecy of Haggai was not fulfilled completely in the time of the second Temple. Neither was the shaking done at the First Advent, for Paul wrote after the first appearance of Christ, and he definitely stated that it was still future from his day. Here is his expression: "Whose (God's) voice then (at Mount Sinai) shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Hebrews 12:26, 27). Jesus linked the shaking of the heavens with "distress of nations." (Luke 21:25, 26.)

The purpose of the shaking is the utter destruction, overthrow, and change of human governments in preparation for the "kingdom that cannot be moved" (Hebrews 12:28). For further study, read Isaiah 13:13 and Joel 3:16.



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

The College Building Fund

Still pressing toward the \$30,000.00 goal for Oregon Bible College Building Fund, the church at large has at this writing (April 21, 1944) raised \$28,892.53. That is most commendable and gratifying. By reason of having so nearly reached the goal, however, there is danger of "resting on the oars." Indeed, contributions are much retarded, and interest seems to be lagging. Let us continue this project until the goal is reached.

James, most practical writer of the New Testament, instructs: "Confess your faults one to another." Thus, we feel impelled to report that, contrary to plan and expectation, when the \$30,000.00 goal is reached there will still be an unpaid balance of about five hundred dollars on the purchase cost of the College. During operation of the School during the present term, certain unforeseen problems were encountered which necessitated immediate attention. Briefly, our hindsight is better than was our foresight. Nevertheless, all repair and improvement and equipment projects are paid, to date, and the indebtedness on the \$26,000.00 purchase has been reduced, to date, to \$2,500.00. Judging from the amount of money on hand in the Building Fund (\$895.39), and from the prospect of reaching the \$30,000.00 goal by next General Conference time, the present indebtedness of the College will probably be reduced by Conference time to about \$500.00. We had hoped to do better, but we did the best we could.

As a more encouraging note, mention might be made that the College income from students, plus unsolicited contributions for which we are very grateful, have been sufficient to meet the operating expenses. Indeed, if all the students fully pay their School obligations by the end of the term, there should be a fair sized surplus whereby to plan for the next school year, or, if the Conference thinks best, it could be applied upon the purchase cost of the College—thereby partially curing this other acknowledged sore.

Senior Adults—Where Are You?

By vote of the last General Conference in session, plans are made for the 1944 Summer Bible Training School to

conduct a department for senior adults, the course offered in this department being especially valuable to Sunday school teachers and officers. True, there are yet several weeks before Summer School, but it is slightly alarming to notice that, though ten or twelve youths have enrolled, not one enrollment has come for the senior adult work. Seniors, who are you? Where are you? Do you plan to attend the Summer Bible Training School? It will convene June 20 - July 28.

Gifts to the College Library

Oregon Bible College is grateful recipient of a twenty-five volume set (*deluxe* edition) of the New Standard Encyclopedia, Brother Arlen Marsh, pastor of the Rockford (Illinois) Church of God, being the donor. Thank you, Arlen. It is a gift most practical and appreciated. This Encyclopedia newly off the press will supplant our former "Britannica" published in 1891.

Sister Leila Whitehead, Chicago, Illinois, also recently made valuable contributions to the library: notably "The American Nation," a multivolumed set on American history; and another excellent series of books entitled, "Library of World's Best Literature," this latter set of books being the work of many writers, and edited by Charles Dudley Warner. These books, plus gold fish in the fountain, are putting new life into our library. Thank you, Sister Whitehead.

Drinkard-Cox Debate

Agreement is made for T. A. Drinkard (Texas) to debate Joseph H. Cox (Indiana) August 14-17, 1944, at Scottsburg, Indiana. There will be one session of two hours each night divided into four thirty-minute speeches.

Propositions for discussion are: 1) "The Scriptures clearly teach that the Kingdom of God shall be established on the earth at the second coming of Jesus Christ, when He 'shall reign in mount Zion, and in Jerusalem' (Isa. 24:23), 'upon the throne of David' (Isa. 9:7; Luke 1:32)"; and 2) "Resolved, The Bible plainly teaches that the Kingdom of Christ was established on the first Pentecost after the resurrection and ascension of the Son of God." Drinkard affirms proposition 1; denies proposition 2.

THREE LAWS

By Emma C. Railsback

THE Apostle Paul taught, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For 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 (by a sacrifice for sin) condemned sin in the flesh" (Rom. 8:1-3).

Three laws are mentioned in the above verses, and if we list them as they were given of God, they will stand:

1. The Law of Sin and Death,
2. The Law Given Through Moses,
3. The Law of Life in Christ Jesus.

In the last verses of the previous chapter, the Apostle explained how hard it had been for him to overcome the inherent sin in his fleshly nature. He closed the reasoning by thanking God that Christ was sent to deliver him from a condition from which he could not deliver himself, namely, this law of sin and death. Let us look at this law which came into existence in Eden. (Gen. 2:17.) Disobedience to God's commandment brought the death penalty upon Adam and upon all his posterity. (Rom. 5:12.) Some have said that John and Paul disagreed with this idea of "original sin," but let us see. Sin is transgression of law, that is true. Did Adam transgress law? We had that truth instilled into our minds in our first Biblical instruction. The fact that Adam became the progenitor of a race of sinners is borne out by various Scripture writers. Listen to David: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). And Job exclaimed, "Who can bring a clean thing out of an unclean? Not one" (14:4). The Apostle Paul in Hebrews 7:9 explained how Levi paid tithes in Abraham, while he was in the loins of Abraham. By the same manner of reasoning, we draw this conclusion: we have all sinned while in the loins of Adam. We have all been *sold* under sin.

Are small children reckoned as sinless? Two examples from Scripture will be sufficient to reveal how God reckons them. King Saul was sent to destroy the Amalekites. He was told to destroy man, woman, infant, and suckling of this wicked nation. Consider, too, the case of some of God's chosen nation, the Israelites. Men from the tribes of Levi and Reuben who rebelled against Moses were destroyed when the earth opened up and swallowed

them and all that pertained unto them—their wives, sons, and their little children.

Death reigned from Adam to Moses, that is, before the Mosaic law was given. Sin is not imputed where there is no law, but there was a law from the beginning.

That this may not be too lengthy, we now turn to the second law, the one given through Moses. Paul said that it could not deliver him from the first one, which was given from the beginning. Why, then, was it given? Paul was very explicit concerning the why and wherefore. It "was added," he said. He was reasoning concerning the importance of God's promises to Abraham, and he asked, "Wherefore then serveth the law?" To sum his points of importance, we gather that it was given to show the sinfulness of sin and man's helplessness to keep a law that was holy, just, and good; to show man his absolute dependence upon a savior, because of the weakness of the flesh. No one, except the Lord Jesus Christ, ever kept the Mosaic law perfectly. It was given "until" the seed, Christ, should come, at which time it had served its purpose and was taken out of the way; was nailed to the cross, or abolished.

This brings us to the third law, in which our greatest interest should center—the law of the Spirit of life in Christ Jesus. It can free us from the law of sin and death. The Mosaic law could not do this, because of man's weakness. How, though, can this third law free us from the first one? This is where the gospel comes in. The preaching of the gospel of the Kingdom of God, the power that God uses to save those who believe and obey it, should burden the minds of all ministers in these days when faith is waning, and time is precious. Reveal God's promises through Christ. Inspire faith in His righteousness. Make it clear that God has established a way, and He is inviting all to come. Hear, believe, and obey this gospel message, and you are immediately reckoned as being freed from the law of sin and death. You have complied with God's laws of adoption into His family. You have been begotten to a new life, which must grow and develop by being given spiritual food, overcoming the fleshly nature while waiting for the full adoption, the redemption of our bodies.

Paul showed how God reckons us as being out from under the law of sin and death, out from under condemnation after this divine begetting to the new or Spirit life, and we cease to follow the *(Please turn to page 11)*

From Among the Dead

By H. A. Sheets

AT NO time in a person's life does he feel more helpless than when looking at the inert form of some loved one who has just fallen victim of man's great enemy—Death. Fortunes would be exchanged gladly for the return of life. Any sacrifice would be considered trivial, if only the loved one could be reclaimed. Grief and tears, remorse and promises avail nothing. "It is appointed unto man once to die" (Heb. 9:27). Judging from a human standpoint, death is final. There is no appeal to a higher court. Man feels and recognizes his helplessness by thus being brought face to face with a power beyond his control or circumvention.

The helplessness of man in the presence of death brings him to realize that any release from the grave can come only by divine favor and power. This fact is so elemental that it is found in all religions and beliefs in some form. Even those who believe that death is the door to continued living (the Bible says this is not true) teach an agreeable existence beyond death is possible only through the favor and intervention of some god. It is clearly recognized that all life and existence after death depend upon power which transcends human effort.

God early taught His people that death was only temporary and that in due time life would be restored. Job, most ancient of Biblical writers, expressed this hope in these words: "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" (14:14, 15). "I know that my redeemer liveth," said Job, "and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (19:25-27).

Out of this faith in resurrection grew another belief. People began to teach that as a special favor to a select few (those whose faith and achievements would merit added blessings) God would raise them from the dead while others would remain in their graves. This was called "resurrection from among the dead." (Our King James Version does not bring out this distinction in the expression, "raised from the dead.")

We can only guess at the many misgivings which raced through the mind of Herod when He was told that Jesus was John raised from the dead. (Mark 6:14.) The rumor

"Come and dine." Here is "meat in due season" — not "the meat which perisheth," but "that meat which endureth unto everlasting life." — Ed.

gained credence, due to the belief that only one raised from the dead would be granted powers as great as those used by Jesus in His conquest of demons, blindness, sickness, disease, and death.

Returning from the Transfiguration, Jesus "charged them (Peter, James, and John) that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean" (Mark 9:9, 10). The three disciples puzzled over this question. It puzzled them, but we, today, accept the thought so readily that we fail to recognize its true significance or the wonderful promise contained therein.

In the Parable of the Rich Man and Lazarus, Jesus was attempting to teach the Jews a lesson relative to their position in the plan of salvation. The Rich Man is portrayed as missing the eternal blessing and then becoming solicitous over the welfare of his brethren. True to form, he requested a sign. He selected the greatest and most impressive sign he could envision — resurrection from the dead. He said, "Nay, father Abraham: but if one went unto them from the dead, they will repent." Abraham replied: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:30, 31.) They were not. Jesus knew His people. Human beings, Gentile as well as Jew, have a surprising capacity for stubbornness and unbelief.

Of the forty-nine times the expression "raised from the dead" is used, it refers to Jesus thirty times, three times to Lazarus, and it is twice used in the Parable of the Rich Man and Lazarus. So important is the subject, that Paul tells us that belief in the resurrection from the dead is one of the requirements for salvation. (See Rom. 10:9.)

Incidentally, the blessing that will come to the world through the return of Israel to God's salvation is compared to resurrection from the dead. Paul wrote: "If the casting away of them (the Israelites) be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15.) Since human intelligence is too inadequate to gauge the benefits derived from the rejection of Israel, it follows that the blessing deluged upon mankind because of Israel's return to favor defies comprehension. "Behold therefore the goodness . . . of God" (Rom. 11:22).

Since belief in the resurrection from the dead is essential to salvation, does it follow that some special recompense is received by those who accept the idea and are baptized in the name of Jesus Christ? We believe the answer to be definitely "Yes." To begin with, our baptism is not only a symbol of the death, burial, and resurrection from the dead of our Saviour, it also symbolizes our own death, burial, and resurrection from the dead. (See Rom. 6:13.) Thus baptism is prophetic of future events, if we but remain true to the high calling to which we dedicate our

lives by that act. We also have definite promise of resurrection from the dead.

In Hebrews 11, we are reminded of the great suffering endured by many of the ancient people of God, that "they might obtain a better resurrection" (v. 35). The Apostle Paul, himself, expressed willingness to suffer with Christ—that "if possible I may attain to the resurrection from the dead." (Phil. 3:11, *Emphatic Diaglott.*) Paul believed in the resurrection from the dead, but he had no false illusions about attaining unto it (*Please turn to page 10*)

GOOD NEWS

By Cecil U. Wilson

DOWN through the centuries, a faith-abiding people diligently and patiently studied the Word of God, comparing its prophecies with events of their times, wondering when God's promised Son would come to subdue the wicked world and to reign over it in righteousness. Age followed age, but the children of God continued seeking, seeking, seeking—always watching, praying, and hoping to see the promised day of the Messiah. Finally, there came a day when all Israel rejoiced—the Messiah was born! There was *good news* in the land. Both angels and men rejoiced and sang hymns in honor of the Babe in Bethlehem. Christians today only faintly appreciate the happiness and joy that must have come to the children of God on that day so many years ago—the day on which our beloved Saviour was born.

It is natural for everyone to desire good news. What, though, is meant by good news? What is good? Christ gave the only true definition of the word when He said, "There is none good but one, that is God." From God, therefore, comes the true *good news*—news for which mankind long and earnestly sought. The good news from God at this time pertains to the coming again of His Son—the One for whom faith-abiding people in Old Testament time waited.

Now, as of old, true children of God are studying, seeking, and praying for the Day when the good news of Christ's return will be flashed throughout the world. There is no doubt concerning the coming of that news, for God has promised that His Son will return. Moreover, there is increasing need for Christ's return. The world has slipped from the light of the Lord. It is receding further and further into darkness—into the breeding place of sin, hate, and strife.

Christ first came as a messenger of the covenant. He will next come as King of the Kingdom, and He "shall

rule over the house of Jacob for ever." Of Christ, the Prophet Isaiah declared: "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (11:2-4).

The first great item of good news for which man had been waiting, then, concerned the birth of the Babe Jesus. He came into a land torn with unbelief and strife, and brought light and understanding to the darkened world. Evil, as manifested in Herod, fearing for its own safety, recognized in the birth of Jesus the challenge of a superior Power. Evil would have caused the Babe to be slain, but Mary and Joseph upon hearing, through God, of Herod's cruel intent, fled by night toward Egypt. So the world could not be robbed of the teachings, the good news, or glad tidings which Jesus brought to humanity.

The second great item of good news for which man has long been waiting will concern the King of Kings when He descends on the Mount of Olives—as He will in these last days. Again, Christ will come to a darkened world, but He will purge the world of evil for all time, striking down the barriers between nations, so man can go from country to country as a free man.

He who now prepares will be a citizen of the Kingdom of God, and he will be with Jesus Christ upon His throne. So be ready! Keep "tuned in," and be patient. The time is near at hand when we shall hear the greatest news broadcast of all time—"The Son of God has come." What a day of rejoicing that will be!

Premillennial Prophecies

The Angel: His Key and Chain

A Sermon by R. G. Huggins

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

AND," the first word in the text (Rev. 20:1), indicates a previous context, which deserves careful attention. When the seventh angel utters his voice, "the mystery of God should be finished, as he hath declared to his servants the prophets" (10:7). At this time, among others, these events will find an itemized place: "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. . . . Thou hast taken to thee thy great power, and hast reigned" (11:15-17).

When this transformation of world kingdoms into the Kingdom of God takes place, "the nations are angry, and thy wrath is come, and the time of the dead that they should be judged" (11:18); Babylon falls into ruins; and a chorus of alleluias say, "The Lord God omnipotent reigneth" (19:1-6). The Lord's Christ personally will appear as "KING OF KINGS AND LORD OF LORDS" (v. 16). Then, "Out of his mouth goeth a sharp sword, that with it he should smite the nations" (v. 15); with the result stated: "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image. These were both cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth" (vv. 20, 21).

1. A Divine Vestibule to Revelation 20

Through these advent judgments which will devastate Babylon, destroy the beast and false prophet, and completely extinguish even the "remnant" of their seed, we are conducted by a divine vestibule to Revelation 20: "And I saw an angel come down from heaven. . . . and he laid hold on the dragon . . . and bound him a thousand years."

To the superficial reader, these preliminary judgments, which terminate in the reign of Christ on earth, seem incongruous. He cannot see any subjects left for Christ to reign over, after the judgments have spent themselves. But this perplexity comes from a casual reading of Revelation 19. Consider: "Out of his mouth goeth a sharp sword that with it he should smite the nations: and he shall rule them with a rod of iron" (v. 15).

The Greek word translated "rule" is *poymane*, accented

on the last syllable. In the New Testament, this word is rendered "rule" four times, "shepherd" sixteen times, "pastors" once (Eph. 4:11), and "feed" seventeen times. It is used in the sense of feeding, tending, directing, keeping, saving; and always with a view to preservation, not destruction. Revelation 19:15 correctly reads: "He shall *shepherdize* them with a rod of iron." Examples of the use of the words satisfy the mind as to its beneficent meaning. Christ was fore-announced as "a governor that shall *shepherdize* (margin, "feed") my people Israel" (Matt. 2:6). "Feeding (shepherdizing) cattle" (Luke 17:7). "Feed (shepherdize) my sheep" (John 21:16). "Feed (shepherdize) the church of God" (Acts 20:28; 1 Peter 5:2).

In every instance of the use of this word in the Bible, it means a gracious affection, or merciful proceedings. It never means slaughter and destruction. "Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall *shepherdize* them with a rod of iron." The instrument used in "smiting the nations" is twice said to be a "sharp sword," not a rod. The sword kills; but the iron rod however strong, severe, and hurtful, never takes life. Furthermore, "shepherding the nations with an iron rod" deals with the nations as nations, while the subjects killed with the "sharp sword" are "the kings of the earth and their armies," the beast and false prophet, and their "remnants."

Kings may be killed, and their armies on the battlefield may be destroyed, while the nations continue to exist. The defeat and capture of Napoleon at Sedan did not annihilate the French people, or even the French nationality. So, when Christ comes, kings of the earth will fall, their armies will be abolished, the beast and the false prophet are to be burned up, and the "remnant" slain; there will be an end of the dragon's dominion; while he is "bound a thousand years." Then will come the rod of iron in the hand of the descended Angel, who will "shepherdize" the home peoples and civilians during the Millennium. Mercy and blessing follow judgment like the shadow follows the body.

2. Christ Is the Descending Angel

Names of persons in the Bible have definite meanings. This is why one person sometimes has several names. Sin personified has four names: Dragon, Serpent, Devil, and

Satan. Christ also has four names: Wonderful Counsellor, The Mighty God, the Everlasting Father, and the Prince of Peace. (Rev. 20:2; Isa. 9:6.) Now, the word "angel" indicates an office, and means a messenger, one sent upon a specific mission. The Descending Angel in Revelation 20:1 must be Jesus, because the word "angel" is an infallible determinative of Him. In Malachi 3:1, He is called a "messenger, even the messenger of the covenant." The Hebrew word here twice translated "messenger" is *malak*, the word usually rendered angel in the Old Testament. In the New Testament, Christ is called "the apostle and high priest of our confession" (Heb. 3:1). The word "apostle" means "one sent"; an exact equivalent in meaning with the word "angel." Christ Himself said: "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:43).

In the Book of Revelation, calling Christ an angel is a confirmed habit with the disciple whom Jesus loved. First, he called Him the Son of Man in Revelation 1:13. This appellation is one Christ used more often than any other to describe Himself in the Gospels. In Matthew, He used it thirty-two times; in Mark, fifteen times; in Luke, twenty-five times; and in John, twelve times; in all, eighty-four times. Now, the Son of Man in Revelation 1:13 appears in subsequent chapters as an angel. That the Son of Man and the angel are interchangeable terms in the Apocalypse, and mean the same Person, is infallibly demonstrated by the fact that the various parts of His body described in Revelation 1:13, and the clothing of the body, are reproduced afterwards, and applied to the angel.

"In the midst of the seven golden candlesticks one like the Son of man, clothed with a garment down to the foot, and girt about the loins with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned (glowed) in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp twoedged sword; and his countenance was as the sun that shineth in his strength. . . . I am he that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:13-15, 18).

Out of the prolix descriptions of the Son of Man, the following parts are applied to Christ in the seven epistles addressed to the seven churches: "the seven stars in

his right hand" (Rev. 2:17); "which was dead, and is alive" (v. 8); "the sharp sword with two edges" (v. 12); "eyes like unto a flame of fire, and his feet are like fine brass" (v. 18); "the key of David" (3:7); and "the Amen" (v. 14).

Then, as a climax, notice how the body parts of the Son of Man, together with the vestments thereof, are used to identify the Son of Man with the Apocalyptic Angel:

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire" (Rev. 10:1).

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a loud voice, saying, Babylon is fallen, is fallen" (Rev. 18:1, 2).

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, the Devil and Satan, and bound him a thousand years" (Rev. 20:1, 2).

3. *The Key and the Chain of the Angel*

The key indicates the power of Christ, and the chain is the symbol of the security and permanence of the binding of the Dragon, once it is done. The key of knowledge bespeaks power; for knowledge is one form of

power. "Ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered" (Luke 11:52). Another version of this passage is self-explanatory: "Ye shut up the kingdom . . . against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13).

But the word "key" is more often used to indicate political power; as in Isaiah 22:21, 22: "I will commit thy *government* into his hand . . . and the key of the house of David will I lay upon his shoulders so he shall open, and none shall shut; and he shall shut, and none shall open." And what is more to the point: this "golden mouth" prophet, when speaking of the child born and the son given, a prophecy which even postmillennialists allow speaks of Christ, says: "The *government* shall be upon his shoulder. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice henceforth even for ever" (Isa. 9:6, 7).

(Please turn to page 10)

READ TO LEARN

Bible students will enjoy the analysis of this and subsequent prophetic articles based largely on The Revelation, these messages having been presented first as sermons by Brother R. G. Huggins, Cleveland, Ohio. They are published as selections by the Editor, being, in his judgment, the most thought-provoking of any treatises on The Revelation yet come to his desk. Only the tyro in prophecy may be disappointed, and there is hope for him. Let the experts in prophecy read, not to agree or to disagree with the author, but let them read to learn and to improve their interpretation, if possible, and the exploration will lead into pleasant places—with an occasional surprise.—Editor.

Contemporary Miracles

By Orris Mills

SOMEONE admittedly "cringed" when, in a former message, I alluded to the divine protection afforded America in this vital struggle for our survival. The statement I made, which was so distasteful, I repeat not for discomfort but to refresh your memories. "If it had not been for the protecting hand of Providence which blinded the eyes of our enemy (Japan) from the incomprehensible advantage she had so treacherously gained, we, perhaps, even now would be under the yoke of yellow oppression."

Although there are some who fail to recognize or refuse to admit that God is in this war, there are many who do so acknowledge. I was by no means the first one to make the statement which proved offensive. MacArthur, the great military general in the Pacific theater of war, has claimed from time to time that many of our successes have been nothing short of miracles—the intervention of God for His people. The news commentator, Gabriel Heatter, has pointed out numerous examples that illustrated God's presence on all fronts. Indeed, Joe Louis was right when he said, "This is God's war."

Let us take time to point out a very few miracles of the day. On December 7, 1941, Pearl Harbor was attacked. Our navy was shattered and we were left without any appreciable coastal defense. Nothing stood in the way of the Japanese moving east and attacking our western coast. What stopped them? Only the providence of a merciful God. He sent the enemy southward, instead, and stopped him at the frontier of Australia. What did He plant in the minds of the Nipponese and their leaders that caused them to miss a golden opportunity to strike a vital blow at the United States? This will not be known until the war is won and the history of the conflict is recorded in all its details.

The newswriters were very pessimistic over the outlook in the dark days following the defeat of France and the overrunning of the low countries of Europe. They expected the collapse of British resistance with an immediate invasion of the British Isles. Enlightened Bible students watching these events knew and predicted that England would never be invaded, and there has since

Solomon well said, "Righteousness exalteth a nation." Both Great Britain and the United States, missionary exponents of the world, have received double portions of God's blessing. That their armies are the armies of Israel, though, is conjectural and not a doctrine "most surely believed among us." Thank God for the escape at Dunkirk—and for Germany's retreat from Africa—but pray God for victory at Jerusalem. There will the Christ return to "build again the tabernacle of David, which is fallen down" (Acts 15:16).—Editor.

come an interesting revelation; it was given by Prime Minister Winston Churchill on his last visit to Washington. Commenting upon the winter of 1940 and '41, he remarked that Hitler's failure to follow up Dunkirk was a miracle, even as Dunkirk itself was a miracle. (See *Destiny*, page 293, August, 1943.) We recall that during those fateful hours related to Dunkirk, there was hushed silence in God-fearing quarters,

the tenseness of which was marked only by the metric pulsations of anxious hearts praying for the safety of their loved ones trapped at Dunkirk by the Nazi robots under the diabolical control of the "man of sin." The tenor of these tense hours of English crises was graphically conveyed in the moving picture, "Mrs. Miniver."

The Almighty covered these soldiers of destiny with a blanket of fog that prevented the enemies of the evacuation from interfering. The words "peace be still" that were so effective on the Sea of Galilee nineteen centuries ago, were effective on this troubled expanse separating the endangered men from their homeland and safety. That two-day calm of the English Channel which allowed the transporting of these soldiers in small craft, even canoes, was of God for the purpose of protecting His people so the armies of Israel might safely return from the battle.

That was one miracle, cited by Mr. Churchill; now note this one. Mr. Churchill also stated that the British were only eight hours from defeat in the winter of 1940-'41. With German planes bombing London, Coventry, and South Hampton, an emergency cabinet meeting was called and the question raised about asking Berlin for terms. Churchill decided to wait another twelve hours before acting. Then, eight hours before London was ready to talk terms of peace, the Luftwaffe's attacks began to cease. At the very moment Hitler had almost won the greatest victory of all history, he failed. Why?

God knew the endurance of His people and the time when they would propose to ask terms of Berlin. He also knew the weaknesses of the enemy and intervened by causing the *Blitzkrieg* to cease in time to prevent His people from asking for peace. What fears were planted in the heart of *Der Fuehrer* and his advisors, or what God

caused him to see, may not be wholly known until after the war—but that he was turned aside just as victory was in sight is a known fact (ibid.).

Following this, God inspired Hitler to attack Russia and thus defer any further plans of invading the Isles until after he gained victory over the Soviets. Thus, modern Israel was given a respite until her strength could be renewed and the other nations of Israel brought into line for the Great Battle spoken of by the mouths of all the holy prophets, which is yet in the future.

I know that some object to this line of reasoning, because they claim it portrays God as One showing partiality and discrimination. In a sense that may be true; it is true, if our system of law enforcement is partial when it punishes criminals that are found guilty of preying upon the peace of law-abiding citizens. I am not implying that we, America, are a nation without error; if we were wholly righteous, we would not be at war. We have disobeyed the national laws of God which were given to our nation via Moses on Mount Sinai. He told us that we would be blessed if we would obey them and that if we disobeyed them we would run into all kinds of trouble. Our history will show we were blessed or punished in accordance to our conduct toward these laws. Since our arrival in this country, we have seen results of both courses in operation. We were blessed with every material blessing because our founding fathers based the foundation of our republic on the teachings of the Book. We have since slipped from those lofty aspirations, and we are today reaping the whirlwind.

Do not let men deceive you into thinking that this war is almost over. We have just begun to fight. The hardest road is yet ahead. This war will not end until the American people know it is "going on." We still think in terms of sending a few bombs to the boys over there who are going to get the bloody mess over so we can get to using helicopters and television, the knickknacks of materialism; as one soldier put it, a "hamburger with onions." Those are the things for which we think we are fighting. Why! If this war were to end tomorrow, we would see one of the greediest, dog-eat-dog eras the world has ever witnessed.

This war, which is punishment that we have brought upon ourselves by our economic sins, will not end until it has accomplished its purpose—that of breaking us into humble submission to Him who created us and called us "to be a light unto the Gentiles." We are going to find that this war will not be won by might of arms or power of equipment, but by His Spirit. God is going to reveal Himself to us in marked ways in days ahead, as we find a national awaking brought about by necessities of war.

Yes, miracles are happening today, to our advantage, for we fight for God, though we may not know it.

OUTLINES ON THE GOSPEL To Abraham

DOMINION OVER ABRAHAM'S PEOPLE

Number 5 of the Series

By J. W. McLain

God and the Nations

1. His right—"all mine." (Ex. 19:5.)
2. Setteth up kings. (Dan. 2:21.)
3. Basest of kings. (Dan. 4:17, 34, 35.)
4. Nations as nothing. (Isa. 40:15-17.)

Gentile Image of Daniel 2

1. Babylon the head. (Dan. 2:37.)
2. Medo-Persia. (Dan. 2:39; 9:20.)
3. Grecia. (Dan. 2:39; 9:21.)
4. Final Gentile power. (Dan. 2:40; 9:8, 22.)

The Potter's Clay

1. Mixed with iron. Shall not cleave. (Dan. 2:41-43.)
2. Jew-Gentile enmity. (Eph. 2:16.)
3. The clay. (Isa. 64:8; Jer. 18:3.)
4. Jewish covenant with last Gentile power. (Dan. 9:27; 11:30-32; Ezek. 16:2, 35-43; Rev. 17; Isa. 1:21.)

The Stone

1. Smites both iron and clay.
2. Ends Gentile dominion. (Dan. 2:44, 45; Luke 21:24.)
3. Judges Israel's wickedness. (Isa. 13:9; Rev. 14:19; Isa. 1:25.)
4. From the lump a new vessel. (Jer. 18:4-6.)
5. Stone grows to fill whole earth. (Dan. 2:4.)

BEN FRANKLIN'S MOTION

In 1778, at the meeting of the Constitutional Convention in Philadelphia, Benjamin Franklin made the motion to those assembled that the Convention should not proceed without an opening prayer each day. Said he:

"I have lived for a long time, and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured in the Sacred Writings that 'except the Lord build the house, they labour in vain that build it!' I firmly believe this, and I also believe that without His concurring aid we shall proceed in this political building no better than the builders of Babel."

Prayer was the foundation stone in our country's beginning. There should be more national prayer today.

—Selected by Glenn M. Birkey.

FROM AMONG THE DEAD

(Continued from page 5)

easily. It can be attained only by suffering as the children of God. We would expect so valuable an article to have a corresponding price tag.

The Bible tells us there are several resurrections. People are grouped according to the degree of blessing they are to receive. Paul pointed this out in 1 Corinthians 15:23, 24, where he said: "But every man in his own order (company or group): Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end" (last of resurrection). Paul gave no hint of the time lapse between the different resurrections, but we do know that there will be more than nineteen hundred years between the resurrection of Jesus and those that are His at His coming. We learn (Rev. 20:4, 5) that there are to be one thousand years between the raising of Christ's people and the "rest of the dead." The first group mentioned in Revelation 20 is not the church as we know it today. The Church will have already experienced resurrection, as is evident from Revelation 5:9, 10.

Resurrection from among the dead assures the following blessings: immortality (1 Cor. 15:51-53) with a body fashioned like unto Christ's glorious body (Phil. 3:21); heirs of God and joint heirs with Christ (Rom. 8:17); to sit upon the throne with Jesus (Rev. 3:21); to judge the world (1 Cor. 6:2); and to rule the nations with a rod of iron (Rev. 2:26, 27) until all enemies are subdued and the reins of government are returned to the Father (1 Cor. 15:24-26).

The above is but a partial list of the blessings promised to those who attain unto the "better resurrection." What a privilege it will be to aid our Saviour in rebuking warlike nations until all hostility is taken from their hearts! (Isa. 2:4.) Likewise, readjustment of man and animal until nothing will harm or destroy will be another inherited privilege.

Under the guiding hand of King Jesus and those raised from the dead, weeds will be supplanted by useful products (Isa. 55:13), and the earth will again yield its increase until abundance will be the rule (Ezek. 34:26, 27; Psalm 72:16), and every person will be secure in his own home (Isa. 65:21, 22).

Length of life will be increased (Isa. 65:20) until death is conquered and destroyed (1 Cor. 15:26; Rev. 21:4). With the destruction of death will disappear all of the intermediate manifestations of this enemy—blindness, deafness, sickness—and the resulting sorrow and crying. (Isa. 35:3-6; 33:24.)

The world will be at peace with itself and with God; the land will be watered with "a pure river of water of life" with the tree of life "for the healing of the nations"

(Rev. 22:1, 2). God Himself will dwell with men, and "they shall be his people" (21:3).

The mind can think of nothing to add to this picture of peace and contentment. Surely, we can say with David, "My cup runneth over."

We can experience these things and unite our labors under the direction of King Jesus to secure these blessings for the edification of mankind and the eternal glorification of God the Father, if we so live that we shall be among those "raised from the dead."

We cannot thwart death, but we certainly can triumph over it through the power of God who has begotten us unto a lively hope.

PREMILLENNIAL PROPHECIES

(Continued from page 7)

In announcing the birth of Christ, Gabriel, who "stands in the presence of God" (Luke 1:17), corroborated the prophecies of Isaiah, 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). More characteristic still: in the parting words, which close the canon of the Bible, the "root and the offspring of David, the bright and morning star" Himself (Rev. 22:16), declared: "These things saith he that is holy, he that is true, *he that hath the key of David*, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7).

Pity the deluded postmillennialists who mistake Christianity for Christ; who see in the angel coming down from heaven, Charlemagne rushing into battle; the binding of the dragon, the triumph of Constantine over his foes on the field of battle; and the one-thousand years' reign of Christ pseudo-Christianity since then, with all its morbidities, cupidities, and wars!

CHRISTIAN MARTYRS

By Mary Mae Nedrow

Persecution has lost all its meaning today.

Few there are brave enough to say:

"I'll abide by God's truth, whatever betide,

For I know that my Saviour is close by my side."

Where are the Peters, the Stephens, and Pauls?

The John Husses, the Luthers, who gave their all?

Who'd be scourged and beaten, or hanged to a tree?

Who would dare to be burned at the stake, if need be?

Who goes to the poor, and comforts the ill,

Abandons dead formalism, and obeys God's will?

Let us labor for Him, He entreats you today.

Arise, dormant Christian! Heed the call and obey!

ODORS

There is a sermon in odors: Cleanliness has its odor; sin and shame their particular scent. Nothing nauseates more than the unclean person. Nothing is more repulsive than the one who, endeavoring to cover up, uses a "neutralizing" perfume of paralyzing proportions. The man who drinks can easily be detected. The man who smokes, easily so, and also the woman who smokes, particularly if they use highly scented perfumes and powders. The contrast speaks for itself. Madison Street (Chicago) has its olfactory appeal—mostly negative. The Mission has its airy-mindedness. To note the changes in just this particular sphere of things indicates truly the reality in Christ, for the men who are in sin reek of its attendant smells, but when in Christ they have a clean odor that typifies the change.—Selected by Glenn M. Birkey from *Chicago United Mission Messenger*.

TRUSTING

"A year ago you did not know
What the future held for you,
But you have trusted God and so
In love He brought you safely through.

"And neither can you know today
What in the year ahead may lie,
But He who is the loving way
Has said, 'I'll guide you with mine eye.'

"Then do not fear, dear child of God,
Though trouble come and cares increase,
Though briars infest the path you tread,
He'll keep your heart in perfect peace."

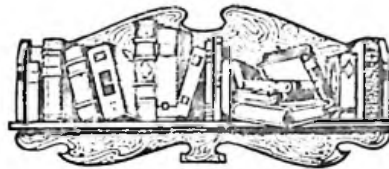
—Selected by Arthur Gilbey.

"I will sing with the spirit, and I will sing with the understanding also. Else . . . how shall he that occupieth the room of the unlearned say Amen. . . . I had rather speak five words with my understanding, that . . . I might teach others . . . than ten thousand words in an unknown tongue. Brethren, be not children in understanding."

THREE LAWS

(Continued from page 3)

flesh and follow the Spirit. This Spirit of life must dwell in us if we hope to have our mortal bodies quickened and raised from the dead, when the Life-Giver returns to claim His own. How grateful we should all be that we have an all-wise Judge, who "seeth not as man seeth . . . on the outward appearance," but on the heart! May God find our hearts free from deceit and wickedness!



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

One of the most valuable books of its type, and certainly one of the most convenient to handle and carry around, is the pocket-size *Pastor's Ideal Funeral Manual* (Abingdon-Cokesbury; \$1.50). In appearance, the little volume lives up to its title: black, fabrikoid, flexible cover; red ribbon markers; black edges; beautiful, readable, conservative type.

Several forms of service are suggested by the book, including the set forms for the Protestant Episcopal, Presbyterian, and Methodist Churches. These forms are, of course, for the Church of God minister, only suggestive; but they are helpful, and they do contain adaptable ideas.

Readings from both Old and New Testament are included in the *Manual*. It thus is possible for the presiding clergyman to read directly from the book itself instead of from a larger Bible—an asset which any pastor who has stood beside an open, unprotected grave on a windy day will readily appreciate. In the back, Mr. Nolan B. Harmon, who edited the *Manual*, has provided a considerable list of excellent "Ideas for Sermons."

In addition to the Bible readings, the *Manual* contains excerpts from many first-rate poems, some well known, some fairly obscure, together with the words of several popular hymns. A section on "Professional Ethics" gives directions for settling the delicate problem of dealing with the bereaved both before and during the funeral, of handling assisting clergymen, and of contacting undertakers. This last section alone is more than worth the price of the book to any serious pastor.

To be sure, now and then the *Manual* refers to the "heavenly house," but such references are comparatively rare and in no wise detract from the over-all value of Mr. Harmon's work.

* * * *

Best annual for general reference is the 1944 *World Almanac* (New York World-Telegram; 95 cents). No matter what you want to know about comparatively current events, facts, and figures, you'll find it here.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"The wicked are overthrown, and are not: but the house of the righteous shall stand" (Proverbs 12:7).

Listening in

"God has a 'wireless' to everywhere:
We call it 'The Word of God and prayer,'
And everyone may daily win
God's choicest gifts by 'listening in.'

"First, you must shut out every sound
From the heedless world that throngs around;
Vanity Fair makes a deafening din
On purpose to hinder 'listening in.'

"God longs to give His best to you
To keep you loyal and strong and true.
If you haven't begun—today begin
To prove the joy of 'listening in.'"

—Jennie V. Main.

Time Changes Things

Joseph and his family lived in Egypt and were well known, but Joseph had been dead for many years! His memory was forgotten. A new Pharaoh was on the throne in Egypt.

The twelve tribes of Israel (Jacob) grew and grew until there were many Israelites in Egypt. The Egyptians were afraid the Israelites would become stronger than they. They made slaves of the Israelites. The Israelites were treated very wickedly. They had to work hard for long hours. The Pharaoh finally decided to have all the baby boys killed as soon as they were born. In this way, the Egyptians hoped to keep the Israelites from becoming stronger than the Egyptians.

A Baby Boy Saved

Levi, the third son of Jacob, was the father of one of the twelve tribes of Israel. This was later chosen to be the priestly tribe. From this tribe, many years later, a leader came forth to deliver his people. A Levite and his wife had two children — Miriam, a daughter, and Aaron, a son — then a baby boy was born. This boy was so sweet and wonderful the mother hid him for three months from the evil Egyptians. Finally, she could hide him in the house no longer. She made a little ark of bulrushes, covered it with slime and pitch to keep out the water. Then

she put the baby into the basket-boat and put him in among the flags in the edge of the river.

Pharaoh's daughter came to the river to bathe. She saw the ark and had one of her maids get it for her. She knew it was a Hebrew's baby, but "the babe wept" and touched her heart, so she called the babe "Moses" and decided to raise him for her own.

Miriam had been keeping watch. She asked the princess if she should get a nurse of the Hebrew women for the child. The princess said, "Go," so Miriam went for her mother who became Moses' nurse.

God Is Faithful

Our heavenly Father knew the time had come for the suffering Israelites to have a leader to lead them out of the bondage of Egypt. God had told Abraham long before Moses was born: "Thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. 15:13, 14).

This is one prophecy that has been fulfilled. The father of the twelve tribes of Israel was Jacob, grandson of Abraham. The Hebrews were strangers in Egypt. They served the Egyptians. They were treated wrongfully for four hundred years. God judged Egypt. He sent plague after plague upon the Egyptians. Finally, after the first-born of the families of Egypt died, the Israelites were allowed to leave Egypt. They left the country with "great substance." They were told to borrow jewels of silver and jewels of gold, and clothing from the Egyptians which they took with them into the wilderness as they started toward the "promised land."

Happy Birthday Wishes

Dick Messersmith, May 2, age 13, Moorefield, Nebr.
Jerry Bryson, May 2, age 6, Macomb, Ill.
Cyrus Circle, May 4, age 13, Lawrenceville, Ohio.
Marion Welde, May 5, age 10, Eden Valley, Minn.
Marion Otto, May 5, age 12, Paynesville, Minn.
Delores Macy, May 7, age 6, West Milton, Ohio.



Ellen Van Fleet, Editor

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Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

Into My Heart

Recently, we read in a letter from one of the Berean correspondents that the chorus, "Into My Heart," was one of her favorites, and that they used it so much in their Berean class that they wondered if they were developing a monopoly of it. Surely our correspondent need never worry about singing this chorus too often, because its words are such that the more they are repeated the more impressive they become, and the deeper indelible stamp they leave on our lives.

There are so many songs in existence today—songs that are sung by the world and songs that offer absolutely no uplift to the person who sings them, yet how often we find ourselves humming or singing them when we could just as well substitute a religious chorus and receive so much peace and comfort from its thoughts. Of course, there is a time and place for everything, and we should be discreet so we do not annoy those about us. As we go about performing our daily tasks, quietly humming a chorus which tells of our blessed hope, we can often make a bright, successful day that might have been very different.

Music has a definite place in our lives. No service is complete without it. Singing choruses for several minutes before Berean study is the habit of many societies, and all members find enjoyment and pleasure in it. In many of the Psalms (songs), David said to "make a joyful noise unto God" (Psalm 66:1). We should not, of course, take the word "noise" in the sense that we use it today, but we should endeavor to exalt Him in song and to express our love and appreciation in each and every word.

Also, several times it has been suggested that the choruses that are most popular with the societies be collected and assembled for the use of all the societies. We think it is a very good idea and one way for some person interested in Berean work to use his talent. Let us not be passive, but let us awake to every opportunity.

Gifts

* * *

A Selection

Remember that there must be two parties to a gift: the one who gives and the one who receives. Both are necessary. It is said that the gift without the giver is bare. We

might add that the gift without the receiver is also bare. The receiver must put something of himself into his acceptance of the gift if he would receive its full value. If a gift seems useless to you, praise the love that gave it, and that love will bless you again and again. Even when the giver has not put himself into the gift, the receiver may still redeem it by acknowledging it in a spirit of praise and thanksgiving.

Since all good comes from God, we may consider that He is the Giver back of the human giver of every good gift. If we fail to recognize God as the real Giver of all things, the gift will be bare because it will lack something spiritually vital. The gifts received from God are enriched manifold when we acknowledge Him as their source. One whose spiritual understanding is quickened receives everything that comes into his life with thankfulness, because he knows that God is the giver of all good things.

If we could learn to shift our estimates of value to the ideas back of a value, we should be much happier, better satisfied, and more prosperous. We know that an article would be of little service if we lacked intelligence to use it. When we let the loss or gain of a thing upset our intelligence and override our reason, we give up our true heritage of blessing.

The love of the giver who gives himself will always be greater than his gift, no matter how costly the gift may be. The true thankfulness of a receiver will always be greater than any material gift. This is true because love and thankfulness have spiritual values that are more substantial, enduring, and serviceable than any material value can have.

Let Me Have Faith

"Let me never be discouraged or disheartened
But prove my faith in action, thought, and speech;
Let me be patient and confident and fearless
Through assurance that my goal is within reach.

"Let me know that God, all good, is omnipresent,
My constant help no matter what my need.
Let me put my trust in Him above all others;
Let me have faith that is truly faith indeed."

—Bonnie Acomb.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 7-11—Minnesota State Conference at place to be announced later.
- June 20-July 28—Summer Bible Training School, Oregon, Ill.
- June 21-July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
- August 1-13—General Conference, Oregon, Ill.
- August 1-13—Illinois Conference and Bible School, Oregon, Ill.
- August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
- August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

MACOMB, ILLINOIS

The Open Bible Church of God at Macomb, Ill., is very happy to report three recent baptisms. Those baptized are: Mr. Francis Venard, 429 S. Madison; Mr. Ben Pritchard, 631 S. McArthur; and Mrs. Clyde Bean, 503 W. Fisk, all of Macomb. Mr. Venard and Mr. Pritchard are family men whose wives were already members of the church. Mrs. Bean is a young mother who has been attending for some time. We rejoice that these have joined with us in service to Christ and pray that they and we may live worthy of such a choice. G. L. Cooper, pastor.

PENNELWOOD CHURCH OF GOD Grand Rapids, Michigan

Bro. Francis Burnett, guest speaker at our pre-Easter meetings, gave us some interesting sermons. The effort was a good stimulus to the church. Sunday school attendance for Easter Sunday morning was 159. The attendance last Sunday was 122.

On the evening of Good Friday, Bro. J. W. McLain, who was holding meetings at the Southlawn Park Church, came over after service and showed colored motion pictures of our National work—including Golden Rule Home, Oregon Bible College, The Restitution Herald Publishing Plant, and some of the evangelistic fields. These pictures vividly portray the work that is being done and show the need of continued effort in these fields.

On Sunday, April 16, we were pleased to have Bro. and Sr. Richard Smith and young son with us. The Blanchard church and school have been closed, temporarily, because of scarlet fever. Bro. Smith gave an inspiring message for us, Sunday evening.

Our New Church Building Fund now stands at well over \$2,800.00. Complete blueprints have been made and the plans have been accepted by the church. Each Sunday school class is working hard on its own project, such as raising money for some particular part or furnishing for the new church.

With the Lord's help, we hope to grow and be of greater service to Him, not only in this community but in other fields of labor.

H. Krogh, Jr., Pastor.

CONSCIENTIOUS OBJECTORS' FUND

Lyle Rankin \$30.00
Icel Stedman 1.00

OREGON BIBLE COLLEGE

A Family \$1.00
Mr. & Mrs. Wm. Densmore 2.00
Pfc. Harold L. Lewis 4.00

EASTER AT SOUTHLAWN

One of the most pleasant Easters in the history of Southlawn Park Church, Grand Rapids, Mich., has just passed into history. The house was literally filled to overflowing, with every available chair being put in the aisles and yet not having seating facilities for all.

The week preceding had been a full and busy one, with Evangelist James W. McLain as guest speaker for Palm Sunday and each night during the week. The pastor gave the sermon Easter morning and Bro. McLain delivered his final sermon Sunday afternoon.

The Evangelist gave in very pleasing style a series of thought-provoking sermons, and the church deeply appreciated his work. We were glad to see pictures of, and hear of, his work in Arkansas, and to be able in a small way to help boost such work.

Several guests from out of town were present to help us enjoy Easter, and a cordial welcome is extended to such guests to visit us whenever that is possible.

One thing that added to the joy of the Easter season was to have three of the young folks present themselves for baptism. They are: Miss Lois Potter, 36 Jordan Dr., S.W.; Jim Niles, 242S Horton Ave., S.E.; and Fred DeGraves, 221 Himes St., S.E., all of Grand Rapids. These three young people of high school age have been taught for years in the Sunday school and Berean departments, and the church is happy to have them now undertake full Christian work in the church family.

F. E. Siple, Pastor.

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska,
Floyd Kessler, Jr., West Milton, Ohio.
Ardys Johnson, Freedom, Nebraska.
Joy Ann Pearson, West Milton, Ohio.
Eunice Halls, Cleveland Heights, Ohio.
Dean H. Moore, Mineral, Calif.
Phyllis Johnson, Hector, Minn.
LaVonne Sorenson, Omaha, Nebraska.
Loranae Karnett, Omaha, Nebraska.
Shirley Karnett, Omaha, Nebraska.

RESTITUTION CHURCH OF GOD Eldorado, Illinois

Easter Sunday services closed a week's series of meetings conducted by our pastor, Bro. James M. Watkins, at the Restitution Church in Eldorado, Ill. Throughout the week, we were favored by special musical numbers, most of which were by guests. On Friday evening, a guest choir presented a very beautiful cantata, "Christ Victorious." We are very grateful for these favors, and they added much to the interest of our meetings, as our attendance was nearly always double our normal attendance.

Perhaps, the most impressive service of all was our sunrise service at 6:30, Easter morning. Although there was a downpour of rain, through faith we knew that beyond the clouds the sun had risen, and that fact made the meaning of Easter more impressive.

The regular morning worship service was devoted to consecration, and the evening service was saved for the observance of the Easter Communion.

The church was beautifully decorated by Bro. Watkins, who is quite an artist. The theme of the spilling of blood upon the cross was presented very realistically. Fresh cut flowers throughout the week and again on Easter Sunday were gifts of a local florist and were deeply appreciated.

Our report would be incomplete if we failed to acknowledge the fine instructive sermons delivered by our pastor throughout the week and his beautiful messages on Easter Sunday. We are very grateful to him for these added services. Virginia Davenport, Reporter.

INDIA

Tempe Sunday School \$4.25

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Edward H. Barek \$ 3.00
Mr. & Mrs. L. A. Boice 25.00
Arden Marsh 20.00
Maurertown Sunday School 8.00
Mr. & Mrs. E. C. Railsback 9.00
Mr. & Mrs. L. C. Kirkpatrick 2.00

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Arlen Marsh addressed students of Oregon Bible College in a chapel service, Wednesday, April 19. See next week's Herald for his message, "Where Empires Collide," if you are interested in Russia and Zionism.

"Dr. Chaim Weizmann, World President of the Zionist Organization, during his visit to the United States of America, declared: 'The pivot of the greatest war resolves around a struggle between the Bible and Mein Kampf.'"

"During an air raid in London, an American correspondent found Dr. Weizmann sitting in a cellar, very quietly, all absorbed in the study of Biblical prophecy. What a change for a man, representing national Jewry, who only a few years ago was an out-and-out atheist!"—Selected by Mrs. Catharine Davis, Freeport, Ill.

Sr. Pearl Zecheil, loyal member of the Burr Oak, Ind., Church of God, and many years a cook at the Indiana State Conference at North Salem, is a patient in Park View Hospital, Plymouth, Ind. We pray her a speedy recovery.

"I am isolated, and the broadcast addresses by Bro. James M. Watkins have benefited me very much. Although isolated, I have no desire to attend other churches. I think to do so would be trampling the truth under foot."—Hannah Barber, Fountain, Colo.

It's a Boy: Harold Lee Routsom was born April 14, 1944, to Bro. and Sr. Ellsworth Routsom, Fredericktown, Mo. Congratulations!

Send The Restitution Herald to your friends for a year—50 issues for \$2.00.

GOLDEN RULE HOME

Members of Golden Rule Home wish to thank Sr. Amy Dunbar Frye of 202 Jefferson St., Delta, Ohio, for a gift of three packages of Ohio Gold Yellow Hybrid Sweet Corn seed and twelve pounds of Yellow Gold cornmeal. We certainly appreciate these gifts.

We now have twelve pretty, healthy, happy members who are always ready to enjoy three square meals a day, and we are trying our best to keep them that way.

Mr. and Mrs. L. D. McLain,
Matron and Superintendent.

HOPE CHAPEL

Hope Chapel Sunday School (South Bend, Ind.) enjoyed a Family Night on Wednesday, April 19, with 85 attendants, including guests.

The first part of the evening was devoted to group singing, which was accompanied by Sr. Lottie Picklerl, and in charge of Bro. Everett Stilson. Bro. Rolland Stilson prepared some games and amusements for the children. Then Bro. Paran Anderson showed several slides of moving picture, which were quite interesting because they were of members of the congregation. He also showed several Biblical slides. Bro. M. W. Lyon closed the program with a pep talk and a prayer.

The refreshments, in charge of Bro. and Sr. Richard Hunt, were served by the Banner Class and the Light Bearers.

Irma Metzger, Secy.

EVANGELISM

Norma Kirkpatrick	\$ 5.00
Carl Bunch	1.00
Clarence Bunch	1.00
Pennellwood Church	65.00
Mrs. Arthur Poe	15.00
Ripley Sunday School	15.37
Mr. & Mrs. L. D. McLain	2.00
Arlen Marsh	14.71
Maurertown Sunday School	8.00

HERALD RECEIPTS

George F. Hanson; E. W. Johnson; Mary Ellen Macy; Mrs. John Coyner; Mrs. Lucille Kennard (another); Mabel H. Drummond; Kenneth Brewer; Mrs. L. Bollin; M. Petters (another); Morris Zeller (another); Marian Richards (self & another); S. E. Magaw (others); Margaret J. Donaly (another); Mrs. Minnie Rogers (another); Alma B. Steffa (others); Mrs. L. Brenneman; L. J. Doan; Mrs. J. M. Holderfield (self & others); Mrs. Catherine Davis; Mrs. Mary E. Good; Mrs. Albert Logsdon; B. F. Skeels.

WAGNER - BIGGERS

Miss Jean Wagner, only daughter of Mr. and Mrs. William Wagner, 914 N. Hennepin Ave., Dixon, Ill., became the bride of Cpl. Donald W. Biggers, son of Mr. and Mrs. D. R. Biggers, Rt. 3, in a double ring ceremony performed at the home of the bride's parents, on Thursday evening, April 13, at 8:00 p.m. The writer, pastor of the Church of God in Dixon, officiated.

Miss Nina Cox, close friend of the bride, was her attendant and Lloyd Wagner, brother of the bride, served as best man. The bride wore a gold suit and her corsage was yellow roses. Miss Nina Cox wore an aqua blue suit and had a corsage of pink roses. The mothers of the bridal pair wore blue, with corsages of white carnations.

An informal reception was held after the wedding ceremony for close relatives of the couple. The bride's cake was a three-cornered one topped with a miniature soldier and his bride, and it was decorated in yellow and white.

Mrs. Biggers is a graduate of Dixon High School, also of the Lorene Beauty School. She operates a beauty shop in her home and is employed at the Dixon Tent and Awning Co. She and her mother are active members of the Church of God.

The bridegroom is a graduate of Rochelle High School and was later employed at the Dixon Paint and Wallpaper store, until his induction into the armed forces in August, 1942. He has been stationed at Waco, Tex., for the past year and a half.

The young couple spent a few days in Chicago. The bride will make her home with her parents for the duration and the bridegroom will return to his post for further duty.

C. Alan McLain.

DAVID LINCOLN HALSTEAD

David Lincoln Halstead was born in Newton County, Ind., September 17, 1860, and died at the home of his brother Rankin, Gary, Ind., April 8, 1944. He was one of a family of eight sons, four of whom survive him: Sanford S. of Manderson, Wyo.; Rankin of Gary; and Chester and Everett of Jasper County, Ind. His boyhood days were spent on a farm where he attended country schools. Later, he was educated at the Northern Indiana Normal School at Valparaiso and after that at the Indiana State Normal of Terre Haute.

He taught rural schools for five years in both Newton and Jasper Counties, after which he was a special instructor for a time in the Lafayette Business College. The Penman's Art Journal once accredited him as the

second best penman in the United States. Excepting one summer spent in Washington, his entire active life was passed in Jasper County, where he was engaged in farming. He was never married.

Words of comfort were spoken, by the writer, from 1 Corinthians 15, 1 Thessalonians 4, and Revelation 21. Then, he was placed in the grave to await the resurrection of "the dead in Christ," at which time he, together with all those of "like precious faith," will be raised to immortality and to an endless life. A Weidon McCoy, Sr.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$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 Printing Equipment Fund	\$
For Conscientious Objectors' Fund	\$
For Renewal to The Restitution Herald	\$
(\$2.00 per year)	
For The Restitution Herald to others	\$
(\$2.00 per year)	
For Oregon Bible College Building Fund	\$
For General Operating Expenses (N.B.I.)	\$
Total	\$

Sender's name

Address

The Summer Bible Training School

Enroll Today

Oregon, Illinois

June 20 - July 28, 1944

The seventh consecutive Summer Bible Training School will be conducted, D.V., June 20—July 28, 1944, at Oregon, Illinois. There will be two departments: 1) the usual *Young People's Department*, and 2) a *Senior Adult Department*—which will devote much time to teacher-training work. Three instructors will work in the Summer School, namely: C. E. Randall, F. L. Austin, and Arlen Marsh. Sister Grace Wiggins will be cook and matron. The School will be conducted at the new home of Oregon Bible College. Individual expenses for board, room, and tuition will be forty dollars. Textbooks will be a small additional item, not exceeding four or five dollars. We are pleased here to present a message from Brother Arlen Marsh, one of the instructors in the coming Summer School.

Everyone knows that we must do what we teach, or someone eventually will call our bluff. For this reason, classes in practical Christian living, pinned down to specific problems and based on plain Bible answers, will be a part of the Summer Training School's 1944 curriculum.

There will be classes, too, in "Writing for God" and in "Bible Pedagogy"—a fancy way of referring to methods of teaching Christianity as they are illustrated in the Bible. "Writing for God" will be no rehashing of high school English classes; while its chief aim will be to show how to prepare worthwhile material for publication, it also will show how to use principles of good writing in all kinds of Christian work,



Arlen Marsh

from private conversation to Bible reading.

Literally, the School will be a course in salesmanship and advertising. But, unlike other courses in these subjects, it will deal with marketing eternity instead of gasoline and silverware. The apostles who best knew how to teach and preach—how to present the gospel message most effectively—are the ones whose work we now remember. John and Peter and Paul we know; but how many ever think of the work of Matthias and Bartholomew? The Summer Bible Training School is to help us come a little closer to the successes of the greater ancient leaders, to grow more nearly into Pauls and Johns and Peters, than we otherwise would do. Will you join us?

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School*, Oregon, Illinois. Also, a letter of recommendation should accompany this enrollment coupon.

Student's name Address

Tuition (\$40.00 plus small textbook charge) will be paid by
(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, MAY 2, 1944

NUMBER 30

Where Empires Collide

By Arlen Marsh

WHEN World War I ended, Germany essentially was Communistic. A revolt of Red elements in the Grand Fleet at Kiev was only one of the Russian-sponsored sparks which touched off the tinder of rebellion and sent the Kaiser scuttling into Holland. The ensuing republic was a weak-kneed affair, impotent politically and economically; there was reason in Adolf Hitler's declaration that he had seized power in the reich to circumvent a Communistic revolution.

When World War II began, more than eighty per cent of the elected members of the French parliament were Communists or Socialists. Large sections of Czechoslovakia, Poland, Lithuania, Latvia, Estonia, Rumania, Yugoslavia, Bulgaria, and Hungary essentially were Red-minded, if not Red-controlled. Money from the Russian Comintern was fomenting anti-British and anti-capital rebellion among 250,000,000 Arabs. Turkey, because of its geographical juxtaposition to Stalin's collection of nations, was definitely subject to Russian influence.

On April 19, 1944, Germany's Goering, addressing a crowded theater in Berlin, confessed that it would take at least ten years to wipe the traces of the British aerial blitz from the Teutonic map. Almost simultaneously, an American correspondent in Sweden released a story of an interview with a German from Hamburg; the Hamburger had commented that when one lost everything, as he did in a saturation air raid, he automatically became a Communist. As the tempo of air warfare is stepped up, it will be probable that Goering's estimate of the time required to obliterate signs of destruction will have to be extended. If it be true that, as one loses his possessions, he automatically becomes a Communist, it may be taken that Germany will be a hotbed of Communistic activity at the close of this war, as it was at the close of World War I. Certainly, occupation of all or at best a major part

of Germany by Russian forces must be anticipated—and such occupation carries with it education in the ways of Marxism.

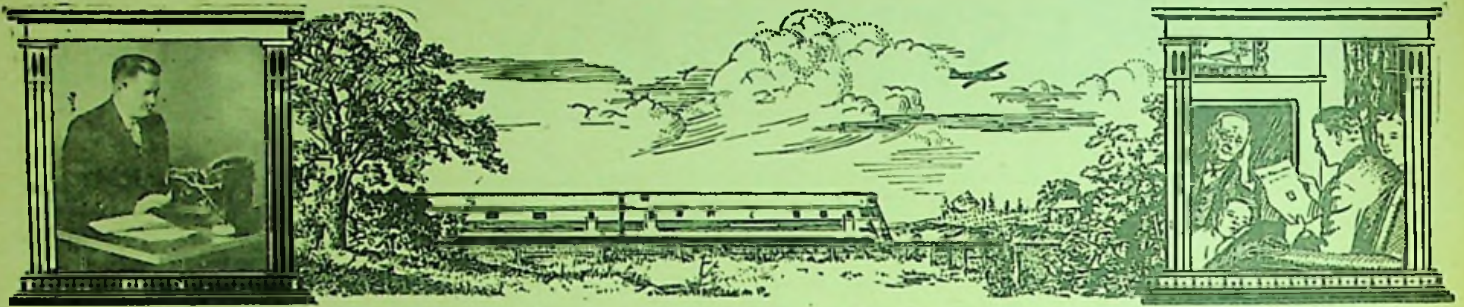
In September, 1942, the Russian government demanded that the Allies sharply curtail their assistance to the Yugoslav War Minister Draja Mikhailovich. The demand was heeded. Since, by official directives and suppression of dispatches, British and American censorship has seen to it that Tito, Communist leader of the anti-Mikhailovich forces in Yugoslavia, is played up as the sole hero of his battered homeland. Emissaries sent directly from Moscow meanwhile have issued orders to Tito and his troops, have laid the groundwork for Russian occupation of the nation, and have systematically arranged for the murder of anti-Communistic elements within the country.



Arlen Marsh

In January, 1944, the Union of Socialist Soviet Republics provided military transport aircraft for conveying Zionist exhibits from Palestine to Moscow, where the exhibits were lavishly advertised. At the Teheran, Persia, conference among Stalin, Churchill, and Roosevelt, Stalin is rumored — along the diplomatic grapevine — to have served notice that he expected the Palestinian question to be settled promptly by the British, thus giving positive notice that Russia holds interest in the future disposition of the Middle East and particularly of the Holy Land.

This attitude toward Zionism and the prospective Jewish National Home represented, as may be inferred from the fact that Comintern funds previously had gone to the support of the Arab peoples, a sharp change in Russian policy. Since the first World War, and up to the German invasion of Russia in 1942, Stalin's government steadfastly had refused to do business with Zionism or any of its works. A Soviet diplomat put the matter succinctly in 1943: "Back in the twenties we could not but consider Zionism as an agency of British (Please turn to page 9)



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Every Graduate Preaching



C. Alan McLain
Dixon, Illinois

Every graduate of Oregon Bible College is today preaching the gospel: C. Alan McLain at Dixon, Illinois; Celaine Randall at South Bend and Burr Oak, Indiana; Richard Smith at Blanchard, Michigan; Ellsworth Routson at Fredericktown, Missouri; Francis Burnett (employed by Department of Evangelism) at Jordan, Missouri; and Terry Ferrell at Holbrook, Nebraska. May their ministries become constantly more fruitful.



Celaine Randall
South Bend, Indiana

That one hundred percent of the College graduates are preaching indicates well the pledged purpose of the School—the training of youth for better Christian service. It is not to be expected, however, that every graduate of the future will be a minister. Young women in the College are not encouraged to become Peters and Pauls. The Church of God needs Sunday school and Berean workers, home and foreign missionaries, church officials—all well trained. Three of the College young women are now serving, side-by-side, with husbands who are ministers—“heirs together of the grace of life.”

Soon, on June 9—and barring accident—six seniors will be graduated—exactly doubling the College alumni. At least five of these students are planning to preach this summer. The sixth is “almost persuaded.”

Oregon Bible College has been supported loyally by the Church of God, and, by grace of God, first returns are being reaped. True, mistakes have been made, equipment is limited, scholastic standing is only reaching its birth pangs, not every student has been a Joshua or a Caleb in returning with a “good report” to his waiting people, present success has been built largely upon the enthusiasm that first attends adventure-some enterprise, tests and trials lie ahead; but today the College lives and grows and serves—this its strongest plea for further patronage.

Today, we are looking forward through thickening clouds of war. We cannot see very far. . . . When the College begins its sixth term (September 12, 1944, D.V.), we shall know whether or not prayer was vain. Today we seek for freshmen. Can this calm call pierce the noise and tumult of the day to reach attentive ears of young men and young women at the turning point of life? There is yet the call: “Come, take up the cross, and follow me.” Follow *Him!* Follow!

Every graduate preaching! “What will the harvest be?”



Ellsworth Routson
Fredericktown, Missouri



Francis Burnett
Jordan, Missouri



Richard Smith
Blanchard, Michigan



Terry Ferrell
Holbrook, Nebraska

Walk Humbly With God

By Cecil U. Wilson

God "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?" (Micah 6:8).

HE who walks humbly with his God (Micah 6:7), he who renounces self and gives loyal service to God, qualifies for every gift of the Father that may be to the individual's benefit. Appreciative of God's goodness, the Apostle Paul pleaded with the Romans, "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" (12:1).

Christians, desiring the blessing of God, have a special responsibility to fulfill before they can receive God's blessings—sometimes they must even bear suffering. Peter said: "Hercunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). Further, our redemption being paid at a very dear price, we must so order our lives that we become living temples for the indwelling of God's Spirit. Thus will we be enabled to go out into the world as witnesses of God, instructing all who hear the gospel to worship God and to accept His Son.

In 2 Peter 1:4, we read: "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." "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). So, to succeed as Christians, we must live close to God, that He through us may lead others to the way of life. "Herein do I exercise myself," said Paul, "to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Micah 6:7 likewise indicates that God expects His children both to reverence Him and to "do justly, and to love mercy"—these latter obligations obviously referring to man's duty to man.

He who walks humbly with God must be willing to endure hardships and to shun worldly attractions. If he is unwilling to endure hardships and to shun worldly attractions, he cannot be a good soldier of Jesus Christ. He must let all bitterness, anger, and wrath, and evil speaking be put far from him, and he must be willing to forgive and to love his fellow men. In writing to Titus, the Apostle Paul said: "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).

There is a profound rest and joy in Christian service—in walking humbly with God. Jesus spoke these words of great comfort: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). According to Matthew 11:28-30, we are invited to come to Jesus with our burdens, taking His yoke upon us, that "ye shall find rest unto your souls." By believing in Christ, therefore, our burdens are automatically lifted from our shoulders and we can go forth with a light tread and a joyful heart. "He hath put a new song in my mouth, even praise unto our God" (Psalm 40:3). "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

Let us constantly test ourselves to be sure that we are truly Christian—truly walking with God. Jesus said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Paul said: "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Knowing from such texts as these what God expects of us, let us be sure we have cleansed ourselves from the world, refusing to look back, and pressing steadfastly forward. To look back into the world has as its judgment a worse plight than if we had never walked the path of righteousness. "Remember Lot's wife" (Luke 17:32). "But, beloved, we are persuaded better things of you, and things that accompany salvation" (Heb. 6:9). "No man," said Jesus, "having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62), but we "are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:39).

Once some of Paul's friends discouraged him in walking "humbly with his God" toward Jerusalem, his friends fearing for his safety. Then Paul answered: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). Have we similar faith? Are we so humbly walking with God as to qualify for God's every blessing? "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). "Be thou faithful unto death, and I—the Christ—"will give thee a crown of life" (Rev. 2:10). Walk humbly with God!

"Knowledge Shall Be Increased"

By R. H. Judd

"Wisdom is the principal thing; therefore get wisdom; yea, with all thy getting thou hast gotten get understanding" (Prov. 4:7, marg., R.V.). "If thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God" (2:4, 5, R.V.). "Quench not the Spirit; despise not prophesyings" (or expoundings—see concordance); "prove all things; hold fast that which is good; abstain from every form of evil" (1 Thess. 5:19-22, R.V. See margin).

THE QUOTATIONS from the Scriptures given above may seem to be of unusual length, and the lengthy quotation from the Revised Version of 1 Thessalonians 5:19-22 needlessly so; but closer examination will reveal a *sequence* of thought with

each succeeding statement, that does not so readily come to mind when reading the Common Version. This will become more apparent when attention is given to the difference in punctuation; and the connection of the different suggestive statements expressed is more forcibly brought out by the addition of the word "but"; leading us to the conclusion that the "ancient authorities" (see margin) were probably correct.

In Paul's day, difficulties of expounding the Word were much the same as in the present "now"; and called for the same careful discrimination as they do today. To those unable, or unwilling, to give the necessary *patient research* to obtain satisfying results, there developed a tendency to despise mutual exchange of thought which is so beneficial to the advancement of all knowledge. Paul, therefore, earnestly enjoined the continuance of prophesying (or expoundings). Then, with equal earnestness, he added the word of caution—"but prove all things; hold fast that which is good . . ." Those who have endeavored to follow this advice can testify to its worth-while value.

Every person interested in the subject of "Spiritualism," with whom the writer has conversed, and the several books which he has read in connection with it, are agreed that Spiritualism of today differs but little, if any, from the claims and so-called "sacred rites" of the ancient heathen cults of early history. They also agree that it is unquestionably one with those arts of magic and fraud which were practiced by them; and that never has it contributed to the advancement of knowledge beneficial to mankind.

In strange and startling contrast to these remarkable facts, every true science now known to man has made

The writer's first intention was to prepare an article on "Spiritualism," and considerable matter is on hand with that end in view; but he became so engrossed in a topic growing out of that study that he thought it well to present it as a prelude to a later article on "Spiritualism."

astonishing progress in knowledge, and has laid firm foundations for its continued advancement. Like solid stone steps leading ever upward to a grand and continuing panorama of knowledge, fact has been laid to fact in the certainty of still

further knowledge to come. Not only so, the progress made, together with the expectation of ever-advancing horizons, has resulted in producing a confidence in the future, and a depth of character in those who search, because of the factual realization that searchable and provable realities will never disappoint their inherent and God-given desire for increase in knowledge, and not for themselves alone, but also for those who follow after.

Not until we quietly meditate upon these things do we begin to realize the immeasurable contrast between the stagnant condition of Spiritualism, past and present, that has persisted for thousands of years; and the virile and constantly progressive march of knowledge in every other line of human endeavor.

In a recent exceedingly enjoyable article, we noticed the quotation of 1 Corinthians 13:13: "Now abideth faith, hope, love, these three, but the greatest of these is love;" and the question was asked, "Why is love said to be the greatest?" We could not help being just a little surprised at the answer which the questioner himself gave, namely—"Because it is the only one said to abide for eternity." Surely, in the verse quoted the word "abideth" applies equally to faith and hope. The writer referred to comments further, saying: "Faith and hope will cease to exist when these have their fulfillment in realization." Faith is, perhaps, more difficult to define than hope, for the latter is a more frequent and widely known experience. We have read quite a few excellent definitions of "faith," but none of them for brevity, carefulness of statement, and fullness of meaning, measure to Paul's as given in Hebrews 11:1.

It is worth noticing that Paul's definition, while recog-

nizing the difference between "faith" and "hope," links them as working partners that cannot be separated. If "faith" is the confidence (see A.V., margin) of things hoped for—the "test" (R.V., marg.) of our faith regarding "things not seen" because they have not yet come—we think that we can be reasonably assured that as certainly as new experiences will continue (and who can doubt it?), so certainly will faith continue to be the test of new experiences, just as our faith in the promises of God was tested in the past.

How then are we to explain the statement—"Whether there be knowledge it shall vanish away"? When this statement concerning knowledge is taken by itself, as it commonly is, many have come to the conclusion that in the age to come everything in the way of knowledge will reach its climax, and that ultimate perfection of knowledge will be known. None of us is stranger to these remarks. A little close attention to the context will help us, for in the next verse Paul, as he so often did, explained himself. He said, "We know in part, and we prophesy in part." In other words, we can only prophesy (expound) according to the extent of our knowledge; and the earnest student finds in this fact the strongest incentive to still further study. "But," says one, "surely verse 10 does uphold the view that the perfect state of knowledge will be reached when this life is passed, and when 'that which is in part shall be done away'!" Lest there should be any misunderstanding, Paul gave a familiar illustration. He said, "When I was a child, I spake as a child, I felt as a child, I reasoned as a child: but now that I am become a man, I have put away childish things" (1 Cor. 13:13—combining A. V. and its margin with R.V.).

Bearing these words in mind, let us look again at the previous verse and inquire, "What is the meaning of the word 'part' used here?" Turning to that unbiased and trustworthy friend, the Hebrew and Greek Concordance, we find that its primary meaning is "division," and that the first illustrations of its use in the New Testament are certainly edifying. Thus, in Matthew 2:22, we have the expression, "parts of Galilee," and in Mark 8:10, we have the phrase, "parts of Dalmatia." Galilee was known as one "division" of the country, and Dalmatia was known as another. Hence, Paul revealed the interesting fact that God has graciously marked off our lives in "divisions," and that our knowledge is commensurate with whatever division in life we have attained. Without naming these in complete order of occurrence, we have: babyhood, childhood, youth, and manhood. To an observant person, these divisions are remarkably distinct. Each reaches its end (*teleios*) so definitely that "almost overnight" the babe becomes a child, and again as suddenly the child enters youth, and youth enters that "division" known as manhood and womanhood; even the features often re-

cording the suddenness and definiteness of the change. The *faulty reasoning* of the child is left behind for the more perfect *knowledge* of manhood. Knowledge has not ceased in the absolute sense. One cycle has gone into the past, but others continue to arrive.

Compared with earlier ages, the advance of knowledge during the last hundred years has been remarkable indeed, and increasingly so during the last fifty years. It is impossible in the light of present marvelous discoveries to predict what even the next decade will achieve. Many scriptures give us clearly to understand that knowledge will never cease. Solomon said, "The wellspring of wisdom (is) as a flowing brook" (Prov. 18:4). Who will deny that for practical purposes wisdom and knowledge are synonymous? Again, he said that wisdom "is a tree of life to them that lay hold upon her" (3:18). Anyone conversant with Scripture knows that the tree of life was ever the emblem of *life continued*, never the reverse. To call it "the tree of death," as does Cruden, because Adam sinned, is to confuse things that differ, and to misinterpret the Word of God. Christ Himself revealed that knowledge of God is the purpose of eternal life (John 17:3), and if that is true, which it is, there can never be an end to knowledge. Paul clinched the matter when he said, "That in the ages to come he (God) might shew the exceeding riches of his grace in kindness toward us in Christ Jesus" (Eph. 2:7, R.V.). In Colossians 2:2 (R.V.), he desired that they might "*know* the mystery of God, even Christ, in whom are all the treasures of *wisdom* and *knowledge* hidden (or stored)."

We would like to put the following question to the readers of THE RESTITUTION HERALD: If the era of Christianity has been singularly marked as an era of *advancement in knowledge*, thus giving it the stamp of divine fulfillment, and that during the *absence* of Christ from the earth, what, we ask, will be the measure of its progress when He returns? Man is now controlling forces which travel at the rate of 186,000 miles per second, which is the equivalent of a journey to the moon and back in two and one half seconds. All this, and much more, while man is still in this "body of humiliation"! (Phil. 3:21, R.V.) Again we ask, What will happen when this body is "fashioned anew" like unto His (Christ's) *body* of glory? Can anyone tell?

Spiritualism may continue to talk, as it has done for centuries past, of "disembodied spirits," but it never has proved, and it never will prove, the possibility of voluntary action or achievement apart from bodily organism; for *life in action* is never manifested apart from a body. It has taken living men in the body to achieve what has been achieved. Disembodied ghosts of dead men have never contributed one iota to the advancement of knowledge.

Premillennial Prophecies

Number 2—The Dragon

A Sermon by R. G. Huggins

"He laid hold on the dragon, that old serpent . . . and bound him a thousand years" (Revelation 20:2).

THE angel that is to come down from heaven, according to the first verse of Revelation 20, is the "he" in the second verse. That he is Christ we are bold to affirm, because he does the work that only Christ is commissioned by the Father to do. Binding the dragon is to be a preliminary work at Christ's coming, which will be followed by the dragon's destruction a thousand years later. Postmillennarians delete Christ from the prophecy and substitute for Him Charlemagne or other waspish warlike men—a mistaken interpretation that approximates close to sacrilege. From the beginning, Christ as the seed of the woman was appointed to bruise the head of the Serpent, or as Young translates the verse, "crush thy head" (Gen. 3:15). Jesus asserted in John 5:20-28 that raising the dead, quickening them, and all other acts of judgment have been committed to the Son by the Father; and He added: "(He) hath given him authority to execute judgment also, because he is the Son of man." Christ will reign and put all enemies under His feet. (1 Cor. 15:23-28.) His appointed work is to bind the dragon, destroy the Devil (Heb. 2:5-9, 14-16), and all his works (1 John 3:8).

Who Is the Dragon?

Two Hebrew words are translated "dragon" in our version: *than* and *thanneen*. We read about dragons in the plural form in Job 30:29; Psalm 44:19; Isaiah 13:22; 34:13; 35:7; Jeremiah 9:11; 14:6; 49:33; and Micah 1:8. These texts as a whole describe ruined cities, desolated nations, and barren deserts. When *thanim* are associated with birds of the desert, they are unquestionably serpents of various species, small and large. A few explanatory comments on one or two texts referred to in the series given will explain them all.

The passage in Jeremiah 14:6 reads: "The wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass." The text will be better appreciated if we understand by dragons the monster boas and python serpents as figured in the Praenestine Mosaics. These serpents were common in Biblical times, and are still existent in tropical regions. Several of the species grow to prodigious size. When in activity they have the habit of raising half and

more of their length in a vertical position, as much as ten and twelve feet high, to survey the area of the surrounding underbrush for possible antagonists: all the while with open jaws they drink in a quantity of air in hissing sounds. These same characteristics exist in smaller serpents; but they do not manifest them until they threaten to strike. In the Smoky Mountains, we have often seen the racer blacksnake "stand on end"; that is, three fourths of his body stands up in the air like a rod. (Ex. 4:3.) Many types of adders make a hissing sound when disturbed. The "talking snake," about which skeptics often speak skeptically, may after all their ridicule turn out to be true; for the beast with two horns like a lamb "spake as a dragon" (Rev. 13:11).

The Dragon's Power of Speech

We do not say the dragon talks with the human voice in human words; but he does distinctly hiss. Were a laughing unbeliever to encountered a hissing viper in the mountains, he would stop laughing about "talking snakes," and move away with dispatch. Words are the signs of ideas; but they are not the only vehicle used to express thoughts. Sometimes actions, tones of voice, and gesticulations more clearly express them than articulate words. The word "hiss" means "to express utterance to, with a hiss. The prolonged sound of s; also any similar sound" (Standard Dictionary). When a serpent hisses, he at least pronounces the letter "s," and pronounces it correctly, which some infidels are not able to do. It would be a refreshing and dignified procedure on the part of the unbeliever, whose dog tells him he wants to go in or out of the house, a drink of water for dinner, to fall silent about the "talking snake," a story worn threadbare from frequent rehearsals, and tell us about his *talking dog*.

The abysmal ignorance of the infidel lies in his erroneous idea that articulate words are the only language in the world, and the sole medium of expressing thoughts. He reads, "The serpent said unto the woman" (Gen. 3:4); then thoughtlessly and foolishly inquires: "Can a snake talk? Does it have organs of speech?" To his modicum intelligence, the Hitler salute has no meaning; the kiss of Judas has no message, because no words are used.

His dwarfed mind pulls down the sublime words of David to the level of mere jargon: "The heavens declare the glory of God. . . . Day unto day uttereth speech." David then said that the "declaration" and "speech" which he had mentioned were both made without the use of words: "*There is no speech or language*"; or, as the margin translates, "without their voice heard, or without these their voice is heard" (Psalm 19:1-3).

"The heavens articulately shine,
And speak their Architect Divine."

"Ask now the beasts, and they shall teach thee;
and the fowls of the air, and they shall tell
thee; or speak to the earth, and it shall teach
thee: and the fishes of the sea shall declare
unto thee" (Job 12:7-9).

"He winketh with the eyes, he *speakeeth* with his
feet, he teacheth with his fingers" (Prov. 6:13).

The response to these marvelous and celestial revelations of God, made in words and without words, by narrow-minded infidels, is an outburst of unmitigated ignorance: "Do the heavens, day and night, beasts, fowls, earth, fishes, eyes, feet, fingers, and snakes, *talk*? Do they have organs of speech?" Their ignorance is so immeasurably profound they are not ashamed of their shame. "They glory in their shame" (Phil. 3:19).

The Kinship of Mankind With the Dragon

We recognize that "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. 15:39). Though there is a difference in flesh, all flesh is flesh, nevertheless; and all animate beings are united by links of a common brotherhood in nature, disposition, and other characteristics. We inherit names patronymically, also our natural, moral, and religious sense. In Old Testament times, there was a man named Balaam. He was immoral and covetous, and died in disgrace after he had worked much injury to Israel. (Num. 25:1; 31:16; Jude 11.) In A.D. 96, there lived in Pergamos a people much like him; they were therefore called Balaamites. (Rev. 2:14.) Again, there lived in ancient times a notorious woman whose name was Jezebel. (1 Kings 16:31.) She persecuted God's people and practiced base immorality. In A.D. 96, there lived in Thyatira another woman just like the original Jezebel: patronymically, she is called a Jezebelite. (Rev. 2:20.) In this derivative way, old Babylon, dead and gone long ago, is reproduced and revived in descendants of her own kind. She is called "mother," they are her children; therefore they are called Babylonites. (Rev. 17:5.) Upon this principle of the original being transmitted to the derivatives and repro-

duced in them, explains why, long after Sodom was burned up (Gen. 19), the Sodomites were contemporary with Israel in the days of Asa and Jehoshaphat and other kings. (1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7.)

With these lucid illustrations of like producing like, wearing the same name, the first being incarnated in the second, mankind, at least many of them, have an intimate and inseparable relation to the dragon. The Standard Dictionary gives this definition of the word "dragon": "A fabulous serpent-like, winged monster. A northern constellation, *Draco*. In Scripture a name employed to translate the Hebrew word *tannin*. *A fierce overbearing person*; humorously, a duenna." Not knowing what this word meant, we added to our amusement information when we read this definition of "duenna": "An elderly woman who watches over a young woman." So, both men and women are, or may become, dragons. By this we mean if they have dragonic characteristics, are cruel, vicious, militant, and warful, they are as dragonic as the dragon, and are, in fact, counterparts of him.

The Dragon Is a Great Warmonger

Perhaps the most striking traits of dragonic propensities in pugnacious man are his pugnacity and inborn predisposition of cruelty, slaughter, and war. The dragon is a proficient strategist, and is an adept in promoting wars. In Revelation 6:4, the Roman horse is a red War Horse. *Purros*, the Greek word here translated "red," means a fiery red, arterial blood, not a purple hue. In 2 Kings 3:22, the Septuagint Version translated *purros* "red as blood." It means a fiery redness without any whiteness in it. "Behold," said the Patmos seer, "a great red dragon" (Rev. 12:3); "a scarlet-coloured beast" (17:3). He is smeared from head to foot with the blood of victims slain in war. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels" (v. 7). The prophecy continues: "The dragon was wroth with the woman, and went to make war with the remnant of her seed" (v. 17). Unrestrained in the past and present, he has cursed the world with frequent wars, and will continue so to do until Christ personally appears; for the nations are to be embroiled in a war when He comes. (Rev. 19.) The thousand years will then intervene, and the world will have peace under the reign of the great Prince of Peace. (Isa. 2:1-4; 9:6, 7; Rev. 20.) Loosed at its close for a "little season," the dragon immediately will try to foment another war, which will end in futility and his own death. (Rev. 20:7-15.)

Militant dragonism is on a rampage today in a more intense form than the world has ever known. Dragon-inspired, our national enemy is preying upon pacific democracies, sinking food ships upon which the life of the people depends, slowly but surely starving the world to

death, and slaying unnumbered millions of innocent wives, and mothers, and children. The Apocalyptic prophecy prognosticates this circum-global war, indicates by whom it is instigated, and announces that its horrors are forerunners and harbingers of the coming of Jesus Christ. Read every word, masticate every thought, digest every idea, in the prophecy:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working (military) miracles, which go forth unto the kings of the earth,

and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:13-16).

"The Lord is coming—let this be
The herald note of jubilee;
When we meet and when we part,
The salutation of the heart."

Abraham—Facts and Figures

By *W. G. Moffet*

BECAUSE of a mistake by some chronologists, I am requested to write an article on the life and travels of Abraham. His father was Terah, who lived in Ur of the Chaldees. Abraham was born when his father was seventy years of age. (Gen. 11:26.) His father Terah died at the age of two hundred five years. (V. 32.)

Now, probably because of chapter 11 ending with the death of Terah, some students think—as they read into the twelfth chapter of Genesis—that God's promise of the land of Canaan to Abraham and Abraham's leaving Haran (vv. 1-4) were at the death of Terah, ignoring the statement (v. 4) that Abraham was only "seventy and five years old when he departed out of Haran." Very little figuring is required to show, therefore, that Terah lived sixty years after the journey started and that Abraham was one hundred thirty-five years of age at his father's death. Apparently, at the beginning of chapter 12, the writer dropped back to the time when Abraham was seventy-five years of age.

Now, let us begin Abraham's travel at Genesis 11:29. Take your Bible in hand and read these scriptures. We find here that Abraham (as he was afterwards called) took Sarai (afterwards called Sarah) for a wife. Sarah "was barren; she had no child" (11:30). Terah, Abraham's father, took Abram, Sarah, and Lot, leaving Ur of the Chaldees to go into the land of Canaan, although there is no Bible account (as far as I know) of Terah ever going to Canaan. He went only to Haran. Before they got to Haran (or Charran), God appeared unto Abraham and promised him the land of Canaan for an everlasting possession. (Cp. Gen. 12:1-4; Acts 7:2.) Acts 7:2

shows it was before Abraham dwelt in Charran that God made him the promise, and Genesis 12:4 says it was when Abraham was seventy-five years of age. Then they went into Haran, and Abraham left Haran, taking his wife and Lot, his nephew, and their substance and going into Canaan as the Lord had said. (12:5 and Acts 7:4.) This was before Abraham had a child. (Acts 7:5.) Sarah being barren, gave Abraham her Egyptian handmaid for a wife. (Gen. 16:1-3.) Abraham had at this time been in Canaan ten years. (V. 3.) The next year, we reason, Ishmael was born. Abraham was then eighty-six years old. (V. 16.) Fourteen years later, Isaac was born. (21:5.) Isaac was the legal heir. God had repeated the promise at different times, even before the birth of Ishmael. (12:7; 13:14, 15.) God also confirmed it with an oath (15:8-18) before Abraham had a child.

So, we see the promise was made to Abraham when he was seventy-five years old. Terah was seventy years old when Abraham was born. The promise was made to him at the age of seventy-five years. Terah was one hundred forty-five years old at this time. Abraham was eighty-six years old when Ishmael was born. (16:16.) He and Ishmael were circumcised at the ages of ninety-nine and thirteen years, respectively. (17:24, 25.) Abraham was one hundred years old when Isaac was born. (21:5.) Ishmael would have been fourteen years, Terah one hundred seventy years, and Sarah ninety years. (17:17.) Terah died at the age of two hundred five years. Sarah died two years later, at the age of one hundred twenty-seven years. (23:1.) Abraham died at the age of one hundred seventy-five years. (25:7.)

OUTLINES ON THE GOSPEL TO ABRAHAM

HE LOOKED FOR A CITY

Number 6 of the Series

By J. W. McLain

Abraham's Hope

1. He looked for a city. (Heb. 11:9-16.)
2. Dwelt in tents.
3. Had no possession.
4. God has prepared a city. (V. 16; 12:22; Rev. 21, 22.)

Old Jerusalem

1. Corrupt. (Isa. 1:21; Rev. 17:1-6; Mal. 23:37.)
2. Desolate. (Mal. 23:37.)
3. To be redeemed. (Isa. 1:25.)
4. Afterward called. (Isa. 1:26; 60:1; 65:18.)

The New Jerusalem

1. Builder is God. (Heb. 11:10; Rev. 21:2.)
2. Inhabited from the air. (1 Thess. 4:16; Jude 14.)
3. Bride of the Lamb. (Rev. 21:1-7, 9, 10; 19:7-9.)
4. Capital of the Kingdom of God. (Zech. 8:20; Isa. 54; 60; 62.)

The Tabernacle of God

1. Is the city. (Rev. 21:3; Eph. 2:21; 1:10.)
2. For Overcomers. (Rev. 2:12.)
3. For poor in heart. (Mal. 5:8; Rev. 22:4.)
4. Its benefits to its inhabitants. (Rev. 21:4; 22:3.)
5. The Spirit and the bride say, Come! (Rev. 22:17; Isa. 60:1.)

WHERE EMPIRES COLLIDE

(Continued from front page)

imperialism. And we were bound to treat you" (he was addressing a group of Jews) "accordingly. Now, however, the whole situation has changed. Not only Britain and Zionism seem to be at constant variance, but our outlook, too, has undergone a serious evolution. Should Soviet Russia be interested in the future in the Middle East, it would be obvious that the advanced and progressive Jews of Palestine hold out much more promise for us than the backward Arabs controlled by feudal cliques of kings and effendis."

The observation that "Britain and Zionism seem to be at a constant variance" was then, and still is, obviously true. Despite the fact that twenty-five thousand Jews and only eight thousand Arabs have volunteered for service in the British armed forces, the promulgation of Chamberlain's White Paper in 1939 (first condemned, but later confirmed, by Churchill) turned Zionism strongly against thoughts of collaborative action with the Empire. Britain had guaranteed, in treaties consummated with the Zionists themselves in 1917 and with the League of Nations in

1922, to see that a National Home was established for the Jews in Palestine; yet Chamberlain's White Paper abrogated these treaties by denying the Jews all right to emigrate to Palestine after April 1, 1944. In addition, the consistent policy of the British government had been to favor the Arabs.

The comparatively open break between Zionism and British capital and government almost inevitably led to the Russian shift in policy. The largest single national group in Palestine among the Jews was Russian in origin and spirit; a Russian language daily had as large a circulation as any newspaper in Canaan; and ninety per cent of the Zionist agricultural colonies, together with a large portion of Zionist commercial enterprises, were more purely Communistic than the collective farms of the U.S.S.R. itself. Racially, politically, economically, linguistically, and socially, there was strong rapport between the Zionist colonists and the disciples of Josef Stalin; all that was required to bring them openly together was a cleavage between Zionism and the mandate power, Britain.

Nor was this all. As long ago as 1892, the Russian government—then under the Tsars—had endeavored to wrest control of the Middle East from the decadent Turkish Empire. Since Peter the Great took the Russias (for the U.S.S.R. is not one nation, but many) out of barbarism and into international power, they had been in crying need of all-year harbors. No great empire can long exist without ample access to the seas. The Middle East, largely owing to its proximity to Russia, offered the simplest way for satisfying the need. Harbors such as those at Haifa were within easy reach of Russian industry and agriculture; they offered access to the shortest routes to India and to the Western nations. Furthermore, they carried with them control of the British Empire.

Britain was well aware of this. Lord Curzon, when the first Russian moves toward the Near East were made in 1892, said bluntly that they could "only be prosecuted in the teeth of international morality, in defiance of civilized opinion, and with the ultimate certainty of a war with this country that would ring from pole to pole." The situation has not changed since Curzon's time.

Had Rommel, in 1942 and 1943, succeeded in plunging through British lines to Cairo, there would have been nothing to keep the German hordes from seizing the Suez Canal. Had the Suez Canal been seized, or even temporarily blocked, the British Empire would have collapsed like a tenement beneath a blockbuster. Much of England's food reaches her via the Suez and the Mediterranean; severance of this literal lifeline might well mean starvation for the British as well as the dissolution of their military and political domination of colonies and dominions.

Because of these facts, even now, with North Africa

firmly in the hands of the Allies, Britain and the United States maintain some of the most powerful air bases in the world not far from Jerusalem. The bases serve two purposes: to assure that the lifeline of the Empire is held open, and to assure that the oil from Mosul fields flows steadily through Palestinian pipelines and into the fuel tanks of Allied warships and freighters. Already Russian troops occupy much of Iran, with her largely undeveloped oil deposits; if, at the close of the war, Russia succeeds in establishing control over the entire Middle East, Britain will be deprived of most of her military fuel supply. For most of Britain's oil normally comes from the Middle East through Palestinian pipelines.

The war's last shooting will see Russia in the position of one of the two greatest military powers in the world. The other will be the United States. British statesmanship already is dealing with this eventuality; it is accepted almost as accomplished fact. Dominance of Germany and of the Balkans by the Russians is being assured, not only by such puppets as Tito of Yugoslavia, but by economic and political treaties being concluded with the exiled governments of Europe's smaller nations. To avoid semblance of inter-Allied strife, and win the war more quickly, Britain has been going along with Stalin, bowing to his demands and withdrawing much of her own influence among the Croats and Slavs and Serbs. But simultaneously, Britain has been busily engaged behind the scenes in preparing for a new balance of power—a balance to align restored France, Belgium, and Holland against the colossus to the east.

No balance of power, however, can overcome the fact that Russia will seek more and more influence in the Middle East. Preservation of Russian power will demand that access to the Mediterranean be quick and easy; Jugoslavian and Albanian harbors are not satisfactory for the purpose—nor are the Dardanelles, now closed to most traffic by the Turkish government. Increasing prosperity; increasing Russian investments in money, humanity, and political theory; increasing dissatisfaction of Zionism with

British policies—all these, operating in Palestine, will tend to focus Russian attention on the land where Abraham once walked, will tend to stimulate Russia to reiterate the demands of 1892.

There was good reason for Hilaire Belloc's entitling his work on Syria and Palestine *The Battleground*. From prehistoric times—long before the Hebrews began the wanderings up and down in the land—the Middle East has been the collision point of empires. It bridges three continents; it controls the land routes to East-West trade; it is the meeting place of civilizations; it is the heart of the greatest single land area in the world. No wonder that the London *Times* recently insisted that "no single factor is more vital to Britain's status as a great power than her power and prestige in the Middle East"! To conceive of Palestine as the heart of a future world conflict is, purely in the light of normal human developments, no great strain on the imagination.

There is, moreover, no reason for a strained imagination. Six centuries before the angels sang at Bethlehem, God predicted, through His prophets, that Russia eventually would want control of Canaan. Ezekiel 38 specifies that "Gog, the chief prince of Meshech and Tubal," will, with certain satellites ("Persia, Ethiopia, and Libya . . . Gomer, and all his bands; the house of Togarmah of the north quarters"), move as a great army into Canaan in order to seize control of the prosperous industry which has been built up there. Historically, Gog, Meshech, and Tubal spread through the western and southern Russias; Gomer lay along the Baltic; Togarmah occupied, roughly, the territory now covered by such nations as Czechoslovakia, Poland, Austria, Hungary, and Rumania. To attempt to identify any one of the historic districts with any one nation of our own times is, of course, manifestly impossible. It can safely be said, however, that the territory described by Ezekiel is that which is now, or is soon to be, under Russian domination.

Rather vaguely, Ezekiel suggests (38:13) that a merchant people ("Tarshish"), with its own satellites, will

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School*, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department.

Student's name Address

Tuition (\$40.00 plus small textbook charge) will be paid by

(State whether personally or otherwise)

challenge the entry of Gog and its allies into the Promised Land. Most students of Bible predictions identify Tarsish with Britain, although the historic and geographic basis for doing so is scant indeed. Immediate and pending events, however, appear to put the stamp of accuracy on this general view.

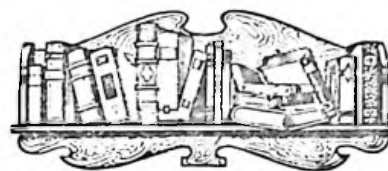
The events portrayed by the Prophet are not to occur until "the latter days" (38:16); they cannot, if the Bible be consistently read, be construed as picturing events of a long past age. "The latter days" regularly is used by the prophets and by Jesus Himself in reference to the period immediately preceding Armageddon (Zech. 14) and the setting up of the Kingdom of God. No historic time offers satisfactory parallel with the entire story told by Ezekiel 38. Indeed, no time in history except the present has even strongly hinted at such a coalition of powers as that set forth by the God-inspired Prophet.

The time, therefore, is short for the work of Christianity to be done. Unlike Paul, who, toward the close of his life, came to have some appreciation of the fact that the Kingdom lay long in the future, we have the assurance born of fulfilled and fulfilling prophecy that human civilization is not long for this world, and that there is no great amount of time left before the God of heaven will set up a Kingdom that will never be destroyed.

Men have sought peace, and have not found it. Men have sought economic security, and have not found it. Men have sought social and political equality, and have not found it. But fulfilling prophecy points to that time as not far away when God "will shake all nations, and the desire of all nations shall come," to that time when the return of Jesus Christ will bring to pass what is indeed a new birth of freedom, of equality, and of fraternity.

SAGE SOLOMON SPEAKS

"Wisdom is good with an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness. Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yet, also from this withdraw not thine hand: for he that feareth God shall come forth of them all."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Three little books on the place of Zionism in the Christian world are particularly outstanding: *Fulfilled Prophecies That Prove the Bible* (published 1931), *Rebuilding Palestine According to Prophecy* (published 1935), and *Seeing Prophecy Fulfilled in Palestine* (published 1937). All are written by George T. B. Davis, issued by the Million Testaments Campaign, and sold at 25 cents a copy.

Despite the age of the books, they are sufficiently modern to be worth-while reference material for those who have any interest at all in the fulfillment of Old Testament predictions regarding the restoration of Israel. Thanks to the war, conditions in Palestine have not changed radically enough in the last five years to make Mr. Davis' work (based on the author's own visits to the Holy Land) dated. The principal change in the country has lain in the higher degree of industrialization accomplished as a war measure.

Much of the history of the Arab-Jewish dispute, dating back to the times of Esau and Jacob, is included in the Davis books. This background is almost essential to an understanding of the British attitude toward Zionism as expressed in the White Paper which has been enforcing an embargo on Jewish immigration into Palestine since April 1 of this year.

References to the Bible are found on nearly every page; but they are, fortunately, not of the usual "it says here" type. Instead, they are thrown into the books as a part of the text; not as difficult-to-read parentheses. Mr. Davis' attitude consistently is one of complete reverence and belief toward the Bible as God's inspired Word.

One of the things which astonished Mr. Davis most during his tours of Palestine was the frequency with which he found New Testaments in Jewish homes. It seems, says the author, that many Jews who have no faith in the inspiration of the Gospels and Epistles realize that nations which have conducted themselves in fair accord with New Testament principles have got along better than nations which have not; so the Jews make an effort to find out what those principles are.

* * * *

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 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 Timothy 4:7, 8).

Moses' Tribute

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel" (Deut. 34:10-12).

Moses, the Leader

Moses had led the Israelites through the wilderness. They were near their land of promise.

Moses was called to the mountain of Pisgah by the Lord. There God showed Moses the Promised Land. Though Moses saw the land, he could not enter it because of sin.

When Moses was talking to the Israelites, he begged the Lord, saying, "I pray thee, let me go over, and see the good land that is beyond Jordan. . . . But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me . . . Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan" (Deut. 3:25-27).

Moses saw the Promised Land, but he could not enter. How many today get glimpses of the Promised Land, yet will not be allowed to enter because of sin? ("By grace are ye saved through faith.")

However, we expect Moses to be in Christ's Kingdom. He is in the "faith" chapter. (Heb. 11:23-29.) "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vv. 39, 40).

"Moses the servant of the Lord died there in the land of Moab; according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day" (Deut. 34:5, 6). Moses was mourned and wept

over for thirty days by the children of Israel. They also had wept for Aaron for thirty days at the time of his death. (Num. 20:22-29.)

The Hope of Moses

The hope of Moses can be our hope. It was the hope of Paul. It is stated in our golden text at the top of the page. We may have that hope if we keep our faith in Christ. We must fight against evil and be overcomers, too. We then can look forward to Christ's return. He will give the faithful—Moses and Abraham, as well as the faithful ones of all time—crowns of righteousness.

We Are Builders

"We are building every day,
In a good or evil way;
And the structure as it grows
Will our inmost soul disclose.
Till in every arch and line
All our faults and failings shine—
It may grow a castle grand,
Or a wreck upon the sand.

"Do you ask what building this,
That can show both pain and bliss—
That can be both dark and fair?
Lo, its name is Character.
Build it well, whate'er you do,
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God."

Happy Birthday Wishes

Doris Cleora Denchfield, age 4, May 9, Robbinsdale, Minn.
Dallas John Denchfield, age 4, May 9, Robbinsdale, Minn.
Harold W. Hamilton, age 8, May 9, Cold Springs, Minn.
Mary Alyce Murcurio, age 9, May 9, Leavenworth, Kan.
Milford Love, age 4, May 11, Cleveland, Ohio.
Virgil Johnson, age 10, May 12, Nemaha, Iowa.
Philip Yows, age 11, May 12, Purlmela, Texas.



Ellen Van Fleet, Editor

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Eden Valley, Minn.

Miss Lorna Macy, Treas.
Troy, Ohio

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Eden Valley Bereans

In a recent letter from Margaret Coulter, we learned that the members of the Eden Valley (Minn.) society are enjoying a number of interesting activities. Their newly elected officers are: president, Margaret Coulter; vice president, Dick Hoskins; secretary-treasurer, Jim Gaspar. They are helping with the Bible School of the Air which is broadcast over station KSTP. This is the first society that has reported any radio activity, and we hope they will send us a much more complete report, because it is a very worth-while project. Also, the Eden Valley Bereans are taking charge of the church cradle roll, and they now have twelve names. This is a wonderful way of keeping track of the future Bereans. Margaret reports that attendance at their Berean meetings has suffered somewhat because so many boys are in the service of their country and others are working in distant towns. This is a situation quite prevalent in all societies, but if we continue to work in spite of many difficulties, we will surely prove our loyalty and thus help our societies over this difficult time.

Oregon Berean Choir

The big news in the Oregon Berean Society this week is the reorganization of its choir. The group disbanded for two months, but on Tuesday evening, April 25, they had their first spring meeting at the home of Brother and Sister Robert Hardesty.

On Friday, May 5, the Oregon Bereans are planning a penny supper for all who wish to attend. They are hoping to earn enough money in the next few weeks to assist some person in attending Summer Bible Training School.

Berean Periodicals

At present, there are three Berean monthlies in circulation, and it is really a pleasure to read them. The Omaha Bereans, the Brush Creek Bereans, and the Iowa State Society are all publishing papers that are real credits to these organizations. They are a combination of articles, news about various activities, and items of personal interest to the members. Because so many interesting articles and news items appear in these papers, we are pleased to quote from them occasionally.

Koszta, Iowa, Bereans

The Berean society of the Koszta Church of God met at the home of Mr. and Mrs. Cliff Cronbaugh, recently, with about forty attendants. After the pot-luck supper, a business meeting was conducted, at which time a new Sunday school class for the young people was organized. The new intermediate quarterlies will be used. A rhythm band of all the children present marched, played, and sang "Onward Christian Soldiers," and "Isn't It Grand to Be a Christian?" Three classes were conducted by Mrs. Frank Danskin, Mrs. Nora Wanamaker, and Mrs. Kenneth Hinkle.—From the *Searchlight*, April, 1944.

Education for True Living

* * *

By Marjorie Johnson, Oregon, Ill.

How many of us actually stop to think what eternity will be like? We are now being educated for eternity, and no one can tell us what effect our present teachings will have on our future destiny. Consequently, we should all do everything in our power to please God. We should realize that He sees our every move and hears our every word. We should wonder if He approves or disapproves of our actions. God has given us His Word to study and has made promises to us. If we trust in His Word and obey His commandments, we will truly be worthy of His promises.

Let Me Take the Long Look

"Save me, O God, from making my decisions only according to what I can see close at hand.

"Let me be wise enough to take the long look.

"Help me to see, my Lord, that habits, be they good or bad, last a long time.

"Do not let me skimp my lessons for my game, or my books for the motion pictures.

"Show me that if I shirk my work today, I shall be always one to choose the easy path.

"Let me see that a whim indulged now means a lack of self-control in the long future.

"Grant Thy forgiveness for my acts of shortsightedness.

"Grant me the wisdom to take the long look. Amen."

—P. R. Hayward.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 7-11—Minnesota State Conference at place to be announced later.
 June 20 - July 28—Summer Bible Training School, Oregon, Ill.
 June 21 - July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredericktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

BAPTISM AT LAKE VIEW, IOWA

On Saturday afternoon, April 22, Ruth Esther Johnson, daughter of Elder J. Arthur Johnson, Lake View, Iowa, was baptized into the body of Christ. Although young, Ruth Esther has been thoroughly instructed in the ways of the Lord, and she requested baptism. Hearts rejoice when children of the faithful are reared "in the nurture and admonition of the Lord."

A. M. Jones.

SOUTHLAWN LOOKS FORWARD Grand Rapids, Michigan

Having reached the place where our present church facilities are not adequate for taking care of the needs of the church, our Building Fund committee has gone to work with zeal. It is recognized that actual construction cannot be undertaken now with wartime restrictions, but it is desirable to raise as much money as possible now, that as soon as building restrictions are removed the work may be undertaken.

To help the committee present the project in a visible way, Bernard Terrell has built a small model church. This has been accurately and carefully done, a task requiring days and weeks of painstaking labor, and the church deeply appreciates his work. There is no suggestion that the purpose will be to build a house after the plan of this model. In fact, it is not certain yet whether the wise procedure will be to enlarge and remodel the present building or to construct a new one. But with the model to look at, the various parts of the building are listed, with approximate cost of each part, and then the families or individuals sign up for the part they feel they can finance, and if desired this can be paid by the month.

Recently, one who is not even a member of Southlawn asked some questions about the building plans and then handed the Pastor one hundred dollars for the Building Fund. Such co-operation is a real inspiration.

It is the desire of our church family to provide not only the necessary space and equipment for our services each Sunday, but also to make possible the proper planning of Children's Day and Christmas programs, and the comfortable accommodation of those who attend the special occasions of the year, such as Easter and Anniversary Sundays. We pray God's guidance upon all plans undertaken.

F. E. Siple, Pastor.

Gleanings From the Field

"The field is the world."—Jesus.

The Ice Is Broken: Sr. Jeannette Siple, 147 Nottingham, S.W., Grand Rapids, Mich., has enrolled in the Senior Department of the coming Summer Bible Training School. She is first to sign for this teacher-training work. Who else will dare to jump in, now that the ice is broken. Enrollment coupon on page 10!

Sr. Harold Simpson, Rt. 1, Grandville, Mich., wishes to purchase a copy of Bullinger's "Companion Bible." This book is not at present available from the publishers. Have you a copy to spare?

Bro. A. R. Wolfe, Gatesville, Tex., recently reported that his son Vernis was conducting some special meetings at Ater, Tex., and that another meeting is planned for July. Vernis is present pastor of the Happy Woods and Blood River churches in Louisiana.

We are sorry to learn that Sr. Harriet E. Boice, 1009 S. Wright St., Champaign, Ill., and author of "The Visitor," has been a patient, requiring a nurse, since October 30, 1943. We trust soon to hear of her improvement.

"Spite is a gun that kicks harder than it shoots," and, "Temper is a valuable possession, don't lose it."—The Bible Advocate.

"The phrase, 'Praise the Lord and pass the ammunition' has been revised to read, 'Praise the ammunition and PASS THE THE LORD.'"—J. J. Schaumburg in Present Truth Messenger.

Vacation at Conference: "I do hope to be able to attend General Conference this summer, and I'm to get two weeks' vacation . . . about that time."—Amy Dunbar Frye, Delta, Ohio.

Co-operation and Unity: Hebrews 1:10 recently received critical study in one of the classes at Oregon Bible College. Five or six students wrote to as many leaders of the denomination, asking for their interpretation. All responded, and there was general agreement that the text refers to God as the Creator, and not to the Christ, though much of the context does apply to Christ. Bro. R. H. Judd's reply was outstandingly thought-provoking and helpful. Bro. Richard Parish, a senior, is preparing a report on the correspondence—same to appear in The Herald.

Word from Sr. Lottie E. Young, 1924 46th Ave., S.W., Seattle 6, Wash., writes that she has regained much of her former strength, that she is able to be at home, but that her sister Amy is now in the hospital, there nursing a broken hip.

Coming to Conference: "We are looking forward to seeing you in August."—Mr. and Mrs. Vivian Magaw, Tipp City, Ohio.

Sr. J. W. Grimsley, Little Sioux, Iowa, writes concerning her son: "Gail writes from New Caledonia (where he has been all the time since going overseas) that he is well and growing strong in the Lord. He says, 'The army is a great character builder for the strong but utterly engulfs the weak.'"

"I really think Bro. James M. Watkins' articles are so good. I wish I could get his sermons on our radio, but we have a small battery set and it doesn't reach that far."—Mrs. Dannie Lowry, 1457 Geary St., San Francisco 9, Calif.

"I am deeply interested in the ministerial training work and am anxious to see the debt on the College paid."—Mrs. Marian R. Richards, 3973 Sixth Ave., Los Angeles 43, Calif.

"We never want to miss an issue of The Herald while it is as good as it is at present."—Sadie Skeels, Perryville, Ky.

Watching Jerusalem, too: "Your editorial, 'Stagger Not at the Promises,' is really grand. Yes, praise God! There is plenty of evidence in His Word that Jerusalem in old Palestine will be the capital city of the earth when the King of Kings returns to rule in righteous judgment. It will be a glorious day when that time comes. Our prayer, too, is, 'Come quickly . . . Lord Jesus.'"—Harvey Krogh, Sr., Blair, Nebr.

Praise and Profanity: "I believe The Herald grows better with each issue." . . . "If discriminatory, narrow-minded bigotry is to prevent this subject from being published in The Herald, I would be pleased with the return of my manuscript"—in which matter the Editor obliged.

"I think the Truth Seekers' Quarterlies are the best to be had."—Mrs. Minnie Rogers, 1888 Lincoln St., Eugene, Ore.

Poem by R. H. Judd:

"That pleasant disposition
Which you carry with a smile,
Will most surely make life better,
And will always be worth while.

"For smiles mend such a lot of things
Which we cannot understand:
They never fail to do us good,
And are always right at hand."

"Mother Lapp is visiting with us at the present. Ida, my sister, is coming next month."—C. E. Lapp, 709 Mill Ave., Tempe, Ariz.

Bro. A. Weldon McCoy, Sr., successor to the late Bro. J. H. Anderson in pastoring the Plymouth, Hedrick, and Rensselaer Churches of God (Ind.) writes that he has "a pretty good armful" of work. He and his family live at Rensselaer.

JORDAN, MISSOURI, CHURCH OF GOD

The beginning of the Church of God at Jordan, Mo., took place about forty-five years ago. Preaching was first done by Josh Kidwell who was a resident of Burton County, Mo. He rode on horseback, the distance being about twenty miles. He tied his Bible in a red bandana handkerchief and fastened that to the horn of the saddle.

The first to be baptized was James K. P. Driskill, also his wife, Martha. This James Driskill was the father of G. O. Driskill who, with his family, is an active member in the church.

Later, George Kidwell of Saint Paul, Ark., brother of Josh Kidwell, came to visit his brother and was asked to preach in the Jordan neighborhood. He was responsible for starting the organization. There were about twenty members at that time. George Kidwell was a regular writer for the Gospel Trumpet.

O. D. Driskill, a member of the Christian Church, which was the previous religious organization in this neighborhood, affiliated himself with the Church of God. He was the father of O. D., Jr., G. A., and J. C. who, with their families, are active members in the church. The church membership at the present time is composed largely of the offspring of the two men previously mentioned—James K. P. Driskill and O. D. Driskill.

Other minister doing work here were: J. L. Wunningham of Hancock, Mo., from 1914 to 1917; W. W. Crowe of Chanute, Kan., about 1927; and J. C. VanZant of Portland, Ore., in 1933 and 1934.

A Bible class was started sometime about 1932. The young people of the neighborhood came and participated. The attendance was as high as sixty. In later years, the Truth Seekers' Quarterly was used as a lesson guide. The class was held on either Saturday or Sunday evenings. This class was dissolved in 1942.

In the winter of 1942-'43, Bro. W. A. Sundwall of Cross Timbers, Mo., wrote to J. W. McLain and asked him to come and hold meetings. Bro. McLain's schedule was full and it was not until the fall of 1943 that meetings could be held.

On October 6, 1943, we left Ripley, Ill., for our destination—Jordan, Mo. We arrived in the afternoon of October 7. Meetings were scheduled to start on the 9th. The length of the series of meetings was three weeks. Average attendance during the meetings was thirty-nine. There were eight baptisms at that time and another this winter.

It was decided that we should stay here for an indefinite period, helping to build up the work. Our time allotted to the church was two Sundays a month.

Sunday school was organized about November 1. This is the first time that Sunday school, as conducted in other churches, has been held here. The officers are: superintendent, Esdras Driskill; assistant superintendent, J. D. Gates; and secretary-treasurer, Mrs. Leonard Weaver. Officers of the church are: overseer, W. A. Sundwall, and secretary-treasurer, Geneva Driskill.

These people have contributed regularly to the Evangelistic Fund. Plans are in the making to do some remodeling on the church. The membership is about thirty.

Jordan is a farming community, the village consisting of a store and post office. It is a small place, but a fine community.

In addition to the work here, we have been going to Cedarville, Mo., once a month when the weather permits. Also, we have been going to Springfield quite often to meet with four isolated members.

Francis E. Burnett.

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska
Floyd Kessler, Jr., West Milton, Ohio.
Ardys Johnson, Freedom, Nebraska.
Joy Ann Pearson, West Milton, Ohio.
Emice Halls, Cleveland Heights, Ohio.
Denn H. Moore, Mineral, Calif.
Phyllis Johnson, Hector, Minn.
LaVonne Sorenson, Omaha, Nebraska.
Loramae Karnett, Omaha, Nebraska.
Shirley Karnett, Omaha, Nebraska.
Jeannette Siple, Grand Rapids, Mich.

FONTHILL, ONTARIO

For several weeks prior to Easter, Bro. C. E. Randall presented some interesting sermons on the various phases of the life of Christ, concluding the series on Easter Sunday night with the climax—resurrection. Special music was also added to this service by the choir.

Instead of the usual Sunday school classes on Easter Sunday, a special program was presented in story, song, and recitation by the junior choir under the leadership of Sr. Mabel Fletcher, assisted by Bro. Harry Payne. The front of the church was beautifully decorated with Easter colors, and the sweet perfume of Easter lilies pervaded the church. The program was much enjoyed and we feel Sr. Fletcher should be highly commended on the spiritual and true-to-the-Word form of program which she trained the children to produce.

Recently, two little boys came into our midst. Harold Raymond was born to Bro. and Sr. David Elliott. Raymond has ancestors of the Abrahamic faith four generations back. Raymond is a great-great-grandson of Bro. Peter Bouk who some of the older brethren will remember as one of the true and faithful fathers of the church in this Niagara Falls district. The other little boy, son of Marion and Jack Brown, called Donald Jack, can also boast of great-grandparents on his mother's side who were pioneer builders of the early work here. They were Bro. and Sr. McClellan. We hope and pray that the parents of these children will help them to prize and lay hold of the great inheritance that is theirs. Should Christ's call for His own be long delayed, may these boys grow into men who will stand upon the promises that cannot fail, and have within themselves that blessed hope that will make them pure, as Jesus is pure.

We are sorry to report that our pastor, Bro. C. E. Randall, has been sick with the old-fashioned flu during the past week.

Bro. Edward Goit was invited to speak in our church last Sunday evening. As things developed, he was not only our visiting speaker, but a ministering angel in every sense of the word, as Bro. Randall was confined to the parsonage. We desire to express the thanks of the congregation for the splendid discourse Bro. Goit gave us, entitled "Death Demands Life." This address was very interesting throughout, and many of the thoughts, which were new, were indeed worthy of our study and consideration.

We believe the instructors of Oregon Bible College should be congratulated on the fine progress their student ministers are making. We assure Bro. Goit and his family that they have our interest and prayers. Also, we would like to take this opportunity of congratulating Bro. Linford Moore—wishing him and Sr. Moore Godspeed in all their undertakings.

Sr. Randall ably substituted for her husband in leading our Bible study this week, taking for her subject different phases of the church.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not" (2 Thess. 3:13). Irene Holland, Reporter.

ROBERTSON-KARECKAS

A quiet home wedding was celebrated at the Alexander home in Laingsburg, Mich., on April 22, 1944, when Gladys Robertson, daughter of Bro. and Sr. B. A. Cummings, became the wife of Cpl. Albert Kareckas. The bride, whose home has been in Battle Creek for several years, is a member of our South-lawn Church of Grand Rapids. The groom, originally of Grand Rapids, is a corporal in the army and now located at the Percy Jones Hospital in Battle Creek.

Attending the bride and groom were the bride's sister, Lucille Sanford, and the groom's friend, Cpl. Harold Hickman of Battle Creek. The wedding took place in the commodious home of the bride's sister and husband, Dr. and Mrs. Reuben Alexander, in Laingsburg.

It is our earnest prayer that God will direct the lives of these newlyweds, and that much happiness will be theirs in years to come. May God keep them, and all of us, worthy of that greater marriage when Jesus, the Bridegroom of the ages, returns.

F. E. Siple.

EVANGELISM

James Mattison	3.00
W. A. Reid	10.00
Theodore McGinty	2.00
Delta Bereans	26.50
Albert City, Iowa, Church	6.00

WILLIAM H. KLINDT

William H. Klindt was born near Sac City, Iowa, June 8, 1896, and death came suddenly to him at his home near Sioux Rapids, Iowa, Wednesday, April 19, 1944.

On March 7, 1918, he was married to Christine C. Momsen. To them were born three children: Sgt. Harold K., stationed at Camp McCoy, Wis.; Frances Katherine, a junior in Lake View High School; and Robert, nine years of age. His father survives, also eleven brothers and sisters.

William gave his heart to his Lord in the spring of 1918, and was buried in baptism by Elder J. W. Williams. He has been a faithful worker in the Pleasant Prairie Church of God near Lake View, where he had always lived until February of this year, when he moved his family to the vicinity of Sioux Rapids. Since then, they have met with the Albert City brethren. The family had been very happy settling on their new farm home.

Brief services were held at the home, followed by the service conducted by the writer, assisted by Elder J. Arthur Johnson, at Sac City. He was laid to rest in Ferguson Cemetery near Lake View, where he sleeps until awakened by the call of his Saviour in the Resurrection Day.

A. M. Jones.

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 Summer Bible Training School

Come Youth—Come Seniors

Oregon, Illinois June 20 - July 28, 1944

Summer School rapidly approaches. The instructors are employed and the curriculum is planned. Oregon Bible College is being equipped to care for a large attendance. Enrollments are being received. Many others should avail themselves of this opportunity to prepare for better Christian service. Brother *F. L. Austin*, one of the instructors, here presents a preview of one of his courses, entitled

THE BOOK OF MATTHEW

If four of my readers were directed, one each, to a position about the four sides of a landscape, and each from his respective position should write a description of the scene before his eyes, it is evident that, though there would be a general sameness throughout, there would be many differences. The general sameness would be in evidence that the four were writing about the same subject, but no sane person would believe that the points of difference were contradictions or errors. By virtue of the four surrounding viewpoints, there would of necessity be four differing presentations of details, though the description of the main features would be largely the same. Will the reader kindly consider this an illustration of the four Gospel biographies of our Lord, and of the four records of His teachings?

Matthew, Mark, Luke, and John, each wrote a biography of Jesus; and each wrote of His teachings. But each was first inspired of God. Each occupied the mental station appointed by God. Matthew's station seemed to visualize Christ before him as the promised Prince of King David—the promised royal Seed who, in due time, should occupy the throne of the Kingdom of God. Did not the Prophet Jeremiah write, at 23:5, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth"? Zechariah, also, wrote: "Behold, thy King cometh unto thee, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (9:9). As Jesus was a branch, or descendant, of David, and as He was lowly in both word and work, and did actually ride into Jerusalem upon the colt, Matthew seems to have written of Jesus as the coming King of the coming Kingdom of God. Matthew's review of the Saviour's Sermon on the Mount emphasized the humbleness, and submissiveness, of His teachings for obedience of His disciples; he recalled the Master's oft reference that "the kingdom of God is nigh"; he reported numbers of Christ's



F. L. Austin

parables of "the kingdom of God." At 19:28, Matthew quoted his Master's words: "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones . . ." The last words that Matthew repeated from his Lord were: "All power (authority) is given unto me in heaven and in earth. Go . . . teach . . . baptizing . . . teaching . . . I am with you always . ." (28:18-20).

Mark seems to have written of God's Servant always "straightway" doing His Father's bidding. Perhaps his cue was impressed upon him from reading Isaiah 42:1-3: "Behold, my Servant, whom I uphold; mine elect, in whom my soul delighteth . ." Or, the words of Zechariah 3:8 may have impressed him as he observed his Lord's ministrations: "Behold, I will bring forth my servant the BRANCH." The same "Branch" was to become King. But one who also was a true servant of His Father, God! No genealogical record; servants never have such! Mark gave none.

But Luke's vision was different. He apparently saw in Jesus the perfect Man in contrast to Adam who violated God's "good" workmanship, and became imper-

fect. Not down from Abraham and David did Luke trace the Saviour, but back to the one who became imperfect, and to God, did he trace His beginning. In all points tempted, but sinless; always true and pure. "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD" (Zech. 6:12). As a man among men—Ideal.

It was the beloved disciple, John, who rested his head upon the Saviour's bosom, who became inspired to see the crowning glory in Christ. Nor coming King, nor loyal Servant, nor ideal Man, but true Son and Heir of the Creator did his inspired heart behold in Him whom the Father of love gave in order to the salvation of the world. In Him, John was caused to see "the bread of heaven"; "the water of life"; "the resurrection and the life"; "the way, the truth, and the life"; "the true vine"; "the true shepherd." John does not deny that Jesus was a righteous Branch of David, as above in Jeremiah 23:5; nor God's BRANCH and Servant, of Zechariah 3:8; nor "the Man whose name is the BRANCH" of Zechariah 6:12; but he adds to all that the others have stated by strongly intimating that He is "the branch of the LORD (Jehovah), beautiful and glorious," of Isaiah 4:2; God's "only begotten Son," of John 3:16.

The Bible's four Gospel writers have given us four Historic-Biographies of Jesus, from birth to ascension. In them are four important pictures of the Saviour's Life and Purpose. Although all differ, yet they all agree. No conflicts; no errors.

In the approaching Summer Bible School at the Oregon Bible College, June 20 to July 28, the Book of Matthew has, by suggestion, been decided upon as one study for the Junior group. The above summary outline of the four Gospels reveals how a study of any one Gospel will essentially necessitate a partial study of all, for a richer understanding of the one.

So, the most thorough home study of the Gospels will prepare the student for the greatest benefit to be obtained from this short course.

THE RESTITUTION HERALD

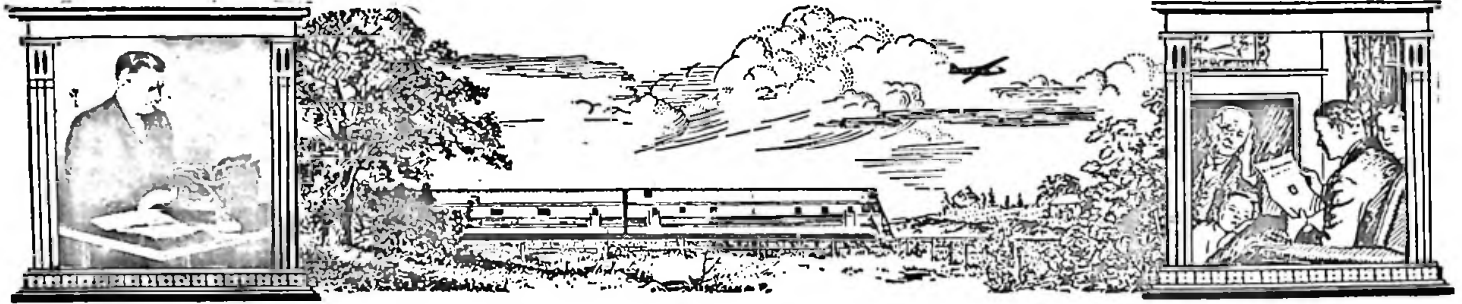
VOLUME 33

OREGON, ILLINOIS, MAY 9, 1944

NUMBER 31



Dedicated to Mother, Peak of Earthly Wonders



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

To Motherhood

Sold into the hands of Canaanites, the children of Israel suffered twenty long years of oppression. "Highways were unoccupied; and travellers walked through crooked places" (Judges 5:6, marg.). The Israelites "chose new gods," "war (was) in the gates," there was no defense, not so much as "a shield or spear seen among forty thousand in Israel," and the "inhabitants of the villages ceased" (vv. 7, 8). Israel was not utterly forsaken, though, for God chose Deborah, a prophetess, to judge Israel "at that time" (4:4). "Under the palm tree . . . in mount Ephraim . . . the children of Israel came up to her for judgment" (v. 5), and, said Deborah, "I arose a mother in Israel" (5:7). "Then fought the kings of Canaan . . . by the waters of Megiddo," but "the river of Kishon swept them away" (vv. 19, 21). "Then sang Deborah . . . Praise ye the Lord for the avenging of Israel" (vv. 1, 2).

Other noble mothers in Israel, not as notorious as Deborah, likewise brought blessing to the people. Hannah led no army, but years of prayer and devotion—eclipsing palm-tree verdicts—had miraculous fruition in Samuel, seer of the prophets and against whom no Israelite could make accusation. Hannah, a mother in Israel, rocked the cradle, then *ruled the Hebrew world during a century*.

Indeed, motherhood reaches its zenith not by commanding an army, but by careful, prayerful, unceasing training of young and pliable life. Like Deborah, every God-directed mother is a prophetess—foretelling in her counsel the history of a rising generation.

As in former centuries there were praiseworthy mothers in Israel, there are today praiseworthy mothers in the Church of God—nor can they be numbered. To all these we pay deep respect on this year's Mother's Day.

To all true mothers, but especially to Mother Magaw at Lester Prairie, Minnesota, we dedicate the front page of this week's HERALD. She, a lover of scenic beauty, will quickly understand. This editorial page is dedicated to Sister Edna Brewer, matron of Oregon Bible College, who



Edna L. Brewer

most faithfully mothers a family assembled from many states.

Sister Brewer, from opening day in 1939 until today, has been much more than cook and housemaid in the College. These duties, gracefully accepted and well fulfilled, have been supplemented by inexhaustible kindnesses, by timely suggestions, by loving counsel, by patience and forgiveness. She has arisen as only *Mother in the College*.

Here appended is a poem by Sister Dorothy Demmitt, a daughter of Sister Brewer. The poem, not intended for publication, innocently and freely tells that heartfelt message most of us utterly fail to tell until too late for Mother's strengthening.

My Mother

You are a wonderful mother—
Have been all the time.
Dearer far than any other,
How glad that you are mine!

There's one thing that will never slip,
For it stands out sweet and strong,
A melody always on your lip
And your heart so full of song!

Morning was met vibrant and cheery
And your song trilled with a glow,
Evening left a soul tired and weary—
Still a song murmured sweet and slow.

The cause of your high elation:
Not indifference to things that are,
But looking with full anticipation
To a glorious joy that is yet afar.

Whether living in the trials of a December
Or in the content of a glamorous June,
As long as your heart is a living member
'Twill beat in the rhythm of a happy tune.

If there's one thing you would bequeath,
Will to me your spirit so very fine—
So troubles will not hold me beneath,
But keep my spirit in touch with the Divine.

Signs and Warnings

By Howard H. Hawkins

WE are living in an age when signs of every description can be seen all about us. Upon the public highway there are numerous warning signs of "sharp curve," "steep hill," and so forth. These signs are placed there for our safety and welfare. Similarly, there are other signs of a spiritual significance.

Should not we who are Christians ponder the advice in the best guidebook ever printed, the Bible, telling us of conditions past and of those to come? Jesus reproved the Pharisees and Sadducees for their lack of discernment of conditions then existing. He said to them, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:3.)

Mankind has not changed much. To this day, people often comment on the sky warnings: if in the evening, they say, "It will be fair weather, for the sky is red"; and, if the sky is red and lowering in the morning, they say, "It will be foul weather." If men consult God's great barometer in the sky, then why not, with the same interest, consult God's word in the Scriptures about the times in which we are living?

First, let us consider the days of Noah, for Jesus said that before the Flood, people "were eating and drinking, marrying and giving in marriage, *until the day* that Noah entered into the ark." Genesis 6:5 says, "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." Verse 12 says, "God looked upon the earth, and, behold, *it was corrupt*; for all flesh had corrupted his way upon the earth." These conditions sorely grieved God—grieved Him to such an extent He repented that He had made man. Then followed the Flood that covered the earth.

It seems quite evident that the people then living became so corrupt that they had no thought of God—therefore, bringing spiritual darkness on their minds. So darkened were their minds that the people paid no attention to the warning given by Noah, namely, that a great calamity would soon be coming upon the earth. They did not take heed until it was too late, and then "the door was shut."

Are not we living in a similar day, or period of time? If so, have not we been warned of these things? What we hear, see, and read, gives us much evidence that we must be living in the "last days" of Gentile dispensation. Some of the outstanding conditions have been brought to our

attention by the Apostle Paul in 2 Timothy 3:1-5. There, for instance, he prophesied of disobedient, unthankful children who seem to rule their parents, in contrast to when you and I were children.

Again, Paul foresaw when men would be "lovers of pleasures more than lovers of God." It seems that the world is pleasure mad for excitement. Just recently, I saw an item in one of our daily papers about some of the popular dine-dance places where table reservations for Saturday nights were sold out several days in advance. Liquor is usually sold at these places—certainly no place for a Christian!

We are living in the day Joel described as a time for turning plowshares into war equipment. It is almost needless to add that scrap iron of every description is being turned into implements of war. Joel 2:30 seems to indicate that part of destruction caused by bombs and airplanes.

The captivity and slaughter of the Jews by Hitler is probably the greatest sign of the nearness of our Lord. God's Word says that Israel must be in great affliction in that day. God has a time set to favor Zion, and it is obvious that we are at, or near, that time. (Psalm 102:13.) It is a last-day prophecy. "When the Lord shall build up Zion, he shall appear in his glory" (v. 16). The Lord's coming is due when Zion is rebuilt, or nearly rebuilt.

Aside from the war situation, the world seems to "reel to and fro" with economic unrest, resulting in racial, religious, and political strife. Along with this, there was a wave of hundreds of strikes the past year or so. Are not all these signs leading to "the day when God shall judge the secrets of men"?

Why is it that hundreds of churches over our land have closed their doors—the congregations "doubling up"? I believe that Paul, looking down through the ages, foresaw this as he stated the coming of the Lord would not be "except there come a falling away first," and that "in the latter times some shall depart from the faith." (2 Thess. 2:1-3; 1 Tim. 4:1.)

Does the "falling away" apply only to the popular denominations? How about our own denomination? Do we find some who are only "lukewarm," or less, who attend the services only once or twice a year, and who do not heed the exhortation to "not forsake the assembling of ourselves together"? Have they been given a real firm foundation or were

(Please turn to page 9)

Punishment of a Christlike Nonchurch Member

By Alfred Anthon

PLEASE read 1 Kings 20. Benhadad with thirty-two other kings assembled a great army to conquer Samaria, the ten tribes of Israel. Benhadad and his thirty-two colleagues sent word and threats to King Ahab, who made great concessions to them because of his small army. There was one demand, however, to which he would not submit—the searching of homes. Consequently, Benhadad set his armies in array to conquer Israel.

As these preparations developed, a prophet of God came to Ahab, saying, “Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day” (1 Kings 20:13). The prophet continued speaking, telling Ahab to gather an army of a few more than seven thousand soldiers. With these few soldiers, Ahab routed the great army of the thirty-two kings up in the hills.

Then this prophet came again to Ahab, saying, “Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the kings of Syria will come again against thee.” Surely enough, the kings reorganized and decided that the gods of Israel were gods of the hill country. That was the reason they lost the battle the year before. This time the Syrians would cause the battle to be fought in the plains where Israel’s gods did not go.

Again, the prophet of God came to Ahab, saying, “Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand” (v. 28).

Again the battle ended as God had said. Benhadad had to surrender. His servants said to him, “Behold now, we have heard that the kings of the house of Israel are merciful kings—they often forgave their enemies though God commanded them not to—“let us, I pray thee, put sackcloth on our loins, and ropes upon our heads (necks), and go out to the king of Israel: peradventure he will save thy life. They did so, and came to Ahab, saying, “Thy servant Benhadad saith, I pray thee, let me live.” Ahab answered, “Is Benhadad yet alive? He is my brother. . . . Go ye, bring him.” Then Benhadad came forth to Ahab, and he caused him to come up into the chariot. Here they made a covenant to be friends, and Ahab sent Benhadad away.

Truly, Ahab must have been very Christlike to have treated his enemy so kindly!

During the time Ahab was making preparations to re-

turn home, two men were out along the road Ahab must travel—a prophet and his neighbor. The prophet said to his neighbor, “In the name of the Lord, smite me.” The neighbor refused to smite his friend, the Lord’s prophet. Then said the prophet, “Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed, a lion shall slay thee.” This happened in a few minutes.

The prophet met another man, and said, “Smite me.” This man smote and wounded the prophet.

Consider this: Because a man refused to smite his own dear friend when God had commanded it, God caused a lion to slay this “friend.” Therefore, God requires us to do exactly as He says, whether we think it right or wrong. Ponder this: If God commands me to wound my dearest friend, I must do it—and I must do it as faithfully as Abraham obeyed God when commanded to kill and sacrifice Isaac, his dearest of all possessions other than God.

We now return in our study to the prophet. He (wounded) departed and waited for King Ahab by the way, and disguised himself with ashes upon his face. As King Ahab came along, the prophet hailed him, saying, “Thy servant went into the battle” (“See, I am dirty and wounded.” This prophet was telling a kind of parable to trap Ahab); “and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. As thy servant was busy here and there, he was gone” (v. 39). In this parable, the prophet disguised as a servant was begging, “Do not let the owner of the prisoner slay me,” but it was evident that the terms of agreement demanded death or some other very heavy penalty.

Ahab said unto the prophet, “So shall thy judgment be; thyself hast decided it” (v. 40).

Now Ahab had been merciful to Benhadad, a really dangerous enemy, and one whom God had commanded Ahab to destroy, yet Ahab ordered that this poor prophet of God must die because a Syrian prisoner escaped from him.

Poor Ahab! If only he could have pondered before he judged! Oh, if only we would ponder before we make decisions! Let none of us be so disobedient as was Ahab. He was very merciful when dealing with people whom God had told him to destroy.

We today must be Christlike the way God says to be Christlike. *Christlikeness is* (Please turn to page 11)

Wars and Tears Versus God's Eternal Future

By Glenn M. Birkey

God's "anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

SPEAKING of wars and tears: no doubt there were tears before wars came, for Adam and Eve must have shed tears when God pronounced judgment upon them for disobedience. Too, Cain must have shed tears when he realized his punishment for slaying his brother Abel. Whenever a wrong is done, there are generally tears of regret. Whether individuals or groups of individuals through greed, jealousy, stubbornness, or other fruits of the carnal nature do sinful acts, tears of regret are as sure to follow as day follows night.

The world has sown to the wind and is now reaping the whirlwind. There is no question that war is tearing at the heartstrings of the world's peoples. According to statistics, more people are afflicted and dying with heart trouble than ever before. (Luke 21:26.) The world has "war nerves"—and the nervous system affects the heart. As stated in a previous article, reading of the Word of God is the best heart tonic, but many refuse to test it.

As one watches the daily newspapers each day and notes the long list of dead and wounded among our American boys, his imagination need not go very far to realize what sorrow there is in many homes. Added to this is the conviction on the part of many good people that there is a moral and spiritual decline in our nation, due to war influence. Recently, in the editorial column of the *Chicago Tribune*—which, by the way, is not classed as a religious paper—an editorial under caption of "Juvenile Delinquency" said in part that juvenile immorality is becoming general throughout the United States, and at a rapid rate too serious to be lightly considered. Parents should be held responsible. These are not the exact words of the editorial, but they express the thought.

Now, in sharp contrast to the sad picture of present-day world conditions, here is the Bible word picture we have for the future: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath

the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4). This same thought is again presented in the New Testament in 1 Corinthians 2:9. We speak of things which the "eye hath not seen, nor ear heard," and which have never "entered into the heart of man"—all that God has in readiness "for them that love him."

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). In accordance with God's promise, we are expecting a new heaven and a new earth, in which righteousness will dwell. (2 Peter 2:13.) We read, too: "I saw a new heaven and a new earth; for the first heaven and the first earth were gone, and the sea no longer exists. And I saw the holy city, the new Jerusalem, coming down out of heaven from God and made ready like a bride attired to meet her husband. And I heard a loud voice, which came from the throne say, 'God's dwelling place is among men and He will dwell among them and they shall be

CALVARY

By Mary Mae Nedrow

We mothers know how Mary felt
That day at Calvary;
As bleeding and sorely buffeted,
Christ hung upon the tree.

We wonder if, like we, she thought
Of tiny baby feet;
Of faltering steps she guided once
So gently down life's street.

On battlefields the bullets whine—
On foreign soil they lie;
The boys who've done no wrong, and yet
They, too, must die.

Yes, mothers know how Mary felt
That day at Calvary;
As bleeding and sorely buffeted,
Christ hung upon the tree.

His peoples. Yes, God Himself will be among them. He will wipe every tear from their eyes. Death shall be no more; nor sorrow, nor wail of woe, nor pain; for the first things have passed away.' . . . Write down these words, for they are trustworthy and true" (Rev. 21:1-6, Weymouth).

The description in Daniel 2 of the iron and the clay not cleaving to each other seems to fit the present world setup as we read it in the news. This means the return of our Lord may be an event of the near future. What a blessed consolation for us to see a way out of the world's difficulties! If we were depending on the human element to clear up this trouble-filled world, the world would present a dark and gloomy picture indeed. Let us look up and lift up our heads, for our "redemption draweth nigh." Soon all the unpleasant things we now witness will be forgotten in God's eternal Kingdom! We pray that it will soon come.

Premillennial Prophecies

Number 3 — "That Old Serpent"

A Sermon by R. G. Huggins

"He laid hold on the dragon, that old serpent . . . and bound him a thousand years" (Rev. 20:2).

MOST people can quote from memory the first two verses in the Bible: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1:1, 2). It is not, however, generally known that in the phrase, "the earth was without form and empty," the word "earth" is emphatic by position; and as emphasis implies contrast, the second verse should begin with "but." So read, the verse has much more grandeur in meaning than appears in the Authorized Version. "In the beginning God created the heaven and earth. *But the earth had become formless and empty,*" whether by creation or catastrophe it matters not. Moses and geology are in sweet accord, and embrace each other cordially.

Genesis 1:1, 2 has a twin brother in Genesis 3:1, which reads: "Now the serpent was more subtil than any beast of the field which the Lord God had made." There is a remarkable sameness of construction in these two verses. To perceive this clearly, consider the following observations:

(1) The root *hayah* is equivalent to "become," meaning "much more."

(2) The tense, here the perfect, should be rendered as a pluperfect, "past behind a past"; that is, "had become."

(3) The emphatic precedence of the nominative is a matter never to be ignored in Hebrew literature. As in Genesis 1:1, 2, "but the earth had become a waste, and void," so Genesis 3:1 reads, when correctly translated: "Now the serpent *had become* more subtil than any beast of the field." This better rendering gives a better understanding of the verse. The studious reader can think out the implications that must follow this rendition.

Attributes of the Serpent

The popular teaching of the day strips the serpent of all the attributes which the Bible credits to him. "The serpent had become more subtil than any beast of the field." The word "subtil" indicates a higher mental endowment, one more superior than, "the beast of the field." In fact, its sagacity was so noted it passed into a proverb: "Be wise as serpents" (Matt. 10:16). Later, Paul adverted to the serpent to say he was an intellectual: "I fear," said Paul, "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). He was not a moral, but an intellectual, animal. It may be said of him, as it was said of Babylon: "Thy wisdom and thy knowledge, it hath perverted thee" (Isa. 47:10).

When Gentiles who have their understanding darkened, and walk in the vanity of their minds (Eph. 4:17, 18), read the attributes ascribed to the serpent in the Bible, such as singular subtilty, acute intellect, fluency of speech, and the like, they call them "impossible difficulties." Why? Because they compare the serpent in Eden, where everything was "very good" and sinless (Gen. 1:31), with serpents now, where everything is bad and sinful. There is no comparison between the serpent *then* and serpents *now*. The individual serpent itself that had subtilty, wisdom, and power of discourse, has long since passed away in death (Gen. 3:14); the ones we see now are his degenerate offspring. The carping critic does not realize the tremendous change wrought upon the serpent by sin, when he, before transgression, was "more subtil than any beast of the field" (Gen. 3:1), and after he sinned and was degraded by a "curse above all cattle, and above every beast of the field." Is it an "impossible difficulty" that by misusing endowments divinely bestowed, he should lose them when he sinned? To see the deteriorating power of sin upon the sinner, take a look at ourselves. Man as he *is* is not man as he *was*. Originally he was "crowned . . . with glory and honour," and set "over the works of (God's) hands" (Psalm 8:5, 6); now by sin he is uncrowned and "made lower than the angels" (Heb. 2:7). He is wrecked in body and mind. He is ruined greatness, and but a shadow of his former self. There has been just as much and more deterioration upon the serpent by sin than upon anything else that was cursed by Edenic law—a curse that shall be mitigated for everything subject to it, except the serpent, who was "cursed above" all else. The curse upon him will remain unabated throughout the Millennial Reign of Christ. (Isa. 65:25.)

The Speaking Serpent

From uncultivated minds in the infidel masses there come many objections concerning the speaking serpent in the third chapter of Genesis. These cavils from dull minds have not needed refutation heretofore; but now

men who have passed through colleges are repeating this outcry of unbelief to dignify and give it an aspect of respectability and religious sanction. Possibly these men have passed through college; probably they have "passed through" too rapidly. Be that as it may, they seem ignorant of the fact that ideas are older than words, and by various means can be, and are, expressed without words either spoken or written. Were it true that the serpent never expressed an articulate word to Eve, the report of his converse with her in Genesis is nonetheless *bona fide*.

If Hugh Miller, the great geologist, can write a book and call it "The Testimony of the Rocks," and escape the accusation that he thinks and says the rocks can talk, per-

haps God can exercise the same liberty of speech and use the same kind of language concerning things animate and inanimate, and escape castigation by self-appointed higher critics.

Consider, then, some important messages which God has given to man in which there is not a single verbal utterance. By a dove God told Noah when to disembark from the ark. (Gen. 8:8-12.) God warns us not to think or speak evil of anyone, because a "bird of the air shall carry the voice, and that which hath wings shall tell the matter" (Eccl. 10:20). Language in the same phraseology and of the same import occurs in Habakkuk 2:11: "The stone shall cry out of the" (*Please turn to page 9*)

The Dearest One I Know

By *Iola Magaw*

WHO first comes to mind when you are sick, lonely, or discouraged? How many times have you called, "Mother! I want a drink," "Mother! I have an earache," or, "Mother! I am afraid"? Little children always think of mother first when they think they are in need, because no one else does the things for them that mother does. No one loves them as much as mother. As we grow older, we think, "I wish I could get out on my own, I want to get away from home," but after we have gone we remember how mother called us in the morning, gave us our breakfast, and sent us off to school with a cheery good-by and a kiss. How mother would patch up the bruises and heal the broken heart! When we get discouraged, we think, "Why doesn't mother write? I wish mother were here—she would tell me what to do."

Solomon said: "I was my father's son, *tender and only beloved in the sight of my mother*. . . Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. . . Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4: 3, 5, 7). Where does the child and young person get more wisdom and understanding than in the home and from mother?

"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). God instructed the Israelites to obey and honor their fathers and mothers, and we see in Matthew 19:16-19 that Christ also taught the people to honor their fathers and their mothers. "Behold, one came and said unto him, Good Master, what good thing shall I do,

that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and Thou shalt love thy neighbour as thyself." The command to "honour thy father and thy mother" was included in both God's Ten Commandments to the Israelites and in Jesus' law of love, so it must be very important.

Christ dearly loved His mother, because He thought of her when He was in His greatest agony as He hung on the cross. Christ knew that His mother was suffering, too, and He wished to comfort her and did so by putting her in the care of His beloved disciple, John.

"There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19: 25-27).

Mother is the dearest one I know;
When I'm in need to her I go.
She always is so kind and true;
And never seems to get too blue.
Although I do not wish to boast,
She is the one that loves me most.



Iola Magaw

Trends of the Times

The Editor here presents two interesting and timely messages, both selected from THE BIBLE ADVOCATE which, in turn, had selected "Something Is Brewing" from THE WATCHMAN, and "Jewish Notes" from THE CHOSEN PEOPLE.

SOMETHING IS BREWING

THE religious news, like the proverbial straws in the wind, clearly shows that something ominous is brewing behind the scenes, and that what is cooking will have a decided bearing on the future of the United States and the whole world. We refer to plans that are being worked out for post-war peace and a new world order.

For example, that well-known Jesuit weekly, *America*, on January 1, 1944, carried an editorial entitled "New Year's Message," in which appears this significant statement:

"The statesmen who met at Moscow and Teheran raised hopes in the minds of millions that out of their agreements and their conferences there should emerge an international organization which would effectively promote political and national security. The creation of such an organization will be the fulfillment of ideas expressed during the first World War by Pope Benedict XV, and in these later times by Pius XI and Pius XII."

Does this mean that modern statesmen are working hand in hand with the Vatican in an effort to make real the dream of the popes for the world? Time will tell. At any rate, *America* would have us know that we have seen only the beginning of things to come. It adds: "The purpose of the Catholic, Protestant, and Jewish religious leaders who on October 7 issued the Declaration on World Peace was not merely to make a statement, as a matter of record, but to provide the initial text for a nation-wide campaign of enlightenment and study concerning the minimum requirements of a just world order."

On January 5, 1944, *The Christian Century* came out with an editorial of rejoicing entitled "Catholics Will Collaborate!" which begins with this striking declaration:

"Clear indications point to a definite determination on the part of the Roman Catholic Church to enter into collaborate!" which begins with this striking declaration: lay anew the foundations of a social order grounded on the moral law, natural and divine."

Then the editor proceeded to give the evidence for such an attitude on the part of the papacy.

We beseech the leaders of this peace movement to ponder well the path they are taking, lest they be tempted to employ the civil power to achieve their ends. Every loyal American, whether he be a Roman Catholic, or a Protestant, or a Jew, ought to jealously (*Please turn to page 11*)

JEWISH NOTES

ALARMING outbreaks of violence against the Jews in various parts of the United States have served to focus new attention on the growing and rapidly spreading evil of Jew hatred in this country. The outbreaks assumed dangerous proportions first in Boston. Helpless Jewish children, both boys and girls, were beaten mercilessly by hoodlums on their way to and from school, the only excuse offered being that they were Jewish! The citizenry of Boston has been aroused, and so widespread has been the protest that we understand the police are being compelled to take steps that these shameful outbreaks shall cease.

Here in New York the same thing has taken place. One policeman was suspended by the Police Department charged with subversive activities and with anti-Jew obsessions. He is a member of the so-called "Christian Front," and also of another organization called "Christian Mobilizers," both of which came into being for the one purpose of damning the Jew, destroying him if possible, and doing anything that might make the life of the Jew in America a miserable existence. What shameful use of the word "Christian"! And what a tragic irony it is that the Jew shall learn to identify the words "Christian Mobilizers" and "Christian Front" with the teaching of the Christ! Here in New York the outbreaks were characterized by assaults on Jewish children, by the defacing of Jewish synagogues, the breaking of windows, the marking of swastikas on Jewish buildings, and other terrorizing acts of vandalism and hoodlumism. Thirty-one cases were studied exhaustively by a committee of investigation headed by Commissioner William B. Herlands, and he reported that while these Jew-hating organizations stimulated the anti-Semitic outbreaks, yet he did not discover "any conspiracy or organized plan." Civic and religious groups have been organizing, since these outbreaks, for a program of educational publicity to stress particularly that the responsibility of parents is of the highest importance in teaching their children tolerance for race, creed, and color.

One's heart shivers in the light of these latest developments. That America, the last citadel of democracy, should become the breeding place for the most vicious of all hates, anti-Semitism, was a thing our forefathers would never have believed possible! (*Please turn to page 11*)

OUTLINES ON THE GOSPEL TO ABRAHAM

TWO COVENANTS

Number 7 of the Series

By J. W. McLain

Law or Promise?

1. Promise given 430 years before. (Gal. 3:17.)
2. Inheritance by promise. (V. 18.)
3. Law added. (V. 19.)
4. Time limited till seed should come.

Passing of the Law

1. Shadow. (Col. 2:16, 17; Heb. 8:5.)
2. Law done away. (2 Cor. 3:6-11.)
3. Law made nothing perfect. (Heb. 7:19.)
4. Law gives way to new priesthood and new covenant. (Heb. 7:12; 8:6-13.)

The Better Priesthood

1. After Melchizedek. (Heb. 7:11.)
2. Unchangeable, eternal. (Heb. 7:22-28.)
3. The perfect atonement. (Heb. 9.)
4. Able to save to uttermost. (Heb. 4:14.)
5. Whom shall we serve—Levi or Christ?

Servant or Son

1. Moses—Christ. (Heb. 3:1-6.)
 2. Bond or free. (Gal. 4:22-31.)
 3. Sons of God. (John 1:12; Rom. 8:16; 1 John 3:1-3; Gal. 3:26-29.)
 4. Son of bondwoman shall not be heir with son of the free woman. (Gal. 4:30.)
- Wherefore, then, serve the law?

More Precious Than Gems. Solomon, speaking of a virtuous mother, said: "Her price is far above rubies" (Prov. 31:10), she is a "crown to her husband" (12:4), and "her children arise up, and call her blessed" (31:28).

SIGNS AND WARNINGS

(Continued from page 3)

they somewhat indifferent at the time of their baptism?

We, who are firm believers in the Kingdom and in the soon return of Christ "ought to give the more earnest heed to the things (signs, warnings) which we have heard, lest at any time we should let them slip" (Heb. 2:1) and become like those of the "fallen away" class, or be likened to the five foolish virgins.

If we hold forth "the word of life," we should not put our light "under a bushel." We should let it shine before men. We should tell the gospel message to others at every opportunity—to all who might have a listening ear, that they, too, may come into the fold before it is too late.

M O T H E R

"Because He knew our feet were apt to stray,
God gave us her to guide us on our way.
He knew when life would twist and turn and tear,
Steadfast and true would be her loving care;
And if the lesser loves should fade and fail,
Hers would enfold and her belief prevail.
O wondrous one! each day do we renew
Our thanks to Him because He gave us you."

—*Albert Harlen Castle*; selected by
Mrs. George Loudenslager.

Honor Thy Mother. "He that . . . chaseth away his mother . . . causeth shame" (Prov. 19:26). "Despise not thy mother when she is old . . . and she that bare thee shall rejoice" (23:22-25). "Whoso robbeth . . . his mother, and saith, It is no transgression; the same is the companion of the destroyer" (28:24). "Whoso curseth . . . his mother, his lamp shall be put out in obscure darkness" (20:20). Similarly, Jesus said: "He that curseth . . . mother, let him die the death" (Matt. 15:4).

PREMILLENNIAL PROPHECIES

(Continued from page 7)

wall, and the beam out of the timber shall answer it." Numbers 22:23-30 reports what Balaam said to the ass, and what the ass said to him; a speech in which the prophet was scathingly rebuked "in a man's voice," while the "dumb ass" uttered not a word. (2 Peter 2:16.) We say "uttered not a word," for the word "dumb" means "having no power of speech; mute; silent" (Standard Dictionary). And on one occasion Christ said that if His disciples held their peace, "the stones would immediately cry out" (Luke 19:30). Babies and sucklings have not the power of speech; they are totally wordless, but out of their mouths come "perfected praise" (Matt. 21:16).

Responsibility and Punishment of the Serpent

It is an aphoristic truism, recognized by both God and man, that where there is no knowledge there is no responsibility; and where there is no responsibility there is no sin; and where there is no sin there is no punishment. When thoughtless commentators and ignorant exegetists rob the serpent of his attributes and endowments, they take from him all knowledge, responsibility, sin, and punishment with one stroke—they propose a thesis that is dangerous to man's morals, and God's theodicy. Denying the serpent had knowledge, they constructively and logically bereave him of volitional acts, thoughts, and speech. They leave him inherently brainless, thoughtless, and speechless. Upon this false and absurd premise they go

on to intellectualize. One commentator says Satan "assumed the form of a serpent." Another declares that he was "concealed" in the serpent. Still another affirms he "hid himself within the serpent." In plain English, the serpent was "devil-possessed." To all intent and purpose this means he was reduced to an automaton.

Emerging from this astounding postulate come some very serious moral issues. Spiritualism lies sleeping and dreaming in the background. Knowledge, responsibility, sin, and penalty are all gradatory things: they are justly commensurable things. If one is Devil-possessed in committing a crime, would not the possessor be worse than the possessed? and being worse, should he not be punished more? Would not Devil-possession reduce guilt and punishment in the ratio of its power? Then if the serpent was Devil-inspired, all he did under the spell would be what the Devil did by him. His knowledge, wisdom, speech, and all his doings, would be "the works of the devil," and not his own. (1 John 3:8.) Just the reverse of this is the story of the Bible. It accredits to the serpent as a responsible agent all he did, and all the parts he played in the transaction. And the sentence afterwards passed upon him rests upon this solid foundation. "*Because thou hast done this, thou art cursed above all cattle, and above every beast of the field*" (Gen. 3:14). If the serpent were an unconscious tool, acting, thinking, speaking, lying, and sinning as he was acted upon by the Devil; if he were passive and irresponsible in the hands of the Devil, where is the justice of God in putting all the blame and visiting all the consequences upon the serpent, while the Great Instigator and Archfiend was left untouched by penalty? How did he slip through the fingers of justice without so much as a mild rebuke?

Orthodox protagonists have perverted the teaching of Moses in the third chapter of Genesis from first to last. Moses said there were three active participants in the first sin: the serpent, Eve, and Adam: they say there were four: the serpent, Eve, Adam, *and the Devil*. Moses said there were three sentences pronounced upon the three

transgressors, giving them all the death penalty, with a gracious temporary reprieve, but they all finally died: they say four sentences were passed upon four sinners: one for the serpent, one for Eve, one for Adam, *and one for the Devil*. But to their undoing, they have not found four sinners in the Mosaic record; for there are only three; and they cannot find four sentences, because there are only three. All this confusion is created by having one sinner and one sentence too many. The Devil did sin and he was sentenced; but the Devil was the serpent, and the serpent was the Devil. We give this explanation because it is given in Revelation 20:2, and as rendered in three translation, it reads:

Emphatic Diaglott: "And he seized the dragon—the old serpent, *who is an enemy and the adversary*, and bound him a thousand years."

New Testament in Modern English, Ferrar Fenton: "And he overpowered the dragon, the old serpent, *who is the devil*, and bound him a thousand years."

A New Translation, James Moffatt: "He gripped the dragon, that old serpent (*who is the devil and satan*), and bound him a thousand years."

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

I WONDER

"I wonder if all mothers of small sons
Grow as perplexed as I have often grown?
Do they, through lack of wisdom, stand dismayed,
And faltering face each day alone?"

"I think of all the mothers of the earth,
And wonder, sometimes, would they, too, be glad
To know how Mary of old Nazareth
With daily wisdom reared her little Lad?"

—Selected by Mrs. George Loudenslager.

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SOMETHING IS BREWING

(Continued from page 8)

watch what is in the making and faithfully protest against any politico-ecclesiastical move that may mean a repudiation of the principles of religious freedom and of separation of church and state which have long been the foundation of our nation's greatness and prosperity. The prophecy of Revelation 13:1-18 is about to be fulfilled. Remember those immortal words: "Eternal vigilance is the price of liberty!"

JEWISH NOTES

(Continued from page 8)

What shall the child of God do? Is not the answer found in the solemn admonitions which God Himself gives us, and which have peculiar force in such a time as this? We refer to the many warnings of God's Word against Jew hate, and we refer to such an injunction as Isaiah 62:6, 7:

"I have set watchmen upon thy wall, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

More and more as the age comes to its close, prayer and labor on the part of the true church of Christ on behalf of Israel becomes more urgent and more strategic.

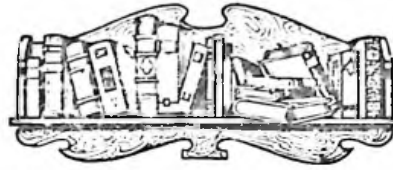
PUNISHMENT OF A CHRISTLIKE NONCHURCH MEMBER

(Continued from page 4)

more than being merciful to enemies; it is being obedient to God—doing everything the way God says to do it, not the way the world says.

Back to Ahab and the prophet: the prophet quickly removed the ashes and disguise. Ahab knew him. The prophet said to Ahab, "Because thou hast let go out of thy hand a man (Benhadad) whom I (God) hath appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people" (v. 42). Ahab went home heavy-hearted.

Brethren, persist in being godly the way God says to be godly. Do not be godly the way the world says to be godly. Ahab forgave his enemy, but he did not do it the way God commanded him. The "neighbor" slain by the lion God sent and the similar punishment inflicted upon Ahab are allegories for us. Always willingly do exactly as God says. Do not gainsay anything God says. Do not try to tell God there is a better way to do it. God commanded Ahab to destroy his enemy. God commanded Jesus to command us to love the same class of people God commanded Israel to destroy. With the change of the priesthood (from Aaron to Jesus), there "is of necessity also a change of the law" (Heb. 7:12).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

R. H. Judd, Canadian, is, and has been for many years, one of the best-known writers of the Church of God. Like most others who write a great deal, he has specialized. His studies on the Trinity and the preexistence of Jesus have been outstanding in their scholarship.

Jesus Christ in the Old Testament, Mr. Judd's only book, is a prime example of the author's ability to pry deeply into the normally concealed recesses of Bible lore. Step by step, Mr. Judd indicates precisely how and when the Old Testament writings made predictions in regard to the Messiah, and even taught His gospel.

Like all the rest of the Judd writings, *Jesus Christ in the Old Testament* is strictly Scriptural. There are no bypaths and asides to lead one astray into the mazes of human philosophy and esoteric theological controversy. Every assertion is carefully documented by a corresponding Bible verse.

Mr. Judd uses the numerous detailed references to the Saviour to be found in the older Scriptures as positive evidence of the divine origin of our religious faith. "The very fact that Christianity . . . centuries before the birth of Christ was inseparably foreshadowed in ceremony, type, and prophecy, must surely evidence its divine origin." The book, thus, becomes almost the only work in apologetics the Church of God possesses.

Jesus Christ in the Old Testament serves, we have found, for much more than an exposition of the Messianic prophecies. It serves also as an excellent commentary on temple and tabernacle equipment and ceremony, and as a well-based attack on the traditional doctrines of Trinity and preexistence. The attack is not, however, obtrusive; the argument is a positive one.

Primarily, the book is for the student. The lay reader, if he is willing to think and study, as well as the minister, will derive much help from it. But for the casual reader, who enjoys skipping through a little light reference to religion just to keep him reminded of the church, it offers little.

Jesus Christ in the Old Testament is published by the National Bible Institution. It is twenty-five cents a copy.

* * * *

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



"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" (Hebrews 4:14).

The Israelites' High Priest

We have heard of the high priest of Salem. He was Melchizedek. We learned then that mankind needed someone to go between or to be a mediator between him and God. The high priest does that.

Moses' father-in-law was a priest, but his family are later spoken of as idolaters. This priest, however, was friendly with the Israelites.

The Lord had chosen Moses and Aaron to lead the Israelites out of Egypt. Aaron was spokesman for Moses.

When Moses was upon the mountain with God, getting the laws for the Israelites, something happened in camp. The people made a calf of gold from their jewelry, and danced around it in worship! How terrible when God had been so good to them.

When Moses stood at the gate of the camp, he called, "Who is on the Lord's side? let him come unto me" (Ex. 32:26). All the sons of Levi went to Moses' side! Now we can understand why God chose the tribe of Levi for the priestly tribe. They stood out for God.

Aaron was to be set aside as the high priest. His sons were to be priests under him. They called the Israelites to watch them do as God had asked them to do.

Moses washed them. Then Aaron put on the beautiful priestly robes. He wore a fancy girdle "for glory and for beauty." A mitre, made of eight yards of linen, was wound on his head. In front was a plate of gold on which was printed, "Holiness to the Lord."

Our High Priest

Jesus is our Mediator. He gave His life for us once for all time. There need be no more offerings made for sins as under Aaron. He made offerings once each year in the "holy of holies."

If we want Jesus to cleanse our lives and be our High Priest, we must accept Him. He will be our very own personal Saviour. He will cleanse us from our sins.

As the high priests were washed at the beginning of their work, so should we, too, be washed by baptism. It is a sign that we are Christ's. When we are baptized, we

have "put on Christ," and our hearts are pure. We will bear good fruit—love. We will live differently when our hearts belong to Him.

But what can we do when we sin? To whom can we turn? We have a mediator! Christ is the One who can help us obtain forgiveness. We pray to God through our High Priest—in His Name. God's mercy is great. His grace is sufficient. He is long-suffering and patient. He will forgive us when we ask Him through Jesus. We can't pretend we are sorry and expect God to forgive us. He knows what we think. We have to be really sorry.

The Christian Profession

We are to "hold fast" to our profession. A profession is a person's work. You would not think a doctor a very good one if he did not "doctor," would you? We must live and work at our profession so others will see Jesus in us. If we try to be like Him every day, someday we will be like Him. We have that promise. (1 Cor. 15:49.)

We need to be more consecrated, more set apart from the world. The closer we live to Jesus the fewer temptations will cause us to sin.

Did your mother ever say, "I never expected you to do that!" We do not expect Christians to do evil. We expect them to do good. No one except Christ has lived without sin. Let us then remember our High Priest. Praying through Jesus, "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).

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Happy Birthday Wishes

Teresa Gatewood, May 17, age 13, Lawrenceville, Ohio.

Alexander MacDonald, May 17, age 11, Lander, Wyo.

Jayne L. Mahoney, May 17, age 10, El Paso, Tex.

Shirley Ann Hutchinson, May 18, age 7, Hammond, La.

Mary Jane Pritchard, May 18, age 11, Macomb, Ill.



Ellen Van Fleet, Editor

BEREAN DEPARTMENT

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What About an Aim?

During the past few weeks there has been much discussion about the need of an aim for the Berean Society. Of course, we all realize that the organization which has nothing definite for which to strive has very little purpose for being in existence. There are many worth-while goals for which we can work, and we should welcome any suggestions from our readers. Edwin Smith, a student of Oregon Bible College, wrote the following note on what he thought might be a good aim for Bereans.

To Christ's Bereans:

Not long ago I was told that the Bereans are without an aim or motto. I sincerely hope that this letter will help you to choose your aim. It is not that there is nothing to do. With the world full of suffering and strife, there are countless things which every individual is forced to combat. There are many battles to be fought each day so the sheep may not stray from the fold.

Each Berean is a member of the flock of Christ, feeding on the never-exhausting pastures of our Father in heaven. It is this flock that we wish others to join, that we wish those who are members to retain membership. We have pastors to retain the church members, to lead when the path seems unbearable, to keep the flock in green pastures. This is one task for the young people of the Church of God.

A greater task and duty, however, lies before us. It is, "Go ye into all the world, and preach the gospel to every creature." We (Bereans) cannot "let George do it," for "George" is doing all he can. In the Church of God, we have two evangelists. I would rather call them missionaries—those who are devoting their entire time in evangelistic fields. There are countless untouched fields in the United States. Others than out-of-the-way places can be included. It seems that the urban populations are the ones who are the least willing to listen. We can always learn from Paul's experience at Lystra (Acts 14) that patience works miracles. Missionary work is the greatest work in which a follower of Jesus Christ can participate. All of us cannot hope to start churches, but you and I can support the missionary movement by helping financially and spiritually.

Howard A. Walter far surpassed normal men in mentality. He devoted his life to the Lord. He knew that in India lay an unsurpassed gold mine of opportunity for evangelism. He was determined to do his part in helping extract a portion of the gold for his Master. He went to India knowing that if he did he would have only five years in which to live. He went. Ten years previous, he wrote:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."

It is this undefeatable determination that should dominate the Berean Society. We have a growing field man fund, but think how much faster it would grow if we had someone in the field! In Oregon Bible College lies much talent for this work and all they need is your support. We Bereans can be a vital factor in spreading missionary effort. Write your editor and express your thoughts and ideas for increasing the work.

Yours in Christian faith,
Edwin Smith.

Berean Day

National Berean Day is now only three months in the future, and plans are being laid for one of the best and most inspiring days we have ever had. James Mattison of Oregon, Illinois, is chairman.

It was decided at the last Berean Day that we should observe Berean Day on the Monday before General Conference instead of during Conference as has always been the custom. This was done so more business and special discussions could be conducted. Also, it was thought that perhaps this would be a more convenient time for the young people to meet.

It is our hope that every Berean society will be represented this year. Where could one spend a more profitable vacation?

There will be a period during the day's activities devoted to discussion of problems of individual societies, so if you have any difficulty to discuss or some problem that your society has successfully solved, start assembling your ideas now and help make this a real Berean conference.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 21-June 4—Special meeting at Morning Star Church of God, South Bend, Ind.
 June 1-4—Northwest Conference at Corvallis, Ore.
 June 7-11—Minnesota State Conference at Eden Valley.
 June 20-July 28—Summer Bible Training School, Oregon, Ill.
 June 21-July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredericktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

MARSHALL, ILLINOIS

Through the efforts of Bro. James M. Watkins, chairman of the Evangelistic Committee of the Illinois Conference, and co-operation of the brethren of the Salem Church of God near Marshall, Ill., we are glad to announce that on Sunday, May 14, Bro. Harold Doan will conduct morning and evening services at that church. We ask the people of that neighborhood to give Bro. Doan, a student of Oregon Bible College, a good hearing.

Paul C. Johnson.

MORNING STAR CHURCH OF GOD

South Bend, Indiana

Members of the Morning Star Church are thankful for the blessings God has bestowed upon this small group during its short time of service in the new community north of South Bend. Difficulties encountered because of the small number are numerous. Nevertheless, with God's help, we are succeeding. One of the greatest difficulties has been our shortage of teachers. All those capable of teaching are now teaching. With the growth of our Sunday school, our need is becoming more apparent.

It was the desire of the group to reach the one-hundred mark in our Sunday school by Easter. Our desire was granted through the wonderful blessing of God, when, on Easter morning, one hundred seven were present. To some, this may not seem a very large number, but when it is considered that our little group has been laboring in our new church for only six months, we feel that it is something for which to be thankful—and we seek continued blessing.

We are pleased, also, to announce a two-weeks' evangelistic meeting—May 21 through June 4. The guest speaker will be Bro. F. E. Siple from Grand Rapids, Mich. It will be impossible for Bro. Siple to be here over Sunday, so the pastor will have charge of the Sunday services. Pray for the success of these meetings. C. R. Randall, Pastor.

"MOTHER" NEEDS HELP

(Editor's note: We use this title for President L. T. Hanson's appeal, inasmuch as the National Bible Institution is Mother to the several special projects constantly receiving publicity and concerted financial support. This is Mother's Day!)

During the past year, many of you brethren have contributed regularly to the various phases of the work of the National Bible Institution. For these contributions, those having charge of the work are truly grateful. I wish, however, to call your attention to this fact. The funds sent to National Bible Institution for building purposes, college, evangelism, and other activities cannot be used for the regular running expenses of the National Bible Institution. The result is obvious. The National Bible Institution fund for operating expenses and regular bills is running low.

The treasurer, Sister Margaret Budrow, has informed me that we have a number of bills past due. We need contributions at once, so I am taking this opportunity to make an appeal to you for funds.

We all realize that the Conference year is rapidly drawing to a close. I feel certain the brethren throughout the country want the National Bible Institution to meet all its obligations before the year ends. You also want us to pay our current bills when due by taking advantage of certain discounts.

In making your contribution, remember the National Bible Institution regular operating fund. Thanks.

Leland T. Hanson, President.

HILL AND MOORE

On Saturday afternoon, April 15, two Christian lives were united in marriage at the Niagara Falls church, when Ruth Hill became the wife of Linford Moore, Jr. These young people are students of Oregon Bible College and members of the Falls church. Of course, we do not know what the future holds in store for them, but the fact that they are united in faith will go a long way toward sealing unto them a goodly measure of happiness. It would be a great blessing to the church, and to the contracting parties, if all our young people would marry in the faith. Two beautiful solos, "O Promise Me" and "Because," were sung by a friend of the couple. Edward Golt and Dorothy (Hill) Napper attended the bridal pair.

Following the wedding service, a large number of relatives and friends enjoyed a sumptuous dinner in one of the hotels in the city.

To this couple we extend our best wishes, and pray that the blessing of the Lord which "maketh rich, and addeth no sorrow" will accompany them throughout life.

C. E. Randall.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. J. W. Grimsley	\$ 6.00
Oregon Church	11.13
Delos Andrew	2.00
A Friend	9.35
Elmer H. Magaw	5.00
Garfield Heights (Ohio) Bereans	10.00
Dorothy Magaw	2.00
Sgt. Vernon Lobell	2.00
Mrs. J. W. Donaldson	2.00

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Verna Thayer, Rockford, Ill., will address ladies of the Brush Creek Sewing Circle (near Tipp City, Ohio) when, on May 12, they meet for a mother-daughter banquet.

Bros. Celaine Randall, South Bend, Ind., and J. W. McLain, recently moved to Oregon, Ill., were chapel speakers at Oregon Bible College on May 2 and 3, respectively. Their messages were helpful and encouraging. Come again!

Young men and young women planning to enter Oregon Bible College next fall (September 12) should communicate with Vivian Kirkpatrick, the registrar, Oregon, Illinois. Young men wishing to study for the ministry, who also may be approaching draft age, should be especially prompt in this matter, or at the last minute enrollment in the College will be complicated, if not impossible.

Sr. Edna Brewer, not privileged with an Easter vacation, recently enjoyed a few-days' vacation with friends in Chicago and with relatives at Tipp City, Ohio. Her assistant at the College, Sr. Mildred Macy, "held fort" successfully.

Bro. T. A. Drinkard, Handley, Tex., will be guest speaker at the Northwest Conference, Corvallis, Ore., June 1-4, 1944. Plan now to attend. Write Sr. Alfred Anthon, Corvallis, for further details or information.

Sin is seldom so dangerous as when it appears harmless.

Duty, sometimes dull and dreaded, becomes joyful experience when recognized as opportunity.

Thank you, Sr. Whitehead (Dr. Leila Whitehead, Chicago), for the many excellent additional volumes for the College library.

Send The Restitution Herald to your friends for a year—50 issues for \$2.00.

En route homeward from Fredericktown, Mo., Sr. Ruth Hoskins, Eden Valley, Minn., stopped at Oregon, Ill., to visit at the Editor's home and with her many other Oregonian friends. She reports that Bro. and Sr. Ellsworth Routson, Fredericktown, Mo., have a "dandy boy that looks like his dad." Harold Lee is his name.

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska
 Floyd Kessler, Jr., West Milton, Ohio.
 Ardys Johnson, Freedom, Nebraska.
 Joy Ann Pearson, West Milton, Ohio.
 Eunice Halls, Cleveland Heights, Ohio.
 Dean H. Moore, Mineral, Calif.
 Phyllis Johnson, Hector, Minn.
 LaVonne Sorenson, Omaha, Nebraska.
 Loramae Karnett, Omaha, Nebraska.
 Shirley Karnett, Omaha, Nebraska.
 Clell France, Wenatchee, Wash.
 Gary France, Wenatchee, Wash.
 Howard France, Wenatchee, Wash.
 Kirby Davis, Wenatchee, Wash.
 Jettie Fay McGinty, Greenbrier, Ark.
Senior Department
 Jeannette Siple, Grand Rapids, Mich.
 (Mrs.) Elizabeth Lee, Hammond, La.

**OREGON BIBLE COLLEGE
 Building Fund**

Mr. & Mrs. N. R. Hicks	\$ 10.00
Marion Long	5.00
Eska Evans	5.00
Mr. & Mrs. J. R. LeCrone	35.00
Happy Woods Sunday School	50.00
Oregon Sunday School	20.00
Norma Kirkpatrick	10.00
Mr. & Mrs. I. C. Biery	25.00
Brush Creek Church	67.00
Marian R. Richards	25.00
Jessie M. B. Kauffman	5.00
Mrs. L. R. Hillard	3.60
Nancy B. Robison	25.00
E. T. Poole	25.00
Mr. & Mrs. L. J. Doan	5.00
Alice Lindstrom	20.00
Total	\$28,977.53

EVANGELISM

E. T. Poole	\$10.00
H. S. Bell	70.00
Nettie B. Crundwell	2.00
Mrs. Lottie Graham	3.00
James Mattison	3.00
Little Rock (Ark.) Church	1.00
Omaha Church	39.50
A Friend	10.00
Mrs. Helen Shafer	10.00
Hope Chapel	5.81
Brush Creek Sunday School	14.83
Nellie Ling	5.00
Mr. & Mrs. George Jones	5.00
Mr. & Mrs. J. S. Mallory	5.00
Mrs. Lillian Dauntler	100.00
Mrs. Howard Andrews	5.00
Mrs. J. W. Donaldson	3.00
Jordan Church	42.75

**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

The Great Clock

"The clock of life is wound but once,
 And no one has the power
 To tell just when the hands will stop,
 At late or early hour,
 Now is the only time you own;
 Live, love, toil with a will;
 Place no faith in tomorrow,
 For the clock may then be still."
 —Anonymous.

HERALD RECEIPTS

Mrs. J. W. Grimsley (others); Mrs. Damic Lowry; Bernice C. Timlin; Mrs. Wallace Woolf; Ben Carpenter (another); Mrs. M. L. Stuart; Mrs. George S. Tabor; Mrs. Minnie Rogers (another); H. S. Bell; Mrs. Joe Shelly (others); Mrs. Charles E. Page; Cecil Patrick; Mrs. O. J. Dorsey; Mrs. Lottie Graham; Mrs. Lucy J. Lapp; Mrs. Augusta Hamilton; Mrs. Henry Stowe; Ira T. Rite-nour; Sam Bottolfs; Russell Johns; Nettie B. Crundwell; Mrs. William Densmore; Isabelle Smith.
 Mrs. E. Dixon (another); Clarence Carpenter; Clark Ballentine; Mrs. Wm. Lansbery; Mrs. E. C. Railback (others); John Guthrie; Alice Lindstrom (another); H. J. Stadden (another); Mrs. Alda Ruhn; S. O. Ross; Mrs. Charles Gesin; Harry Gockler; Francis VeNard; G. L. Cooper (another); Mrs. A. J. Chaplin; Sgt. Vernon Lobell (others).

SUMMER SCHOOL

Amy Dunbar Frye \$5.00

OREGON BIBLE COLLEGE

Mrs. Ben Carpenter	\$ 5.00
H. S. Bell	30.00
Amy Dunbar Frye	5.00
Mr. & Mrs. W. H. Lindsay	5.00

L. E. CONNER SCHOLARSHIP FUND

Amy Dunbar Frye \$5.00

CONSCIENTIOUS OBJECTORS' FUND

Nettie B. Crundwell \$1.00

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois
 The Restitution Herald is official organ of the General Conference of the Church of God.
 Subscription rate: 50 issues per year, \$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 Printing Equipment Fund \$
For Conscientious Objectors' Fund \$
For Renewal to The Restitution Herald (\$2.00 per year) \$
For The Restitution Herald to others (\$2.00 per year) \$
For Oregon Bible College Building Fund \$
For General Operating Expenses (N.B.I.) \$
Total \$

Sender's name

Address

The Summer Bible Training School

Come Youth—Come Seniors

Oregon, Illinois

June 20 - July 28, 1944

Summer School rapidly approaches. The instructors are employed and the curriculum is planned. Oregon Bible College is being equipped to care for a large attendance. Enrollments are being received. Many others should avail themselves of this opportunity to prepare for better Christian service. Brother *F. L. Austin*, one of the instructors, here presents a preview of one of his courses, entitled

THE BOOK OF MATTHEW

If four of my readers were directed, one each, to a position about the four sides of a landscape, and each from his respective position should write a description of the scene before his eyes, it is evident that, though there would be a general sameness throughout, there would be many differences. The general sameness would be in evidence that the four were writing about the same subject, but no sane person would believe that the points of difference were contradictions or errors. By virtue of the four surrounding viewpoints, there would of necessity be four differing presentations of details, though the description of the main features would be largely the same. Will the reader kindly consider this an illustration of the four Gospel biographies of our Lord, and of the four records of His teachings?

Matthew, Mark, Luke, and John, each wrote a biography of Jesus; and each wrote of His teachings. But each was first inspired of God. Each occupied the mental station appointed by God. Matthew's station seemed to visualize Christ before him as the promised Prince of King David—the promised royal Seed who, in due time, should occupy the throne of the Kingdom of God. Did not the Prophet Jeremiah write, at 23:5, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth"? Zechariah, also, wrote: "Behold, thy King cometh unto thee, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (9:9). As Jesus was a branch, or descendant, of David, and as He was lowly in both word and work, and did actually ride into Jerusalem upon the colt, Matthew seems to have written of Jesus as the coming King of the coming Kingdom of God. Matthew's review of the Saviour's Sermon on the Mount emphasized the humbleness, and submissiveness, of His teachings for obedience of His disciples; he recalled the Master's oft reference that "the kingdom of God is nigh"; he reported numbers of Christ's



F. L. Austin

parables of "the kingdom of God." At 19:28, Matthew quoted his Master's words: "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones . . ." The last words that Matthew repeated from his Lord were: "All power (authority) is given unto me in heaven and in earth. Go . . . teach . . . baptizing . . . teaching . . . I am with you always . ." (28:18-20).

Mark seems to have written of God's Servant always "straightway" doing His Father's bidding. Perhaps his cue was impressed upon him from reading Isaiah 42:1-3: "Behold, my Servant, whom I uphold; mine elect, in whom my soul delighteth . ." Or, the words of Zechariah 3:8 may have impressed him as he observed his Lord's ministration: "Behold, I will bring forth my servant the BRANCH." The same "Branch" was to become King. But one who also was a true servant of His Father, God! No genealogical record; servants never have such! Mark gave none.

But Luke's vision was different. He apparently saw in Jesus the perfect Man in contrast to Adam who violated God's "good" workmanship, and became imper-

fect. Not down from Abraham and David did Luke trace the Saviour, but back to the one who became imperfect, and to God, did he trace His beginning. In all points tempted, but sinless; always true and pure. "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD" (Zech. 6:12). As a man among men—Ideal.

It was the beloved disciple, John, who rested his head upon the Saviour's bosom, who became inspired to see the crowning glory in Christ. Nor coming King, nor loyal Servant, nor ideal Man, but true Son and Heir of the Creator did his inspired heart behold in Him whom the Father of love gave in order to the salvation of the world. In Him, John was caused to see "the bread of heaven"; "the water of life"; "the resurrection and the life"; "the way, the truth, and the life"; "the true vine"; "the true shepherd." John does not deny that Jesus was a righteous Branch of David, as above in Jeremiah 23:5; nor God's BRANCH and Servant, of Zechariah 3:8; nor "the Man whose name is the BRANCH" of Zechariah 6:12; but he adds to all that the others have stated by strongly intimating that He is "the branch of the LORD" (Jehovah), beautiful and glorious," of Isaiah 4:2; God's "only begotten Son," of John 3:16.

The Bible's four Gospel writers have given us four Historic-Biographies of Jesus, from birth to ascension. In them are four important pictures of the Saviour's Life and Purpose. Although all differ, yet they all agree. No conflicts; no errors.

In the approaching Summer Bible School at the Oregon Bible College, June 20 to July 28, the Book of Matthew has, by suggestion, been decided upon as one study for the Junior group. The above summary outline of the four Gospels reveals how a study of any one Gospel will essentially necessitate a partial study of all, for a richer understanding of the one.

So, the most thorough home study of the Gospels will prepare the student for the greatest benefit to be obtained from this short course.

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, MAY 9, 1944

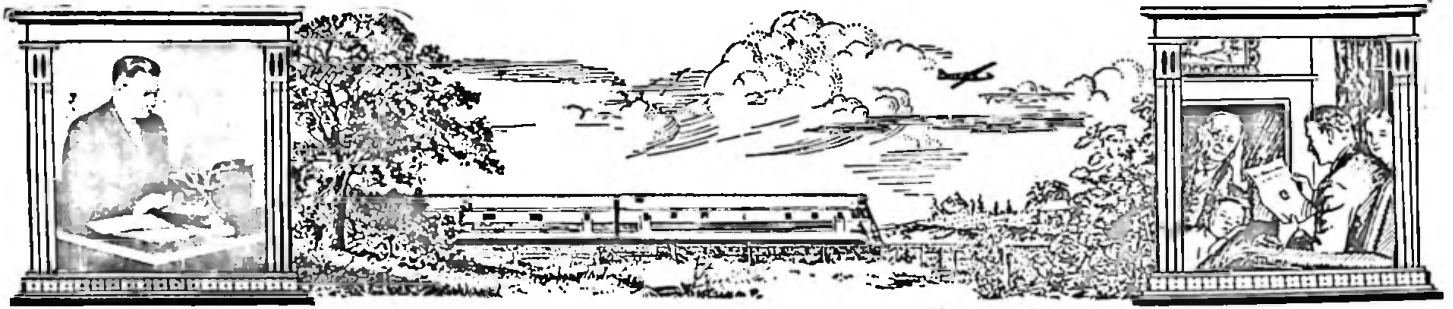
NUMBER 32



AIR VIEW OF HANITA, PALESTINE

This air view of Hanita, Palestine, though drab and unappealing, shows, nevertheless, the persistence of Jewish colonization in their homeland. Hanita, a few miles inland from the Mediterranean and almost touching the southern boundary of Syria, was established in a brief twenty-four hours. Apparently, some of the settlers lived in tiny tents until more permanent homes could be erected. An American organization, the Palestine Economic Corporation, drilled the well for this settlement.

Today, Great Britain's restrictions on Jewish immigration lead some students of the Bible to doubt Palestine's ever becoming a national home of the world's Jewish population. Current trends notwithstanding, the Word of God will not fail in its promises concerning the seed of Abraham and their native land. "They shall build the waste cities and inhabit them; and they shall plant vineyards . . . they shall also make gardens . . . I (God) will plant them upon their land" (Amos 9:14, 15).



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

J. W. McLain, Fieldman

Authorized by the Executive Board of the General Conference, Brother J. W. McLain, national evangelist, also represents the General Conference as its fieldman. It is



J. W. McLain

his plan to visit most of the state conferences during the summer. He is frequently in new fields. At present, he is en route to Tempe, Arizona, where he will work with Brother C. E. Lapp in a series of evangelistic meetings. Constantly, he is "on the move." Thus, he meets more of the church people in the course of a year than does any other one man of the denomination. Being a member (first vice president)

of the Executive Board, he is further fitted well to represent our General Conference work. Is it information you wish? Ask the fieldman. Have you constructive criticism to offer? Tell the fieldman. Have you local church problems? individual problems? Consult the fieldman. Have you a bequest to make to God's work? a will to write? Fieldman McLain will serve you in every capacity.

Palestine White Paper

In keeping with the British White Paper regarding Palestine, Jewish immigration to the Holy Land was officially closed, March 31, 1944. There are loud protests on the part of Zionists relative to Britain's attitude, but these protests are not likely to profit. Britain dares not antagonize the Arabs who are as much at home in Palestine as are the Jews.

Thus, the outlook for Zionism is temporarily clouded. Certain Bible students who have long repudiated Zionism seemingly have cause for further scoffing. When, however, God chooses to open the Red Sea of obstruction, the way will be made plain and easy, and the people He formerly called by His own Name (*Israel*) will walk in it. One of the joys of faith is believing in the Word of God when all available evidence contradicts the promise.

Recently, it has been brought to our attention that a

large percentage of the colonists in Palestine are Russian Jews. Now, considering the White Paper restrictions on Anglo-inspired exodus, it need surprise none to see Russia become increasingly interested in Zionism and, a little later, going to Palestine to claim a prey that she is even now providing.

Indeed, a news report from Jerusalem, dated April 25, said: "The Soviet government will open a consulate in Palestine soon, it was announced today. A booklet examining possible future trade relations between Palestine and Russia has been published here under the auspices of the 'Soviet Affairs Committee of the Jewish Agency.'"

"Reverend Is His Name"

Someone has said that it is impossible to "take the shirt off a man, the skin off a man, and make him like it." It is a true proverb. Nevertheless, there are times when a man would profit by personally changing his shirt and by removing the skin, as it were, to see his true religious self.

From time to time, Psalm 111:9 is brought to our attention, saying: "Holy and reverend is his name"—this applying to God. The usual interpretation of the text discountenances true ministers of the Lord calling themselves by the title of "Reverend." To this interpretation many ministers agree who, nevertheless, accept the title by reason of public opinion and general acceptance of the term. It is sometimes mentioned, too, that Psalm 111:9 stands very much alone.

Therefore, we would call Job 32:21, 22 to the attention of ministers, and especially to youthful ministers who may be contemplating acceptance of the title "Reverend." Elihu, counsellor to Job, there said: "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away."

Now, knowing that God's Name is "Reverend," that is, to be revered, any minister might well ask himself, Would it not be a *flattering title* for me to accept the title of "Reverend"? Elihu refused to give flattering titles, lest, in doing so, his Maker—God—"would soon take (him) away." Modesty tends to long life; pride to destruction.

The More Sure Word of Prophecy

By Vivian Johnson

PETER said Christians "have . . . a more sure word of prophecy" (2 Peter 1:19). Paul said that "God . . . spake in time past unto the fathers *by* the prophets" (Heb. 1:1). Then, to study the prophets is a sure method of looking into God's great plan. Though "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4), still we know "the Lord is not slack concerning his promise." One phase of God's plan always has been to regather His delinquent nation, Israel, into her natural home, Palestine.

God long ago called one righteous man, one man who was willing to follow Him, forsaking family and friends for obedience to the Lord. That man was Abraham. For Abraham's faith, God promised him a nation. That nation is traced first through Abraham, then through Isaac, and Jacob. Jacob and his twelve sons migrated to Egypt to avoid starvation. In Egypt, Abraham's promised nation started forming. Years later, a deliverer was raised for the oppressed nation. Moses was God-chosen to deliver Abraham's nation from Egypt. On the journey back to Canaan, the people of Israel grew discouraged and turned from God. Instead of worshiping their Father, they turned to a golden calf. Through Moses' earnest prayer, they were forgiven, though first punished.

When Canaan was conquered, judges were selected of God to guide Israel. When these people grew dissatisfied again, they asked for a king that they might be like other nations. Saul first reigned, then was rejected because of disobedience. David was the next king, then Solomon—when Israel reached the height of her glory.

The kingdom divided after these three kings, and became two kingdoms—Judah and Israel. Finally, according to God's "sure word of prophecy," the Jews were carried into captivity. Even then, however, God was merciful to His people. Jeremiah was inspired to write this encouraging message to the captives: "I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive" (29:14). Surely, these captives must have felt a ray of hope as they read Jeremiah's letter. Hosea said: "Yea, though they have hired among the nations, now will I gather them" (8:10).

There was One promised by all the prophets who would save God's people. Jeremiah prophesied: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (23:5, 6). Throughout all the Jews' sufferings, there was the hope of this Saviour. They expected Him to come, however, as a mighty king. He came, instead, as a lowly and meek servant. Jesus the Christ did not come to the Gentiles. He came unto his own, and his own received him not" (John 1:11). These Jews had "the spirit of slumber, eyes that they should not see, and ears that they should not hear" (Rom. 11:8). Instead of accepting this promised Messiah, they crucified Him, saying, "His blood be on us, and on our children" (Matt. 27:25). Did God forsake His people after they crucified His Son? No. The apostles preached *first to the Jews*, and then to the Gentiles.

Why would God want to restore a people that had done contrary to His will since they were first formed into a nation? Jehovah gave His name to this nation of Israel. The syllable "el" means God. Jehovah claimed this people for His own. To vindicate His Name, He will regather them. Ezekiel wrote: "Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake . . . which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (36:22-24). Therefore, it is not for Israel's own sake that the Lord will regather Israel, but to vindicate His own holy Name.

Israel must be cleansed before she can come completely into God's grace. "Then will I sprinkle clean water upon you, and ye shall be clean . . . and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments . . . and I will be your God" (36:25-28). Then the Israelites will repent and mourn for the One they crucified; they "shall loathe (themselves) in (their) own sight for (their) iniquities and for (their) abominations" (v. 31).

God will make this cleansed and purified nation chief of nations. The Lord will dwell (*Please turn to page 11*)

To Parents in Wartime

By Mrs. Edward H. Barck

THREE institutions in our great country play important parts in the life of the child. These institutions are the home, the school and the church.

We need not be too concerned over the schools of today. The war, so far, has not seriously affected our children in the educational field.

The home and the church, or shall we say the religious side, *do need* the attention of parents today.

Two fundamental suggestions to parents are made by most authorities: 1) "Prepare yourself to face whatever may come," and, 2) "Help your child to continue living an everyday life with as little change as possible."

In preparing yourself to face whatever may come, children, far more than adults realize, sense the underlying thought and feelings of those they love. What a parent thinks and feels about a situation has more effect than anything he may say. Therefore, be honest with your children.

Children can bear realities much better than they can bear uncertainty created by mystery. Use language in scholastic keeping with that heard in the school, over the radio, and on the street.

The busier we parents are with those things that really need to be done, the less time we shall have to indulge in useless worries about things that may never happen anyway.

We must keep in mind, also, that the temperaments and dispositions of children vary markedly in the same families, and that something deeper and more fundamental than environmental influence may be the cause of their timidity and anxiety. In the effort to allay undue fears, parents should try to evaluate the particular need of each child.

One child may be self-reliant. Tommy, five years of age, a keen, alert, busy "out-going" sort of lad, has a very active military existence in his play life. Right or wrong, his toys are a miniature rifle, a soldier's hat, a cannon, a bomber, and an army truck. Most of his play activity is reduced to war games, and much of his conversation has to do with his concepts of war. He is a sturdy boy who takes everything in his stride and his imaginary ideas are immediately converted into objective activities. He has no fear, no anxiety, and has found satisfactory outlet for his fantasies in objective play.

Another needs more reassurance. Phyllis, eight years of age, has been unduly perturbed for the past two years

about the war situation. Frequently, her nights are disturbed by terrifying dreams, and she is constantly demanding reassurance from her mother that nothing is going to happen to her and her family. This youngster has always been a sensitive child. She complains about her looks, that she is not liked by other children, that she doesn't get a square deal. She thinks that life is pretty difficult and is always seeking attention.

The difference in temperament of these two children, though they belong to the same family, is somewhat indicative of the importance of considering every child as needing individual consideration. Teach all children, however, that fear is not cowardice, and do not tease them because they are afraid.

Now to the second suggestion: Help your children to continue their everyday lives with a little change as possible.

Looking into the past generation for aids in solving problems of today, I was reminded of a friend of mine who personally knew Grave Alice, one of Longfellow's three daughters. Grave Alice said her father realized suddenly one day that he saw very little of his children; in fact, he was becoming almost a stranger to them—hence his poem, "The Children's Hour":

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupation
That is known as the Children's Hour.

"I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet."

An hour for the children was established, and as a result, the Poet became not only a part of his children's lives, but he also relaxed and forgot the cares of the world.

Have you tried it and noticed the effect upon yourself? A small child cuddled in your lap or a walk in the outdoors with an older child can make a parent feel—"God's in His heaven; all's right with the world."

"Total war" cannot leave anyone untouched, no matter how physically safe or remote.

Prepare your child for defense. Fathers are always "enormously" important in their children's lives—never more so than in time of anxiety and confusion—yet in

war they are likely to be away from home for longer hours of work, or in service, and to be tired and preoccupied when they are at home. Even so, they should try to stay close to their children and to be with them as much as possible. This may mean changing some of the hours for meals, or even bedtime, but it may be well worth the children's losing some sleep for the sake of seeing their father. They will feel greater security under changed conditions if they know all members of the family are facing life together. A friend of mine whose husband is in the army says he calls by phone every so often and talks to the children, so they can hear his voice and not forget it.

The little child needs personal comfort—he can feel your fears through your touch, though your face and voice seem calm. It is wise to remember that if you have confidence in yourself, he, too, will be calm.

The grade-school group, children from eight to ten years of age, are intensely interested in activity and in the way things work. A boy of this age is quite alive to all that is going on about him. He likes to dramatize his activities as well as the things he sees and hears. Already many school children are changing their time-honored games of prisoners' base and cops and robbers to air raids and ambulance and stretcher drills and real war games.

This may be all right for daytime, but these same children away from the "gang" at night are often subject to daydreams and nightmares of real terror. Often what children of this age suffer in their own imaginations when alone is far worse than reality, and actually more harmful.

Suggestion to help this age are: First, a frank discussion of the facts about the war and the particular situation of the family (this will help get rid of imagined horrors); second, to bring fantasy and reality closer together—children of school age should have definite duties and responsibilities.

The last and most important group to be considered is the adolescent group. Magazines and newspapers are filled with articles on the adolescent boy and girl. Why? Because adolescence is a terrific speeding-up process—anyway, and war makes it faster. War forces our young people to "grow up" overnight. At this age, the imagination is fully developed, and the sense of duty is especially keen. A heavy toll of the individual's emotions will be taken. At this particular age, one will not show his emotions as directly as do younger children—nor as simply as adults do. Help them to grow up wisely, because they will become economically independent much earlier in wartime, and early marriages are a part of the speeding-up process.

You may say this doesn't apply to *our* children, because *our* children are "pretty nice youngsters." Let us realize that young people are influenced by other young people.

They affect each other through their ideas and behavior, through their attitudes and standards, as surely as they would infect each other if the smallpox virus were allowed to run unchecked. No one family can remain healthy in a plague-ridden community.

Why is it that during the first six months of 1942 there was a fifteen-to-twenty-four per cent increase of girls brought into court? Why the rapid increase in the number of unmarried mothers, especially very young girls, who, in a state of utter bewilderment, are brought to maternal health centers?

Do not get so busy with war work that you have no time with your children. Supervision by an outsider is not enough. Your child needs YOU!

Remember—your children are pearls of great price. One sometimes feels he has not the finances to do what he wants to do for his children. Our Bill can't have what Mr. Jones' John has, because we have more children in the family, or our income is small. Well, Christian parents *can give* many treasures that cost nothing.

A youth that has remembrances of great love, steadfastness, and courage, that has, too, remembrances of singing, of good music heard, or books, or poetry, or all of these shared, has gifts that are indispensable. Quiet, peaceful hours at home or, in contrast, lively discussions where the young are given an equal hearing, or where laughter and nonsense are always on tap in the "bosom of the family" can be given your child. The adventures of living and being allowed to live as a free individual, the bright lights of red-lettered days like Christmas and Thanksgiving and birthdays, the joy of being allowed pets at home, the lusty pleasure of picnics and campfire cooking, the cheerfulness of the kitchen in the late afternoon with a mother in it, and the never-to-be-forgotten smells of favorite family foods, such as baking bread or a sheet of cookies coming out of the oven, are blessings that enrich the lives of youth. The cozy sound of the family as one drops off to sleep, secure in the sense of being loved and wanted, good talks with only one grown-up or a walk on a star-bright night with one's father and mother in the summer—things like these, homey, simple, unnoticeable, have no drama, and little connection with money, yet they are priceless and unforgettable. These are "the extras" that make life full for us and our children. These are the experiences that help build *character*, about which we talk so constantly.

Perhaps, if we as parents do these things, we can give our child what the world needs today. During the first World War, President Main of Grinnell College made the following statement which could well be said today:

"The world today needs a man with a heart too large for his immediate environment. England needs a man with a heart too big for England. (*Please turn to page 10*)

Serving the Lord

By Arlen Marsh

"Be . . . not slothful in business; fervent in spirit; serving the Lord" (Romans 12:10, 11).

DURING that period of nervous stress and mental strain that ran from about February 1 to March 15 of the present year, I worked as an income tax specialist in the offices of an ex-internal revenue agent. There is, I am now convinced, no better means of finding out precisely what God meant when He declared, through Malachi, that Israel had "robbed" Him by not maintaining the Moses-prescribed system of tithes and offerings.

About one in one hundred of the several thousand who surrendered their deepest financial secrets to those of us who—for a fee—figured their income tax returns *approached* tithing. About one in two hundred actually did tithed. Perhaps one in fifty reported no contributions whatever to religious and charitable purposes.

It is an axiom of the United States Census Bureau—an axiom arrived at after nearly two hundred years of dealing with figures and the human equation—that a cross-section of the American public pretty well represents the American public as a whole. Indeed, the Census Bureau has discovered that, if *tests* indicate that 11.2% of the population shows a reaction to sour milk and pickles, 11.2% of the *total* population definitely will show similar reaction.

Those who came to our offices in February and early March were a fair sprinkling of Middle Western America. There were farmers. There were schoolboys. There were negroes who were supporting families on \$900 a year. There were bachelors whose incomes ran to \$19,000 a year. There were soldiers and sailors and their wives and mothers. All told, they made what the Census Bureau probably would consider to be a reasonably good cross-section of the public they represented.

The American national income for 1943 has been estimated by competent authority to have run in the neighborhood of \$140,000,000,000, and it is likely to run no lower this year. This means that if you had spent approximately \$2.25 *every second* from the time Jesus was born in the year 5 B.C. to the time you mailed the internal revenue office your 1943 tax return, you would have spent almost as much as the American people earned last year, almost as much as it is going to earn this year.

Now churches and charities, at the most optimistic estimate, did not have anything like one tenth of this vast sum to spend in 1943. At the most optimistic estimate,

they will not have anything like one tenth of it to spend this year. If the income from endowment funds bequeathed them by persons long since dead, if the income from their printing and publishing and other special services, if the income from their real estate and various other properties, all be added in with the income they derive from outright contributions, churches and charities will have perhaps \$3,100,000,000 to spend in 1944—about 2.3% of the national American income.

The average American, if judgment can be safely based on the many hundreds of income tax returns that passed through our offices during the first three months of the year, contributes not more than 2%, at the very optimum, to religious and charitable enterprises—the sort of enterprises which, in the plan of God, demand a minimum of 10%. "I'm very generous that way," said one typical American seriously when I inquired about his contributions. "I give a dollar every Sunday to the church. Nothing else." The man's income was \$13,500 a year.

Civilization has brought with it a great many blessings, and most of those blessings are traceable to the influence of Judaism or Christianity. America itself was discovered because of the burning desire to evangelize the heathen. Printing was known in China for many centuries before it was known in Europe, but it required the impetus of a people's desire to read the Bible to make printing a gift to the entire world.

Despite all this, we moderns are not nearly so liberal toward our God as were the heathen idol-worshippers toward theirs. Tithing was no new thing with Moses. It may be traced back so anciently that its origins are lost in preliterary history. Melchizedek, five centuries at least before Moses received the law on Sinai, acted as priest of God Most High and took from Abraham, as a matter of course, an offering of one tenth of the profits made by the patriarch as a result of his wars with the heathen.

Surely we can do no less in our day than Abraham did in his! That is, we can do no less and still maintain clear consciences. The American income is swollen today from the tide of war as much as Abraham's income was swollen from the tide of war. The Church of God is not exempt.

That last is worth repeating: the Church of God is not exempt. Church members, on the average, have seen their incomes rise as the general public, on the average, has

seen its income rise. Contributions to religious work have not increased accordingly. There have been increases, yes—but not accordingly.

There is, for example, one local organization with which I am acquainted which offers its pastor \$125 a month. There are more than 100 members in the church. Of those members, a combination of any three, drawn from among a given half dozen wage-earners, would be able—if they tithed—to pay the pastor's salary.

Another church offers its pastor less than \$100 monthly. The church has 75 members. Three of the 75 could—if they tithed—pay the pastor's salary and have enough left over to support the Sunday school.

On the other hand, there is the church at Rockford, Illinois, which, with 26 members of average—not exces-

sive income, raises a minimum of \$125 every month for its own purposes, and contributes heavily to various state and national church funds. The members tithe.

These are facts. They are based on personal knowledge, not on theory. They represent a lack within the Church of God which is typical of all Christendom, but which is none the less dangerous for that.

The forepart of Paul's exhortation to the Roman Christians is observed with a glad ambition by us all. "Be . . . not slothful in business." As applied to our own business, we observe the injunction scrupulously. But we neglect the rest.

"Fervent in spirit; serving the Lord." The two are inseparable. Indeed, the "business" mentioned by the first part of the verse is, actually, the *(Please turn to page 11)*

Personal Work With Sunday School Pupils

By Lyla Van Fleet

IN PERSONAL work with our pupils, as in other phases of teaching, we can follow Jesus as our Example.

If we could be as sensitive to the needs of our pupils as He was to the needs of those who came in contact with Him, we would be taking a big step toward success. Even a person touching Jesus was felt by Him, and His disciples laughed at Him and said, "You ask who touched you, with all this crowd around you?" Yet Jesus knew that some individual desperately needed what He could give.

Can we have the same feeling for our boys and girls when they are naughty as He had for the woman taken in adultery? You remember He was not so anxious to punish her as He was to show her a better way of living. "Go, and sin no more."

In order to understand our pupils, we must try to get acquainted with the parents and brothers and sisters. Often a child will brag or cut up in class to gain attention that has been denied him at home. This may be caused by parents who do all his thinking for him or who always laugh at his ideas, when he does have any. Many times older or younger brothers or sisters cause a child to react in this way, for it is a tendency of many parents naturally to take interest in the younger or older children, but the one in the middle is often neglected.

Parents who nag at a child constantly usually cause him to be very nervous and make him feel inferior. The same result comes from a brother or sister always answering

for a child when he is asked a question.

As teachers, we must try to find out the likes and dislikes of our pupils. It is very helpful to try to put oneself in the place of his pupils and think how he felt when he himself was that age.

Try to take a real interest in each student. Prayer for each member helps, because, as we think and pray, just the right approach to certain people and to certain problems may be discovered. There is power in prayer.

If it is possible to take your pupils on outings, you will learn much about them in this way. Out in the open spaces a child is himself. More real characteristics are revealed in God's great out-of-doors, in the informality of a picnic or a hike or a game, than can be discovered in many a month of contact in a classroom alone.

Several years ago, I took a group of Sunday school boys camping. Since that time, I have always felt closer to these boys and from their attitude I am sure that they have that same feeling toward me.

Let us pattern our teaching as much as possible after the example of the Master Teacher, who walked and talked and lived with His apostles until He knew them, who called a Zacchaeus down from the tree and ate dinner with him that He might know him as he was, and who had only compassion for the woman in sin that He might convert her to a better way of life. When we really know our boys and girls, we can teach them the gospel of salvation with the understanding and conviction necessary for their acceptance of it.

Premillennial Prophecies

Number 4 of a series of sermons by R. G. Huggins

THIS week's message is based, primarily, on "the dragon, that old serpent, which is the Devil, and Satan" (Rev. 20:2). Let the reader consider for a moment *The Trails of the Serpent in Prophecy and History*

If we were to say that from Adam have come myriads of millions of Adamites by procreation; and that from the three sons of Noah have come families, and from families tribes, and from tribes nations, he would understand the statement without much mental effort. We can make another declaration more remarkable than the first, and it would be received as an axiomatic fact by all, namely, that while Adam and Noah lived, their progeny were negligible; *but since they have been dead* they have increased themselves without intermission through all the centuries into uncounted billions, each child born being a replica of themselves. Still safely within the confines of truth, we could affirm that *the longer they remain dead*, the more prolific and accelerative will be their multiplication. (Gen. 1:25-28; 5:1-3.)

The Serpent in Metamorphosis

The word "metamorphosis" means "a passing from one form or shape into another; especially, the series of marked external changes through which an individual passes, as the larva, pupa, and imago" (Standard Dictionary). The transmutative power of the serpent appears in the orderly arranged phrase, "The dragon, the old serpent, which is the Devil, and Satan." The Greek word *arkaios*, here translated "old," means not only ancient but beginning, primeval, original. (John 8:44; 1 John 3:8.) The word, then, takes us back to the third chapter of Genesis where the seducer is called "the serpent." After this he was transmigrated first into dragon, then later into devil, and finally into satan. These threefold transmutations occurred in the order named; for the words "devil" and "satan" are not used by Moses in the first five books of the Old Testament, except in Numbers 22:22, 32, where "satan" is translated "adversary."

We must not confound the word "metamorphosis" with "metempsychosis" which means "transmigration of souls from body to body." We are not speaking of a deathless serpent, an immutable devil, a satan that has an unchangeable personality, or an immortal soul that takes up residence in human bodies without any change in itself. These vagaries are foundation stones in the faith of Hinduism, Spiritualism, and paganized Christianity, but to us they are fictions light as air. An immortal soul, a

personal pre-existent Christ, and a supernatural devil can occupy "tenements of clay" at will; but we speak of a mortal serpent who sinned and died. (Gen. 3:17; 1 John 3:8; Rom. 6:23.) He corrupted the human race at its source in the beginning (John 8:44). By the law of heredity and descent, he has lived and perpetuated himself through succeeding centuries in his successors. All this appears in the foresight of prophecy. To the serpent, God said cryptically: "I will put enmity between thee and the woman, and between *thy seed* and her seed" (Gen. 3:15). This prophetic decree divides the world into two classes: the Serpent-World, and the Woman-Seed. Both the woman and the serpent died and became extinct; but both extend and perpetuate themselves multitudinously through all time in their "seed." Serpent-manifestations through various media by the power of transmutation are expressly declared by Paul: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light" (2 Cor. 11:13, 14).

Man's Consanguineous Relation to the Serpent

These transformations of the serpent of which the Bible so often speaks, are in active operation by his "seed" *while he is dead*. To understand this fact, consider how he indoctrinated "the mother of all living" in Eden. (Gen. 3:20.) He was intellectually "wiser than any beast of the field" (v. 1); but his wisdom was "earthly, sensual, devilish" (James 3:15). He deceived Eve with specious arguments (1 Tim. 2:13), perverted God's word, lied when he said, "Ye shall not surely die" (John 8:44), corrupted her mind (2 Cor. 11:13), impregnated her body with a poisonous virus, biting her like a serpent, and stinging her like an adder (Prov. 23:32). He stung her with a deadly bite, and infixed within her body "the sentence of death in herself." (1 Cor. 15:55, 56; 2 Cor. 1:9.) He subverted her theologically, mentally, physically, and morally.

Totally debauched, what kind of offspring will "the mother of all living" have? Can the clean come out of the unclean? (Job 14:4.) Completely serpentized herself, would not Eve's children by inheritance be as serpentized as the mother? Every seed produces after its own kind. (Gen. 1:11.) Like produces like the world over, except in occasional "throwbacks." "As with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the

buyer, so with the seller; as with the taker of usury, so with the giver of usury to him" (Isa. 24:2). "Like people, like priest" is the dictum of the Bible. (Hos. 4:9.) By this law of God, heredity, inheritance, imitation, and assimilation, in things good or evil, everyone is perfected as his master. (Luke 6:40.) All that the serpent was, Eve became under his tutelage.

Man's consanguineous link with the serpent, which we have just proved, is a tenet from which many people will recoil with repugnance. Those who maintain man's goodness and the Devil's badness will be disturbed. Take the Devil away from these folk, and they have no religion left. Yet when temporarily distracted from their creed concerning Old Sooty, they will forget it long enough to say of some bad man who is disguised with goodness, "He is a snake in the grass." As long as people believe what the serpent believed, and teach doctrines he taught, think as he thought, talk as he talked, act like he acted, they are serpent-inspired, and are in truth his "seed," and belong to his family. Consider now what God says on the subject:

"The wicked are estranged from the womb; they go

astray as soon as they are born, speaking lies. Their poison is like the poison of a serpent, they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of the charmer, charming never so wisely" (Psalm 58:3-5).

"They have sharpened their tongues like a serpent; adders' poison is under their lips" (Psalm 140:3).

"O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7.)

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33.)

"Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

"O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness" (Acts 13:10).

"He that committeth sin is of the devil; for the devil sinneth from the beginning. . . . In this the children of God are manifest, and the children of the devil" (1 John 3:8,10).

The serpent in Eden first serpentized Eve; then she in turn serpentized Adam. This *(Please turn to page 10)*

A Study on Love

By Mrs. E. Stone

IF ONE studies the word "love," what will he learn? *To love* is to regard with a strong feeling of affection, or to have a devoted attachment to anything. First, let us consider love as it is taught by nature. In animal life, there is manifested much love. How tender and loving is the mother sheep over her little lamb, the cow over her calf, the fowls of the air with their young ones! Even the smallest insects care one for another. Nature itself teaches that God is love.

Love is so closely related to God, that one cannot separate the two words. Who can explain love? or put into mortal minds words which will give its full meaning? I can think of only one way to explain the word and bring out its wonderful meaning—that is to go to God's Word, the Bible, and search its pages. There, in 1 John 4:8, we read that "God is love." Verse 7 reads, "Love is of God."

"In the beginning God created the heaven and the earth" (Gen. 1:1). By His knowledge and love, God brought all things into existence. His love determined the plan of salvation. "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 Christ came into the world to make manifest the

love of God. Therefore, in Ephesians 3:19, Paul spoke of knowing the "love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The Son of God manifested His love by works and teaching. He went about, everywhere, doing good: healing the sick, raising the dead, making the blind to see, and many other things did He do—proving to the world that "God is love."

In John 14:15, Jesus, the Son of God sent into the world to save the man God created, said, "If ye love me, keep my commandments." Another commandment of the Lord is: "This is my commandment, That ye love one another, as I have loved you" (15:12). Christ again commanded that our love for the brethren be sincere and enduring.

If we judge ourselves honestly and do what is sponsored by pure love for our brethren, our lives will indeed fulfill 1 John 4:7, 8, saying: "Beloved, let us love one another: for love is of God. . . . He that loveth not knoweth not God; for God is love." To be ignorant of God leaves one in a condition having no knowledge of pure love. Therefore, we must "search the scriptures daily" to make ourselves acquainted with God and His abounding love.

PREMILLENNIAL PROPHECIES

(Continued from page 9)

brought upon her a sentence of sorrow and multiplication: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband" (Gen. 3:16). Now the children of Adam and Eve were only parts of themselves. Serpentization began with individuals; time passed, until the world reached a point far distant from the beginning. The Adamic world still remained the serpent's world in all its immense multiplications; for nations are composed of individuals. Nations cannot be different from the individuals that compose them. Serpent individuals make serpent nations. Let the forms of government be what they may, whether regal, imperial, republican, or papal: they are all serpent organizations. (*The Editor understands this last preceding statement to be based upon the fact that all mankind is sinful, and not as an intended repudiation of Romans 13:1.*)

Serpent Trails Imprinted on the Nations

Tracing the trails of the serpent in prophecy and history is the duty of the expositor. The serpent that wrought evil in the world at its beginning became the dragon enthroned in Egypt, where we find him bruising the heel of the woman's seed as in the beginning. (Gen. 3:15.) In Egypt, he held them fast in his coils, and God said Egypt was a dragon. "Awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab (old name for Egypt), and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" (Isa. 51:9, 10.) In language more explicit still, if possible: "I am against thee, Pharaoh king of Egypt, *the great dragon* that lieth in the midst of the rivers, which hath said, My river is mine own, and I have made it for myself" (Ezek. 29:3).

For holding the woman's seed in captive slavery, and for arrogance and impiety, God overthrew Egypt. Its dragonic sovereignty was then transferred to Babylon. Of that transfer we read: "Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled, yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: therefore thus saith the Lord God; Behold, *I will give the land of Egypt* unto Nebuchadrezzar king of Babylon" (Ezek. 29:18, 19). Egypt therefore was annexed to Babylon. "The old serpent, the dragon" was then and there transferred from Egypt to the first of the four Mediterranean empires predicted by Daniel in chapters 2 and 7 of his Book. According to these facts, God called Babylon a dragon: "Nebuchadrezzar the king of Babylon hath devoured me,

he hath crushed me, he hath made me an empty vessel, he hath swallowed me up *like a dragon*" (Jer. 51:34).

A day came when Babylon collapsed and "folded up." The dragon immediately took over the victors, Medo-Persia. Later, Medo-Persia also was subverted, and the dragon migrated to Greece. When Greece was abolished, he took over Rome. As "head" of the serpent, he has ever since been the brains of Rome, both pagan and Christian. Rome planted herself in Jerusalem, B.C. 63, and at the birth of Christ, Caesar Augustus had power to tax "all the world" (Luke 2:1, 2). In A.D. 33, the Jews were a vassal people under the heavy heel of Rome, and confessed: "It is not lawful for us to put any man to death" (John 18:31); "we have no king but Caesar" (19:15).

Starting with the "old serpent" in Eden, we have now traced his migrations from Eden to Egypt. From there he was transferred to Babylon where, as "the head of gold" (Dan. 2:38), the dragon out of the Egypto-Assyrian Serpent's Root, became a "flying serpent" (Isa. 14:29). "Flying" is indeed a word of much significance; for while Eden and Egypt were past, and Babylon was present, he had yet to dominate Medo-Persia, Greece, and Rome; all of them in the future. It was dragonic Rome who "reigned over the kings of the earth" (Rev. 17:18), and who killed Christ. Roman nails were driven into His hands and feet; a Roman sword ruptured His side; and it was a Roman cross on which He suffered and died. It was Rome who glutted herself with the blood of the saints for millenniums after Christ died. Of the saints slain and of Rome the slayer it is said: "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and *Egypt, where also our Lord was crucified*" (Rev. 11:18). (*Possibly Jerusalem?—Isa 1:1, 9, 10. —Editor.*)

TO PARENTS IN WARTIME

(Continued from page 5)

Germany needs a man with a heart too large for Germany. What the nations of the earth, one and all, need is a man with a heart too large for his national boundaries. All national greatness springs from a capacity of the nation to have a heart larger than its boundaries, larger than its will to power, larger than its temporary interests. Individual greatness springs from the same capacity. The only way to love your country, the only way to love your own creed, the only way to love your own family, is to have a heart too large for any one of them alone.

"What the world needs is a heart large enough to get acquainted with the world-man, Jesus Christ."

If we, as parents, can direct our children in this direction, when our work is finished the Creator of all will

say, "Well done, thou good and faithful servant." In closing, we quote Longfellow's poem, "The Children":

"Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

"Ye open the eastern windows,
That look toward the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

"In your hearts are the birds and the sunshine,
In your thought the brooklet's flow,
But in mine is the wind of autumn
And the first fall of the snow.

"Ah, what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

"What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

"That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
That reaches the trunks below.

"Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

"For what are all our contrivings,
And the wisdom of our books
When compared with your caresses,
And the gladness of your looks?

"Ye are better than all the ballads
That ever were sung or said,
For ye are living poems,
And all the rest are dead."

SERVING THE LORD

(Continued from page 7)

Lord's business, not our own. A fervent spirit is, as James so frequently suggested, indicated by works, by service, by proper conducting of the Lord's affairs.

Only one plan ever was proposed by God for conducting His affairs: tithing, the giving of 10% of one's gross income from wages, or net profits from business. Only for that one plan did God ever guarantee great blessings

in return; only on that one plan did God ever place His divine stamp of approval.

It was in time of prosperity that Israel deserted the tithing system. It was because of that desertion, that loss in fervency, that slothfulness, that neglect of service, that God pronounced the words that doomed Judah: "Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:9).

If it be true that God loves a cheerful giver, as Paul insisted, and if it be true that we are friends of Jesus only if we do our best to follow His teaching and example, few of us have much cause to hope for the future. For the Christian, who has a greater reward promised him than the Jew ever had, to offer His God less than the idolatrous Amalekites and Assyrians offered their Baal; for the Christian, who pretends to use the Christ as a model in all things, to regard the niceties of gospel teaching and to overlook the lesson of the widow and her mite; for this to happen, is to strike at the very basis of all religious faith. "By their works ye shall know them"—and all too often, our works are less impressive than the works of stone-worshiping ancients who had cause only to fear their gods.

Not all of us, of course, have been benefited by the increase in national income represented by that \$140,000,000,000. God, however, expects no more of us than we are able to give. "For if there be first a willing mind, it it accepted according to that a man hath, and not according to that he hath not." For those of us who have no incomes, fervency of spirit, willingness to serve, will be counted as the actual deed of giving.

But—and here is the important thing—these words are applicable to us only if we do, in actuality, have no income. For the rest of us, and by far the great majority, there is another Pauline adjuration: "For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality" (2 Cor. 8:12-14).

THE MORE SURE WORD OF PROPHECY

(Continued from page 3)

in the New Jerusalem and "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" (Zech. 14:16). All nations, recognizing Israel as the principal nation, "shall flow unto it." (Isa. 2:1-4.) This long-oppressed nation will be a "praise among all people of the earth" (Zeph. 3:20).

As we see the Jews turning homeward, and rebuilding their land, we ought to "look up, and lift up (our) heads; for (our) redemption draweth nigh" (Luke 21:28).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God" (Joshua 14:8).

Near the Promised Land

The children of Israel had escaped from Egypt. They had been in Egypt since Joseph's father and eleven brothers came to live near Joseph during the famine. Years, later, long after Joseph was dead, the Egyptians forced the Israelites to work very hard. They were slaves to the Egyptians. Finally, God saved Moses alive when other little Israelitish boys were being killed. Moses grew to a man who led his people out of Egypt.

Now, the Israelites were nearing the land God had promised to Abraham and his seed.

Moses chose twelve men, one from each tribe, to go into the Promised Land to search it. These men were to spy upon the people secretly, too.

When they returned, they all agreed that the land was very rich. They had searched through it for forty days. They said it was a land which flowed "with milk and honey" (Num. 14:8).

The spies did not agree about the people dwelling in this land. Ten of the spies said the people were too big and strong for the Israelites to conquer.

Two spies, Caleb and Joshua, had faith in God. They knew He would help them conquer the foe. They tried to tell the people that they needed only to obey and trust God. The people chose the advice of the ten. They wanted the two to be stoned.

Far From the Promised Land

The people of Israel murmured against God. God was so provoked with the people that He told Moses He would "smite them with the pestilence, and disinherit them." God told Moses He would make a mighty nation of Moses instead (for Abraham was an ancestor of Moses, too). Moses prayed for God's favor upon His people Israel.

Because they had seen God's power do miracle after miracle for their sakes, yet did not obey Him, God gave Israel a very severe judgment. This is what He said: (1) None of those over twenty years of age would see the Promised Land. (Num. 14:23.) (2) They were to perish

in the wilderness. (14:29.) (3) As the spies searched the land forty days, so God would let Israel wander a year for each day in the wilderness. (V. 34.) Was that not a severe punishment? But they had seen His power and counted it as nothing. Only Caleb and Joshua remained alive of the twelve spies who searched through the Promised Land of Canaan. (Vv. 37, 38.)

Moses told the Israelites what God had said and they "mourned greatly" (v. 39).

Too Late—Too Late!

The next morning the people arose early and said, "We are here, and will go up unto the place which the Lord hath promised: for we have sinned" (v. 40). Moses said their sorrow was too late. God would not protect them now from the strong peoples who lived in Canaan. (V. 43.)

Let us not murmur or lack trust in God and Jesus today, lest we be too late to enter into the wonderful Kingdom when Christ returns to establish it.

If we live a life of ease:
Careless, indifferent, as we please—
To ask forgiveness for our sin,
When we call on Him
Christ will forget us
For He's our Intercessor
And through Him we enter in.

His record tells us to beware
Of anything that looks like sin.
So on our knees, before Him bow—
Learn to trust and serve Him now.
Then Jesus will remember us
Before the throne of Grace,
And we will stand as sinless
When we see Him face to face.—M. S.

Happy Birthday Wishes

Marlene Saatzer, May 25, age 6, Saint Cloud, Minn.
Hilda Richardson, May 26, age 7, Hammond, La.
Rosa Mae Philips, May 28, age 6, Hammond, La.



Ellen Van Fleet, Editor

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 Maey, Treas.
Troy, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

What Do You Think?

There is always much discussion among church members, both old and young, as to the place of recreation and social life in the life of the Christian. To the elder members in Christ's family, the question is not a vital one because through the years they have accumulated families, Christian friends, and church responsibilities so the problem of what to do with their spare and leisure moments is easily solved. To us younger persons, however, who are just starting a life for Christ, the question of how much time we can devote to recreation and relaxation is very important. There is also the problem of what type of activity a Christian can legitimately enjoy.

Recently, we read a letter from Corporal Cecil U. Wilson, who is now stationed in Corsica, in which he expressed his thoughts on the subject of young people and Christian recreation. We quote the following:

"Personally, I think it is an excellent idea to combine the two (Bible study and socials) and give the young people some place to go and something to look forward to when they get there.

"Let us look at it this way, according to the Book of Life, we will be able to become only what we permit ourselves to become. The strength to do good or evil lies within us, for Jesus said, 'The kingdom of God is within.' If this is true, we must seek within our own souls—the good, or God—before we can hope to help others to do so. As I see it, Bereans are supposed to gather together in Christian fellowship to learn to search for the truth within themselves so they can impart their findings to those who do not know the truth. The Lord has said if we are true children of God, no good thing will be withheld from us."

There really is no hard and fast rule that we can follow as to how we Christians should spend our time. If we make Christ our rule and try to do only those things that we think will glorify His name and the Father's, we will find ourselves trying to do only that which will please Him.

Oregon Bereans' Penny Supper

The Oregon Bereans are pleased to report that the penny supper sponsored Friday evening, May 5, was very

much a success. Enough money was made to pay the tuition of one young person for the Summer Bible Training School. The Oregon Bereans have received several compliments because of their co-operation and organization and willingness to work. Surely, the Summer School will benefit by their efforts.

Our Riches

* * *

By Gary France, Oregon, Ill.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you" (James 5:1).

I know that responsibility is necessarily present with wealth, but I have little money, so this does not apply to me. (Doesn't it?) "Having then gifts differing according to the grace that is given to us" (Rom. 12:6) includes everyone, and, therefore, me. Yes, we all have riches, but they are far more valuable to us than the temporary gold of this world. With these riches, we still have the responsibility of using them correctly. Because none of us would trade our salvation for present wealth, glory, or power, we realize the value of these gifts of God. Since the value of our riches is tremendously greater than that of money and property, what must also be true of our responsibility? Our responsibility is far more severe than was that of the wailing persons in James 5:1-6.

What about our riches? Where must we exercise responsibility? Our riches are commonly known as "talents," and our responsibility lies in giving God the glory for them. He is the One who created man. Jehovah made it possible for me to sing. The Creator gave His Son as an example, showing me how to be charitable. The Almighty gave me any power I have to minister. To Him is due all honor.

If I appropriate to myself this glory, it will be to my own condemnation. "Give a thief enough rope, and he will hang himself." Give me enough glory, and I will blow myself into a huge balloon—so huge that I will burst into nothing.

I must be constantly aware of my personal responsibility. We see that it is necessary to overcome the dangerous, invisible temptation of taking God's glory. I pray that I may be able to do this.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 21-June 4—Special meeting at Morning Star Church of God, South Bend, Ind.
 June 1-4—Northwest Conference at Corvallis, Ore.
 June 7-11—Minnesota State Conference at Eden Valley.
 June 12-19—Vacation Bible School at Macomb, Ill.
 June 20 - July 28—Summer Bible Training School, Oregon, Ill.
 June 21 - July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
 July 20-23—Arkansas-Oklahoma Conference at McGintytown, Ark.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredericktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

MACOMB, ILLINOIS

The annual business meeting of the Open Bible Church of God of Macomb, Ill., was held at the home of Mr. and Mrs. Clyde Bean, following a delicious potluck supper.

Elder Leo Wilson presided and meeting opened with prayer by Sr. Mae Mercer. The secretary read the minutes of last year's meeting, and they were approved as read. The pastor read the qualifications for elders and deacons as found in 1 Timothy 3.

The following were elected to office: first elder, Francis VeNard, second elder, Leo Wilson; deacons, Ben Pritchard, Darrell Maddock; deaconesses, Hazel Pritchard, Mary Wilson; church secretary, Mary VeNard; church treasurer, Mae Mercer; Sunday school superintendent, Hazel Pritchard; assistant superintendent, Francis VeNard; secretary, and treasurer, Virgil VeNard; assistant to secretary, Maxine Bean; church trustees, Leo Wilson, Walter Fisk, Francis VeNard; pianist, Hildreth Worley.

The pastor consented to act as reporter. Following the business meeting, several important matters were discussed. It was decided to hold a monthly potluck supper at which a business meeting would be conducted. Since the above-reported business meeting, one such meeting has been conducted at the home of Bro. and Sr. Leo Wilson.

On Mother's Day, a special service was held at which time a service flag, dedicated to those of our number who are in Uncle Sam's service, was presented to the church.

A vacation Bible school is being planned for one week in June. Bro. James Mattison, who acted as pastor last summer, will be present to assist.

We hope to report our activities occasionally, as we believe readers of The Herald are interested in the activities of the various churches.

G. L. Cooper, Pastor.

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska,
 Floyd Kessler, Jr., West Milton, Ohio.
 Ardys Johnson, Freedom, Nebraska.
 Joy Ann Pearson, West Milton, Ohio.
 Eunice Halls, Cleveland Heights, Ohio.
 Dean H. Moore, Mineral, Calif.
 Phyllis Johnson, Hector, Minn.
 LaVonne Sorenson, Omaha, Nebraska.
 Lorraine Karnett, Omaha, Nebraska.
 Shirley Karnett, Omaha, Nebraska.
 Clell France, Wenatchee, Wash.
 Gary France, Wenatchee, Wash.
 Howard France, Wenatchee, Wash.
 Kirby Davis, Wenatchee, Wash.
 Avah Huffer, Michigantown, Ind.
 Edwin Smith, Tipp City, Ohio.

Senior Department

Jeanette Siple, Grand Rapids, Mich.
 (Mrs.) Elizabeth Lee, Hammond, La.
 Jettie Fay McGinty, Greenbrier, Ark.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. L. Netts	\$ 5.00
Anonymous	4.00
Mr. & Mrs. C. L. McCallister	5.00
An Isolated Sister	9.00
Arlen Marsh	6.16
Leila Whitehead	5.00
Mr. & Mrs. Paul C. Johnson	10.00

SUMMER SCHOOL

Mr. & Mrs. S. S. Claussen	\$ 5.00
An Isolated Sister	9.00
A Friend	30.00

MINISTERS' FUND

Oregon Sunday School	\$ 2.66
Blood River Sunday School	3.50
Macomb Church	8.00

Total	\$2,273.62
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OREGON BIBLE COLLEGE NEWS

Bro. Emory Macy, with his wife and daughter, journeyed to Cleveland, Ohio, for preaching services in the Golden Rule Church of God on May 14.

Chapel services were conducted on May 11 and 12. The speaker on May 11 was Bro. Arlen Marsh from Rockford, Ill. Bro. Marsh delivered an edifying sermon about prayer. Mr. Peter Varonoff of Grand Rapids, Mich., addressed the students on May 12. He spoke concerning European conditions, especially in Russia and Palestine, supplemented with interesting slides.

The freshman class, with "Mom" Brewer, enjoyed a weiner roast on May 10. The freshman boys were sponsors of the party.

Bro. and Sr. Arlie Townsend, Grand Rapids, Mich., and Bro. and Sr. F. L. Austin, Oregon, Ill. (with whom the Townsends were visiting), were visitors of the College during classes on May 9. Come again!

Sr. Leila Whitehead made a goldfish contribution to our aquarium in the library. Our collection of fish is growing quite large with the many contributions made.

Bro. and Sr. Delbert Jones again went to Hillisburg, Ind., for services on May 14.

Students are working on term papers, completing the work required for each class. The term will be ending soon, much to the regret of each student. The College is lovely in spring, and we all will miss our College associations when school is dismissed.

Bro. and Sr. Harold Doan, Oregon, Ill., will go to the Hickory Grove Church of God, near Colo, Iowa, for services on Sunday, May 21.

Vivian Johnson, Reporter.

INDIA

Tempe Church	\$5.35
Amy Dunbar Frye	5.00

Gleanings From the Field

"The field is the world."—Jesus.

Two New Churches?—The Southlawn Park Church of God (F. E. Siple, pastor), Grand Rapids, Mich., reports "a temporary goal of \$6,000 has been set" for "enlarged facilities." . . . "How much above the \$3,000 mark can we make it (receipts for building fund) before the date of the Michigan Conference?" —Harvey U. Krogh, Jr., pastor of the Pen- nelswood Church of God, Grand Rapids, Mich.

"May we continue prospering in the Lord's vineyard until His return."—Amy Dunbar Frye, Delta, Ohio.

Out of Print. Please do not order the 1944 World Almanac as advertised recently in The Herald, as our supply is exhausted and the Almanac is out of print.

"I think the church organization and The Herald (which is such an inspiration) are more of a blessing to isolated members like myself than to those who are able to attend our church services regularly."—Mrs. Joe Shelly, 1328 S. Chicago Ave., Freeport, Ill.

"The Lord willing, wife and I will leave home about May 10 for Oregon and Washington, making several stops on the way. We plan to be at the Conference (Corvallis, Ore.) June 1-4."—T. A. Drinkard, Haudley, Texas.

Sr. Ellen Williams, Ponchatoula, La., having returned home from the hospital, sends thanks to those who remembered her with encouraging messages and to those who prayed for her recovery.

The Bible Hero Stories, a series of ten books telling about Moses, Esther, David, Daniel, Joseph, Peter, Jesus I, Jesus II, Paul, and John Mark, are now in stock in quantity sufficient to warrant advertising. These little books (about thirty pages each) are written for students from eight to eighteen years of age. The stories are well told and are beautifully illustrated. Price: 18c per copy; \$1.80 per set.

Bro. John Miller, Saint Jacob, Ill., has been sick recently, and will be unable for several weeks to do his regular work.

NATIONAL EXANGELISM REPORT

Evangelist Francis E. Burnett and his family have recently moved to Morrilton, Ark., where they may be addressed through general delivery until about June 10. He has finished several months' organizational work with the church at Jordan, Mo. Negotiations are now under way to obtain a full-time pastor at Jordan. The Missouri Conference has made a substantial pledge of 25.00 per month to assist in providing for a pastor.

Morrilton is an entirely new field of work, although we have several members there who have migrated from the inland church at Cleveland, Ark. There is an attendance of about twenty-five persons at the various services. Bro. Burnett will help them to establish a more regular schedule of work. At the close of his work about June 10, Bro. Vivian Kirkpatrick, instructor in Oregon Bible College, will pastor the Morrilton and Cleveland churches for the summer. From the middle of June, Bro. Burnett will help the new work at Little Rock, Ark., for several months.

Having seen pictures of the work in the field, Bro. and Sr. William Hanson of Caledonia, Mich., made a pledge to help the Little Rock church purchase a pine grove where we hope to build a new church house in the future.

The Southdown Missionary Department at Grand Rapids, Mich., gave \$10.00 tuition, and Mr. and Mrs. Dale Dunbar, Swanton, Ohio, gave \$50.00 on railroad fare to send Jettie Faye McGinty to the Summer Bible Training School in the interest of the Evangelistic effort to help the McGintytown church build up its work. We have a pledge from Mr. and Mrs. Roscoe Dunbar to send another student from an Evangelistic field to Summer School.

After a recent showing of the pictures at Dixon, Ill., Mrs. Lillian Dauntler gave \$100.00 to the work of Evangelism.

The Rockford church and Sunday school gave \$30.00 toward Evangelism from its birthday offerings and church treasury after viewing the pictures of the work of the field.

These are examples selected from among the many friends and churches who regularly support the work of evangelism, making it possible to "carry on." It would not be possible to list them all here, but we deeply appreciate every such gift.

To date, since last General Conference, the Evangelistic workers, Francis E. Burnett, H. Scott Smith, and the writer have baptized twenty-two persons. This Evangelistic staff has helped to establish regular services in the following places: Jordan, Mo., McGintytown, Morrilton, and Little Rock, Ark. Two of these places—Morrilton and Little Rock—will need new church buildings in the near future.

There is tremendous need for teacher-training in each of these fields, which can be partly supplied by sending workers to the Summer Bible Training School at Oregon, Ill.

We have contact with several fields to hold meetings or to build up new work, but we are not able to get to them all immediately. These fields are in Minnesota, Michigan, Arizona, Oklahoma, and Arkansas. If the financial support next fall so warrants, we hope to add another young evangelist to our staff to live in the field in house trailer. Also, we hope to be able to provide more pastoral "follow up" in the new fields. Our pastor in Arkansas, H. Scott Smith, is patiently doing twice the work one man ought to do.

From the new churches established last year, Hector, Minn., and Clark's Chapel in Arkansas, there is continuous report of development and growth. The finances in each are now self-supporting.

The pastoral circuit which was organized in Arkansas this year provided more than two thirds of the pastor's salary last month.

They have been meeting more than fifty percent of it for several months. This support is coming from new organizations which had no treasuries previously.

In the next four months, I hope to visit the majority of the state conferences to tell them of our work. These trips will be to represent not only Evangelism, but all departments of the General Conference, the Executive Board having given me the task of field man and representative of the General Conference.

J. W. McLain,

CONSCIENTIOUS OBJECTORS' FUND

Byron Johns	\$5.00
Chas. E. Anderson	2.00

JAMES HOWARD SMITH

James Howard Smith was born to Richard and Jeanne Smith of Blanchard, Mich., March 12, 1944, and died May 4. He was strong and active, but a throat obstruction aggravated by pneumonia brought his early death. In his few weeks of life he won the hearts of those who saw him. Words cannot tell how sorely these sorrowing parents will miss the sunshine that brightened their home for such a brief moment. We earnestly pray God's blessing of comfort and courage on all who need His soothing hand.

Surviving, besides his parents, are the grandparents, Bro. and Sr. Harold Simpson of Grandville, Mich., and Bro. and Sr. Earl Smith of Dayton, Ohio; great-grandparents, Bro. and Sr. Charles Simpson of Grand Rapids, Bro. and Sr. Bert Sheets of Blanchard, and William Smith of West Alexandria, Ohio.

Funeral services were conducted by the writer in the Blanchard Church of God at 1:00 p.m., Saturday, May 6, and graveside services in the Wyoming Township Cemetery, Grandville, at 4:00 p.m.

Harvey Krogh, Jr.

EVANGELISM

Mr. & Mrs. C. L. McCallister	\$ 5.00
Byron Johns	15.00
An Isolated Sister	5.00
Oregon Sunday School	6.16
Rockford Sunday School	10.90
Rockford Church	20.00
James Mattison	3.00
Weldon Holland	6.00
Pennellwood Missionary Society	4.49
Macomb Church	13.00
Mrs. S. A. Parsons	2.00
Gerald L. Cooper	5.00
Mrs. Hazel Millard	10.00

PRINTING EQUIPMENT FUND

Leila Whitehead	\$ 5.00
Total	\$749.70

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois
The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.00.

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

SUMMER BIBLE TRAINING SCHOOL

The Summer School will this year be operated with two departments: 1) The regular Young People's Department as conducted during the last several years, and 2) a Senior Department, emphasis here being given to ways and means of improving the religious education of children and young people in Sunday school and in Berean organizations.

Following is the complete schedule of courses, as they will be given five days, weekly:

Hour	Course and Department	Instructor
9:00- 9:30 a.m.	—Devotions	
9:30- 10:20 a.m.	—"The Church" (Seniors)	F. L. Austin
	"Living for God" (Youth)	Arlen Marsh
10:30-11:20 a.m.	—"The Book of Matthew" (Youth)	F. L. Austin
	"Training for Teaching" (Seniors)	C. E. Randall
1:00- 1:50 p.m.	—"Historical and Biblical Background of Our Faith" (Youth)	C. E. Randall
	"Bible Pedagogy" (Seniors)	Arlen Marsh
2:00- 2:50 p.m.	—"Fundamental Doctrines" (Seniors)	C. E. Randall
	"Writing for God" (Youth)	Arlen Marsh
	(Three days, weekly)	
	"Bible Pedagogy" (Youth)	Arlen Marsh
	(Two days, weekly)	

Send your enrollment today to

Summer Bible Training School
Oregon, Illinois

The Summer Bible Training School

Come Youth—Come Seniors

Oregon, Illinois

June 20 - July 28, 1944

Opening day of the Summer Bible Training School fast approaches. Enrollments are being made almost daily. The prospect for attendance is encouraging, especially in the Junior Department. We are hoping many more senior adults will register for the teacher training work.

The instructors will be Elders C. E. Randall, F. L. Austin, and Arlen Marsh. Sister Grace Wiggins will be cook and matron. School will be conducted at Oregon Bible College. Individual expenses for board, room, and tuition will be \$40.00—textbooks being a small additional expense. Students registering for the young people's department should send letters of recommendation with their enrollments. A complete schedule of courses appears on page 15. It is a pleasure here to present a brief message from Sister Grace Wiggins, faithful matron of several Summer Schools, who will soon be mothering a new family. Will you be a member of that family?

As our minds turn toward spring, beginning to clean house and to plant seed for material things of life, let us also look about us to see how much we are sowing for the Kingdom of God.

Soon, the six-weeks' Summer Bible Training School will begin. Let us each make an effort to influence someone to attend. Better still, possibly you can provide a way for someone to attend the School.

Let us not think of the Summer School as a place to spend a vacation and have a good time, only. Let us think of it, rather, as a privilege—where we may study to better fit ourselves for work in the Master's vineyard. Also, let us attend the School that we may be better prepared to meet the temptations we contact day by day.

We each have a talent or talents. Let us develop these for the Master.



(Mrs.) Grace Wiggins

We may not all become pastors, evangelists, and teachers, yet we must daily live before our fellow men in such manner that we may lead someone to Christ. This should be our earnest prayer when we enter the Summer School: that each may become a better Christian.

When attending the School, it is true we are away from our home congregations. We represent our church, however, and people are going to be watching our daily lives. What others think of the School will be determined by our conduct in class, with classmates, and as we contact others in and about Oregon, Illinois. If we err, we not only bring reproach upon ourselves, but hurt the future of the School.

Let all come determined to make this one of our best Summer Bible Training Schools. Maybe it can be the best!

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School*, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department.

Student's name Address

Tuition (\$40.00 plus small textbook charge) will be paid by

(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, MAY 23, 1944

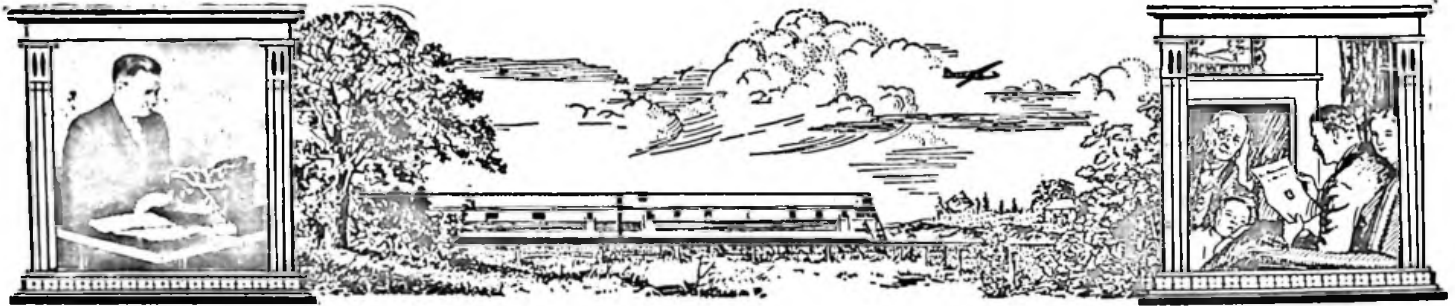
NUMBER 33



(Black Star Photo)

ALBERT FALLS, NATAL, SOUTH AFRICA

Albert Falls, only recently come to our knowledge, is characteristic of the natural beauty of Africa. Someone has said that one half of the world knows not how the other half lives. Indeed, Africa seems so remote, that many in America seldom think of this vast continent—larger than our own—and when we do give it brief thought, it is considered only as the “Dark Continent,” so dark as scarcely to deserve meditation. In this indifferent attitude, we are both mistaken and asleep. Three times the size of Europe, Africa has a population exceeding one hundred fifty millions of people, and its natural resources are “almost incalculable in extent and value.” Though most of the population is dark-skinned, there are about one and one-half million white people living in South Africa, and another half million or more scattered throughout the Continent. Superstition, witchcraft, and offering of human sacrifices are blemishes in a great continent made naturally beautiful by the hand of God.



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

“Where There Is No Vision”

Living is so “fast and furious” in America, that one seldom has time to think far, or look far, beyond his environment. He forgets that God is Creator of all races and that Jesus Christ is Saviour of all races. Selfishly, one toils to live in ever-increasing luxury, having no vision of teeming millions of men, women, and children who are deprived of practically all modern conveniences, who live in sin and poverty, in superstition and idolatry, who are easy prey to disease and without medicine, surgery, or hospitalization, and who face death with no knowledge of Christ, no hope of resurrection and immortality. God? Who is He? *We* have no vision; *they* have no vision; and “the people perish”! *Perish!*

God grant that “young men shall see visions.”

Challenge of the Cross

Christ suffered and died for “the sins of the whole world” (1 John 1:2). Is the servant better than his Master? “Go ye into all the world,” commanded He who gave His life, who showed the way. How to go, when to go, who to go, or what results for going—all these are secondary matters, and they dare not be used as excuses. The Captain knows, and the “Go ye” is His command. Why quibble, private? Why fail the King’s command?

This means not that one should go blindly into a foreign field. That which is worth doing is worth doing well, and preparation by prayer and study is not foreign to the challenge of the cross. There is danger, though, of missing the train by debating too long about the luggage. “Go ye.”

All Nations Linked by One Blood

Said the Apostle Paul, God has “made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26). If Paul here meant that all men descended from the one blood of Adam, or if he meant that all men have redemption only in the blood of Christ, one truth rises high in either interpretation: all nations are linked by a blood bond. . . . All are of Adamic blood. All need the Atoning Blood.

Therefore, he who goes as a missionary from one nation to another, or from one continent to another, goes not as one with wings to condescend to beastly creatures; he goes as brother to save a brother. (“All have sinned.”) Conversely, he who goes not to the rescue, allows his brother to continue in the trail ever downward to death.

Yes, Asia; yes, Africa; yes, Europe; yes, South America, Australia, and Oceania, we are all “of one blood”—we are all of Adam and we all need Christ. As God directs, we shall help you all we can.

The Summer School Fast Approaches

“In the twinkling of an eye,” June 20, opening day of the Summer Bible Training School, will arrive. It is time, therefore, for all persons planning to attend the Summer School to report by mailing an enrollment coupon, as appears on page 16 of this *HERALD*. We hope many students will avail themselves of this opportunity to study the Bible and methods of teaching the Bible. Friendships will be made that will last throughout life.

See page 16 for further information, then, if the Lord so directs, write immediately that you plan to attend. The senior adults—that is, those who wish to study especially for teacher-training—are especially slow in reporting.

College Freshmen, Where Are You?

It is probably best to publicize only one feature at a time—this in respect to General Conference activities. Therefore, while advertising for students to attend the Summer Bible Training School, it may be confusing to be seeking freshmen for the regular College classes when Oregon Bible College resumes work next September 12.

Nevertheless, by reason of war demands upon the youth of the land, it becomes imperative for young men who wish to study for the ministry to be prompt and positive in making any such plans. Young men who wait to make a last-minute decision to enter the ministry may wait too long. We most sincerely urge prospective freshmen for Oregon Bible College to report their plans at once. For the Lord’s sake, may there be a large freshman class.

Am I South America's Keeper?

By Linford Moore, Jr.

OF all the continents and countries of the world, the continent that is most neglected is South America. In the true sense of the word, South America *has been* neglected—forgotten, forsaken, left desolate. It has been said, and with considerable truth, that “Latin America was discovered in the fifteenth century by Columbus; it was rediscovered by North Americans in the twentieth century.”



In North America there is a strange, inexplicable ignorance of our neighbors to the south. We know next to nothing about this great continent so close at hand. Many of us are unable to name the countries of South America, let alone to mention the geography and the resources of this continent and the educational and social advancement of its countries. How peculiar is this situation when we consider that the peoples of the two continents are tied together by physical bonds and by other common features and interests!

A large percentage of the people in South America has sunk to the lowest depths, both spiritually and morally. The people live in poverty and ignorance. Illiteracy is to be found everywhere. Moral degradation is appalling. Drunkenness and illegitimate births are two of the worst evils. One would think that the temporal and moral conditions of these people would have inspired those of us who are acquainted with the better things in life to go and help them. When, however, we consider their *spiritual* condition—that they are lost without the Christ!—we should be spurred to action immediately.

These people are heathen. Thousands are rejecters of the Christ, having heard of Him only through the efforts of the Roman Catholics. They have been so misled, that they now spurn the Christ. In South American cities, one sometimes sees signs such as “*Jesus' Tavern—Come In.*”

A Continent of Opportunity

People of God, in South America lies our supreme opportunity. One writer has stated, “There are eighty-seven million needy souls in South America waiting for the gospel.”

Why has not the church awakened to the fact that these people need Christianity? It has been guilty of a lack of spiritual concern for these poor unfortunates! Without Christ, these people are lost. They are without God, and they have no hope. “Neither is there salvation

in any other”—save in Christ. They are “enemies” of God “by wicked works.” (Col. 1:21.)

My brothers, turn with me to Romans 10, and as we read, think of these people in South America. From verse 13, we learn that to be saved, one must call on the name of the Lord. *They* cannot be saved because they have not

called upon Him; they have not called upon Him because they have not believed; but, “how shall they believe in him of whom they have not heard?” My brethren, the church has failed to send missionaries that they might hear and be saved. The Church of God of the Faith of Abraham has no ministers in any country save the United States and Canada. Are we not our brother's keeper? In Genesis 4:9, Cain asked a similar question of God. God answered by pronouncing a curse upon him for the murder of his brother Abel. Certainly, then, Cain *should have been* his brother's keeper. We also will fail if we isolate ourselves from our South American neighbors.

Are we being loyal to the Christ in refusing to act? Let us remember the command of our Lord to “go into all the world.” In the early days of the church, every Christian was a missionary! Let us show our love for the Christ by doing all we are able to do.

True, there are obstructions to Christianizing South America. The Roman Catholic Church has a strong foothold and opposes every Protestant effort that is made. Illiteracy runs as high as eighty per cent in some of the more backward countries. But do these obstacles excuse us? Do they nullify the command of Christ?

The country of Ecuador is one of the most backward countries on earth. The door now stands wide open to missionary activity. The people are tolerant toward Christianity, yet they stand in desperate need.

To get an idea of what little has been done, consider the heart of South America. In the center of the continent lies the greatest stretch of unevangelized territory in the world. It includes portions of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay. In this vast territory (2000 miles long and from 500 to 1500 miles wide) there are only two or three missionaries.

Brethren, how can we fail to rally to this opportunity to serve Christ? Know ye not that the end shall not come until “this gospel of the kingdom shall be preached in all the world for a witness unto all nations”? Let us aid that for which we pray—even the soon coming of our Lord!

The Throne of David Restored

By Emory Macy

THE throne of David, upon which David's son Solomon sat, was to be *established forever*, "if he be constant to do my commandments and my judgments" (1 Chron. 28:7). Though Solomon erred, another Son of David *was constant and did qualify* to receive the throne eternally.

China can boast of an empire that has stood five thousand years. The British Empire may boast of her five hundred million population; the United States of her two-ocean navy; but only the throne of David shall be established forever, and it shall be above all nations. All the greatness of the world is based upon human strength, but the power to rule received from God shall subdue all other powers.

Saul was choice of the people, but because of unrighteousness his house was cut off from ruling Israel. David was God's elect because he delighted in the law of the Lord. David was one who could appreciate God's great blessings because he was called from a shepherd to be king. God said, "I took thee (David) from the shepcote, from following the sheep, to be ruler over my people, over Israel" (2 Sam. 7:8). The courage and conduct of David made his name famous throughout every generation since that day. There was a fulfillment of the word uttered by the Prophet Nathan, that God "made thee a great name, like unto the name of the great men that are in the earth" (2 Sam. 7:9). One of the blessings David received was the promise that his throne should be over all Israel forever. (See 2 Sam. 7:13, 16; Psalm 89:4; 29:36, 37.)

Solomon, the son of David, was the successor of David to rule over all Israel. The covenant that was given to David was given also to Solomon. (1 Chron. 28:7.) Solomon sat upon the throne over all Israel: the Lord prospered him until "his heart was turned from the Lord God of Israel, which had appeared unto him twice" (1 Kings 11:9).

Upon the death of Solomon, his son Rehoboam did not receive the throne over all Israel, which throne was to be established forever. Nevertheless, he received the two tribes, Judah and Benjamin, that the faith of David might be remembered and that the chosen city of God might be the city of worship.

The ten tribes of Israel were united under one head, with Jeroboam as their leader in the revolt. Jeroboam expelled the priests and the Levites who served in the cities of the northern kingdom. "The Levites left their suburbs and their possession, and came to Judah and Jerusalem

... and after them *out of all the tribes* of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers" (2 Chron. 11:14, 16). Not only did many of Israel's ten tribes go to Jerusalem to worship, but they wanted to live among the devoted ones of all Israel, near Jerusalem, and to accept Rehoboam as their king. (Cp. 1 Kings 12:17.)

Nevertheless, the kingdom continued to fall. All efforts to restore Israel as it was in the time of David had failed. All Israel drifted from the Lord and burned incense to idols. The Prophet Ezekiel spoke these words of the Lord: "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" (21:26, 27).

Throughout the centuries, a faithful remnant from all Israel constantly prayed for the Messiah to come and to sit upon the throne of David. This remnant was ever watching for some sign that would indicate His coming. Israel kept close watch upon those of the lineage of David. For several centuries prior to the birth of Christ, there was a lull in both the materialism and spiritualism of Israel—she was in need of a king.

Finally, there came the day when a poor, humble carpenter was meditating upon what he should do with Mary, his espoused. It required an angel from the Lord to remind him that he was a "son of David," and therefore a possible heir to the throne, and that through his espoused Mary the Messiah was to come to men.

Matthew, in his first statement, was very careful to present Jesus Christ as the Son of David; and by giving the genealogy of Joseph, Jesus' father according to law, Matthew showed how Christ became legal heir to the throne of His father David. If in doubt of Christ's sonship in David, see that Luke in presenting the lineage of Jesus' mother, Mary, also traced back *through David* to Abraham, Adam, and God. (Luke 3:23-38.)

The angel said to Mary, "The Lord God shall give unto him"—unto her promised Son—"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). There has not been a king that has sat upon the throne over all Israel since God overturned it. According to Isaiah, there is only one (Christ) who can possibly enter into the house of David, the Prophet having

written: "The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (22:22). This text is quoted in Revelation 3:7 in the present tense—"He that *hath* the key of David."

When Jesus Christ returns in glory to sit on the re-

established throne of David, He will sit upon that throne in Jerusalem. Knowing that two objects cannot occupy the same place at the same time, how is it that Jesus Christ will rule from the throne of David, yet "David my servant shall be king over them (Israel)" as we read in Ezekiel 37:24? *(Please turn to page 10)*

Judgment Is Coming

By C. E. Randall

"The judgments of the Lord are true and righteous altogether" (Psalm 19:9).

STRANGE as it may seem, if one understands the purpose of God's judgments, he will join with the Psalmist and say: "More to be desired are they than gold, yea, than much fine gold." Whatever the nature and the extent of the judgments of the Lord, we may feel assured that they will be righteous. "Is there unrighteousness with God? God forbid" (Rom. 9:14). We are told that when God's judgments are in the earth, the people will learn righteousness. (Isa. 26:9.) The effect of righteousness will be quietness and assurance forever; and the work of righteousness, peace and quietness. (Isa. 32:17.)

Of course, it must be thoroughly understood that this work of judgment can be applied only to those who are exercised thereby. (See Heb. 12:11.) To assume that the judgments of the Lord will make all as "gold . . . that is tried" would be "handling the word of God deceitfully." Peter would have us to understand that those "who obey not the gospel of God" are in a bad way. (1 Peter 4:17.) Their end is in contrast to those who obey and are saved. Nothing but harm can come from making the gospel so elastic that all will have to come into the grace of God. There is no support to the thought that the principle of "Whosoever will" will be supplanted by "Ye must," or "Thou shalt."

Christ, the Judge

God has "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

The resurrection of Christ is assurance of a judgment day. This work of judgment will be done in righteousness, but *it will be done*. None can escape! The certainty of judgment prompted Paul to urge all to refrain from judging one another. He stated the day is coming when the hidden things of darkness will be brought into the light and the counsels of the hearts of men revealed. (1 Cor. 4:5.) Judging according to intents and motives of

the heart is so much different than judging after the seeing of the eye and hearing of the ear that there is no comparison. Christ's judgment will be based on the motives of the heart.

One of the elements of the gospel is that Christ "was ordained of God to be the judge of the quick and dead" (Acts 10:42). This being true, "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" (Rom. 14:10). Man is prone to judge others. Jesus recognized this when He said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:1-3).

Judgment According to Opportunity

"He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more" (Luke 12:48).

Opportunity to do good creates responsibility, and responsibility brings liability. One must answer to God for what he could have done, but failed to do. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Omission is a sin—a most common sin. People who see, yet do not, are sinners.

It is evident that we should be careful how we use our privileges. So often we measure our work and accomplishments by what others are doing. This is a poor and unjustified method. We cannot hope to be justified in what we are doing and the amount of work we are accomplishing for the Lord, unless we are doing the best we can and working to the limit of our physical strength. Remember, that he that hath much, of him much will be required.

Truths a Christian Should Know

By F. O. Sapp

"Sanctify them through thy truth: thy word is truth" (John 17:17).

PERHAPS this will be the first time the reader has been confronted with some of the thoughts advanced in this series of writings. We have chosen to put them in writing, believing that there are still some who not only profess to follow Christ, but who truly desire to know the truth. We know that it is the truth which may free one from error. (John 8:32.)

It is only appropriate that we choose a text of Scripture as the key thought for our discussion—hence consider John 17:17: "Sanctify them through thy truth: thy word is truth." All who have read this gem of the Scriptures agree that they were the words of Jesus, but few attempt to learn the context or significance of their meaning. Since it was Jesus who was speaking, and God the Father of Jesus being addressed, it is of interest to note about whom Jesus was speaking. All will agree that Jesus was talking about those who became His followers.

Knowing who spoke the words of our text, to whom they were spoken, and about whom Jesus was speaking, we next become interested in learning why they were spoken and recorded. Jesus asked His Father to sanctify His (Jesus') disciples. The word "sanctify" in John 17:17, as rendered in the Greek, means to purify or make clean. How is a follower of Jesus sanctified or made clean of his sinful nature? The answer is: through the "truth"—which is the "Word." In the Greek, "Word" is *Logos*, which means God's spoken Word.

To clarify the expression, we read in 1 Peter 1:22: "Ye have purified your souls in obeying the truth." The words of Jesus and Peter being true, the Christian is to be sanctified and made clean of his sinful nature by obeying the truth, which is the Word of God. Now, how can a Christian purify and cleanse himself from sin if he does not know what the truth is? Since Jesus said God's Word is truth, *how will the Christian know what the truth is unless he becomes familiar with the Word of God?* Again, there are so many professed Christians who tell us they believe and teach the truth, and at the same time acknowledge they are not very familiar with God's Word! Our question is pertinent, indeed.

What is truth? Jesus said He came into the world to "bear witness unto the truth" (John 18:37). Again He said, "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). One who knows the truth can be free from the errors of this world that lead to sin, and finally to death.

What is truth? Truth is an established fact, historical or otherwise. If we are unable to establish the facts in behalf of our faith and teaching, we should not quickly say we have the truth, because error may be present. Let us examine the Word to learn what the truth is; let us open the Bible in search of the truth.

When we study the Bible for truth, we learn there is a chain of fundamental truths. One of the first of these fundamentals is that regarding the nature of man. These questions suggest themselves: What is man? Why was he created? What is his destiny? There are few, if any, who have not asked themselves these questions. It is not uncommon for one to ask his clergyman, friend, or neighbor, only to receive an unsatisfactory reply. This often leads to confusion, and the individual becomes no longer interested in the truth of the matter—he becomes a wanderer in a strange land. (See also Rom. 5:12.)

What a pity the clergyman, the friend, or neighbor did not say in reply, "Sir, have you read and studied your Bible? It is there that you will find the true answer to your question." The Apostle Paul taught the Christian to "study to shew (himself) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Those who study to learn the truth will by the Spirit of God know the truth pertaining to any and all the fundamental teachings of God's Word. Read and compare John 16:13 and 14:16, 17. You will notice that the word "Spirit" in John 14:17 is personified with the pronoun "he." The Spirit must, therefore, proceed from a personal being—God.

Of course, there are good, kind, and loving Christians who will disagree with me in regard to some of the thoughts here presented. Still, that will not prove the thoughts herein as not being truth, or at least based upon the truth. For example, someone might question the writer's baptism, but their objections would be without foundation unless it could be proved with established facts that the writer did not know the fundamental doctrines when he was baptized.

Since the Word of God is truth, (*Please turn to page 11*)

Babylon, City of Nations

By Florence Pease

"There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Revelation 14:8).

THERE is a mighty city that covers the earth. The name of this city is "Babylon"—meaning "confusion, mixture worldly." The name rightly describes the people of this wicked city, for they have become like the people of Sodom and Gomorrah of old, cities that God destroyed with fire and brimstone.

Today, even we who are Christians live in modern Babylon. The god of the people in this city is Lucifer—a Biblical term meaning "lustrous, very bright, or friction fire." (Most of Babylon's industries depend on the "friction fire" of electricity, gasoline, oil, and coal.) Forsaking the eternal and incorruptible God, Jehovah, man creates his own god; he worships mortal man! The god of this world, however, and all his messengers disguise themselves as apostles of Christ, deceiving the people. (John 8:41-44; 2 Cor. 11:14, 15; Matt. 15:9.)

In this city is a woman who represents the anti-Christ church. (Rev. 17:3-7.) She sits "upon a scarlet coloured beast," this beast representing kingdoms and power, war and slaughter. (Dan. 7:3, 17; Rev. 4:6, 8; Jer. 15:3; Ezek. 21:28.) The streets in this city may well be named the names of ten kings. People of this city call a mortal man "Father," though Jesus told His apostles as follows: "Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. 23:9).

The city of Babylon has abundance of hoarded wealth and gold, and its citizens love the glitter of gold and jewelry. (Rev. 18.) The people love luxury and ease, also. (Matt. 24:38.) They are very proud and selfish. (Mal. 4:1.) In their great pride, they persecute the poor. (Psalm 10.) They spend money to satisfy their foolish pride and desire for pleasures. (Isa. 55:2.)

People of this world-wide Babylon are perverted from the ways of the true God; they "have turned every one to his own way" (Isa. 53:6). God is not in any of their thoughts. (55:8, 9.) In the image of God were they created (Gen. 1:26), but they have disfigured their God-like beauty with evil thoughts, evil communion, and evil actions. Beauty to them is the putting on of gaudy and stylish apparel, wearing of jewelry, and having painted lips, painted face, and painted fingernails. (1 Tim. 2:9.) The men are effeminate. (1 Cor. 6:9.) The women wear masculine styles, and they are accepting for themselves

bad habits of the men. The Bible says of this: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5).

God has sent His Spirit, the Bible, to warn His people of this wicked city and its judgment. Revelation 18:4 says: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Soon, God will pour out His wrath upon this modern city of Babylon. Noisome and grievous sores, water turning to poisonous blood, and intense heat will be some of the plagues God will soon send on the earth. (Rev. 16.) Finally, the wicked will be ashes under foot. (Mal. 4:3.)

We who are Christians are not to love the things and the ways of this city. If we do love them, we shall meet a like fate to that of Lot's wife. (Gen. 19:26; 1 John 2:15.)

Do you, reader, want eternal life in the beautiful Kingdom of God that will replace this wicked kingdom of Lucifer's when Jesus returns to reign in Jerusalem? (Isa. 9:6, 7; Acts 1:11.) Then keep your garments spotless from the filth of this city! (Rev. 22:11.) Be not deceived, but remember this: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Licentiousness, lewd laughter, unholy music, and feasting in the face of destruction and death—these mark the trend of Babylon's people. Let us not be partakers with them!

Listen to the words of our Saviour when asked, "Lord are there few that be saved?" He replied, "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 13:23, 24). True Church of God, "touch not, taste not, handle not" the carnalities of Babylon "which all are to perish with the using." (Col. 2:20-22.) May we gain, instead, an "abundant entrance" into God's restored paradise on earth, and in "the city whose builder and maker is God."

Babylon is rich, Babylon is wise, but her riches and wisdom come not as blessings from God to His own. Deny the whore, lest in the day of her destruction you be found within her arms and be squeezed to merciless death. Choose Christ: He is "the way, the truth, the life."

Premillennial Prophecies

Number Five

A Sermon by R. G. Huggins

A GAIN this week we consider the "dragon, that old serpent, which is the Devil and Satan," who is to be "bound . . . a thousand years" (Rev. 20:2).

Surnames of the Serpent

The collocation of words used in this text to describe the serpent occur in Revelation 12:9 with slight variations: "The great dragon was cast out, that old serpent, called the Devil, and Satan." Bible students the world over are indebted to Dr. John Thomas in "Eureka" (Vol. 3, page 3) for his translation of this verse, which reads: "The great dragon, the old serpent, *surnamed diabolos*, was cast forth."

"Devil" Is a Surname of the Serpent

This translation calls attention to a fact much neglected, and that is, "devil" is a surname; a word which means "to call by an appellation added to the original name; sir, master. A normal form of the Latin senior. Literally, an elder" (Webster). Serpent is the "old" name; devil and satan are surnames added to the original name. Mark 3:16 reads, "And Simon he surnamed Peter." On this text, Wigram's "Englishman's Greek Concordance" remarks, "Literally, 'He *added* the name Peter.'"

Surnames are frequently used in the Scriptures. When God adds them to an original name, they have a special meaning, indicating personal dispositions and characteristics. Abram and Abraham, Sarai and Sarah, are instances. (Gen. 17:5, 15.) To Jacob, God added the name "Israel" (Gen. 32:28); and later a prophet made this comment on the matter: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee" (Isa. 45:4). There are about ten cases in the New Testament where men were given surnames. They are: Lebbaeus Thaddeus (Matt. 10:4); Simon Peter (Mark 3:16); James and John Boanerges (v. 17); Judas Iscariot (Luke 22:3); John Mark (Acts 12:12); Barsebus Justus (1:23); Joses Barnabas (4:36); Judas Barsabas (15:22); Serpent Devil (Rev. 12:9; 20:2).

The Perpetuity of Old Things in the New

Every seed produces "after his own kind" (Gen. 1:11). Multiplication of anything is always the same thing multiplied. Trees never turn into grass, nor grass into trees. Species may be improved, but never changed into another sort. All that is has come from what has been. Were there no past, there could be no present; and were there no present, there cannot be a future. An inspired

philosopher has told us there is no progress in the laws of nature. Hear him: "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about to the north; it whirleth about continually, and the wind returneth again according to his circuits. 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" (Eccl. 1:5-7).

The sun, the wind, the rivers, all of them in ceaseless activity, and acting with many diversifications and fluctuations, always remain what they are, and go back from where they came. "Thither they return again." The Wise Man did not hesitate from this premise to educe the inevitable conclusion: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." He asked, also, in the style of a challenge: "Is there any thing whereof it may be said, See, this is new? it *hath been already of old time*, which was before us" (Eccl. 1:9, 10). As if forecasting man's pride in "new things," "new deals," and similar boastings of originality, Solomon returned in Ecclesiastes 3:14, 15, to restate more elaborately and decisively his forestated thesis that all that is, has been: "I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is *now*; and that which is to be *hath already been*; and God requireth that which is *past*."

Old Babylon Subsists in New Phases

The principle just enunciated, which makes old things the base of present things, however "new" they may seem, along with its moralizing influence of inducing "man to fear before him," finds ample illustrations in history and prophecy. In describing the Nimrodian kingdom, the statement is made: "The beginning of his kingdom was Babel (margin, Babylon), and Erech, and Accad, and Calneh in the land of Shinar"—an old name for Babylon. (Dan. 1:1, 2.) "Out of that land (Babylon) went forth Assur (margin, "he went out into Assyria") and builded Nineveh," the capital of Assyria. (Gen. 10:10, 11.)

One point in this reading must be seriously pondered: Babylon, when founded by Nimrod, was only "the *begin-*

ning of his kingdom." It was migratory from the start, and quickly spread from Babylon to Erech, Accad, Calneh, Nineveh, and Assyria. Expanding Babylon continued to expand, accelerated by a divine decree in which God gave all civil power into the hands of Babylon over all nations and for all time. We quote this decree in full:

"Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him . . . And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them" (Jer. 27:6-8).

Has the world-wide commission over "all nations" and beasts of the earth, here God-given to Babylon, been fulfilled in world history? If so, then "all nations," since Babylon, no matter by what name they call themselves, have had their "necks" in the Babylonish "yoke." So it has been, and so it is. Medo-Persia, Greece, and Rome succeeded Babylon. In Daniel 2, there is a prophecy of this succession; and, addressing Nebuchadnezzar, the Prophet said, "Thou art this head of gold" (v. 38). The "head" has all the brains, and commands the actions of the rest of the body. "After thee shall arise another kingdom inferior to thee, and another kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron" (vv. 39, 40). As Babylon was the "head" of all those three succeeding universal empires, and as only one universal empire can exist on earth at one time, it follows without a hitch that Babylon must co-exist with Medo-Persia, Greece, and Rome; and, more, they were "inferior," and Babylon was superior: being the head, she had all the brains. The body politic of Medo-Persia, Greece, and Rome without Babylon, would be as headless, and brainless, and lifeless as the human body without its head.

When the sovereignty of Babylon passed to Medo-Persia, the announcement was made: "Mene, God hath numbered thy kingdom and finished it. . . . Peres; thy kingdom is divided and given to the Medes and Persians" (Dan. 5:26, 28). The kingdom of Babylon was "divided," not destroyed; for it could not be "given" to the Medes if it did not exist. "Darius took the kingdom"—the kingdom of Babylon (v. 31). It did not become extinct by subjugation. On the contrary, it continued to exist after it was annexed and absorbed in Medo-Persia. We say it "continued to exist"; for Ezra 5:13 says: "But in the first year of Cyrus the king of Babylon." How could Cyrus be king of Babylon if it had been annihilated?

The great tree in Daniel 4 represents the kingdom of

Babylon. (V. 22.) The edict went forth: "Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass" (v. 23). The Babylonish stump and roots were left in the earth when Greece and Rome became dominant. Babylon was not consumed "root and branch" (Mal. 4:1): that would have been total extermination. "But there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will *not cease*. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant" (Job 14:7-9). This is exactly what happened to Babylon when she was "cut down." As she had absorbed all nations into Babylon in the day of her power by annexations; so after her subjection by Medo-Persia, Greece, and Rome, they incorporated her into their political systems by annexations: not as an inconsequential element in their political bodies, but as the Head, Stump, and Root of them all. "Thou bearest not the root, but the root thee" (Rom. 11:18). In Daniel 2, the iron denotes Rome; the brass, Greece; therefore the band of iron and brass around the stump of the Babylonish tree preserves intact Babylon in Greece and Rome.

The Judgment of Babylon at Christ's Coming

We have learned that Babylon is contemporary with Greece and Rome, and with them is to be an existent power when Christ comes. The serpent in its last phase is the "Devil and Satan" in Revelation 20:2; but it is the same "old serpent" under surnames. He is the head of the Greek and Roman governments; and when Christ "descends from heaven with a shout" (1 Thess. 4:16), He will hurl him from place and power into the "bottomless pit" of unfathomable depths, where he will lie concealed and dormant for a thousand years. (Rev. 20:2.) The destruction of old Babylon in the past as described in Isaiah 13 and Jeremiah 51 was only fulfilled in part, and consistently with her continued existence under surnames and modern phases. Babylon judgments in the past were only carnosities and prelibations of her future doom, as Sodom and Gomorrah are given as "an example unto those who should after live ungodly" (2 Peter 2:6), when "the Lord shall come with ten thousands of his saints to execute judgment upon all" (Jude 14, 15). Not until then will Babylon's judgments reach literal fullness.

To this obvious deduction of prophecy, history gives an approving amen. Under Medo-Persia, after her subjugation, Babylon was one of the royal cities. Alexander made it the capital of the Greek-Macedonian Empire, the second city of the realm. It continued as a prosperous city under the Syrian kings who succeeded Greece in rule. She continued a city of consequence for a thousand years after her overthrow by Cyrus. (Please turn to page 11)

OUTLINES ON THE GOSPEL TO ABRAHAM

THE HEIR SEED OF ABRAHAM—SON OF GOD

Number 8 of the Series

By J. W. McLain

Lines of Inheritance in Christ

1. Seed of the woman. (Gen. 3:15.)
2. Seed of Abraham. (Gen. 22:17; Gal. 3:16.)
3. Son of David. (Acts 2:30.)
4. Son of God. (Luke 1:32.)

Seed of Abraham

1. His mortal nature. (Heb. 2:14, 16.)
2. The heir of the promises. (Gal. 3:16.)
3. Appointed a conqueror. (Gen. 22:17.)
4. The seed of blessing. (V. 18.)

Son of God

1. Express image. (Heb. 1:3.)
2. Heir of God. (Heb. 1:2-4; Eph. 1:20.)
3. Combining two inheritances. Son of God—Son of David. (Luke 1:32; Rev. 11:15; 19:16.)
4. Power of life as the Son of God. (John 5:26; Heb. 7:16; 1 Cor. 15:45.)

Joint-Heirs With Christ

1. As Abraham's seed. (Gal. 3:29.)
2. As heir of God. (Gal. 3:26; John 1:12; Rom. 8:17.)
3. If children.
4. Proof of sonship. *Faith* (Gal. 3:26), *Led of Spirit* (Rom. 8:14), *Baptized* (Gal. 3:27).
5. Now. Then. (1 John 3:1-3.)

LIFE'S SEASONS

By Mrs. William Stine

O glorious soul-inspiring spring,
Thou dost to man a kindly thought bring!
Harmony and cheer of nature's tune
Awakening call of summer's June.

Bright summer beholds life's dream come true,
Man's shadow behind the skies are blue,
The hope of a harvest truly great
Seems the wind and storms to abate.

Fall with her memories and colors bright,
A warning of cold, long wintry night;
Sowing ended, the reward laid away,
Sleep for the night, then a glorious day.

Though the soul is tired and longs for rest,
For the work now fashioned, it is blessed;
Life's seasons for you will come and go—
Your reward will be whatever you sow.

THE THRONE OF DAVID RESTORED

(Continued from page 5)

This is puzzling at first thought, but we believe Jesus puzzled the Pharisees with a similar question. The Pharisees believed that the Messiah would be a son of David. The scribes were teaching it in the Temple. When Jesus asked them whose son the Messiah would be, the Pharisees answered, "The son of David." Jesus then asked, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" To this question "no man was able to answer him a word." (Matt. 22:43-46.) This puzzle also brings to mind a further question—How can Jesus be both "the root and the offspring of David"? (Rev. 22:16.)

David called his Messiah, Lord, his Master, his Ruler. David was a believer in the kingship of his Lord, and was willing to give Him jurisdiction over himself. He was a man who loved the Lord God. David, "a man after mine own heart," that is, after God's own heart (Acts 13:22), was a testimony known of Paul. The Psalmist will in no wise lose his reward for being faithful unto God.

Jesus Christ will assume the throne over all the earth, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21). But Israel shall some day turn to "seek the Lord their God, and David their king" (Hosea 3:5).

David will be in the Kingdom of God, because he will be raised from the dead to serve his people again; when all Israel "shall serve the Lord their God, and *David their king*, whom I will raise up unto them" (Jer. 30:9). David will serve as "prince among them." He will be their "shepherd." (Ezek. 37:23, 24.) He will be one of many joint-heirs with Christ.

DOWN HAPPY WAY

By Mary Mae Nedrow

Have you ever wandered down Happy Way
Through winding lanes where children play?
Where flowers grow a riotous hue,
Canterbury bells and anemones, too,
Wisteria-hung pathways where ivy vines
Twine around old knotted pines?
Shady woodlands, poets declare,
Are a haven to hearts weighed down with care.
Won't you come with me down Happy Way
Through winding lanes where children play?

PREMILLENNIAL PROPHECIES

(Continued from page 9)

These historic facts blend perfectly with the "sure word of prophecy" (2 Peter 1:19), which says that when the cup of death is passed to "all nations to drink" (Jer. 25:17), Babylon drinks with them the deadly dregs of the cup foremost, after, and hindermost. The prophecy is simple and clear: "Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me . . . And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshack (Babylon) shall drink *after* them" (v. 26).

The prophecy continues: "Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost nations shall be a wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished and hiss at all her plagues" (Jer. 50:12, 13). Historically, Babylon has been the foremost of the nations to suffer divine retribution, and not the "hindermost." But when God's judgments at Christ's coming reach their consummation, Babylon in fact will be the "hindermost."

"Behold, I come as a thief. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon. . . . Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev. 16:15, 16, 19). "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication . . . 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" (14:8, 10).

TRUTHS A CHRISTIAN SHOULD KNOW

(Continued from page 6)

seeing that not all our brethren believe and teach exactly alike, and especially when unable to establish facts to prove another person in error, shall we make stern and rigid tests of fellowship? As far as I am concerned, No! Any Christian who accepts eternal life only in Christ is my brother, and I am willing to fellowship him as such. Who am I to judge my brother? Did not Jesus give His disciples the commandment to love one another? (John 13:34, 35.) To love one another should be the Christian's chief test of fellowship. If we know these things, happy are we if we do them. (John 13:17.)

What is truth? "Sanctify them through thy truth: thy word is truth." (John 17:17; cp. 15:3.)



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Unique among the many thousands of books that have come from America's religious press in recent years is Norton F. Brand's and Verner M. Ingram's *Pastor's Legal Adviser* (Abingdon-Cokesbury; \$3.00). There is, as far as we have been able to learn, no other book corresponding to it.

Mr. Brand, a practicing attorney, has had other books on law published; Mr. Ingram, also a practicing attorney, makes his first adventure into literary fields with the *Adviser*.

"A minister," as the authors point out in their preface, "should be fairly versed in: (1) the canon law of his own denomination; (2) parliamentary procedure; (3) commercial law, so far as concerns contracts, agency, commercial paper, and conveyances; and (4) that portion of the secular law relating to religion, ministers, and churches."

It is with the fourth of these necessities that Authors Brand and Ingram particularly concern themselves. Their work is authoritative, carefully documented with legal precedents, and sufficiently complete to cover most church problems; yet they have a knack for stating legal facts in language suitable for any layman. There is a notable lack of Latin terminology, and there are no "whereases" to be found in the book.

What constitutes religious liberty? What are the legal rights and duties of ministers? How far may church trials go? When and under what conditions is church property exempt from taxation? What are the legal rights of the majorities and minorities when churches split? What are the restrictions on the use of copyrighted material? Who may be married? These are only a few of the more important questions treated by the *Adviser*.

The book is not, of course, intended to replace adequate advice of counsel; but it does serve as an almost indispensable manual for those who have anything to do with handling church business and church property. Trustees, as well as pastors, will find valuable help in the *Adviser*. For church libraries, it definitely belongs on the "must" list.

* * * *

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



"Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (Joshua 24:15).

Joshua Leads Into Canaan

God chose Joshua to be leader of the Israelites after the death of Moses. The Lord told Joshua to be strong and brave. He said He would be with him as He had been with Moses. Joshua was told to lead the Israelites into Canaan.

As Joshua prepared to enter Canaan, he sent two spies into the land. They returned safely. Then Joshua led the people to the river Jordan. They had to cross this river to enter into the Promised Land.

Joshua obeyed God in all God told him. The priests carried the ark of the covenant to the edge of the river. The ark held the holy things of the Israelites. Later, the ark was put in the Temple.

The Israelites came to the river's brink at harvest time. The river was overflowing its banks. If you live where a river overflows its banks, you know how the Jordan must have appeared to the children of Israel.

As soon as the priests touched the river's brink, the waters separated. (The Red Sea had parted to let their fathers flee from Egypt.) The priests who carried the ark of the covenant stood in the middle of the river. (Josh. 3:17.) All the Israelites passed through the river bed into the land of Canaan!

Following God's command, Joshua had twelve men, one from each tribe, carry a stone from the river bottom near where the priests stood. These stones were placed at Gilgal to show their children in the years to follow. Gilgal was the first camp in Canaan. The name means "a circle of stones." (Josh. 4:20-22.)

The Fall of Jericho

Jericho was the first city taken by the Israelites. It was not many miles from Gilgal. It had high, wide walls. Joshua 2:15 tells of a house built upon the walls.

The men of war marched around the city walls once every day for six days. On the seventh day, the priests bearing the ark marched, too. They went around the walls three times. The priests had trumpets made of rams' horns. When they blew on the trumpets, Joshua

told the people to shout, for God had given them the city. They blew and shouted and the walls fell flat! The people marched straight forward into the city. God had given them the city of Jericho.

Whom Will You Choose?

Joshua pleaded with his people. He told them how God had cared for them. They had homes, land, and vineyards without doing the work to get them. Joshua said they should throw away their idols and worship God. Then Joshua spoke the words of our golden text.

We, too, have to choose whom we will serve. Shall we serve self or God? Here is a little test.

Check Your Choice

1. If you could read only ten minutes after school in the evening, which would you read—funnies or Bible?
2. Which do you get the most good out of attending—movies or Sunday school?
3. Which can you recite more of—funny jokes or Bible verses?
4. When do you "feed" on God's Word—once a week or every day?

Do you serve self or God? If you are interested, read 1 John 3:20, 21; 1 Thessalonians 5:22; and John 12:48. Those verses should help you to answer the questions honestly.

ECE Club Membership Call

"ECE" means the Everyday Christian Expression Club. To join, write to me, (Mrs.) Madge Savage, Waite Park, Minnesota. Send your year, month, and day of birth, with your name and address. Join the ECE Club now!

Happy Birthday Wishes

- Junior Gainey, May 30, age 9, Hammond, La.
- Betty Ann Liestman, May 30, age 12, St. Cloud, Minn.
- Jerry F. Coulter, June 3, age 4, Eden Valley, Minn.
- Doris Noske, June 3, age 12, Cleveland, Ohio.
- Betty Gay Kennedy, June 4, age 10, Hammond, La.



Ellen Van Fleet, Editor
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We Have a New President

Dear Bereans, our Berean president, John Mercer, has asked me to inform you of his resignation and to conform to Article II, Section 7 in our Constitution. He feels he is unable to co-operate in the capacity that a president should.



Arlen Marsh

Lorraine Gaspar, Secretary.

Article II, Section 7 reads: "In case of death or resignation of any elected national officer with the exception of the president, the Board shall select the successor or successors to fill the office. The vice presidents in their order shall fill the

vacancy of the president's office."

So there, Bereans, you have the situation "in a nutshell." Our president has resigned, and Arlen Marsh, who was our first vice president, has assumed the position, and we introduce him to you as our president.

John has been a faithful president for almost two years, and we regret that he finds it not expedient to continue in that office. We wish to thank him, however, for the services he has rendered and hope that he will continue a true Berean.

We feel sure that our new president can anticipate the sincere co-operation and the willingness of each member to assist in furthering the scope and influence of our society.

Berean Executive Board Meeting

The National Executive Board met Thursday, May 11, at Oregon Bible College. Those present were the president, second vice president, Illinois State president, Indiana State president, chairman of the publishing committee, and the Berean page editor.

James Mattison, chairman of the Berean Day activities, gave a complete report of the tentative schedule. The committee is still in need of suggestions for discussion topics.

Evan Knodle was appointed by the unanimous consent of those present to the office of first vice president. The

duties of this office were discussed, and because of Evan's qualifications, we feel sure that all the Bereans will approve this appointment.

The chairman of the publishing committee gave an interesting discourse on the possibilities of publishing more tracts. Within the next few months, the committee is going to publish several new and interesting tracts with illustrations.

The problems of the correspondence committees were discussed, especially those of the senior committee. A letter from Mrs. Rhoda Hanson, chairman of the senior correspondence committee, was read. After several expressions, it was decided to ask the General Conference to assume the responsibilities of this committee.

A brief study was made of the home study groups, but it was decided to wait until Berean Day before taking any definite action. Following this, there being no more business at hand, the meeting was adjourned by the president.

Berean Day Exhibits

In a recent report from Mary Catherine Railton, president of the Rockford Berean Society, we learned that they are diligently working on their exhibits to be displayed at General Conference. Are you working on yours? One item of their exhibit will be a map, showing where their members live.

It will be only natural for those attending the Berean Day conference and also the General Conference to be interested in the activities and projects of other societies. The purpose of exhibits is to learn what other societies are doing and to exchange ideas. If your society has had an especially interesting series of lessons, why not prepare a book for display on Berean Day? On the other hand, perhaps some particular project has created much interest among your members. Write a report. Perhaps the idea could be successfully used somewhere else.

Do not hesitate to contribute an exhibit even if your society cannot be represented. Send one so that those who can attend will know what you are doing. Let us have every society represented by an exhibit, as well as by delegates.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 21-June 3—Evangelistic meetings (J. W. McLain) at Tempe, Ariz.
- May 21-June 4—Special meeting at Morning Star Church of God, South Bend, Ind.
- May 28—Annual May Meeting at Fonthill, Ont.
- June 1-4—Northwest Conference at Corvallis, Ore.
- June 4—Fiftieth-year celebration at Gladbrook, Iowa.
- June 7-11—Minnesota State Conference at Eden Valley.
- June 12-18—Michigan State Conference at Southlawn Park Church, Grand Rapids.
- June 12-19—Vacation Bible School at Macomb, Ill.
- June 20-July 28—Summer Bible Training School, Oregon, Ill.
- June 21-July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
- July 20-23—Arkansas-Oklahoma Conference at McGintytown, Ark.
- July 31—National Berean Day at Oregon, Ill.
- August 1-13—General Conference, Oregon, Ill.
- August 1-13—Illinois Conference and Bible School, Oregon, Ill.
- August 12-20—Missouri Conference at Fredricktown.
- August 13-20—Western Nebraska Conference at Holbrook.
- August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
- August 19-27—Iowa Conference at Waterloo.
- August 17-27—Virginia State Conference and Bible School at Maurertown.
- August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
- August 27-Sept. 3—Easter Nebraska Conference at Omaha.

HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

We are glad to see our Sunday school growing. Our record was broken on Easter by an attendance of 133, and on Mother's Day we had 120. A number of new children have been added to the roll in recent weeks.

A Mother and Daughter banquet is being planned for Friday night, May 26, at 6:45. The men will do all the work and the ladies will enjoy themselves (we hope). Several committees are working hard on preparations.

The pastor will be the speaker on the radio "Morning Devotions" program on WSBT, South Bend, May 29 through June 2, at 9:00 each morning. The station is at 960 on your dial if you are close enough to hear it. It has a radius of about 100 miles. Those living close enough may like to tune in.

We are planning a vacation Bible school to be held June 5 through 16. Classes will be held from 9:00 to 11:50 each morning, Monday through Friday. Children 3 to 5 will be taught by Mrs. Dessie Fox, 6 to 8 by Mrs. Lois Hunt, 9 to 10 by Mrs. Lulu Stilson, and 11 to 12 by Mrs. Elsie Sibert. The pastor will be superintendent. We are expecting a good enrollment this year. M. W. Lyon, Pastor.

INDIA

Kate Olmstead \$5.00

MINISTERS' FUND

Saint Cloud Sunday School \$ 3.49

Total \$2,277.11

SPECIAL MESSAGE TO CHURCH OFFICIALS

Several brethren interested in helping worthy young people to attend the Summer Bible Training School have made generous contributions for that purpose. Pastors or other church officials will do us a favor, therefore, in submitting names of young men or young women who would like to attend the Summer School but who are financially unable to do so. Especially are we interested in helping young people to attend the School who may be coming from distant states, as their traveling expenses might easily equal the actual cost of tuition in the School. Tuition in the Summer School is \$40.00.

We are prepared to pay the tuition of several worthy students who could not afford otherwise to come, but such persons must be first recommended to us by their respective pastors or other church officials.

Address your communications to

Sydney E. Magaw, Secy.,
National Bible Institution,
Oregon, Illinois.

HOLBROOK, NEBRASKA

A social was held in the church basement, Wednesday evening, May 3, after the Bible study, as a gesture of welcome for Bro. and Sr. Terry Ferrell and Diane. At the close of a social evening, the Ferrells were presented with various articles of food in the form of a pound social.

We wish to express our thanks to all those who have given cash and paid money on their pledges for the minister's fund of the church of Holbrook. This was gratefully received.

We pray God may bless His people wherever they are.

Ieel Stedman, Secy.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Sydney E. Magaw	\$15.00
Maybelle Hanson	5.00
Mr. & Mrs. C. E. Lapp	13.00
Mrs. Nellie Ling	5.00
Mr. & Mrs. T. M. Ferrell	10.00
Mr. & Mrs. R. H. Judd	2.00

MORRILTON, ARKANSAS

The writer spoke at Morrilton on Friday evening, May 5, 1944. Bro. Francis Burnett and family having arrived there late in the afternoon, I had the opportunity of visiting with them for a short time on Saturday morning, which was a great pleasure. They attended services Friday evening, at which time they made several acquaintances. The people at Morrilton honored them with a potluck dinner after hearing a sermon delivered by Bro. Burnett on Sunday, May 7. He also spoke there in the evening.

The writer spoke at Little Rock on Saturday evening and twice on Sunday. At noon, a bountiful dinner was enjoyed at the church by all persons present. Lona Pagett is doing splendid work as superintendent and as teacher of the adult and young people's class. Also, Sr. R. D. Stanton, teaching the beginners' class, is doing good work. The writer is delighted with the interest manifested, and with the progress that is being made.

We wish to thank the people who have submitted offerings to help furnish the building with seats. A little over ten dollars has been contributed.

Tommy Daniels, age seventeen, made the good confession on Sunday evening. Bro. Burnett administered baptism on May 14.

An offering of \$11.43 was received Sunday. May the Lord continue to bless the effort that is being put forth in Arkansas to promote the cause of Christ.

H. Scott Smith, Pastor.

ARKANSAS CITY, KANSAS

On Sunday, May 7, 1944, we baptized into Christ at Arkansas City, Mr. and Mrs. Howard Fisk and his brother, Ralph Fisk, all of Caldwell, Kan. We hope to report some more baptisms in the very near future. We have been speaking twice a month when the roads have permitted at the Arkansas City church for about six months. John R. Fisk, Jr.

OREGON BIBLE COLLEGE

Mr. & Mrs. W. H. Lindsay \$5.00

Gleanings From the Field

"The field is the world."—Jesus.

"Plans are being made for a fiftieth-year celebration of the church at Gladbrook, Iowa, June 1."—Esther Jenkins, Stanhope, Iowa.

"Our minds and hearts should be centered more on 'Translation Day,' than invasion day. Unless we are cautious, the 'blessed hope' of the high calling will become a neglected doctrine in our church preaching and teaching."—C. E. Raudall, Fonthill, Ont., in Church of God Messenger.

It was the editor's sad duty to conduct funeral services for Carrol Jean Knott of near Oregon, Ill., born May 11, and buried May 14. When Christ comes, babies will not die; everybody will live to be at least one hundred years of age. (Isa. 65:20.)

Plan now to attend General Conference.

Sr. Virginia Siple, Chicago, Ill., was the guest of Sr. Ellen Van Fleet at Oregon Bible College, May 20 and 21.

Sr. H. S. Franco, Wenatchee, Wash., is visiting her sons Gary and Howard at Oregon, Ill., making her headquarters at Oregon Bible College.

"Bro. James M. Watkins will preach here"—Brush Creek—"during our June meetings."—Vivian Magaw, Tipp City, Ohio.

Bro. J. M. Morgan, Kellyville, Okla., plans to attend General Conference (August 1-13) and would be pleased to preach for any of our churches who might wish his services while coming to Conference or on his return homeward.

CONSTITUTIONAL AMENDMENT PROPOSED

In accordance with the provisions of Article VI, Section 1, of the Working Rules and Constitution of the General Conference of the Church of God, notice is hereby given that the following amendment to the Working Rules will be proposed at the General Conference of August 1-13, 1944:

"Article IX (14). The election of officers shall take place at as early a meeting of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee in the first electing ballot, balloting shall continue, after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived."

The present wording of the Article is:

"Article IX (14). The election of officers shall take place at as early a session of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee by the third electing ballot, balloting shall continue, after eliminating at this and each succeeding ballot the name receiving the lowest number of votes until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived."

Arlen Marsh.

SUMMER SCHOOL REGISTRANTS

- Shirley Meth, Omaha, Nebraska
- Floyd Kessler, Jr., West Milton, Ohio.
- Ardys Johnson, Freedom, Nebraska.
- Joy Ann Pearson, West Milton, Ohio.
- Eunice Halls, Cleveland Heights, Ohio.
- Dean H. Moore, Mineral, Calif.
- Phyllis Johnson, Hector, Minn.
- LaVonne Sorenson, Omaha, Nebraska.
- Loranae Karnett, Omaha, Nebraska.
- Shirley Karnett, Omaha, Nebraska.
- Clell France, Wenatchee, Wash.
- Gary France, Wenatchee, Wash.
- Howard France, Wenatchee, Wash.
- Kirby Davis, Wenatchee, Wash.
- Alva Huffer, Michigantown, Ind.
- Edwin Smith, Tipp City, Ohio.
- Shirley Noske, Cleveland, Ohio.

Senior Department

- Jeanette Siple, Grand Rapids, Mich.
- (Mrs.) Elizabeth Lee, Hammond, La.
- Jettie Fay McGinty, Greenbrier, Ark.

GEORGE SEYMORE HENDRICKS

George Seymore Hendricks was born in Greensboro, Gilbert County, N. C., August 15, 1868. He died on February 20, 1944. He came to Saint Joseph, Mo., sometime before his thirty-second year in life. From there, he went to Kansas City, Kan., in 1899, where he married Morinda V. Till, on November 29 of the same year. To this union was born a daughter on Christmas Day, 1900.

Being a carpenter, he entered the business of contracting and building in 1903, in which occupation he continued until November, 1943.

He held the Bible in high esteem, read it, and attended services with interest, held to the truth of conditional immortality and kindred truths. He was interested in the church in Kansas City, Mo., but because of various hindrances he did not attend often.

Besides his faithful wife, he leaves to mourn his death an only child, Mrs. Catherine Bawden, two brothers, a host of nieces, nephews, other relatives, and many friends.

John P. Green.

PROPOSITIONS FOR DISCUSSION

Proposition I

The Scriptures clearly teach that the Kingdom of God shall be established on the earth at the second coming of Jesus Christ, when He "shall reign in mount Zion, and in Jerusalem" (Isa. 24:23) "upon the throne of David" (Isa. 9:7; Luke 1:32).

T. A. Drinkard affirms.

Joseph H. Cox denies.

Proposition II

Resolved, The Bible plainly teaches that the Kingdom of Christ was established on the first Pentecost after the resurrection and ascension of the Son of God.

Joseph H. Cox affirms.

T. A. Drinkard denies.

The above propositions for discussion have been signed by T. A. Drinkard, defending the Church of God faith, and Mr. Joseph H. Cox, the latter to represent the Church of Christ faith. The discussion is scheduled to be held in the court house at Scottsburg, Ind., August 14-17. The place is located about eighty miles southeast of Indianapolis, Ind., on the Pennsylvania Railroad. Bro. J. L. Maggard, Scottsburg, would be glad to hear from anyone interested in the matter. There will be one session of two hours each night, divided into four thirty-minute speeches.

EVANGELISM

Kate Olmstead	\$ 2.00
Maybelle Hanson	5.00
Marion L. Long	5.00
Marie Brown Schreiber	5.00
Mrs. Lela Drake	2.00
M. W. Lyon	60.00
Wm. Clarence Poland	5.00

GOLDEN RULE HOME

Mr. & Mrs. C. L. McAllister	\$ 5.00
Mr. and Mrs. J. H. Williams	20.00

HERALD RECEIPTS

Letha Rinehart; Mrs. Howard Andrews; Mrs. Wm. Lloyd; Clifford Joffcott; Irene Holland (others); Floyd Swihart; Mrs. Margaret Canode; F. L. Austin; Mrs. J. C. Waller (another); Vivian France (others); Shirley Moore; Mrs. V. Corbell; S. S. Claussen; Mrs. Oscar Jenkins; Ellsworth Routson; Mrs. L. M. Howell.

Elizabeth Dauterich; Mrs. Orval Lynd; W. G. Moffet; Almus Dimmick; Mrs. Carl Weatherwax, Jr.; Verna Thayer (another); Mrs. S. J. Lindsay; Bertha Logan; Bertha Haupt; Jessie L. Groves; Frances McKaig; Ella M. Siple; C. E. Lapp; Mrs. E. C. Railsback (another); Mrs. Sam Martin; Harvey Krogh, Jr.; Mrs. Ted Snell; Mrs. James Buchanan; O. J. Parker; Claude L. Davis; Thomas McArthur; F. E. Siple; G. E. Marsh; Mrs. J. C. Waller; John F. Green; Mrs. W. F. Hoskins.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$2.00.

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

SUMMER BIBLE TRAINING SCHOOL

The Summer School will this year be operated with two departments: 1) The regular Young People's Department as conducted during the last several years, and 2) a Senior Department, emphasis here being given to ways and means of improving the religious education of children and young people in Sunday school and in Berean organizations.

Following is the complete schedule of courses, as they will be given five days, weekly:

Hour	Course and Department	Instructor
9:00- 9:30 a.m.	—Devotions	
9:30- 10:20 a.m.	—"The Church" (Seniors)	F. L. Austin
	"Living for God" (Youth)	Arlen Marsh
10:30-11:20 a.m.	—"The Book of Matthew" (Youth)	F. L. Austin
	"Training for Teaching" (Seniors)	C. E. Randall
1:00- 1:50 p.m.	—"Historical and Biblical Background of Our Faith" (Youth)	C. E. Randall
	"Bible Pedagogy" (Seniors)	Arlen Marsh
2:00- 2:50 p.m.	—"Fundamental Doctrines" (Seniors)	C. E. Randall
	"Writing for God" (Youth)	Arlen Marsh
	(Three days, weekly)	
	"Bible Pedagogy" (Youth)	Arlen Marsh
	(Two days, weekly)	

Send your enrollment today to

Summer Bible Training School
Oregon, Illinois

The Summer Bible Training School

Come Youth—Come Seniors

Oregon, Illinois

June 20 - July 28, 1944

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The instructors will be Elders C. E. Randall, F. L. Austin, and Arlen Marsh. Sister Grace Wiggins will be cook and matron. School will be conducted at Oregon Bible College. Individual expenses for board, room, and tuition will be \$40.00—textbooks being a small additional expense. Students registering for the young people's department should send letters of recommendation with their enrollments. A complete schedule of courses appears on page 15. It is a pleasure here to present a brief message from Sister Grace Wiggins, faithful matron of several Summer Schools, who will soon be mothering a new family. Will you be a member of that family?

As our minds turn toward spring, beginning to clean house and to plant seed for material things of life, let us also look about us to see how much we are sowing for the Kingdom of God.

Soon, the six-weeks' Summer Bible Training School will begin. Let us each make an effort to influence someone to attend. Better still, possibly you can provide a way for someone to attend the School.

Let us not think of the Summer School as a place to spend a vacation and have a good time, only. Let us think of it, rather, as a privilege—where we may study to better fit ourselves for work in the Master's vineyard. Also, let us attend the School that we may be better prepared to meet the temptations we contact day by day.

We each have a talent or talents. Let us develop these for the Master.



(Mrs.) Grace Wiggins

We may not all become pastors, evangelists, and teachers, yet we must daily live before our fellow men in such manner that we may lead someone to Christ. This should be our earnest prayer when we enter the Summer School: that each may become a better Christian.

When attending the School, it is true we are away from our home congregations. We represent our church, however, and people are going to be watching our daily lives. What others think of the School will be determined by our conduct in class, with classmates, and as we contact others in and about Oregon, Illinois. If we err, we not only bring reproach upon ourselves, but hurt the future of the School.

Let all come determined to make this one of our best Summer Bible Training Schools. Maybe it can be the best!

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School*, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department.

Student's name Address

Tuition (\$40.00 plus small textbook charge) will be paid by

(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, MAY 30, 1944

NUMBER 34



COLLEGE SENIORS AND THEIR WIVES

Oregon Bible College alive with zealous Christian youth, will soon offer into the Lord's ministry these four married couples. They are, left to right: Mr. and Mrs. Robert Hardesty, from Illinois and Missouri, respectively, who will soon be in charge of the Church of God at Omaha, Nebraska; Mr. and Mrs. Emory Macy, both from Ohio, soon to move to Kokomo, Indiana, where Brother Macy has been part-time pastor and will become resident pastor; Mr. and Mrs. Paul Williams, from Iowa and Washington, scheduled to serve several churches during the summer in Iowa; and Mr. and Mrs. Delbert Jones, from Iowa and Ohio, who soon will be in charge of the work at the Hillisburg church in central Indiana. . . . All the men are seniors hoping to be graduated on June 9, coming, and three of the young women have attended the College. Only the Macys were married prior to their college life.

The Church of God and Oregon Bible College have made rich investment in these young people, an investment that will return ever-increasing dividends—possibly until Christ returns.

(Do not mistake this group for the Senior Class—that picture is to appear next week.)

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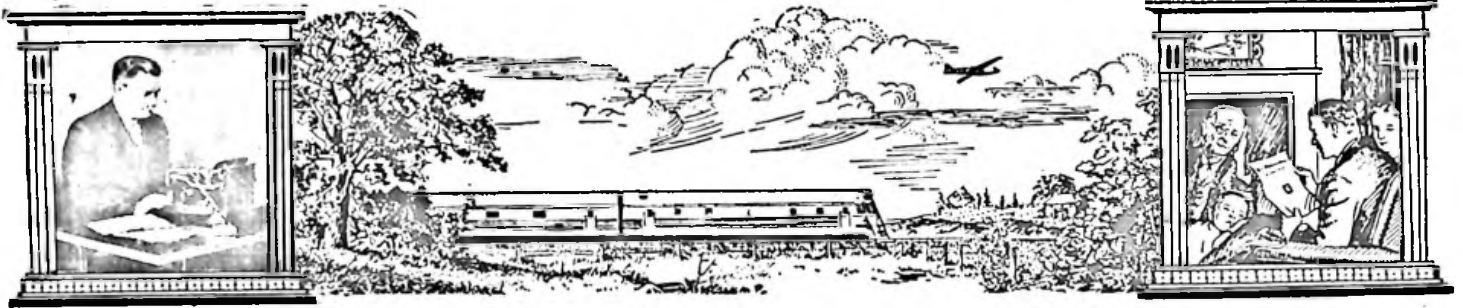
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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

F. E. Siple—Commencement Speaker

Brother F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, has accepted invitation to give the commencement address at the Church of God, Oregon, Illinois, when, on Friday, June 9, six young men hope to be graduated from Oregon Bible College. The exercises, to which the public is cordially invited, will begin at 7:45 p.m. Brother Siple's ministerial experience, his interest in youth, and his natural blend of wit and sagacity make him a choice speaker for this occasion. The graduates will receive the Degree of Bachelor of Theology. They are ready for the ministry of Christ.

Uncorked Serpent

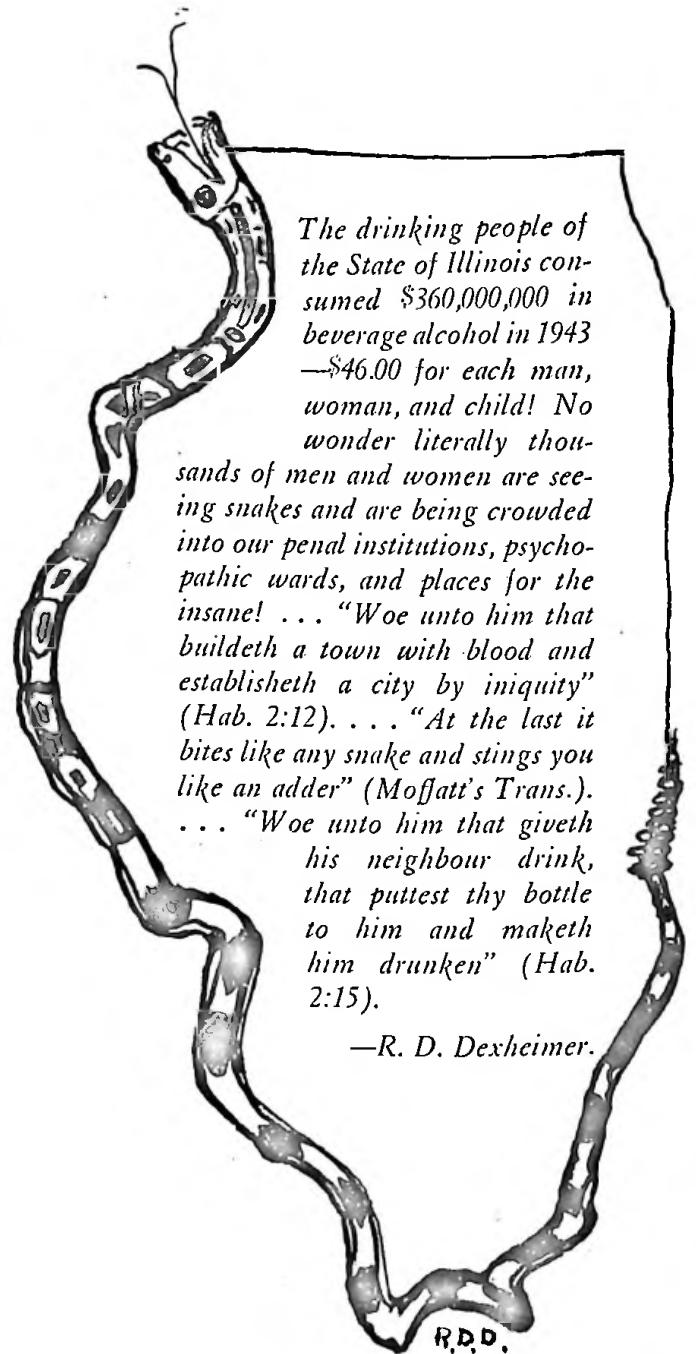
Few men and women enjoy snakes, but many men and women are living so carelessly that they may "see snakes." Since repeal of the Eighteenth Amendment, the uncorked serpent has been growing, multiplying, and replenishing the earth. Illinois—and some say, Washington, D. C.—is prey to this rattler. The gruesome sketch here shown (prepared by R. D. Dexheimer, superintendent of the Illinois Anti-Saloon League) shows the serpent practically to have encircled the State. Nobody seems to fear this crawler, but he is a killer. Frequently, he strikes with deadly accuracy at innocent victims.

The world wants its drink—its poison—and the world will long have what it wants. Christians, though, "are not of the world"—they have been "chosen out of the world" (John 15:19). They are to live after the pattern of Christ, and *for* Christ. When, therefore, the uncorked serpent approaches a Christian home, God grant that the spirit of Christ will so bruise the serpent's head that he would prefer being bottled again in Constitutional Amendment, than to being loose and "wide open" in Christian territory.

Asbestos?

Here is a paradox: Indians, the freeborn Americans, were denied their much-craved "fire water," for *their* drinking was unwise and unsafe; but younger Americans whose thirst seems equally sharp for liquor have voted

themselves liberty to gulp this "fire water," and with never a fear of burning! . . . Did God show respect of persons by giving the white man a tougher stomach?



The drinking people of the State of Illinois consumed \$360,000,000 in beverage alcohol in 1943—\$46.00 for each man, woman, and child! No wonder literally thousands of men and women are seeing snakes and are being crowded into our penal institutions, psychopathic wards, and places for the insane! . . . "Woe unto him that buildeth a town with blood and establisheth a city by iniquity" (Hab. 2:12). . . . "At the last it bites like any snake and stings you like an adder" (Moffatt's Trans.). . . . "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him and maketh him drunken" (Hab. 2:15).

—R. D. Dexheimer.

R.D.D.

The British White Paper and Palestine

By Jacob Peltz

UNLESS repudiated or modified," the policy followed by Britain as the mandatory government of Palestine will make "the tragedy of the Jew of our time infinitely more worse than the tragedy of the Jew throughout the ages," said Senator Clark of Missouri in a recent debate in the United States Senate. Senator Johnson of Colorado said: "The White Paper and its responsible authors have been in effect an ally of Hitler in his diabolic conspiracy for the extermination of the Jewish people of Europe."

What is the British White Paper? It is an act of Parliament, sponsored by Prime Minister Neville Chamberlain's appeasement government, providing that only 75,000 Jews could enter Palestine during the years 1939 to March, 1944, and after that no Jews could enter the Holy Land except by the consent of the Arabs. Furthermore, land sales to Jews were to be restricted; the Jews were to constitute no more than one third the population of Palestine; and the Arabs were to have the final decision in the government of the country.

At the time the White Paper was debated in Parliament, Mr. Winston Churchill called it a "plain breach of promise, a repudiation of the mandate." "I regret very much," said Mr. Churchill in his vehement protest against the White Paper, "that the pledge of the Balfour Declaration, endorsed as it has been by successive governments, and the condition under which we obtained the mandate, have both been violated by the government's proposals."

The Balfour Declaration and Its Background

The Balfour Declaration, to which Mr. Churchill referred, was solemnly made by the British government on November 2, 1917, and reads as follows: "His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Jacob Peltz, secretary of the International Hebrew Christian Alliance, 4919 N. Albany Avenue, Chicago, is a Christian Jew whom many readers heard preach at General Conference, Oregon, Illinois, in 1941. Here he explains the British "White Paper" and its bearing upon Jewish settlement in Palestine. According to Mr. Peltz, both Winston Churchill and President Roosevelt deplore the "White Paper" which now bars Jewish immigration to Palestine. "White Paper" or no "White Paper," will the Word of God become of no effect?—Editor.

The circumstances which led to the announcement of the historic Balfour Declaration are interesting and providential. Mr. David Lloyd George told about them in his war memoirs. At the time when he was Minister of Munitions during the first World War, a grave crisis arose. The German U-Boat campaign was making it almost impossible for Britain to secure sufficient wood alcohol for the extraction of acetone in

the manufacture of explosives. Britain's armies were threatened with the disaster of becoming disarmed. In this crisis Lloyd George was told of a brilliant chemist, a Jew by the name of Chaim Weizmann, at the University of Manchester. Dr. Weizmann was summoned and given the task to produce acetone. Working day and night and overcoming apparently insurmountable difficulties, Dr. Weizmann invented a process by which to produce acetone in large quantities. This saved the British armies, says Lloyd George. In recognition of Dr. Weizmann's inestimable contribution for the winning of the war, the British Government was ready to make him a suitable reward.

Dr. Weizmann, the Zionist leader, said he wanted nothing for himself. Rather, he desired that if the Allies were victorious and conquered Palestine from the domination of the Turk, that the Holy Land should be made available for settlement by the Jews as a national home. This led to the solemn promise by the British Government in the form of the Balfour Declaration.

The conquest of Palestine by the British military forces, the triumphal march into Jerusalem by General Allenby and his army without the firing of a shot are familiar episodes of the first World War. In accordance with treaty provisions at the close of the War, Great Britain was entrusted with a mandate over Palestine by the League of Nations on July 24, 1922. The United States and fifty-one other nations agreed to the Mandate. The primary purpose of the Mandate, which included the Balfour Declaration, was the establishment of a national home for the Jews. In 1925, the United States, in a separate treaty with Great Britain, (Please turn to page 9)

The Living Sacrifice

By Arlen Marsh

"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" (Romans 12:1).

LIKE many another commonly used word in the English language, "sacrifice" is of Latin origin. Two Roman words go into it: *sacer*, sacred; and *facere*, to make or to do. Literally, then, the idea that lies behind sacrifice is to make or to do something sacred.

Unfortunately, modern usage has partially obscured the meaning of the word. A sacrifice has come to signify a giving up of something that is precious or particularly cherished, or the presentation of some slaughtered animal or of some article of food to a deity. The first conception sprang from the second; because men gave their best to God or to whatever else they worshiped, and because their best was actually the thing most cherished among them, they came to regard a sacrifice more as an unpleasant necessity than as an opportunity to make or to do something sacred.

But what, precisely, is a sacred thing or act? "Sacred" itself, of course, means set apart, or consecrated—especially devoted to some particular purpose. A principle may be sacred to a politician; if it is, it is his guiding light, the one thing he sets apart from all other things, the one thing he holds inviolate. Similarly, for religious purposes, a sacred act is one dedicated altogether to the service of God; a sacred thing is an object or a concept which is righteous, or which expresses righteousness or reverence toward God.

So, Paul was doing very little more than adding a commentary to his language when he referred to "a living sacrifice, holy, acceptable unto God." As a matter of fact, a sacrifice would not be a sacrifice at all unless it was holy and acceptable to God. This is the very meaning of the word; other meanings, attached to it by centuries of analogy, are merely corrupt derivatives of the original.

That the definition here suggested for "sacrifice" is both etymologically and Biblically correct is attested by the writer of Hebrews. "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). It was faith, and not the substance of the sacrifice, that made Abel's offering acceptable to God. Abel's was, indeed, the "more excellent sacrifice," because Cain's was no sacrifice at all. Abel, by his faith, was enabled to make his offering holy; his belief in God and his practice of God's will almost automatically led him *sacer id facere*, to make it

sacred. Cain, on the other hand, quite obviously had no faith, no real belief put into action; had he been wholly faithful, envy and murder would not have urged him forward. *What* he offered was unimportant; *how* he offered it was vital.

Such was the conviction of the Apostle to the Gentiles. Bodies were to be made holy, acceptable to God. They were to be no dead things, like the slaughtered animals of the Mosaic law; they were to be living, sentient—and because they were living and sentient, they could be made sacrifices. For ability to show faith springs, not from death, but from life; not from ignorance, but from knowledge; not from feeble-mindedness, but from intelligence. As the experience of Cain and Abel had indicated long before, Paul realized that without faith it is impossible to please God, that without faith nothing can be made holy, that without faith there can be no sacrifice.

Paul was well aware that a majority of those to whom he wrote—Gentiles and Jews alike—had had ingrained in them for many centuries the idea that a sacrifice was necessarily marked by the taking of life. The offerings of wheat and other grains, and the offering of money, in the Jewish Temple had always been sacrifices quite as much as had the bulls and goats and lambs. But wheat and money are dead things; they had done little or nothing to point out the fact that a sacrifice was really nothing more than a making sacred, a dedication of some act or object to the Lord.

So, because Paul was well aware of this, he included in his exhortation in Romans 12:1 the word "living"; "Present your bodies a *living* sacrifice." Nor did he pause with this; instead, he added an explanation of exactly what he meant. "Do not conform yourselves to this age, but transform yourselves by the renovation of your mind, that you may ascertain what is the will of God,—the good, and well-pleasing, and perfect" (Rom. 12:2, Emphatic Diaglott). The renovation of the mind—the housecleaning, so to speak, of the entire thinking system—is the secret of that transformation which is required in order to learn fully what is good and perfect and well-pleasing to God.

Actually, Paul's "living sacrifice" was synonymous with Peter's expression ("be converted") in his sermon at the Beautiful Gate of the Temple. (Acts 3:19.) It implied

a change of life, a discarding of the ways of the world and an adherence to the ways of God. It called for a thorough remaking of human thought and action. It called, in short, for holy, righteous living.

This process was nothing which could occur overnight. The Christian sacrifice was to be a living one, one which continued as long as the individual lived and moved and had his being. As Paul suggested, there was a slow development involved. The genesis of the sacrifice lay in the renovation of the mind; it lay in the desire to know more of God and to do His will. But this was only the

beginning. The renovation was to take place, not as a result of holy living, but as its cause. The Christian sacrifice was to be found only in the gradual learning of what is good and perfect and acceptable to God, and in putting that learning into action.

Such a sacrifice, as Paul saw it, was only reasonable. The American Translation of the Bible calls it "rational worship." Perhaps this carries with it a richer connotation than does the King James Version. To make one's life holy, to make it sacred, to do the sacred things and them alone, is worship; *(Please turn to page 11)*

God's Truth or the Serpent's Lie

By Glenn M. Birkey

ACCORDING to Smith and Goodspeed's "An American Translation" of the Bible, the conversation between Eve and the Serpent was as follows:

"From the fruit of the trees in the garden we may eat," the woman said to the serpent; "it is only concerning the fruit of the tree which is in the middle of the garden that God has said, 'You may not eat any of it, nor touch it, lest ye die.'"

But the serpent said to the woman,

"You would not die at all; for God knows that the very day you eat of it, your eyes will be opened, and you will be like gods who know good from evil." (Gen. 3:2-5.)

Jesus, speaking in John 8:44, said of Satan: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." For me, it truly is an ordeal to attend funerals of my friends and neighbors and be obliged to hear the minister cling to tradition rather than to Scripture, and with very apparent sincerity tell those in his presence that the dead person before him is not dead but is in a blissful state in heaven. I am persuaded that many people think a minister, like a lawyer, has gone to school to receive his education; therefore what he says must be truth. They accept the minister's word and leave their Bibles closed on the parlor table. These same ministers will condemn Christian Science, spiritualism, and all other isms that depend on the doctrine of inherent immortality, for if this doctrine did not exist none of the foregoing sects would have a leg on which to stand.

We read in 1 Thessalonians 4:15-18: "We can assure you, on the Lord's own authority, that those of us who will still be living when the Lord comes will have no advantage over those who have fallen asleep. For the Lord himself, at the summons, when the archangel calls and God's trumpet sounds, will come down from heaven, and

first those who died in union with Christ will rise; then those of us who are still living will be caught up with them on clouds into the air to meet the Lord, and so we shall be with the Lord forever. Therefore, encourage one another with this truth" (Smith and Goodspeed).

Can any person interpret the text here quoted to mean anything but that both dead and living Christians will meet their Lord at the same time? There is no hint here that our loved ones have "gone on" to meet the Lord in advance of those who remain until His coming.

We read another passage of Scripture (1 Cor. 15:16-18) that plainly expresses the condition of the Christian dead: "If the dead are never raised, Christ was not raised; and if Christ was not raised, your faith is a delusion; you are still under the control of your sins. Yes, and those who have fallen asleep in trust in Christ have perished" (Smith and Goodspeed). Certainly this scripture refers to those who have died as Christians.

Conditional immortality is the most reasonable teaching, as well as the most Scriptural teaching, that anyone can find. When one is obliged, therefore, to hear that the Serpent told the truth and that God did not, it gives him a very uncomfortable feeling. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

Peter, speaking of Paul's writings, said: "There are some things in them hard to understand, which ignorant, unsteadfast people twist to their own ruin, just as they do the rest of the Scriptures. So you, dear friends, now that you are forewarned, must be on your guard against being led away by the errors of unprincipled men and losing your present firmness. You must grow in the blessing and knowledge of our Lord and Saviour Jesus Christ. Glory to him now and forever" (2 Peter 3:16-18, Smith and Goodspeed).

Premillennial Prophecies

Number 6—The First Resurrection

A Sermon by R. G. Huggins

THE basic text for consideration this week is Revelation 20:6, which reads: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

"How are the dead raised up, and with what body do they come?" is a question which the Bible propounds and answers. (1 Cor. 15:35.) Scripturally, there are two kinds of human bodies, and only two: the mortal and the immortal. "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 (a natural body); the last Adam was made a quickening spirit"—a "spiritual body." (Vv. 44, 45.) These two bodies are possessed successively: "first the natural, and afterward the spiritual" (v. 46). The first is produced from seed and is called generation; the second is also produced from seed and is called regeneration. Life always comes from life cells, speaking scientifically; it comes from "seed," speaking Scripturally. Every seed produces "after his kind" (Gen. 1:11, 12). Corruptible seed always has, and always will, produce a corruptible body, while incorruptible seed will always produce an incorruptible body like itself. So the biogenetical Peter declared: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:23-25).

When Christ said, "Ye must be born again," the ignorant marveled (John 3:7), and they have mused to this day about what He meant. Yet there and then the Great Biologist expounded His statement with great clarity. "Except a man be born again, he cannot enter into the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit*" (vv. 3, 5, 6). Since the world began, no man has ever lived whose life did not come from seed; and no man has ever "entered into" any kingdom on earth except by being born. In harmony with these natural facts, Jesus asserted that no man can "enter into the kingdom of God" except by birth. As surely as

day follows night, the resurrection of the dead will reproduce bodies of two kinds: one corruptible, the other incorruptible; one mortal, the other immortal; one the "resurrection of life," the other the "resurrection of damnation" (5:28, 29).

First Resurrection a Resurrection to Immortality

The first resurrection is a resurrection at the same time of two kinds of bodies.

(1) One kind of resurrection reproduces the dead in mortal bodies, as appears from resurrections in the past. In the Old Testament there are three illustrations of resurrections to mortality: the widow's son by Elijah (1 Kings 17:22, 23); the Shunamite's son by Elisha (2 Kings 4:35); and a dead man who, when he touched Elisha's bones, came to life (2 Kings 13:21). All these were raised mortal, as Paul intimated in Hebrews 11:35, 40, saying: "Women received their dead raised to life again, others were tortured, not accepting deliverance, that they might obtain a better resurrection." These resurrections "to life again" in mortality were good; but there is a resurrection "better" than these. Then, in the New Testament there were three resurrections before Christ's: The ruler's daughter (Mark 5:35-42); a young man who was "the only son of his mother" (Luke 7:12-15); and Lazarus (John 11).

(2) Another kind of resurrection raises the dead to immortality. This kind is peculiar in that it belongs solely to the saints. It is unique, exclusive in its nature, accompaniments, and results. In all these things, the sinner has no part, although he will be raised at the same time. The proof of this proposition begins at Acts 26:22, 23, saying: "That Christ should suffer, and that he should be *the first that should rise from the dead*." We have shown that at least six persons were raised from the dead before Christ's resurrection. How, then, is His the "first"? He certainly was not the first raised to mortality. He was the first raised to immortality. Paul spoke plainly and fully on this subject in Romans 6:4-10:

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is

dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead *dieth no more; death hath no more dominion over him.*"

Now, what "newness of life" did Christ obtain when He was raised from the dead that He did not have before? Not a moral life, for He was moral before; not a spiritual life, for He enjoyed that before in limitless fullness; not a mortal life, for He had lived a life of mortality for more than thirty years previously. There is only one "newness of life" Christ could procure at His resurrection which He did not have before; and that is an *endless physical life*. His "body of sin was destroyed" when He died (Heb. 2:14), and was never possessed again. "Being raised from the dead," the body that had died "*dieth no more, death hath no more dominion over him.*"

Anticipating this desideration, He said: "As the Father hath life in himself, so hath he given to the Son to have life in himself" (John 5:26). "Life in himself" is inherent life, independent of aid from the outside to perpetuate it. By resurrection, "he abolished death, and . . . brought life and immortality to light through the gospel" (2 Tim. 1:10). Before Him, others had been raised to mortality; but Christ was "the head of the body, the church"; and the head is born first in every birth. So Paul continued with resistless logic to say Christ "is the *beginning, the first-born from the dead*; that in all things he might have the preeminence" (Col. 1:18). Again, Paul said that Christ was "made, not after the law of a carnal commandment, but after the power of an *endless life*" (Heb. 7:16). The phrase "endless life" is plainly indicative of everlasting life, but to its plainness the Apostle added a synonym in verse 25, "*he ever liveth.*"

Now, the resurrection of Christ is the "likeness" of our own. In us, as in Him, "the body of sin is destroyed" when we die, never again to be repossessed. We are raised "in the likeness of his resurrection," and with its "power" (Phil. 3:10). We die in weakness, but are "raised in power" (1 Cor. 15:43). "He that is dead is freed from sin" (Rom. 6:7). Since sin is the cause of death (Rom. 6:12), the saints are free from sin when they are raised, and consequently are free from death. Our resurrection will duplicate Christ's who was "crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you" (2 Cor. 13:4). "The power of his res-

urrection" (Phil. 3:10) is "the power of God" which works this change in us: "sown in corruption . . . raised in incorruption; sown in dishonour . . . raised in glory; sown in weakness . . . raised in power; sown a natural body . . . raised a spiritual body" (1 Cor. 15:42-44). "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*" (vv. 51, 52). We shall not *exchange* a mortal body for another that is immortal; but the mortal will be "changed" into the immortal body. "He shall *change* our vile body, that it may be fashioned like unto his glorious body" (Phil 3:21). We cannot "*die any more*" then, for we shall be "equal unto the angels . . . the children of God, being the children of the resurrection" (Luke 20:35, 36).

Simultaneous Resurrection of the Just and Unjust

It is generally acknowledged by Bible students that there will be a resurrection "of the just and unjust" (Acts 24:15). It is also conceded that the unjust will emerge from the grave mortal, while the just will awake in God's likeness (Psalm 17:15), shining like the "dew of herbs" when the sun shines upon them in the morning (Isa. 26:19). While these truths are recognized by the well instructed, others, "unskilful in the word of righteousness" (Heb. 5:13), say the righteous will be raised from the dead when Christ comes, and the wicked a thousand years later—an idea that is wholly inadmissible. We must not forget that positive statements carry with them

a negative. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" would be a pointless and meaningless statement unless there are some in the first resurrection over whom the second death *does* have power.

This conclusion is not reached by farfetched inference and induction. The simultaneousness of the resurrection of those who have "done good" and those who have "done evil" stands out as prominently in Scripture as the nose on a man's face. We will take the combined testimony of Daniel and Jesus on the subject, and show that Daniel's doctrine of a simultaneous resurrection was the doctrine which Christ announced.

If these two testimonies, one written in Hebrew and the other in Greek, do not teach a simultaneous resurrection of two classes, those who have "done good" and those who have "done evil," (Please turn to page 10)

PROPHECY BUILDS FAITH

Though interpretations vary, prophecy is interesting and it builds faith. Prophecy gives inspired vision of tomorrow, and it confirms the Word. It is "more sure" than human sight, and is a light in a dark place unto which Christians wisely "take heed." One cannot tell of Jesus without employing prophecy, and all prophecy tells of Jesus. Thus, the "testimony of Jesus is the spirit of prophecy."

Interpretations vary. In a certain few details concerning resurrection, Brother Huggins' article here published and the one to appear next week might be considered a "minority report," but the author make direct appeal to the Scriptures, his messages are thought-provoking, and they are links in a chain of twelve sermons on The Revelation—the series, as a whole, being the best copy on the Apocalypse yet to reach our desk.

Read, therefore, with intent to enrich your knowledge of prophecy, and, whether or not you agree entirely with the author, prophecy will build your faith.—Editor.

Pleasures of Youth

TO, my dear Christian youth, you have given your heart to Jesus and desire to give Him your life, but you are greatly puzzled as to just how to accomplish this much-desired end? In your attempts to live the Christian life, you find much that is contradictory and paradoxical and you are wondering just how you can ever straighten out the tangled mess and know for a certainty what is right and what is wrong for the Christian young person to do. You find such a difference between what older people tell you is right and what the 'best people' are actually doing that you find yourself so confused that you don't know which way to turn. What, specifically, are some of these baffling problems that you are meeting?"

Whenever and wherever we meet with Christian young people, we find ourselves sooner or later confronted with the question as to how the young Christian can make his daily life conform to the principles laid down by Christ, and when we hear his side of the story we don't wonder that he is confused. When pressed for details, his story is usually somewhat along the following line:

His grandparents assure him that no sincere Christian would even consider taking part in a social diversion that requires two individuals of opposite sex to move over a polished floor while in a double embrace to the rhythm of music, the tempo of which is admittedly taken from the sensuous and primitive beat of the savage's tom tom. Yet, when he goes to school, he finds the gymnasium periodically turned into a ballroom, and the young people encouraged to take advantage of the opportunity to develop such "social graces" under the supervision of the teachers.

He is warned that the use of hard liquor is absolutely foreign to respectability, and is then faced with the spectacle of the government that he has been taught to respect issuing licenses for its sale and encouraging its use in order to collect taxes from it. And all too frequently when he goes home, he finds his parents laughing and joking about the antics of some intoxicated person, as though there were something clever about it all.

Gambling, he is told, is a habit that is sure to lead to poverty, and will, in all probability, leave in its wake crimes and broken lives. But when he goes to the church bazaar, he is asked to buy a chance on this rug, to guess at the number of beans in a jar (at ten cents a guess), to try his luck at the spinning wheel, and to play beans. All of this, he reflects, in the name of Christ.

What answer can we give in explanation of this topsy-turvy world in which our young Christian finds himself? To him, it appears that the standards of Christianity are changing, and what was wrong yesterday is right today. Can we blame him for coming to the conclusion that there are no stable standards of conduct and that it really makes comparatively little difference what he does?

How can we make him understand that the standards of Christianity have not and will not change? What does change is mankind's regard or disregard of those standards. The rewards for observing those standards are the same today as they have always been, and the punishment for refusing to obey the commandments of Jesus are as severe as ever.

"Pleasures of Youth," a Berean tract by Brother J. R. LeCrone, will soon be again available in tract form. Read it here, then order a supply of the tracts for missionary work. See prices on page 14.

Public sentiment has changed, but God does not base His judgments upon the shifting tides of public sentiment.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). With these words, the Christ laid the foundation principles of all Christianity.

It immediately becomes apparent that if we follow these principles our activities shall be such that God can approve them and our neighbor will not be harmed by them.

That God does not condemn a thing because we find it pleasurable is as certain as it is that all sin is not fun. God assures us that "a merry heart doeth good like a medicine" (Prov. 17:22), but bluntly warns us that when men become "lovers of pleasures more than lovers of God," they are unfit companions for anyone who would live godly in Christ Jesus. He advises the Christian concerning them by saying, "From such turn away" (2 Tim. 3:4, 5).

Nor does God leave us in doubt as to how important He considers the conduct of His people. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9, 10). No chance for a wrong interpretation here! He says plainly that they that do these things "shall not inherit the kingdom of God."

An even more impressive list is found in Romans 1:28-32, where we find Paul warning the Romans about certain practices in their city. In speaking of the doings of certain wicked people, he writes: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

God is preparing a kingdom wherein the dominant characteristics shall be, first, love of God and, second, the love of men. We would not ask nor expect that one who consistently made these secondary to either the pursuit of wealth or of pleasure should be admitted. It would defeat the whole purpose of the King-

dom. Yet, investigation sometimes discloses the fact that those who drive miles to a dance have excused themselves from attending church services on the grounds that "the church is too far away." Many whom we see cheerfully offering their quarters at the box office of the movie once or twice a week insist that they "cannot afford to support the church" in their community. Still others who never miss a ball game, a movie, or a carnival are "too busy" to take part in Christian activities. Christian young people, are we judging too harshly when we conclude that they are "lovers of pleasures more than lovers of God," and as such are in danger of losing eternal life?

"But I am only human, after all, so don't expect me to be perfect," is the excuse sometimes offered for the disregard of Christian principles. We agree that all men are human, fallible, and incapable of perfection. God does not require us to be perfect. In fact, He gave His own Son as an atonement for our sins. But He does ask and expect that we strive toward the perfection embodied in Jesus.

But, since the young person insists upon a direct answer to a direct question, we will try to give it. Shall the Christian young person attend and take part in the ballroom dance? No! The sensuous rhythm and degenerate routines of many of the modern dances, combined with the demoralizing effect of liquor and the convenience of the automobile, form a combination that has turned many an evening that started out to be an evening of innocent pleasure into a night of lust and consequent tragedy. Aside from the fact that men of medicine tell us that the ever-increasing prevalence of social diseases among our young people can be traced directly to the influence surrounding the modern dance hall, consider the following: The Scriptures tell us plainly that "neither fornicators, nor adulterers shall inherit the kingdom of God." Are you willing to encourage with your presence and patronage a form of entertainment that leads so many into these sins that are listed as reasons for exclusion from the Kingdom?

The question, "Shall I drink?" should, in the light of the foregoing discussion, need little consideration. No honest person any longer questions the very obvious moral, physical, and spiritual harm done to the one who partakes of alcoholic liquors. Even more important, we find the drunkard included in the list, given in the first chapter of Romans, of those who shall be excluded from God's Kingdom. No one, when he took his first "social drink" ever intended to be a drunkard. Yet four out of every hundred who form the alcohol habit do become drunkards. And there is no way of determining beforehand which four it will be.

God decreed that man should earn his living by the sweat of his face, and every attempt upon the part of man to circumvent that decree brings disaster in its wake. If the gambler wins, he is taking that which does not belong to him and giving nothing in its place; a practice expressly forbidden by God. If he loses, he is "spending his money for that which is not bread," which is equally odious in the eyes of our heavenly Father. The fact that the church sometimes use gambling as a means of raising money does not change these

laws. The habitual gambler forms habits of mind that will, if allowed to develop, prove to be insurmountable handicaps in religion or business.

Are all pleasures, then, denied the Christian youth? Certainly not! A candid examination will reveal that only such activities that will weaken him spiritually, morally, and physically are denied. All forms of healthful and wholesome recreation are open to him,

and will be enjoyed by him the more because he has not destroyed his capacity for finding pleasure in them through unwholesome living and dissipation.

Chief among these is the capacity for finding pleasure in the service of the Lord. David had developed this capacity to a high degree. "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be

abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Psalm 36:7, 8), is the way in which he expressed at one time his deep appreciation of the blessings that God has in store for those who will accept them.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

THE BRITISH WHITE PAPER AND PALESTINE

(Continued from page 3)

accorded American recognition to the Mandate. Article 6 of that treaty, as well as Article 6 of the Mandate, requires the Administration of Palestine to "facilitate Jewish immigration under suitable conditions" and "encourage . . . close settlement by Jews on the land." The Anglo-American Treaty of 1925 also provides that there may be no change in its terms "unless such modification shall have been assented by the United States." Recently, President Roosevelt authorized Rabbi Stephen S. Wise and Rabbi Abba H. Silver of the National Conference on Palestine "to say that the American Government has never given its approval to the White Paper of 1939."

The Miracle of Palestine

The phenomenal growth of Palestine in population and economic development since Great Britain assumed the Mandate in 1922 is but an evidence and attestation to the fulfillment of God's prophetic Word, for He who scattered Israel promised to regather Israel. In 1922, there were only 80,000 Jews in Palestine. Today, there are no less than 600,000 in the land. Under the selfish, cruel regime of the Turk, Palestine became a barren waste. But the Prophet Ezekiel (36:34, 35) envisaged the day when "the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by." Today, what was desolate only a quarter of a century ago, has "become like the garden of Eden." Twenty-five hundred years ago, the Prophet Amos (9:14, 15) gave a picture of what has been taking place in Palestine during the past twenty years: "I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them."

Mr. Malcolm MacDonald, who as Colonial Secretary in 1939 was charged with the promotion of the White Paper policy, is himself a witness to the miracles wrought in Palestine following the Balfour Declaration. Speaking in the House of Commons during the White Paper policy debate, Mr. MacDonald said:

" . . . The manner of their return (to Palestine) has indeed been something of a miracle. There are places where they have turned the desert into spacious orange groves. Where was a bare seashore, they have made a city. They have advanced the frontier of settlement into waste and plague-ridden spaces. Wherever they bought up the land,

they made it produce its fruits more abundantly, and they have started in Palestine a score of thriving industries.

"There was no denying that Jewish immigration and Jewish development in Palestine were bringing great material benefits to the country. Industry and employment increased and the revenue from this expansion went to create social services such as the country had not known before. The Arabs shared the greater well-being which flowed from these services. Under the new dispensation, unlike the old Palestine, the population of the Arabs increased in something like twenty years from 800,000 souls to over a million souls."

Isaac and Ishmael Still Quarrel

In spite of these admitted benefits which the Arabs have reaped as a result of the return of the Jews to Palestine, it was inevitable that the age-old jealousies between Isaac and Ishmael, the enmity between Esau and Jacob, should reassert themselves among the descendants of these ancient peoples. As a consequence, the building of the National Home for the Jews during the last twenty years has been greatly hindered by Arab-Jewish conflicts, issuing in serious riots in 1929 and again in 1936 to 1938. These conflicts were aided and abetted by timid British Colonial officials who were opposed to the creation of a Jewish National Home and by the agents of Hitler and Mussolini who sought by intrigue to arouse the bitter enmity of the Arab gangsters against the Jews.

Following the riots, the British tried to compose the differences between the Jews and Arabs, but their proffered solutions were unacceptable to the conflicting parties. Finally, at the time of world crisis, a few months before the outbreak of the war in 1939, the Chamberlain Government foisted upon the House of Commons the infamous White Paper according to which no Jews are now allowed to enter Palestine. Mr. Winston Churchill, who has informed the Zionists that he still stands by the Balfour Declaration, vehemently opposed the White Paper provisions. During the debate in the House of Commons preceding the vote on the White Paper, Mr. Churchill said:

Winston Churchill Repudiates White Paper

" . . . The provision that Jewish immigration can be stopped in five years' time by the decision of an Arab majority . . . is a plain breach of a solemn obligation. . . . This pledge of a home of refuge, of an asylum, was not made

to the Jews in Palestine, but to the Jews outside Palestine, to that vast unhappy mass of scattered, persecuted, wandering Jews whose intense, unchanging, unconquerable desire has been for a National Home. . . . Now, there is the breach, there is the violation of the pledge, there is the abandonment of the Balfour Declaration; there is the end of the vision, of the hope of the dream. . . . Yesterday the Minister responsible descanted eloquently in glowing passages upon the magnificent work which the Jewish colonists have done. They have made the desert bloom. They have started a score of thriving industries. . . . They have founded a great city on a barren shore. They have harnessed the Jordan and spread its electricity throughout the land. So far from being persecuted, the Arabs have crowded into the country and multiplied till their population has increased more than . . . world Jewry could lift up the Jewish population. Now we are asked to decree that all this is to stop and all this is to come to an end. We are now asked to submit—and this is what rankles most with me—to an agitation which is fed with foreign money and ceaselessly inflamed by Nazi and by Fascist propaganda.”

It is comforting to realize that not only Winston Churchill and other British statesmen oppose the White Paper, but an Authority infinitely more powerful than the British Government will carry out the promise made to Abraham and his descendants. God said: “Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it and to thy seed for ever.” (Gen. 13:14).

According to God’s Word, Palestine belongs to the Jews. The Jews have as much right to Palestine as the Americans to America, the French to France or the Chechs to Czechoslovakia. In this hour of Israel’s overwhelming tragedy, when millions of them have been made homeless, may Christians pray and use our influence for the nullification of the White Paper and for the restoration of the persecuted Jews to their ancient land.

The Blackest Period of Jewish History

“Never before in all their unhappy history,” declares the 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.”

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! Then remember Matthew 25:40, 45.

PREMILLENNIAL PROPHECIES

(Continued from page 7)

at the same “time” and “hour,” then the idea is beyond the power of language to express. The critics try to emasculate the words of Daniel and Christ. They say “at that time” expresses indefinite time, and an “hour” is not sixty minutes. True, prophetically, these words often mean long periods of time (John 5:25; 2 Cor. 6:2). Lengthen out the “hour” for a thousand years, if you please; only remember this: No matter how long you make it, *continuousness without a break or gap* is what the language demands. Here are the words of Daniel and those of Jesus placed side by side:

Daniel 12:1,2
 “At that time thy people shall be delivered . . . many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.”

Jesus in John 5:28,29
 “The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of . . . damnation.”

Then, if the “hour” of the resurrection of those who have “done evil” is a thousand years long, and if they are not raised until its close, then the same hour is just as long for those who have “done good,” so they will not be raised until the end of the Millennium. Trying to evade this unpleasant conclusion is like the man who dodged a flash of lightning, and immediately after was smitten with a thunderbolt—“as if a man did flee from a lion, and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him” (Amos 5:19). In the emergency, try Tertullian’s way of escape: “Some will be raised earlier, some later, within the thousand years.” You see, continuous resurrections “within” the Millennium gives the saints a chance to be “raised later,” so they will miss most of the reign; and it gives the sinner a gambling chance of being “raised earlier,” so he can enjoy almost all the Millennium! If the “hour” of which Christ spoke is elastic enough to stretch out ten centuries for the bad, it can be stretched out for the good to the same length of time. There is no resurrection at the beginning of the Millennium for the saints, and another at its close for the sinners; for the first resurrection will be at the coming of Christ *before* the Millennium begins; and the second resurrection will be an appendix of time called a “little season” *after* the thousand years end. (Rev. 20:6, 12.) There will be no resurrections of any kind “within” the Millennium. The theory is a piece of deception which John exploded by dropping a bomb on it in

Revelation 20:7, saying: "But the rest of the dead lived not again until the thousand years were finished."

It matters not whether the hour be long or short: it limits and defines the space of time in which "all that are in the graves shall hear his voice, and come forth." Only one voice and one hour are mentioned. Since the voice is the "voice of the seventh angel" (Rev. 10:7), it is "the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible" (1 Cor. 15:52). It is not blown at the end of the thousand years, but "when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). Paul associated the "voice" with the coming of Christ and the resurrection of the saints to incorruptibility: Christ connected it with "they that have done evil," and asserted their "resurrection of damnation" in the same hour. Thus, a simultaneous resurrection of both classes is doubly confirmed. "The Lord . . . shall descend from heaven with a shout." A shout is one. Does it mean that the "Lord himself" will prolong his shout through a thousand years? In the expression, "with the voice of the archangel," "voice" is singular. Does it mean one protracted voice will resound for centuries? "The trumpet shall sound." Singular again! Does it mean one trumpet blast is elongated 365,000 days?

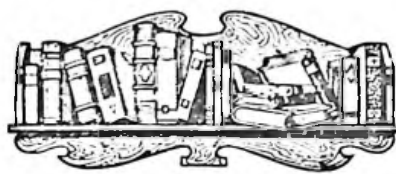
"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign for ever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which have corrupted the earth." (Rev. 11:15-18, marg.)

"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" (22:18).

THE LIVING SACRIFICE

(Continued from page 5)

it is an expression of faith in God—that sort of faith which James declared could not exist unaccompanied by works. In effect, the "living sacrifice" is a *reasoning* worship—a worship marked by careful thought, a worship founded on conviction born of careful thought. A worship like that would be, of course, reasonable as well, for it is reasonable to serve intelligently those principles and that God that has been elevated to supremacy in one's life by his own thinking.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Almost inevitably, *The Expositor's Bible* (William B. Eerdmans; \$18.00; six volumes) contains matter which the Church of God does not accept as being Biblical. There is mention in it, for example, of the Trinity, of the immortality of the soul, and of other controversial doctrines.

Yet on the whole, *The Expositor's Bible* is a top-notch commentary. The errors it makes are found in every other commentary now in print, but its values are to be found in few or no competitors. Its exposition of John 1 is, in large measure, a powerful argument against, not for, the existence of a Trinity or the pre-existence of Jesus as a separate entity from God.

Unlike most commentaries, *The Expositor's Bible* does not offer, in general, a technical word-for-word analysis of the Bible text. Instead, it presents a study of a whole chapter, or two or three whole chapters, at a time. In this, it has its greatest worth. Too often, the commentary which analyzes closely misses the meaning given a definite verse by the context; *The Expositor's Bible* does not make this mistake.

Informationally, the set is accurate. Its scholarship is unquestioned. The expositions contain a variety of facts and suggestions for thought and study that is equalled by few, if any, corresponding works. Since the text is done in expository form, rather than in the closely analytical style affected by others, it is far richer in suggestions for sermons and lessons than are its competitors.

The entire Bible is covered. Each of the six volumes contains at least 924 pages. In this space, treatment can be—and is—genuinely comprehensive. Yet despite the thoroughness of the text, the type is exceptionally large and readable in this 1943 edition. Using the books is a pleasure, not a strain.

An excellent index, both of texts cited and of subjects, is to be discovered in the last volume of the set. The work becomes, thus, not only a commentary, but a worth-while Bible encyclopedia as well. It is recommended without reservation for ministers, teachers, students, and church libraries.

* * * *

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 we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thessalonians 2:4).

Overcomers

The Israelites were overcoming their enemies. They asked the Amorites to allow them to pass through their country. They said they would go peacefully.

This is what the messenger of Israel told the king of the Amorites: "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's high way, until we be past thy borders."

The Amorites came out against the Israelites to fight. Israel won, for God was with them.

The king, Balak, of Moab was afraid Israel would conquer them, too. So he tried to get help. He sent word to Balaam, a prophet of God. He wanted Balaam to curse the people "come out from Egypt." Balak offered honour and anything Balaam might ask of the king.

Balaam answered, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (Num. 22:18).

Nevertheless, Balaam started out with the messengers of Balak the next morning.

Did you ever hear of animals talking? An animal spoke to Balaam as he was on the way to Balak. (Vv. 28-35.)

Balaam was told by the angel of the Lord: "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak" (v. 35).

Upon the "high places of Baal" Balaam had Balak build seven altars, and prepare seven sacrifices. Balaam made a burnt offering unto the Lord God. Balaam, also an overcomer, did not curse Israel, but pronounced God's blessing upon them. (23:8-11.)

Co-Workers

The golden text, according to Moffatt, reads: "God has attested our fitness to be entrusted with the gospel, and so we tell the gospel not to satisfy men but to satisfy the God who tests our hearts."

We, as well as the Christians of Thessalonica to whom Paul spoke, may be allowed to have a part in spreading the gospel. Tell your playmates. Sometimes they will not

be pleased to hear of Christ, but those who will listen and accept the Word of God will be happy. If we do our small part as Paul did his great part, we will satisfy our heavenly Father. He knows our hearts and needs. If we choose Christ, He will never fail us. We fail Him when we depart from His teachings, also when we are tempted and fall. Be a co-worker with Christ. Tell the gospel news! Help spread it to "every creature" around the world.

In Rain or Sunshine

During this spring there have been rains, floods, and storms. The fields will be seeded later than usual in different sections, but people with faith in God will trust in Him and plant the needed crops, though late. The Lord God is able to do all things well. He sends only good gifts to His own. We know there will be "famine and pestilence" in the time of "wars and rumours of wars" (Matt. 24:6, 8). But Jesus said to His people at that time: "See that ye be not troubled" (v. 6).

Let this be our slogan: "The Lord is able!" He is able to do much more than "we ask or think" (Eph. 3:20).

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

New ECE Club Members

Carl R. Davenport, Jr., and Linda White, Eldorado, Illinois, are cousins. Their birthdays are on the same day. They just missed the birthday corner!

Happy Birthday Wishes

Sally Robertson, June 6, age 4, Cleveland, Ohio.

Robert Mercer, June 7, age 7, Macomb, Ill.

Bonnie Welde, June 9, age 12, Eden Valley, Minn.

Richard Liestman, June 9, age 13, Saint Cloud, Minn.



Ellen Van Fleet, Editor
Oregon Bible College
Oregon, Illinois

BEREAN DEPARTMENT

Arlen Marsh, President
Box 866
Rockford, Illinois

Evan Knodle, 1 V. President
202 N. Smith Ave.
Rockford, Illinois

Miss Lorraine Gaspar, Sec. Miss Lorna Maey, Treas. Alva Huffer, 2 V. President
Eden Valley, Minn. Troy, Ohio Oregon, Illinois

Of Resignation and the Future

* * *

By Arlen Marsh, Berean President

With more regret than rightly can be stated, the resignation of John Mercer as president of the National Berean Society has been accepted. He had served well for nearly two full years, and the release of one who had produced a novelty in these times—a series of ideas—was not appealing to the executive board. His reasons for resigning were, however, excellent; and so, by the devious ways of the Berean constitution, the first vice president became president and Evan Knodle (one-time editor of this department) became first vice president.

In the brief period left before Berean Day (Monday, July 31), the board will endeavor to accomplish two principal aims: first, the publication of at least one, and it is hoped several more than one, tract—illustrated, if possible, and outlining Bible doctrines with attention to readability as much as to subject matter; second, the building of a program for Berean Day that will set the Day in the class of a genuine conference—not a mere business meeting, but a place to discuss problems varying from practical results of Berean work in local communities to methods of extending the benefits of Berean work to new districts.

The first of these aims will be the board's own responsibility; the second will be yours. The Berean conference program can be outlined by the board, but only you can make it a success. If discussion sessions are lacking in practical aid, if the business meeting is dry as the sand of the Sahara, it is because you make it so. Attend prepared to participate. Like the old woman who remarked about the prayer meeting, you can—if you will—say, "It was the best meeting I was ever at. I spoke three times."

All About Words

"Understandest thou what thou readest?"

The ancient Bereans, from whom we take our name, "searched the scriptures daily" for evidence of the truth or error of what Paul taught. But even when one makes a practice of testing all that he hears in the way of religious teaching by the Bible there is a possibility that he may be led into error because he does not understand the true meaning of certain words. For example: One man

says that the Kingdom of God means Christ's reign in the heart; another, that the church is the Kingdom; while you and I believe that the Kingdom of God will be a real government set up on earth when the Lord comes. Some say that the Kingdom is in the heart; others that it is in heaven. But we say that it is to be "under the whole heaven." Each of us unconsciously strains what he reads in the Bible through his own intellectual sieve, and too often whatever remains in the sieve and does not agree with his own ideas of truth, he discards as "unimportant," "a faulty translation," or "an interpolation of an uninspired copyist."

The only way by which we can come to really understand the Word of God rightly is by coming to understand the words of God; that is, the correct meaning of the words He has used to reveal His truth to us. "Search," said Jesus; "Study," said Paul, that we may "speak the things which become (beautify? agree with?) sound (solid? firm? Scriptural? truthful?) doctrine (teaching? accepted theology? moral principles? our own ideas?)."

(The foregoing was taken from the Berean Bugler, published by the Brush Creek Berean Society. The ideas presented in connection with the practice of really studying our Scriptures are so in accord with our Berean principles that we thought it worth-while for you to read.)

Hector Bereans

Sister Vivian Johnson, Oregon Bible College, Oregon, Illinois, reports that there are now thirteen members enrolled in the Hector, Minnesota, Berean Society. They are planning to purchase a communion service for the use of the church. These Bereans have taken an active interest in the work of this newly established church, and their effort is much appreciated.

How Do You Rate?

Being always willing to serve,
Eagerly doing the Master's will,
Ready to "fight the good fight,"
Earnestly seeking God's favor,
Accepting Christ as your Leader,
Never swerving from the truth.

—Anonymous.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 21-June 4—Special meeting at Morning Star Church of God, South Bend, Ind.
- May 29-June 4—Daily Vacation Bible School at Ripley, Ill.
- June 4—Fiftieth-year celebration at Gladbrook, Iowa.
- June 4-11—Annual Bible School and evening services (G. E. Marsh and James M. Watkins) at Brush Creek Church near Tipp City, Ohio.
- June 7-11—Minnesota State Conference at Eden Valley.
- June 12-18—Michigan State Conference at Southlawn Park Church, Grand Rapids.
- June 12-19—Vacation Bible School at Macomb, Ill.
- June 20 - July 28—Summer Bible Training School, Oregon, Ill.
- June 21 - July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
- July 20-23—Arkansas-Oklahoma Conference at McGintytown, Ark.
- July 31—National Berean Day at Oregon, Ill.
- August 1-13—General Conference, Oregon, Ill.
- August 1-13—Illinois Conference and Bible School, Oregon, Ill.
- August 12-20—Missouri Conference at Fredricktown.
- August 13-20—Western Nebraska Conference at Holbrook.
- August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
- August 19-27—Iowa Conference at Waterloo.
- August 17-27—Virginia State Conference and Bible School at Maurertown.
- August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
- August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

TEMPE, ARIZONA

Bro. Laurence Howell of Ripley, Ill., arrived here, April 30, to take advantage of the wholesome sunshine. We are glad to welcome him to be one of us.

Mrs. George Casberg (Noma Brown) and daughter Melodie of Waterloo, Iowa, arrived on April 6. She also comes to us with the hope that the sunshine will bring her bodily health.

Thousands of people come to this valley each year for the healing of the sun's rays. How wonderful it will be when the Sun of Righteousness "shall arise with healing in his wings," and all men will be as desirous of the healing He will give to make them free from the plagues of sin!

You are welcome here in the Valley of the Sun.

Bro. J. W. McLain plans to be with us from May 21 to June 3 for evangelistic meetings. Our daily vacation Bible school will also be in session at that time.

The Lord willing, we hope to attend General Conference this year.

My mother, Mrs. Lucy Lapp, and sister, Ida Lapp, visited here several weeks. They are returning home (Sunnyside, Wash.) via California. C. E. Lapp.

MINISTERS' FUND

Tempe Sunday School	\$2.02
Total	\$2,279.13

LOS ANGELES, CALIFORNIA

We are enjoying some excellent sermons from various speakers. Bro. George Lichty preaches the first and third Sundays of each month and Sr. Emma Railsback, the second and fourth. April having five Sundays, Sr. Dorothy (Krogh) Paulson favored us with a fine sermon on the fifth Sunday. We feel greatly indebted to these tireless, able workers in the Faith who are carrying on so loyally until our new pastor arrives.

We announce with great pleasure that on July 1, 1944, Bro. Ellsworth Rontson will assume the duties of pastor and become our spiritual leader. We are eagerly looking forward to that time. He will meet a new challenge in the near vicinity here where a large Federal housing project is well on the way to completion.

We begged for Bro. Lichty's last sermon on "The Attributes of a Good Teacher, as Exemplified by Christ" to send you for publication, but were denied the request, as he had only a brief outline of it. He serves as a Personnel Director in the big Douglas Aircraft plant and had worked four nights extra time, with a rest of only four or five hours between shifts.

Sr. Dorothy Paulson is also a busy woman, working in the Lockheed Aircraft plant in Burbank, where her soldier husband is stationed. Sr. Railsback, as usual, is bearing the heaviest burden for the church in looking after the building, grounds, and parsonage, making calls, visiting the sick, and assisting

the Berean and Dorcas societies and Sunday school.

Bro. Clyde D. Shaw, who favors us with a violin solo occasionally, assisted by our able pianist, Verneille Brown, has consented to become Sunday school superintendent.

As our field for endeavor widens, we realize the need for every member to put his shoulder to the wheel with enthusiasm and determination to make our church a lively member of Christ's body

Marian R. Richards, Secy.

OREGON BIBLE COLLEGE Building Fund

Mr. & Mrs. L. J. Doan	\$ 5.00
Mr. & Mrs. Walter Wiggins	25.00
Mr. & Mrs. C. L. McCallister	20.00
Mrs. A. Sorensen	25.00
Byron Johns	5.00
V. R. Kincheloe	10.00
Wenatchee Church of God	40.00
Blair Ladies' Aid	10.00
Pennellwood Missionary Society	10.00
Mr. & Mrs. Alfred Anthon	100.00
Hazel Reed	4.00
Mr. & Mrs. H. W. Stadden	25.00
Mr. & Mrs. J. W. McLain	10.00
Mr. & Mrs. C. E. Lapp	20.00
Martha Townsend	25.00
Norma Kirkpatrick	30.00
Mr. & Mrs. C. Alan McLain	10.00
H. S. Lasher	6.90
Total	\$29,358.13

Gleanings From the Field

"The field is the world."—Jesus.

Sr. F. E. Siple, 147 Nottingham St., S.W., Grand Rapids, Mich., is not well, but we are pleased to report from the Southlawn Church Bulletin that she is "feeling some better."

Paul Williams' Schedule: According to present plans, Bro. Paul Williams will preach at several churches in Iowa, as follows: June 18, Sac City; June 25, Marathon; July 2, Stanhope; July 9, Gladbrook; July 16, Hickory Grove; July 23 and 30, Koszta; August 6 and 13, Waterloo.

Appreciation of Evangelism: "I enjoyed Bro. J. W. McLain's moving pictures of the evangelistic work, and I know he and Bro. Francis Burnett are doing a splendid work. May God bless their labors."—Mrs. Lillian Dauntler, Nachusa Hotel, Dixon, Ill.

"The article by Bro. Arlen Marsh on 'Where Empires Collide' was the most illuminating article I have read in The Herald for some time; do urge him to continue to send in such wonderfully enlightening messages."—Marie Brown Schreiber, 1802 N. 8 St., Boise, Idaho. . . . Keep the copy coming, Arlen.

"The Restitution Herald really means much to me, as I do not get to attend church every Sunday."—Mary Ellen Macy, Toledo State Hospital, Nurses' Home, Toledo 3, Ohio.

"I hope the seed sown through The Restitution Herald will bring forth fruit a hundredfold. I am still looking for the return of our Lord."—Mrs. Susie Dow, 4927 - 44th Ave. S., Seattle, Wash.

"We have just returned from Florida where we had a very delightful winter and a fine vacation."—Frank C. Dielman, Napoleon, Ohio.

Bro. and Sr. Francis Burnett announce the arrival of Mary Elizabeth on May 22, 1944. Congratulations! They now have both a Martha and a Mary. Will there be a Lazarus, too?

Sr. Laura M. Pascoe, Scarborough Junction, Ont., is zealous to see "the truth printed and sent abroad in these last days," and prays the Lord's blessing on "all the writers of our paper."

Sr. Martha Townsend, Grand Rapids, Mich., is planning to attend General Conference. Are you?

"Pleasures of Youth": Bro. J. R. LeCrone's tract, "Pleasures of Youth" will soon be ready for sale at 20 cents per dozen, or \$1.20 per hundred. Place your order now for delivery when ready for mailing—a few weeks hence.

**CONSTITUTIONAL AMENDMENT
PROPOSED**

In accordance with the provisions of Article VI, Section 1, of the Working Rules and Constitution of the General Conference of the Church of God, notice is hereby given that the following amendment to the Working Rules will be proposed at the General Conference of August 1-13, 1944:

"Article IX (14). The election of officers shall take place at as early a meeting of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee in the first electing ballot, balloting shall continue, after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived."

The present wording of the Article is:

"Article IX (14). The election of officers shall take place at as early a session of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee by the third electing ballot, balloting shall continue, after eliminating at this and each succeeding ballot the name receiving the lowest number of votes until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived."

Arlen Marsh.

EVANGELISM

L. D. McLain	\$ 2.00
Gospel Gleaners Class	7.50
Otto H. Momsen	10.00
Mrs. Emma Smith	1.00
Carl & Clarence Bunch	3.00
Mrs. C. N. Adams & Mother	30.00

PRINTING EQUIPMENT FUND

Maybelle Hanson	\$ 1.00
Marion L. Long	5.00
Lelia Whitehead	400.00

Total \$1,155.70

NATIONAL BIBLE INSTITUTION

A Friend	\$ 8.00
Mr. & Mrs. James A. Patrick	20.00
Vern Lausbery	20.00
Mrs. Laura M. Pascoe	25.00
Mr. & Mrs. E. J. Demmitt	6.00
Mr. & Mrs. Sydney E. Magaw	10.00
Mrs. S. E. Hodges	3.00
Georgia Thompson	10.00
A Sister	10.00
Mrs. Edna Mills	10.00

HERALD RECEIPTS

Francis Burnett; E. L. Swanson; M. W. Lyon; Clarence Poland; Lyle Rankin; E. O. Stewart; Anna Eidemiller (another); Cecil W. Wilson (another); Mrs. John Teicher; D. W. Kirkpatrick; Gospel Gleaners Class (others); J. E. Hammond; Eddie Hehmeyer; Albert H. Weed; J. W. Macallister; Richard E. Powell; Mrs. J. C. Lindsey, Sr.; Mrs. Emma Smith; Mrs. Maurice Robinson; Mrs. Emma Harlin; Ernest F. Kuehn; Mrs. R. A. Robinson; Cora G. Pace (another); E. J. Demmitt; George A. Waters; A. M. Jones; Arnold Johns (others); J. Arthur Johnson (self & another); Mrs. S. E. Hodges; Mrs. Susie Dow (self & another); Frank Diehman; Leota B. Hanson; Glenn Birkey; L. Moore, Jr. (another); R. H. Judd; a friend (another); Mrs. L. E. Conner.

**GENERAL CONFERENCE
FINANCING**

For the past several years, a number of individuals on different occasions have suggested to our General Conference in session



Leland T. Hanson

that something be done toward working out a better method of financing the National Bible Institution.

The Executive Board of the National Bible Institution, at a recent meeting, unanimously decided to make a study of the finances of each department of the National Bible Institution.

The outcome of this study is to be a single budget which will include all the various operating departments of the National Bible Institution as provided by the Working Rules of the General Conference. This budget will be presented to the delegates in session during our General Conference business meetings in August, D.V.

The reasons for such a budget seem obvious to those who have given considerable study to such a plan. The delegates and others who attend our annual meetings will know exactly how much money will be needed to run the various departments of the National Bible Institution. If the department head has asked for too much money or not enough, as the case might be, it can be taken care of on the Conference floor and voted upon, not by the Executive Board, but by the Conference delegates in session. This, to me, is the method we should use in handling the financial business of the Institution.

A unified budget will also tend to bring all the contributions directly into the treasury of the National Bible Institution, the parent organization of all the departments. The money can then be apportioned by the treasurer to the various departments as is needed to meet the amounts apportioned by the Conference delegates. This will do away with the dozens of small funds to be raised for this or that as the case might be. The over-all budget will provide for this situation.

No one department will lack funds on which to operate because each department will be allotted its proper share as contributions are made. If one operating fund is low, all will be in the same condition. No one department will be permitted to make unlimited expenditures because the expenditures of each will have been previously determined by the delegates of the General Conference in session.

The Executive Board urges each member of the General Conference to give careful consideration to the over-all budget plan. Articles will appear in The Restitution Herald from time to time, calling your attention to the plan in general. Give these articles careful study and come to Conference in August prepared to act according to your best judgment.

Leland T. Hanson, President.

CLAUD PRUITT

Claud Pruitt died suddenly at his home in Indianapolis, Ind., at eleven o'clock, Tuesday morning, May 16, 1944. He was born in Johnson County, Mo., May 22, 1872. He was married to Azora Huffer in September, 1892, and lived in Clinton County, near Hillisburg, Ind., for fifty years.

He is survived by his wife; four sons, Orville, Hubert, Lawrence, and Leslie, all of Indianapolis; a daughter, Mrs. Grace Donnell, Frankfort; a sister, Mrs. Beatrice White of Southport; and one granddaughter. A daughter preceded him in death.

Services were conducted by the writer at the Hillisburg Church of God on Friday, May 19. He was laid beside his daughter in the Plummer Cemetery.

Bro. Pruitt was one who had studied and memorized Scripture. He had partially written a letter concerning the Word of God when he died. He had been a member of the Hillisburg Church of God for many years.

Delbert A. Jones.

SUMMER SCHOOL

An Isolated Sister \$11.00

The Bible Hero Stories, a series of ten books telling about Moses, Esther, David, Daniel, Joseph, Peter, Jesus I, Jesus II, Paul, and John Mark, are now in stock in quantity sufficient to warrant advertising. These little books (about thirty pages each) are written for students from eight to eighteen years of age. The stories are well told and are beautifully illustrated. Price: 18c per copy; \$1.80 per set.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois
The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$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. 15:33, 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

The Summer Bible Training School

Come Youth—Come Seniors

Oregon, Illinois June 20 - July 28, 1944



C. E. Randall

The time rapidly approaches for opening of the six-weeks' Summer Bible Training School. It will be conducted June 20 to July 28, 1944, at Oregon, Illinois. At this writing, twenty students have written their intent to be in the Summer School, but there is room for many more students.

As heretofore, there will be the usual Young People's Department. Courses will be presented as follows: "Living for God," "The Book of Matthew," "Historical and Biblical Background of Our Faith," "Writing for God," and "Bible Pedagogy."

As a new feature of the Summer School, there will this year be a Senior Department. The courses here will be especially beneficial to persons wishing to prepare for teaching, as in Sunday school and Berean work. The courses offered are: "Training for Teaching," "The Church," "Bible Pedagogy," and "Fundamental Doctrines."

Classes will be conducted at Oregon Bible College, where also the students will board and room. Tuition will be \$40.00, plus textbook costs. Students registering for the Young People's Department are asked to send letters of recommendation with their enrollments.

It is our pleasure here to present the complete leadership personnel of the Summer School. Brother C. E. Randall, Fonthill, Ontario, will be dean of the entire school. Brothers F. L. Austin, Oregon, Illinois, and Arlen Marsh, Rockford, Illinois, will be his co-workers on the faculty. Sister Grace Wiggins, Eden Valley, Minnesota, will be the cook and matron. These four workers joyfully anticipate a large Summer School and a successful Summer School. They will be pleased to hear of any and all who are planning to attend. Report today—the time is short.



Arlen Marsh



F. L. Austin



(Mrs.) Grace Wiggins

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School, Oregon, Illinois*. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department.

Student's name Address

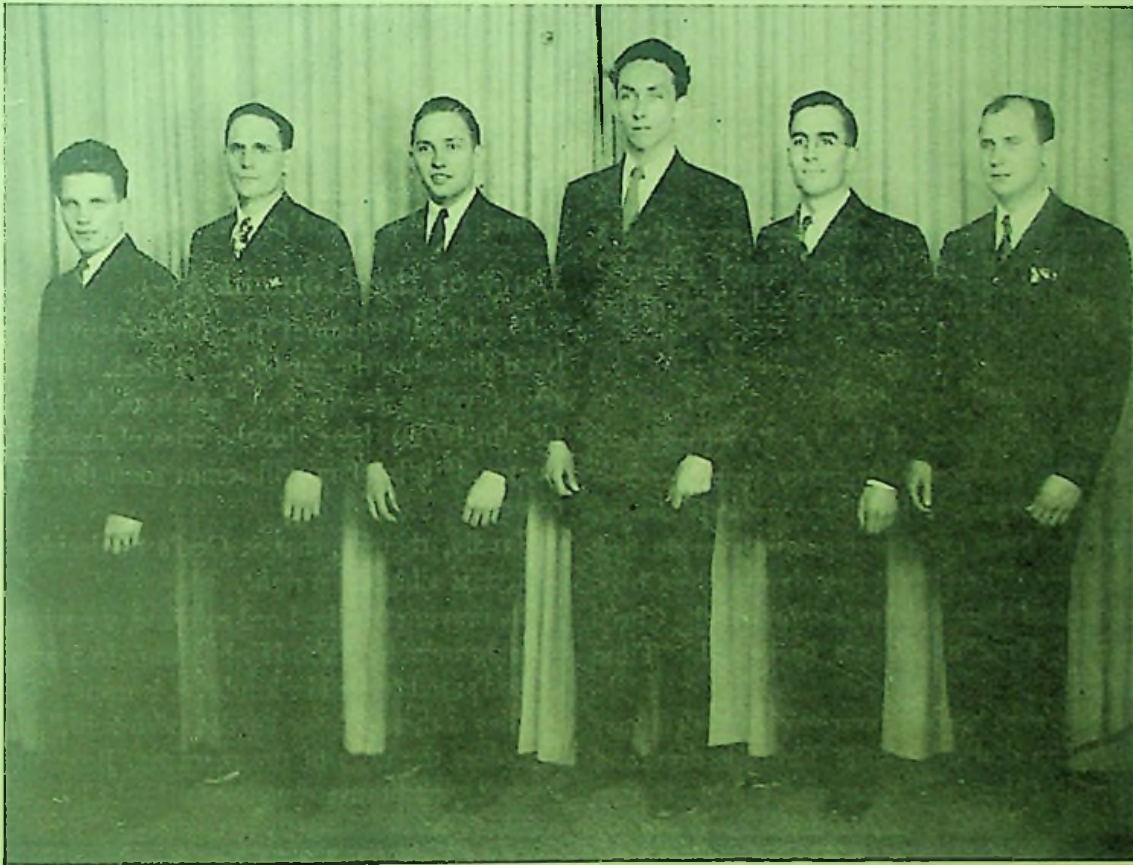
Tuition (\$40.00 plus small textbook charge) will be paid by
(State whether personally or otherwise)

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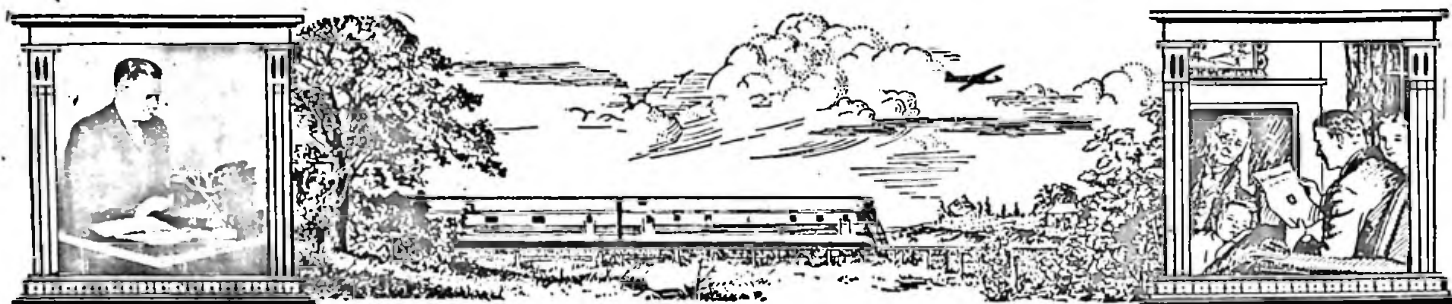
NUMBER 35



SENIOR CLASS—OREGON BIBLE COLLEGE

Commencement exercises for the graduating class of Oregon Bible College will be conducted at the Church of God, Oregon, Illinois, at 7:45 p.m., Friday, June 9, 1944. Brother F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, will be the speaker. The public is cordially invited.

Two years ago, four young men were graduated. One year ago, there were two graduates. These six men are today preaching the gospel. Now, six young men optimistically look forward to their graduation and public Christian service. May they by the grace of God be faithful unto death, and may their ministries be abundantly fruitful. To receive the Degree of Bachelor of Theology, the seniors are: Richard Parish, Cleveland, Ohio; Emory Macy, Troy, Ohio; Paul Williams, Gladbrook, Iowa; Ernest Barnum, Hammond, Louisiana; Robert Hardesty, Oregon, Illinois; and Delbert Jones, Eagle Grove, Iowa. "Rejoice in the Lord."



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Time and Tide Await No Man

The clock may stop, but time never ceases. Man, unthoughtedly, may ignore the tide, but with divine precision the tide swings in and the tide swings out like the pendulum of a mighty, though invisible, clock—except that this clock never stops, and it sometimes sweeps with a deadly stroke. Who but Joshua has stayed the sun? Who but God can hold “the waters in the hollow of his hand”?

“Salvation Nearer”

Irrespective of the nearness of the Lord’s returning—whether it be today, tomorrow, or many years hence—the moment of His coming is drawing constantly nearer. Last minutes of the hour cycle pass as surely as do first minutes of that cycle. There were first days of the Christian Dispensation, and there will be *last days* of the Christian Dispensation. Time moves not backward. “Time marches on.”

The night when man scarcely can see to work grows steadily darker. The dial of Gentile Times is dim, and the hands indicating the exact hour and minute cannot be seen, but they are there—moving in the dark and approaching the first hour of Kingdom Day. How near, no one knows: but nearer, nearer, nearer, everybody knows. “It is high time to awake out of sleep: for now is our salvation nearer than when we (first) believed.” (See Moffatt’s Translation—Rom. 13:11.)

The Kingdom Is Coming

The world’s setting is marked today not by head of gold, not by breast and arms of silver, not by belly of brass, not by legs of iron. Four world empires, like four changing seasons, have come and gone. Today, the world’s setting is down in the feet, perchance in the toes, of Daniel’s Image. Does any student of prophecy think otherwise?

Soon the Rock of Ages, cleft by man, will come to cleave asunder the monstrous powers of man. Coming in “power and great glory,” Christ will eclipse the golden, but tarnished, glory of King Nebuchadnezzar. Christ, in

grandeur majesty than that of Cyrus or Alexander, will conquer beyond the Indus River and until He “hath put all enemies under his feet.” His eagles—faithful Christians—will be stronger and swifter than the Eagles of Rome, and His Kingdom will be more durable than iron Rome. It “shall stand or ever.”

Duty of the Moment

Bloodshed! Famine! Death! Horsemen of the Apocalypse abroad in the earth! . . . O God, if Thou hearest the cry of young ravens and “givest to the beast his food” (Psalm 147:9), hear also the cries of men created in Thy image. If it be Thy will, grant soon that *the King* may come!

Finally, though, that is God’s to decide. His way is best. His schedule is right.

So, praying for the Lord to come, we who love His appearing must love also His bidding. In a sense, tomorrow is God’s; today, by His kindness, is mine. “Sufficient unto the day is the evil”—or burden—“thereof.” He who serves best does the duty of the moment. Boastful men tell of yesterday and tomorrow, but faithful Christians are active today.

Carriers of Life-Giving Blood

Christians are commissioned not to right every wrong of the sin-crazed world, but to hold aloft and to carry abroad the light of saving truth. The gospel of Jesus Christ to a dying man is hundredfold more than a pint of blood. It is the means of giving to mortal man at low ebb the atoning and life-giving blood of Christ. How precious is our charge! Who will carry, as it were, Christ’s life-giving blood to the dying? Multitudes are too faint, too exhausted, too propagandized with carnal standards of this world, to cry for help. Like the Christ, we must press into the world to seek and to save the lost.

Then, absorbed in this Christ-given cause, time will seem to fly, burdens will shrivel, pains will become less acute. Suddenly, while yet there is work to do, the Lord will come, and He will see, know, and receive us as *workmen*—not as clever theologians only.

Prophecy as a Fundamental Doctrine

By Norman J. McLeod

"In the days of these kings shall . . . God . . . 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."

FROM the time I can remember as a small boy, I heard Bible expositors delve into the mysteries of the Image of Daniel. All of us can remember the drawings of that Image made of various metals. We were more or less agreed at one time upon the interpretation of the various parts of that Image: the head represented Babylon; the breast and arms, Persia; the belly and thighs, Macedon; and the legs and feet, Rome. From there, however, Daniel's visions become more complicated: the beasts are argued; the ram and the goat are discussed pro and con; and the seventy weeks are almost the basis for a fight. Thus, Bible students are inclined to overlook the fundamental, the basic, the foundation upon which all these apocalyptic prophecies are based. No matter how we examine the prophecies of Revelation, and from what point of view we interpret them, the basic thing is often overlooked. All these things point to the second coming of Christ and the establishment of the Kingdom of God upon the earth.

In the days of Oliver Cromwell, an interesting group of men selected themselves for a special work. They had read the prophecies of Daniel and had come to the conclusion that the time was ripe for the setting up of the "Fifth Monarchy." So they called themselves the "Fifth Monarchy Men," and set about the establishment of the Kingdom of God by force of arms. They failed to read that often-quoted passage from Isaiah with the eye of understanding, to notice that "the zeal of the Lord of hosts will perform this" (9:7). No armed force of men from Cromwell's army, or from any other army is going to establish that Government with its increase of peace that knows no end. The Kingdom of God will not be established by Leagues of Nations, World Courts, and the like. Nor will it even be established by church federations, nor the good intentions of well-intentioned men! God will work the wonders of the Kingdom Age through His Son Jesus.

So interesting were the various delineations by Daniel and the Book of Revelation to me as a young man, that I determined to learn all that I could about history. As a result, I majored in history at the university, and have my degree in that subject. When I turn to the pages of history, and compare them with the record of sacred writ-

ings, often things become quite plain as to what is going on in the world, or that will shortly come. As a result of observations in these classes, and comparing them with Holy Writ, I began in many lectures delivered in various cities throughout Southern California to tell of the things that were coming, and at this writing have in large measure come to pass. In 1925, I told several groups about the overweening ambitions of Japan as evidenced in the Washington Conference. Our own good church people took me to task for such predictions. They did not want to hear of wars and rumors of wars. In the fall of 1936, I had occasion to deliver a series of lectures on current affairs at a nearby town. I covered the situation in Europe to show the sore spots which had never been removed from the world, and told of the coming war between Germany and allies on the one side and Great Britain and the United States and allies on the other. One man present took me severely to task for this particular line of discussion, telling me that I was a warmonger. He said that the nations of the world had come to detest war so badly from the last war that there would never be another; and that I was only helping to bring it on by predicting it! At a later meeting in another town, I quoted from Upton Close, saying that there is a new religion in Asia: Lenin is its god; Dr. Sun Yat Sen of China is its patron saint; and Mahatma Ghandi of India is its high priest. Going on from there, I told of the rise of Asia as a new scene of conflict; of the preparation of Japan for a mighty conquest. I found out that I was in the midst of a group of Englishmen who took exception to almost everything I had to say, yet how close I came to predicting the truth in all these cases is shown by subsequent events. I am no master mind, or miracle worker, but just a student of the world through the eyes of God's Word. These things are small, however, in comparison to the really great central truth of the meaning of prophecy. Basically, they are as nought in comparison with the central theme, the heart and center of all these matters, the second coming of Christ to establish His Kingdom.

The Bible student need not stop with the unravelling of the mysteries of the present war, but can go on to see new troubles in the future. How distant those troubles are is not the point; nor is it (Please turn to page 11)

Heart of the Gospel

By Arlen Marsh

ALTHOUGH it was to Israel that God was speaking when He, through the Prophet, raised His voice in exhortation in Isaiah 43:10, the verse has almost equal bearing on those of us who are Christians. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." For Christians were appointed to be both witnesses and servants by the terms of the Great Commission left them by Jesus in both Matthew and Mark. "Go ye therefore, and teach all nations. . . . He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Christians, then, were to be witnesses to the extent that they taught and preached and lived the gospel which the Christ had given them. They were to be servants in that they were obedient. "Ye are my friends, if ye do whatsoever I command you," Jesus told His followers in John 15:14. Yet they were to be servants in a special sort of way—servants of such a type that the Christ felt they should not be called by that name at all. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (v. 15).

That baptism was one of those things which Jesus especially commanded and which, consequently, was also one of those things which He had heard from His Father is well attested, not only by the Great Commission itself, but by the Christ's own example. To the objections of John the Baptist against His immersion, Jesus replied, "It is right for us to do everything that God requires" (Matt. 3:15, American Translation), and insisted that the Baptist continue with the ceremony.

Wording like this is not subject to argument. It is too positive and much too plain for that. "It is right for us to do everything that God requires." Baptism, it must be inferred, was a requirement of God Himself, and no invention of the Nazarene's. It stemmed from heaven, and had no origin in the philosophy of the rabbis and the priests. Baptism was a law of God; it was necessary for the follower of Jesus to be baptized in order to avoid committing sin, for "sin is the transgression of the law" (1 John 3:4). The Great Commission, which instructed Christians to go among all nations, "baptizing them," was no more than a reaffirmation of the initial requirement from the Creator.

But why should God have demanded such a thing? No

matter what the basic significance of the rite, a whole battery of psychological reasons for the institution of baptism might be found. There would be, for instance, the undeniable propensity of men to enjoy form for form's sake—the same propensity that leads to lodge initiations, a propensity implanted in all men since the Garden of Eden. There would be the matter of setting the Christian apart, by outward ceremony, from his fellows, so as to impress him with his own mission and so as to impress them with his differences. There would be many other reasons, too.

But the prime reasons for the institution of baptism lay within the manner with which it was performed. John the Baptist used immersion. When he performed the rite, there was not even an Achilles heel left visible above the waters of the Jordan. Curiously, for some reason now unknown, the religious leaders of the Jews had long anticipated that, when Messiah came, He would baptize as John was baptizing; and because of this belief, the Pharisees sent emissaries to John to inquire, "Why baptizest thou then, if thou be not that Christ?" (John 1:25). Somewhere in the religious teaching of the Jews lay the conviction that the promised Seed of David would mark His followers with the very rite which He later did assume to introduce newcomers to church membership. Baptism was, apparently, a commonly predicted thing—baptism beyond that used by the Jews themselves in bringing Gentile proselytes into the Hebrew faith.

John's form of baptism—immersion—did not surprise the Pharisees. It was expected. Whether or not they saw the reason for the form is open to dispute. They refused to accept those teachings of Jesus which were represented by immersion. They refused to believe that He had died, and had been resurrected to a life of immortality.

This was, however, the essential meaning of the rite they had anticipated. As Paul declared, Christians "were 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). Baptism was intended to signify the death, burial, and resurrection of the Messiah; and with such a significance, it could take no form except immersion—the burial of one in water, and his resurrection from it.

With this meaning was carried every important element of the gospel which Jesus taught. His death and resurrection were pointed out, and with them the innate mor-

tality of man. Jesus was capable of death; He could have been no part of God, for God was incapable of dying. The essential quality of the resurrection for rewarding men in accordance with their works and faith was indicated by baptism even more strongly than by the arguments of Paul in 1 Corinthians 15. For baptism was no argument, subject to fallacious reasoning; baptism was a requirement from God, intended to demonstrate the universality of death and the need for resurrection.

But baptism went farther than all this. It extended into the realm of that "newness of life" mentioned by Romans—a newness which probably alluded more to present conditions than to future, although future conditions were not left unconsidered. Baptism was for the remission of sins; it was a washing away of a life of evil and a rebirth to a life of good. Peter made that clear in his address to the crowds in Jerusalem on the day of Pentecost. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

It is notable that repentance, in Peter's understanding—and Peter then was speaking under inspiration—was to precede baptism. Baptism represented repentance; unless repentance, therefore, actually had occurred, baptism was meaningless. Baptism was given definite prerequisites.

These prerequisites were augmented by the experience of Philip with the eunuch from Ethiopia. Acts 8:37 is probably, as most authorities now hold, spurious, and was added to the original text by some scribe in the early Middle Ages. But there is nothing spurious about the declaration that Philip "opened his mouth, and began at the same scripture, and preached unto him Jesus" (v. 35). A process of education—an explanation of the Old Testament in the light of what the Christ had taught—was required before Philip would perform the eunuch's baptism. Belief, too, was a prerequisite of baptism—belief not only in Jesus as the Son of God, but in the need for a Messiah, a need which could be understood only if man's inability to gain immortality for himself was understood.

Baptism literally became the heart of the Christian gospel. It stood for the Messiah. It stood for the need for a Messiah. It represented the "fulfilment of all righteousness," because it represented obedience to a requirement of God's own law. It stood for the death, burial, and resurrection of the Christ. It pointed to that "new birth" of which John in his Gospel spoke so often, a death to the life of sin, a resurrection to the life of faith and righteousness. (Please turn to page 11)

Truth about Baptism

By C. E. Randall

"Ye shall know the truth, and the truth shall make you free."—Jesus.

IS IT not too bad that so many people are kept from knowing the truth of so many doctrines taught in Scripture because of the teachings of orthodox Christendom? Consider, for example, the subject of baptism. The majority of people—good people, too—believe that sprinkling is the equivalent of baptism by immersion, or *is baptism*. Innocent folk are blind to the real teachings of Scripture just because the leaders have wrongly taught them. The sad part of it all is to be found in Jesus' own words in Matthew 15:14: "If the blind lead the blind, both shall fall into the ditch."

A few quotations from various sources may help the reader to realize the untruth of sprinkling, and that it was not practiced by the early church. Coneybeare-Howson in "Life and Epistles of Saint Paul," say:

"It is needless to add that baptism was administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent

his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism has rendered obscure to popular apprehension some very important passages of Scripture." In commenting on Romans 6:4, this statement is made: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

Dean Stanley, called the "Queen's own Preacher," said: "The change from immersion to sprinkling has *set aside* the larger part of apostolic language regarding baptism, and has altered the very meaning of the word. The practice of immersion, *apostolic and primitive* as it was, was peculiarly suitable to southern and eastern countries for which it was designed, and peculiarly unsuitable to the *tastes*, the feelings of the countries of the north and west. . . . It no doubt had the *sanction of the apostles and of their Master.*"

Do you choose to be guided by "tastes and feelings," or by the teachings of the Master and the apostles?

All for the Asking

By Harvey U. Krogh, Jr.

MANY wonderful blessings are available to everyone living. Some blessings are only for the favored. We who live in America have rights of which others have never dreamed. There are other treasures that few besides Christians may ever hope to possess.

One of these treasures is patience. The person who possesses this wonderful gem has a power that will bring him great satisfaction in life. If you have patience, you can wait at the crossing in perfect calmness while the train slowly pulls by. You can have that same peace of mind while the stop light is red. The busy telephone line will not upset your whole system. Pain can be endured calmly, and persecution can be borne in peace.

There are those who have learned to meditate on character-building subjects, or to pray, while waiting. Once while several were waiting it was suggested they pray, but one said he would never pray just to kill time. There is another side. To truly pray would be far from "just killing time." It would be making the best use of any unoccupied moment. It would be like visiting with a great teacher while you wait for one of his pupils.

Our Saviour who excelled in all virtues had patience to endure an unfair trial, a scourging, and crucifixion for no wrong of His own. We sometimes excuse ourselves by saying that it was easy for Him, but we have access to the same power that strengthened Him. Jesus had feelings just like we do, and pain was just as unpleasant to Him as it is to us. Why should we excuse ourselves?

Jesus commanded His disciples (including you and me), saying: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). James (1:4) tells us how: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." There is a double blessing in all this—the patience and the perfection.

In a sense, we have to earn patience as James directed, saying: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (1:2, 3). Yes, it costs much effort and many hours of prayer, but it is worth much more than double the cost.

The Apostle Paul agreed with James on this subject, saying: "We glory in tribulations also: knowing that tribulation worketh patience" (sometimes tribulation works up a terrible temper); "and patience, experience; and experience, hope: and hope maketh not ashamed."

All these are closely related to love and are a result of that cardinal virtue, as we see in the rest of the verse: "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3-5).

Most of us who are Christians have some tribulation and, since patience is a valuable by-product, everyone might as well have patience.

The big problem is how to make tribulation work patience? How do you get patience? Well, how do we get anything from the Lord? In Hebrews 11:3, we learn that we get understanding of some things "by faith." We read further: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (vv. 24, 25). It was by faith that Moses received the power to refuse the immediate pleasure and to choose and endure the suffering. Going farther in the chapter, we see the names of many others "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens . . . and others had trial of cruel mockings and scourgings, yet, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (vv. 33, 34, 36, 37). All these received a good report through faith.

Today is the day of faith. Now is the time that we as Christians may, through faith, have patience and the perfection that patience can work in us. It has been proved by many and countless are the things that have been accomplished by men through faith during this gospel age. They are all done in the same way and by the same power as were the miracles of the apostles' day. When the people marveled at a notable deed, Peter explained to them about Jesus whom God raised from the dead, "and his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3:16). Remember that our subject has to do with soundness of spirit, which is far more important than soundness of body. Many times physical strength comes with the proper training of the mind.

A wonderful verse along this line of thought is John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Do you lack patience? Do you lack anything?

Suppose your trial would become almost unbearable and there seemed to be no way of escape. This is exactly how it has worked for others. They have gone to the Father in prayer and said, "Dear Father, you know my trial, and my weakness, if I cannot be spared the suffering, grant me patience and strength to bear it. You have promised to sustain me and keep me, and I believe. I ask

through the name of my Saviour. Thank you, Lord."

Then came the power to be patient! Do you believe it will work? Have you tried it? There are people in this world who would condemn a miser who starved himself rather than spend a cent of his hoard of gold, yet those same people would starve to death their new life in Christ rather than draw on the abundance that God has for them.

Will you go to the Father for patience, that patience may have her perfect work in you, and that you may be perfect and entire, wanting nothing?

The Sabbath—a Shadow of Christ

By Mrs. Sue E. Stuart

IN the year 1491 B.C., when God told Moses what to tell the children of Israel, He gave them the Ten Commandments, the fourth commandment saying, "Remember the Sabbath day, to keep it holy" (Ex. 20:8). God also told the children of Israel: "Whosoever doeth any work in the sabbath day, he shall surely be put to death" (31:15). There were many things that God told Moses the Israelites should do and should not do; and He said, "Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord" (Lev. 19:37).

When the Lord saw that the children of Israel had turned away from His commandments and statutes and had made a golden calf, He was angry and would have destroyed them had it not been for Moses' pleading for them. When Moses went down the mount and saw the golden calf, and the dancing, he, too, was very angry. He cast the tables of stone (on which the commandments were written) out of his hands and broke them beneath the mount. The Lord then told Moses to hew two tables of stone like the first, promising that He would write upon these tables the words that were on the first tables.

In this way, God gave His commandments to the children of Israel. These commandments were to be observed and obeyed throughout the period of law. Christ said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). Therefore, each commandment which was not transferred to the New Testament was fulfilled.

Now that Christ is come, and the old law is fulfilled, we who are Christians are under a new dispensation. We shall see what laws Christ taught men to keep. "When he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said

unto him, Why callest thou me good? there is none good but one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother" (Mark 10:17-19). Not one time did Jesus tell him, or any other, to keep the Sabbath day. When the man answered, "Master, all these things have I observed from my youth," Jesus said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven."

No doubt, Jesus told the man all the former laws that he must obey, for that was in accord with what he asked, but Jesus did *not* tell him to keep the Sabbath.

When Christ came, He fulfilled the Sabbath, so people are no longer required to observe it. Instead, we who are Christians should keep every day holy.

Only the Pharisees found fault with Jesus because He and His disciples did good deeds on the Sabbath. We read: "At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day" (Matt. 12:1, 2). People today find fault with Christ's followers, just as they did when He was here on earth.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17).

The Sabbath was a shadow of Christ and of the one-thousand-years' Millennial Reign of Christ, and was to be observed only until Christ came. He is the Substance, surpassing the shadow. He is our Rest, and unless we "observe" Him we shall perish, indeed.

Millennial Prophecies

Number 6—The Rest of the Dead

A Sermon by R. G. Huggins

THE text for special study this week is Revelation 20:5, which reads: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection." The word "rest" has a prominent place in this text, and means "that which remains or is left over; a remainder" (Standard Dictionary). If a wife has a beef roast one day for dinner, and gives her husband what "is left over" the next day, no question can arise about it being beef. "The rest of the money" was money (2 Chron. 24:14); "the rest of the substance" was substance (Psalm 17:14); "the rest of his time" was time (1 Peter 4:2); "the rest in Thyatira" were Thyatirans (Rev. 2:24); and "the rest of the men which were not killed" were of the same thing. When John wrote, "The rest of the men (Rev. 9:20). The rest of anything is always a part of the same thing. When John wrote, "The rest of the dead lived not again," it was his purpose to oppose his former declaration in verse 4 concerning the dead that had previously lived again by a resurrection. Both these resurrections, a thousand years apart in time, are called "the first resurrection."

A Grammatical Exegesis

All the ideas in the Bible are in its words. Acceding to this truism, the postmillennial critic begins to say that the adjective "this" refers to something near, while "that" is more distant; as, *this* chair is near and *that* desk is distant. Now, since John said, "The rest of the dead lived not again until the thousand years were finished," and then added, "This is the first resurrection," the resurrection at the end of the Millennium will be the first resurrection. This is true in part, because the rest of the dead is a part of the first resurrection. But according to the dictum of postmillennialists, there is no resurrection pre-millennially; there is only one resurrection. The general rule of grammar concerning immediate and remote antecedents, on which they insist, is not always the rule. Classical literature, along with the Bible, often refers "this" to a remote antecedent, excluding the proximate, and sometimes including both the proximate and the remote. A disregard of this fact has saddled upon the minds of men some of the most pernicious mistakes of theology. "Thou art Peter, and on *this* rock I will build my church" (Matt. 16:18) has ensnared thousands of people into the Catholic Church. "We are in him that is true, even in Jesus Christ. *This* is the true God" (1 John 5:20) has

made Trinitarians as fast as raindrops fall in a storm. "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. *This* is a deceiver and antichrist" (2 John 7) has made infidels think that Christ was a criminal.

An intelligent reader will intuitively see by reading these texts that "this" refers to a remote antecedent, excluding the proximate. If one reads Revelation 20:4 before he reads verse 5, he cannot miss seeing that while "the rest of the dead" will be raised when the thousand years are finished, and are part of the first resurrection, the premillennial resurrection is also a part of the same. Consider the language in which it is announced:

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God . . . and they lived (again) and reigned with Christ a thousand years. . . . Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall . . . reign with him a thousand years" (Rev. 20:4, 5, 6).

The most ardent postmillennial devotee admits that after the Millennium there will be "no more death" (Rev. 21:4). As sin is the cause of death (Rom. 5:12), where there is no death there is no sin. But the Scripture distinctly asserts that not only do those who have "part in the first resurrection reign with Christ," but also as "priests of God and of Christ, they shall reign with him a thousand years." Now, "priests are ordained of God that they may offer both gifts and sacrifices *for sins*" (Heb. 5:1). Take away sin, and the office of priesthood is automatically abolished. There cannot be priests where there is no sin. Postmillennialism falls dead with a paralytic stroke before this scripture.

The postmillennialist has only one resurrection, and it is to be in the "little season" after the Millennium has expired. Both the just and the unjust are then raised. The premillennialist has two resurrections: one at the coming of Christ, and the other a thousand years later. He insists that only saints are raised in the first, and only sinners in the second. Two or three scriptures are quoted to sustain this singular theory; but they are all wrested and misapplied. "The dead in Christ shall rise first" (1 Thess. 4:16) is an example. From this bit of Scripture he extorts the idea that Paul was comparing saints and sinners,

and showing that in the order of time saints are to be raised "first" and sinners second, with a thousand years between them. If he would read the context, he would discover that the Apostle was not comparing saints with sinners, raising one before the other. The comparison Paul made was between two classes of saints: one to be dead, and the other to be alive when Jesus comes. To show that the dead have lost nothing by dying, Paul said the dead are raised "first," and, second, "then we which are alive and remain shall be caught up *together with them* in the clouds." "Then" and there; not a thousand years later.

Wicked Resurrected and Punished at Christ's Coming

The theory that the wicked are not raised from the dead and punished when Christ comes is a mischievous error. Its partisans resort to misrepresentations of Scripture to sustain it. They quote Revelation 20:6, "Blessed and holy is he that hath part in the first resurrection," as if John said, "Blessed and holy is he that is raised from the dead then." *Meros*, the Greek word here translated "part," means "a piece, part, portion, fellowship, lot," and so on. The wicked are raised from the dead, but not one of them will have any "part," lot, or inheritance in it. "Their part is in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). This subject was fully discussed in sermon number five of this series; so we only advert to it again to show that the wicked are raised, judged, and punished at the coming of Christ; and if they are "the rest of the dead" raised and punished at the end of the Millennium, they are raised twice and punished twice. Out of dozens of texts which assert the resurrection and punishment of sinners at the coming of Christ, and not at the conclusion of the Millennium, let one text speak for all its brothers and sisters:

"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). "When he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Here the approbation of one class and the disowning of the other takes place at the same time, and that time is definitely stated to be "when Christ comes in the glory of his Father." If you say the rejected are only the *living* sinners at Christ's advent, you make it a judgment of the "quick" only, whereas Paul says judgment is for both the

"quick *and* the dead at his appearing and kingdom" (2 Tim. 4:1). And Christ Himself says He means "whosoever." Now we plead with all who have balance and equipoise: if "whosoever" is limited to *living* sinners when Jesus comes, and does not embrace the dead, then by parity of argument, "whosoever" is likewise limited to *living* saints, and does not disturb the dead. Let those who speak contemptuously of a "mixed resurrection" stop and consider. The sophistical argument used to evade the resurrection of the unjust dead, rebounds with deadly effect upon its advocates. It destroys as completely the resurrection of the saints as it does sinners. Admitting the premise of our opponents, we hand them this sad conclusion.

The word "first" is *protos* in the Greek, and means first in time or rank. Understood in time, the first resurrection implies another later. Understood in rank, it involves another lower in rank. Taken in either sense, another resurrection besides itself, *and like itself*, is implied. Therefore the resurrection at Christ's coming before the Millennium begins, and the resurrection after it ends, must be exactly alike. The first is prophetic of the second; the second is a duplicate of the first. Two is one repeated, and must always be part of the same. When an apple is divided into halves, both halves are alike apple. If, then, only saints are raised in the first resurrection, only saints will be raised in the second; if only sinners are raised in the second, only sinners will be raised in the first; if saints and sinners are raised in ei-

ther, they are raised in both. Of these alternatives, make your choice.

Comparisons of Resurrection With Agriculture

One feature of the Bible which evokes the admiration of God's people is its simplicity in teaching divine truth with which we are not acquainted by comparing it with "earthly things," which we know perforce. Rain and dew are familiar phenomena to us. To this self-knowledge God appeals as to how He reveals His truth to us: gently, in installments, recurrently: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. 32:2). We know naturally how the rain and snow fructify the earth: and in analogy with this, God compares His Word: "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:

"THY WORD IS TRUTH"

Praying for His disciples, Jesus petitioned God: "Sanctify them through thy truth," then added, "Thy word is truth" (John 17:17). One studies the Word of God, therefore, that he might better understand truth, and by that growth in knowledge become the better qualified for special service to God and to His Son.

As mentioned last week, Brother Huggins' interpretations regarding details of resurrection vary from some of the views commonly accepted among readers of *The Restitution Herald*. Read, therefore, with the intent of becoming better informed about the Word of God, not necessarily to accept the author's reasoning, for the Word of God is truth and by that truth Christians are to be sanctified (set apart) for service.

In this, at least, we are all agreed: the hope of the world lies in the second coming of Jesus Christ and in the resurrection of the dead which only He can consummate.—Editor.

so shall my word be that goeth forth out of my mouth: it shall not return to 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). Because we know from experience what a birth of flesh is, Christ says the birth of the Spirit is analogous to it. (John 3:3, 5.) After the pattern of giving us the natural first, and afterward the spiritual (1 Cor. 15:46), the Bible instructs us; and if we cannot follow such a simple way of reasoning, we are mentally and hopelessly incompetent. "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (v. 12).

The doctrine of resurrection in Scripture is laid on the solid foundation of rustic agriculture, where men see lifeless things spring into life, die, and live again. In the typical "feasts of the Lord" (Lev. 23:4), there were three ingatherings of the harvest. Read Leviticus 23:10-22, and you will perceive the following digest gives a true summary:

- (1) "The sheaf of the firstfruits" was offered by the priest on the morrow after the paschal sabbath;
- (2) Seven weeks later, "the firstfruits of the harvest," that is, "two loaves," were offered; and
- (3) At the end of the Jewish year, the ingathering of the *harvest itself*.

Now, Christ who loved little children (Matt. 19: 13, 14), reveled in grass, lilies, and "the fowls of the air" (6:26-30), and pondered the manner of the hen and the little chicks (23:37), has said: "Behold, a sower went forth to sow" (13:3). Then He traced the seed "cast into the ground" through all the stages of its development: "first the blade, then the ear, after that the full corn in the ear"; then finalized in a climax: "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29). When Christ announced His death, burial, and resurrection, He did it in agricultural nomenclature: "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). Later, when Paul wrote I Corinthians 15, on the subject of resurrection, it was Christ-inspired; for He formally credited Him with its authorship, saying: "I have delivered to you first of all that which I also received" (v. 3). Answering the skeptical question, "How are the dead raised up, and with what body do they come?" Paul's master response was: "Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him: and to every seed his own body" (vv. 36-38). Comparing the resurrection of the dead with the raising of a grain of wheat or "some other grain," which is "quickened" after it dies,

Paul asserted Christ is "the firstfruits of them that slept" (v. 20), and thus connected the subject of resurrection with the law of harvest in Leviticus 23:10-22, and repeated the same "order" as there given in the "feasts of the Lord." "But every man in his own order:

- (1) Christ the firstfruits;
- (2) Afterward they that are Christ's at his coming;
- (3) Then the end" (vv. 23, 24).

In this passage we have a "first," an "afterward," and a "then" in the program of resurrection, harmonizing with the Old Testament and Revelation 20. People who talk glibly about the Bible being a "progressive revelation" appear amazed when we present these resurrection truths, and exclaim: "The Book of Revelation reveals things of which the Old Testament never dreamed; the one thousand years of Christ's reign on earth is nowhere else mentioned in the Bible; two resurrections with a Millennium between them had not been heard of before; the "little season" is something new; and a rebellion after the Millennium is utterly incredible." These astonished people believe in a "progressive revelation" that progresses backward, under the unrelenting law that neither the Apocalypse nor the New Testament can reveal anything that had not been revealed before! For a few moments, let H. Gratton Guinness in "The Approaching End of the Age," page 57, plead with those who cavil:

"We must bring our impressions into harmony with the joint teaching of earlier and later revelations, which, seeing both are divine, cannot be contradictory. No one would dream of doing otherwise in the case of earlier and later communications from some superior authority. Say, for instance, that the Admiralty issues a notice that a certain squadron is to sail next month for the Mediterranean. After a few weeks a subsequent order provides that three vessels are to leave on the first of the month for Besika Bay; and three more on the 30th for Malta. Shall the commanders hesitate about giving credence to *later* sailing orders because they had received from the *earlier notice* an impression that all the ships were to start simultaneously, and for one and the same destination? Clearly not! There is no discrepancy or inconsistency in the orders; the difference is simply that the later directions are more ample and detailed than were the earlier."

The Unjust Compared to "Other Grain"

We often hear the buzz of the old saw: "Paul said nothing about the resurrection of the unjust in I Corinthians 15. Only the wheat, representing Christ and the saints, are said to be raised there." The remark is based on the postulate that they are not raised with the righteous at Christ's coming. The thought wholly overlooks the Apostle's statement: "It may chance of wheat, or *some other grain*" (v. 37). Christ is the "sheaf of the firstfruits" (Lev. 23:10), and the "corn of wheat" that lives, dies, and lives

again multiplied into uncounted thousands of grains in the time of harvest. (John 12:24, 25). Christ will come with a "fan in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). Since the pendulum of the world's clock first ticked until now there has never been a harvest of wheat unmixed with chaff. The theological conceit of a chaffless harvest is a new and wonderful discovery. If Christ and His brethren are the wheat, who are meant by "some other grain" *that is not wheat?* The answer is as clear as a streak of light coming straight as an arrow from the oracles of God: "The seed of the wicked" (Psalm 37:28); "a seed of evildoers" (Isa. 1:4). Evil has a harvest, as well as the good, at Christ's coming. (Jer. 51:33; Joel 3:11-16; Gal. 6:7-9.)

OUTLINES ON THE GOSPEL TO ABRAHAM

HIS FAITH IN RESURRECTION

Number 9 of the Series

By J. W. McLain

Abraham's Faith

1. Isaac born out of death. (Heb. 11:19; Rom. 4:19.)
2. Darkness before receiving the promises. (Gen. 15:8, 12.)
3. Accounted God able to raise. (Heb. 11:19.)
4. Sprang there even of onc. (Heb. 11:12.)

Nature of Death

1. A curse. (Gen. 3:19.)
2. An enemy. (1 Cor. 15:26.)
3. Wages of sin. (Rom. 6:23.)
4. Power of the Devil. (Heb. 2:14.)
5. No pleasure to God. (Ezek. 18:4, 32.)
6. Absolute. (Gen. 2:17; Psalm 6:5; 146:3; Isa. 38:18; Eccl. 3:20; Job 14:1-12.)

If a Man Die

1. Shall he live again? (Job 14:14; 19:23-27.)
2. David's hope. (Psalm 17:15.)
3. Daniel's hope. (Dan. 2:2, 13.)
4. Paul's hope. (Phil. 3:11; 1 Cor. 15:12-26.)

The Resurrection

1. Order. (1 Cor. 15:20-24.)
2. Christ's work. (Heb. 2:14; Rev. 1:18.)
3. His own at His coming. (1 Thess. 4:16-18.)
4. Made like Him. (Rom. 6:5; Phil. 3:21; 1 John 3:2.)

HEART OF THE GOSPEL

(Continued from page 5)

Nor has that purpose changed. Today, baptism demonstrates precisely what it demonstrated in apostolic days: physical death and resurrection; spiritual death and resurrection; knowledge of God and His Son; willingness to

be obedient to the divine will. And because it does demonstrate these things, the rite is by immersion—the only form which it can take and be truly representative of the doctrines it was intended to portray.

PROPHECY AS A FUNDAMENTAL DOCTRINE

(Continued from page 3)

essential in the appreciative understanding of God's Word to know the times or the seasons. For we can see over and beyond the troubles of today, that the land of Palestine is yet to be the center of troubles such as it has yet not seen. Somehow or another, the Jews are yet going to set aside the British White Paper; somehow or another the Jews are going to rouse up the antagonism of many of the nations of the world so the land will again become the center of world conflict. When in that war—be it a continuation of this one, or an entirely new one is not clear—the British and the Americans are going down to defeat, "the Lord (shall) go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:3). How do I know that those nations are going to be on the road to defeat? Because the Word says "the city (Jerusalem) shall be taken . . . (v. 2). How else could the city be taken but by the defeat of those who are defending it: the British-American alliance? How characteristic of the British and Americans to go down to defeat at the first part of a war! They usually retrieve their losses before the end of a war, but how close they came to ultimate defeat this time! The great event of all, however, is that the Lord shall stand with His feet on the Mount of Olives, from which hill He was taken up from the sight of the apostles some three hundred years after the prophecy of Zechariah was written!

Viewed from our point of view as a church, prophecy becomes one of the most important fundamentals. It becomes the very foundation stone upon which our particular concepts of Christianity are based. That is why the Apostle Peter outlined it as he did. He elaborated upon the certainty of his words and the Sonship of Jesus. He pictured the Transfiguration as a witness to the truth of Jesus' life and words: the law (represented in the vision by Moses) and the prophets (represented by Elijah) were there to tell of His decease which He should accomplish at Jerusalem. In addition, we have the testimony of Peter, James, and John. Added to all this, we have the word of prophecy made more sure by all these things. And Peter said this word of prophecy is "as a light that shineth in a dark place, until the day dawn, and the day star arise" (2 Peter 1:19). That dawn is the hope of the Christian, the light of them that sit in darkness, the only hope of peace in a world at war. The great fundamental of prophecy is the thing that teaches us all of the other things that are in the hope of the high calling of God in Christ Jesus.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"Ye see then how that by works a man is justified, and not by faith only" (James 2:24).

An "Inside" Story

Today, we are going to learn what our radio newsmen would call an "inside story" of the fall of the city of Jericho. That is a story back of, or behind, the story of the fall of the city itself.

Joshua was leader of the Israelites. We learned how they crossed the Jordan River. The waters parted as the Red Sea had parted. The city was not many miles from the river. The Lord God helped Joshua capture the city. The Israelites obeyed Him exactly. They marched, and at the proper time, they blew their trumpets.

Joshua sent two men to spy the land and city of Jericho.

"They went, and came into an harlot's house, named Rahab, and lodged there" (Josh. 2:1). These spies had to hide from the king and men of Jericho, but the king heard strangers had come from the men of Israel to search their land.

The king sent Rahab a message. He told her to give the men to the king, since they were spies.

Rahab had heard how the God of Israel had led His people out of Egypt. She thirsted to know more of God. She believed that "the Lord your God, he is God in heaven above, and in earth beneath" (v. 11). So, Rahab hid the spies. She told the king's men the strange men had gone. She took them up to the roof of her home instead. She hid them with the stalks of flax which she had laid upon the roof. Our Bible tells the bad things as well as good things of the people mentioned.

After she hid them, she asked the men to save her and her household. They told her to hang a scarlet cord out of her window. That was the sign to the Israelites that they were not to harm those within.

Rahab let the men down by a cord through a window. Her home was built on top of the walls of the city. How high the wall was is not told. They needed help to climb down, however. The wall was wide enough for her home to be built upon it. (V. 15.)

Our sign of scarlet which shows we are Christ's, redeemed by His blood, is baptism. As Rahab hurried to hang the scarlet cord out of the window, so we should be

sure we are ready for Christ's return. As long as we are in Christ, we are safe, too.

The time for catching hold of the great salvation Christ offers us is growing shorter. Have you made yourself ready? Have you felt the gospel call? Are you sealed by the blood of the Lamb?

Perhaps, something you may say will reach another in your own family. Let your light shine!

Advice From Paul

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:23-25).

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

"The 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. These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:11-15).

Happy Birthday Wishes

Melvin B. Brant, June 12, age 7, Staunton, Va.
Norma J. Murphy, June 14, age 8, Saint Louis, Okla.
Luella M. Unterkircher, June 14, age 12, Sherrard, Ill.
Daniel W. Fyfe, June 15, age 7, Lockwood, Mo.
Bobby Doeden, June 15, age 11, Oregon, Ill.
Barbara Claussen, June 15, age 12, Oregon, Ill.
Susie Seymour, June 16, age 5, Lawrenceville, Ohio.
James A. Fyfe, June 16, age 5, Lockwood, Mo.
Bryant McKinney, June 17, age 8, Hammond, La.



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Aiming for the Future

* * *

By Arlen Marsh

In all the discussion of an aim for Berean work—and there has been no little such discussion among the state and local Berean leaders as well as among national officers—Article I, Section 2, of the national constitution seems to have fallen into considerable disrepute. The section reads: "Its object shall be to promote and unify state organizations, isolated societies, and isolated members among the young people of the Church of God and their associates, with a view to aiding them in Bible study and training them for more intensive Christian activity in adult life, and to this end to plan and publish a systematic course of Bible study for the use of all members."

In the first place, sight appears to have been lost of the fact that "aiding them in Bible study and training them for more intensive Christian activity in adult life" is a whole aim in itself. It may be no spectacular aim; it may not require lecturers and writers and music composers to glorify it, but it still is an aim, and a most important one. The Berean society is not a Sunday school; it is to train young people for places of responsibility in the church. Everything it does should be done with this one thought in constant view.

In the second and final place, detestation of anything approaching a systematic course of study seems to have grown into a mania. Nothing good can be said in many quarters about lesson outlines, particularly Berean lesson outlines. Yet, no training for responsible leadership can be had without study and hard work, nor can any such training be secured without rigid self-discipline. All these factors—study, work, self-discipline—a "systematic course of Bible study" provides. Whatever their other activities, Bereans must always remember that their purpose is "to search the Scriptures daily" and systematically to see what doctrines are really so.

Glory or God?

Dear Graduate:

At this time of year when young people are leaving school, they (nearly every day) receive letters which contain offers from colleges. These young people are faced

with an important decision—"What shall I do about it?" Naturally, we want to do what seems easiest, so we begin the summer thus: We never miss Sunday school for at least a month, even go to church once in a while. We know that we are not giving our all to the Lord, but we are too busy. It is a good excuse; we have all used it. There is always a Saturday night entertainment that leaves us too tired to do anything for God on Sunday. "Well, Sunday is the day of rest," is a perfectly good excuse for sleeping. "Bank night" on Wednesday eliminates our prayer meeting attendance. At the terminus of the week, we look back and smile with satisfaction at all that we have accomplished. Or, we do what is not always easiest—we consecrate our every move to the Lord.

True, we need inspiration, but where shall we find it? Would it not be opportune if there was a school where we could be taught *God's way*?

Graduates, the Church of God needs you. You need the church's guidance. Realizing the need for just such a school of training, the Church of God established the Oregon Bible College. It is not just a building—but a modernized mansion in an Edenlike setting.

We members of the College wish not to be selfish with our opportunities. We want you to be our fellow students, striving for the same Master and goal. We can truly say that our School is the best place to obtain spiritual guidance, Christian fellowship, and a college education—all at the same time.

Some of you—we hope few—may not be able to attend the College. That does not mean that you should "go the way of all flesh." We would recommend that as many of you as can join the Bereans in their study and prayer.

Previously in this article we mentioned the life of ease. There are the worldly gains, however, for which we strive day and night. Why? Glory! It is a well-known fact that other than life itself, man's chief ambition is glory from other men. As you leave school and enter the wicked world (and it is wicked), you must choose between worldly glory and serving God.

The Lord is pleased when we "present (our) bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

Timothy Pearson.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 5-14—Evangelistic services (J. W. McLain) at Pomona, Calif.
- June 4-11—Annual Bible School and evening services (G. E. Marsh and James M. Watkins) at Brush Creek Church near Tipp City, Ohio.
- June 7-11—Minnesota State Conference at Eden Valley.
- June 12-18—Michigan State Conference at Southlawn Park Church, Grand Rapids.
- June 12-19—Vacation Bible School at Macomb, Ill.
- June 20 - July 28—Summer Bible Training School, Oregon, Ill.
- June 21 - July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
- July 9—Annual July Meeting at Lawrenceville, Ohio, Church of God.
- July 10-21—Daily Vacation Bible School at Lawrenceville, Ohio, Church of God.
- July 20-23—Arkansas-Oklahoma Conference at McGintytown, Ark.
- July 31—National Bureau Day at Oregon, Ill.
- August 1-13—General Conference, Oregon, Ill.
- August 1-13—Illinois Conference and Bible School, Oregon, Ill.
- August 12-20—Missouri Conference at Fredricktown.
- August 13-20—Western Nebraska Conference at Holbrook.
- August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
- August 19-27—Iowa Conference at Waterloo.
- August 17-27—Virginia State Conference and Bible School at Maurertown.
- August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
- August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

MICHIGAN ANNUAL CONFERENCE

The Michigan Annual Conference will be held at the Southlawn Church, Grand Rapids, from June 12 to 18. Elder G. E. Marsh of Tipp City, Ohio, will be guest speaker. Song service will begin each evening, except Saturday, at 7:45; sermon at 8:00 o'clock; Sunday morning service at 11:00, followed by Communion. Basket dinner will be at Ideal Park. The Sunday afternoon service will begin at 3:00. Elder F. E. Siple will give the opening address on Monday evening and Elder H. U. Krogh, Jr., will have the closing service, Sunday evening.

Bro. Krogh will be superintendent of the Bible School. Classes for all ages will be held each afternoon, except Saturday. Remember last year! Let's make it even better this year!

The business meeting will convene Saturday afternoon at 2:30. Be seeing you!

Mrs. L. F. Slocum, Secy.

MOOREFIELD, NEBRASKA

On Sunday, May 21, the writer baptized Mrs. Laura Keenen and Miss Letha Hammel of Wray, Colo. There are several members of the Church of God at Wray. It was organized several years ago by Elder Almus Adams. The church group there has purchased a building and is planning to convert it into a church house. Some of the members are planning to attend conference at Holbrook this year.

E. E. Giesler,

SUMMER SCHOOL REGISTRANTS

Shirley Meth, Omaha, Nebraska,
Floyd Kessler, Jr., West Milton, Ohio.
Ardys Johnson, Freedom, Nebraska.
Joy Ann Pearson, West Milton, Ohio.
Eunice Halls, Cleveland Heights, Ohio.
Dean H. Moore, Mineral, Calif.
Phyllis Johnson, Hector, Minn.
LaVonne Sorenson, Omaha, Nebraska.
Loramae Karnett, Omaha, Nebraska.
Shirley Karnett, Omaha, Nebraska.
Clell France, Wenatchee, Wash.
Gary France, Wenatchee, Wash.
Howard France, Wenatchee, Wash.
Kirby Davis, Wenatchee, Wash.
Alva Huffer, Michigantown, Ind.
Edwin Smith, Tipp City, Ohio.
Shirley Noske, Cleveland, Ohio.
Faye White, Bennington Nebraska.
Edwin Smith, Tipp City, Ohio.
Gordon Landry, Hammond, La.

Senior Department

Jeanette Siple, Grand Rapids, Mich.
(Mrs.) Elizabeth Lee, Hammond, La.
Jettie Fay McGinty, Greenbrier, Ark.

PRINTING EQUIPMENT FUND

Frederick Claussen	\$ 3.00
Mr. & Mrs. A. J. Hoke	50.00
Total	\$1,208.70

OREGON BIBLE COLLEGE

Jessie M. B. Kauffman	\$ 4.00
Mr. & Mrs. C. E. Mills	25.00

HOPE CHAPEL, SOUTH BEND, INDIANA

Hope Chapel held its annual Mother-Daughter banquet on Friday, May 26. Roland Stilson had charge of the kitchen. Elmer McChesney had charge of the dining room. M. W. Lyon, our pastor, had charge of the program.

The tables were decorated with red, white, and blue streamers. A bouquet of flowers was used as a centerpiece at each table, also lighted candles. The place cards were white napkins on which were miniature flags, with the name of the guest typed in red letters.

There were one hundred twenty attendants. Irma Metzger, Secy.

NATIONAL BIBLE INSTITUTION

Mrs. E. C. Railsback	\$ 8.00
Mrs. E. R. Burk	10.00
A Sister	6.00
Mrs. Joe Shelly	10.00
Maurertown Sunday School	7.93
Mr. & Mrs. L. C. Kirkpatrick	2.00
Oregon Church	18.75
Delos Andrew	2.00
Elmer Magaw	5.00
Mrs. John E. Miller	15.00
Southlawn Tithing Fund	25.00
Mr. & Mrs. C. E. Mills	25.00
Dorothy Magaw	2.00

MINISTERS' FUND

Waterloo-Cedar Falls Sunday School	\$2.00
Total	\$2,281.13

Gleanings From the Field

"The field is the world."—Jesus.

Seniors, O Seniors: The Summer School is planned this year especially with you in mind—that you might have special training in teaching methods and technique. Enroll today. Some are suggesting that the Senior Department be abandoned, but the doors are still open and we need your co-operation to keep them open.

Bro. F. L. Austin addressed the College students at a chapel service, June 1. Soon, when Summer School begins, he will be working daily at the College.

Mr. L. E. Whitehead, long-time resident of Chicago, has moved to Oregon, Ill., making her home with Bro. and Sr. F. L. Austin.

Friday night, June 9, is commencement night for graduating seniors of Oregon Bible College. The exercises will be conducted at the Church of God, Oregon, Ill., at 7:45 o'clock. Bro. F. E. Siple will be the speaker.

Sr. Frank Laning, Ripley, Ill., is convalescing from recent surgery at the Saint Francis Hospital, Macomb, Ill.

Sr. John E. Miller, Saint Jacob, Ill., recently received some salary that had been due nine years. Appreciatively, she put it promptly into the Lord's work. Thank you, Sr. Miller.

National Evangelist J. W. McLain will conduct a series of evangelistic meetings at Pomona, Calif., June 5-14, inclusive, thereafter returning to Oregon, Ill., to get his family and go to the Indiana Conference at North Salem. He last reported good attendance in evangelistic meetings at Tempe, Ariz.

Bro. and Sr. Joe D. Lawrence, 2216 N. 51 St., Omaha, Nebr., plan to move to Sioux City, Iowa, sometime prior to August 1, 1944. Says Bro. Lawrence: "Perhaps we can start a church there."

In sorrow, we report the death of Virginia Arlean, child of Bro. and Sr. Melvin Richardson, Mammond, La.—burial having been May 24. Bro. and Sr. Richardson, faithful members of the Blood River Church, attended the 1943 General Conference.

James Pranger, Sioux Falls, S. D., visited Vivian Johnson at Oregon Bible College during the week of May 29 - June 3. Come again, "Jimmie."

According to present plans graduation exercises for the Summer Bible Training School will be conducted the evening of August 1, 1944—this being the opening session of General Conference. Bro. Harry A. Sheets, Aurora, Ill., will be the speaker.

MACY - PEARSON

The Bereans of the Brush Creek Church of God (Ohio) experienced a very pleasant surprise at their regular meeting, Wednesday, May 24, 1944, when they were invited to remain and witness the marriage of Miss Lorna Faith Macy and Pvt. Leslie Paul Pearson, both of whom are lifelong residents of the vicinity. The bride is a daughter of Mr. and Mrs. J. A. Macy of Covington, Ohio, and the groom a son of Mrs. Nora E. Pearson of Frederick, Ohio.

Sr. Lorna has been active in local, state, and national Berean work, and is widely known among our young people, being treasurer of the National Society. Pvt. Pearson, after many months of service in Italy, is at home on furlough. He comes of a family that has been connected with the Church of God for generations.

The brief ceremony was performed by the pastor. We pray that God's richest blessings may attend these young people and draw them ever more closely together in this life and unite them forever in the life to come.

G. E. Marsh, Pastor.

VERLINE FAULKNER

Verline Faulkner, Little Rock, Ark., was born in Loyd's School Community, near Morrilton, Ark., June 1, 1912, and died May 27, 1944. She was united to the Church of God in 1933, and lived a devoted life.

She is survived by her husband, Jesse Faulkner in the United States Army; three children, Loyd, Leonard, and Wanda Lee of Morrilton; four brothers, Oral and Eugene Williams of Morrilton, Don Williams of Dallas, Tex., and Eardy Williams of New Madrid, Mo.; two sisters, Mrs. Walter Boston, Morrilton, and Mrs. Ben Jones, McGehee, Ark.

Funeral services were conducted, May 30, by the writer. Francis E. Burnett.

THELMA SCOTT

Mrs. Thelma Scott, wife of Harry E. Scott, both devoted friends of the Eldorado, Ill., church, was born in Birmingham, Ala., March 14, 1901. Death claimed her in the early hours of May 28, 1944, in Barnes Hospital, Saint Louis, Mo., where she had submitted to an operation earlier the same day.

On June 7, 1918, she was united in marriage to Frederick M. Porter. To this union were born six children, all of whom survive. They are Annie Louisa Rea of Sesser, Ill.; Edwin Madison Porter, U. S. Army, somewhere in England; Ernest Franklin Porter, U. S. Army in California; Charlotte, Thomas Austin, and Donald Eugene Porter, all of Eldorado; and five grandchildren.

She is survived also by her husband, Bro. Harry E. Scott, to whom she was married, October 27, 1943. Bro. Scott is a devoted believer in the elements of our faith, and since their marriage, both have been most faithful attendants at all our services. During the few months that we have come close to these friends, we have had a growing appreciation for Mrs. Scott and the sincerity and devotion with which she exercised her faith in God. To say that she will be missed from our fellowship in no wise does justice to our feelings at her loss.

In accord with her request, services were conducted by the writer from the Restitution Church at Eldorado, May 30, after which she was laid to rest in Wolf Creek Cemetery to await the Master's coming.

James M. Watkins.

EVANGELISM

Maurertown Sunray School	\$ 7.00
Mr. & Mrs. A. J. Hoke	50.00
Mr. & Mrs. C. E. Mills	50.00
Omaha Church	11.23
Hope Chapel	3.41

CONSTITUTIONAL AMENDMENT PROPOSED

In accordance with the provisions of Article VI, Section 1, of the Working Rules and Constitution of the General Conference of the Church of God, notice is hereby given that the following amendment to the Working Rules will be proposed at the General Conference of August 1-13, 1944:

"Article IX (14). The election of officers shall take place at as early a meeting of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee in the first electing ballot, balloting shall continue, after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived."

The present wording of the Article is:

"Article IX (14). The election of officers shall take place at as early a session of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee by the third electing ballot, balloting shall continue, after eliminating at this and each succeeding ballot the name receiving the lowest number of votes until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived." Arlen Marsh.

HERALD RECEIPTS

Myrtle Oliver; Mrs. Ella Skeels; H. W. Simpson; Glenn Dunbar; F. S. Watts; Irvin Lathrop; Irene Holland (others); Tom Savage; Mrs. E. C. Railsback (self & another); N. Goodreau; Pearl V. Huston; A. E. Renner; Mrs. Allen Johnson; Wm. J. Coulter; Mrs. J. B. Gaspar; Mrs. A. J. Eychaner; Mrs. C. R. Appleby (another); Earl Brossard; Mrs. A. L. Hicks; Mrs. Geo. Ott; Alfred Buskala; Harold Pearson.

INDIA

Tempe Church \$5.75

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$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 Printing Equipment Fund	\$
For Conscientious Objectors' Fund	\$
For Renewal to The Restitution Herald	\$
(\$2.00 per year)	
For The Restitution Herald to others	\$
(\$2.00 per year)	
For Oregon Bible College Building Fund	\$
For General Operating Expenses (N.B.I.)	\$
Total	\$

Sender's name _____

Address _____

The Summer Bible Training School

Come Youth—Come Seniors

Oregon, Illinois

June 20 - July 28, 1944



C. E. Randall

The time rapidly approaches for opening of the six-weeks' Summer Bible Training School. It will be conducted June 20 to July 28, 1944, at Oregon, Illinois. At this writing, twenty students have written their intent to be in the Summer School, but there is room for many more students.

As heretofore, there will be the usual Young People's Department. Courses will be presented as follows: "Living for God," "The Book of Matthew," "Historical and Biblical Background of Our Faith," "Writing for God," and "Bible Pedagogy."

As a new feature of the Summer School, there will this year be a Senior Department. The courses here will be especially beneficial to persons wishing to prepare for teaching, as in Sunday school and Berean work. The courses offered are: "Training for Teaching," "The Church," "Bible Pedagogy," and "Fundamental Doctrines."

Classes will be conducted at Oregon Bible College, where also the students will board and room. Tuition will be \$40.00, plus textbook costs. Students registering for the Young People's Department are asked to send letters of recommendation with their enrollments.

It is our pleasure here to present the complete leadership personnel of the Summer School. Brother C. E. Randall, Fonthill, Ontario, will be dean of the entire school. Brothers F. L. Austin, Oregon, Illinois, and Arlen Marsh, Rockford, Illinois, will be his co-workers on the faculty. Sister Grace Wiggins, Eden Valley, Minnesota, will be the cook and matron. These four workers joyfully anticipate a large Summer School and a successful Summer School. They will be pleased to hear of any and all who are planning to attend. Report today—the time is short.



F. L. Austin



Arlen Marsh



(Mrs.) Grace Wiggins

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School*, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department.

Student's name _____ Address _____

Tuition (\$40.00 plus small textbook charge) will be paid by _____

(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 33

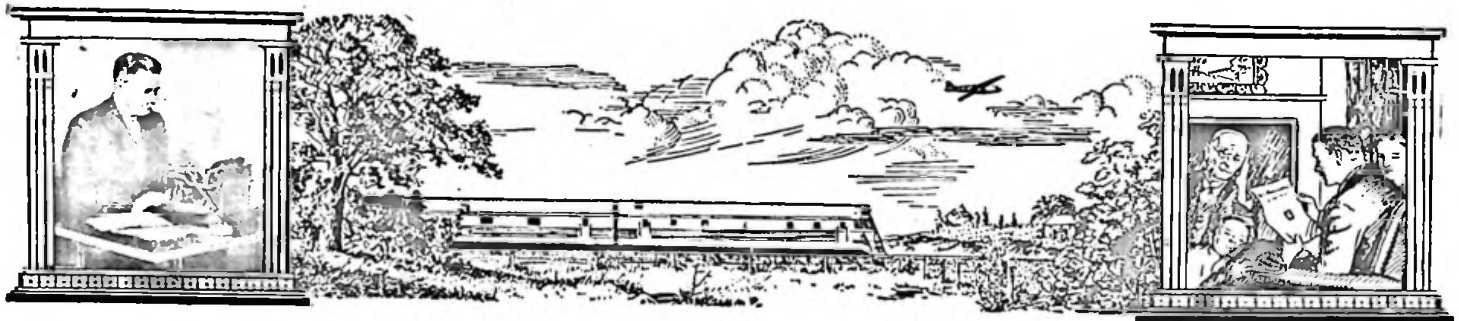
OREGON, ILLINOIS, JUNE 13, 1944

NUMBER 36



(From Ewing Galloway)

THE LIBERTY BELL, INDEPENDENCE HALL, PHILADELPHIA



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

“Liberty Throughout the Land”

On the morning of June 6, 1944, morning of the Allies' invasion of continental Europe, the Liberty Bell in Independence Hall, Philadelphia, led, as it were, the ringing of many other bells and the blowing of countless whistles, announcing man's mightiest effort to restore and maintain certain liberties of oppressed and endangered nations.

The Liberty Bell, cast in England, was hung in Independence Hall in the year 1753. It is famous for its ringing on July 4, 1776, announcing the Declaration of Independence. Inscribed on the bell are God's words to Moses: “Proclaim liberty throughout the land unto all the inhabitants thereof” (Lev. 25:10)—these words being significant both in the year 1776 and 1944. The bell was removed and secluded in Allentown, Pennsylvania, at the time of the British occupation, being replaced, however, in the year 1781. It was rung frequently thereafter until 1835 when it was cracked. As shown on the front page of this HERALD, the bell is now on exhibition in the Hall, mounted on its original timbers.

Appropriate, indeed, as are the words of Leviticus 25:10 on the Liberty Bell, it is not to be supposed that the Lord inspired Moses to prophesy either America's independence or Hitler's downfall. God was giving Moses commandment concerning the year of jubilee. Said God: “Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you” (Lev. 25:9-12).

Consider well that this liberty to be announced in the year of jubilee was to be heralded by the blowing of a trumpet—even the high priest's trumpet—and this to be “in the day of atonement.”

Webster's Dictionary says the jubilee was “an institution . . . to be kept every fiftieth year (i.e., the year following the completion of the seventh sabbatical year), its announcement to be by the sound of the trumpet on the Day of Atonement. It was to be observed by the liberation of all slaves who were Hebrews, the restoration to their former owners of all lands which had been alienated during the whole period, and by omission of sowing and reaping of any kind, and even of the gathering of grapes.” Webster further comments: “It is very doubtful, on account of the difficulty involved of two successive fallow years, etc., if the institution, in this elaborate form, was ever observed.”

Whether or not Webster is correct in this last particular, Bible students recognize in the jubilee a type of real and lasting liberty to be inaugurated when Jesus, present High Priest, comes out of the Holy of Holies, even “heaven itself” (Heb. 9:24), proclaiming peace and liberty to His waiting people. “The trumpet shall sound.” “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” Then “we shall be like him” (1 John 3:2)—liberated from the slavery of sin and death. More, Christ will “speak peace unto the nations: and his dominion shall be from sea to sea, and from the river to the ends of the earth” (Zech. 9:10).

“Proclaim liberty throughout the land to all the inhabitants thereof,” but let the saints of God specially proclaim this liberty as coming through the soon-returning Priest and King. Christ only can establish world-wide and enduring peace! Jesus, the Son of God, and no other, is earth's ordained “Prince of Peace.”

Last Call for Students

As this RESTITUTION HERALD is being prepared, there is outlook for about thirty students in the Summer Bible Training School. We are hoping that there will be at least ten more yet to enroll—or the enrollment will fall short of last year's class. This is our last call for students: Enroll today in the Summer School. (See back page for additional information.)

Christ, the Son of God

By Harold Doan

THERE are excellent students and conscientious Christians who sincerely believe that Joseph, the carpenter, was father of Christ. The arguments presented by these students may be logical and Biblical, yet we believe they are erroneous. The first chapter of Matthew is discounted as being interjected by the translators into the King James Version. Mark 6:3 and Matthew 13:55 are quoted to prove that the Jews believed Jesus was the son of Joseph, the carpenter. Luke 2:4 is quoted to show that the throne of David, which Christ was to inherit, came through Joseph of the house of David.

To discount the first chapter of Matthew is to discount the whole New Testament. The words of Matthew in the first chapter are contained in all the ancient manuscripts and are as accurately translated as are any of the other chapters of the New Testament. If we cannot believe Matthew's account of the birth of Christ, how then can we believe his account of the life of Christ, and of His death, burial, and resurrection. The translators of every version of the Bible place in their translations the first chapter of Matthew, using the same Greek manuscripts from which the rest of the Bible is translated. The only reason this chapter is discounted by these students is that it contains infallible proof that Jesus Christ was not the son of Joseph, but was the Son of God. Notice, for instance, verses 18 and 25.

Matthew 13:55 and Mark 6:3 indicate a doubt that the Jews who lived in the neighborhood of Nazareth, Christ's home town, believed that He was the son of Joseph. The fact that the Jews believed He was an ordinary man, born of a carpenter, should not alarm us. Remember that the Jews also accused Him of being a liar, a blasphemer, and a henchman of Beelzebub. Because they believed these things is no reason that they were true. It is only natural that the Jews did conceive this thought in their narrow minds because Joseph and Mary were living together at the time Jesus was born, and because Joseph and Mary reared Christ. If the Jews had believed the truth, that Christ was the Son of God, He would not have had to preach for three years in an attempt to establish this fact. Because they could not believe, because they insisted that Christ was, after all, an ordinary man trying to usurp the throne of David, they finally crucified Him. Christ did not accept their belief that He was the son of Joseph, for we read in Mark 6:6 that Christ marveled because of their unbelief. He marveled not in their unbelief of the mira-

cles which He performed, but He did marvel in their unbelief that He was the Son of God, the Prince of Peace, the true Messiah. In all His preaching, He attempted time and again to establish His divinity and Messiahship.

In John 8:25, the Jews questioned the identity of Christ. He in turn answered them saying that His Father was always with Him, that through His Father He did all things. Verse 27 states definitely that "they understood not that he spake to them of the Father." They, with their hardened hearts, clung desperately to their unfounded belief that Joseph was the father of Christ.

The Jews put much faith in genealogy, for by genealogy social position and inheritance were established. Every Jew could trace his genealogy back for generations. Every Jew could recite his tribe and his bloodline. Because of this fact, the genealogy of Christ is laboriously given in Matthew 1. It is traced back through His step-father Joseph, which leads some to believe that Christ, of necessity, must be the son of Joseph to inherit the throne of David which was promised to Him. This is not a fact, however, for Christ, being the step-son of Joseph, had, under the law, as much right to Joseph's inheritance as did a blood son. Therefore, Christ had as much right to inherit the throne of David, being the stepson of Joseph, as He would have had if he had been a blood son. Christ's inheritance through Joseph was a natural man-made inheritance. He also had a spiritual inheritance through His Father, God. In the first place, God had established the throne of David and the Kingdom of Israel, and Christ, being His Son, was the natural Heir to the re-established Kingdom.

God, in His wisdom, purposely chose a man such as Joseph to rear Christ, because he was of the bloodline of David. God knew the importance the Jews placed in genealogy. It had been prophesied by the Jewish prophets that the Messiah would come from the tribe of Judah and the house of David. God's choice gave the Jews one less excuse to disbelieve in Him and to crucify Him. We crucify Christ on the cross of doubt when we silently accuse Him of blasphemy by saying, as did they, He is not the Son of God, but the son of Joseph.

The importance of an argumentative study such as this is not in proving someone's theory wrong, but is in obtaining a new light and new thought from an old subject. We all believe implicitly that Christ is the Son of God, yet this doctrine has *(Please turn to page 10)*

“Rejoiceth in the Truth”

By Norman J. McLeod

MANY misconceptions are prevalent concerning the use of the word “love” or “charity” as used in various scriptures which record the words of Jesus and records of the apostles.

Charity does not, as supposed by many people, mean the giving of alms to feed the poor. We read: “Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I am nothing” (1 Cor. 13:3). No further proof need be given to show that charity does not mean the giving of one’s earthly goods to feed the poor, but use of the word “love,” as is commonly given in newer translations, does not fit the case, either. Jesus said: “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” (Matt. 5:43, 44). To take an extreme example, shall we tell the people of downtrodden Europe to love Hitler? By no stretch of the imagination could we use love in the ordinary sense of the word to note such a regard for Hitler.

What did Jesus mean, then, by love? If the pages of history are turned back to the iniquitous Treaty of Versailles of 1919, you will find some of the reasons for Hitler’s rise. That, coupled with the depths of the depression of 1929-1932 in Europe, especially in Germany, gives the background for Hitlerian menace. The double-dealings of such men as Chamberlain in England further explain the basis of Hitler’s rise to power. If the people of Europe who are under the heel of the oppressor can understand all these facts, they can appreciate the feelings of the Germans toward the man they are following. To go beyond such an appreciation, would be asking more than human affections could be called upon to go. In other words, the “love” which we should show our enemies is nothing more than an appreciative understanding of their attitudes toward us. Such an understanding we might call “tolerance.”

The word “tolerance” does not convey the full spirit of the word, but it is about as close as human language will allow us to go. Returning to 1 Corinthians 13, we see that that kind of definition fits in quite well with the context. We must have an appreciative understanding, a broadness, a generous tolerance for the other person’s point of view that can be termed charity or love.

This charitable attitude is one of the most important items in the make-up of religion. One needs only to read the Love Chapter to appreciate that it is over and above all things most important. “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). If the church throughout the ages had closely adhered to the teachings of that single verse, all the strife and friction within its ranks would never have occurred. We might bring it closer home by saying the strife that is engendered in our own denomination is due to failure to follow Paul’s teachings in this one verse.

Tolerance, though, has also done its wicked work in the world. Everywhere about us we hear people say that they cannot understand the Bible. It is too deep for them. Surely, if there is a God, He will be forbearing because of the great complexity of beliefs that confronts the Christian. As a result of the spread of religious tolerance throughout the world under the influence of the example set by the United States, indifference has developed.

Added to the influence of religious tolerance, the hooking up of persecution of the common man by the church with the oppression of various iniquitous governments has led the people to regard the church as but the tool of the oppressive government. And they rightly so regard it in too many cases. The church in many cases “sits in” with the vested interests.

Then, the bigotry of church leaders in so many cases has been set at opposition to the advancement of science. At each point the church has had to give way, eventually, and to admit that science is right. Such ideas as those advanced by Galileo in regard to celestial mechanics, which were later bolstered by the studies of Sir Isaac Newton, were fought by the organized church as being opposed to the teachings of the Bible. Later, more reasonable people have found that the Bible in most cases is not concerned with such things. Or, if the Bible is concerned, it in no way opposes the ideas of celestial mechanics as set forth by those new radical thinkers.

So, the religious authorities have been driven from one point to another. The sphericity of the earth was a common belief among the people of the late Middle Ages, but the church opposed the idea. Columbus’ voyage and other scientific discoveries have forced the “church” to retreat from its position.

Today, the atheist and the infidel have become so confident and defiant because of such triumphs of science over what they think the Bible teaches, that few educated people believe in the Bible. Not long ago, a former student of mine in high school visited us while I was actively engaged in the ministry. He was astonished that I should have any religious ideas, because I had been through university! He thought all college graduates were infidels.

The idea of tolerance has reached such a point within

the sanctum of the church, that many feel it is actually wicked to have any beliefs of one's own. "Somebody else's beliefs might be just as good as yours," you will hear them say. Such an attitude is silly. If I am to admit that somebody else's beliefs are just as good as mine, then I am foolish if I still hold to mine; immediate change to the other's ideas would be the only logical and sensible thing to do. If the attitude of many within our own church on this point were carried out to its *(Please turn to page 10)*

"God Is Love"

By Mrs. Cleo Williams

AT the fall of Adam and Eve in the Garden of Eden, Satan became victorious. The earth was cursed with thorns and thistles. Mankind was subjected to pain, sorrow, death—to misfortune of every kind. Nevertheless, "God is love." God did not forsake man by leaving him in the enemy's hand because he disobeyed. Instead, God came to man's rescue with a plan for his release and for restoration of the earth to its Edenic beauty.

God's love was made known through His Son Jesus Christ. We read in John 15:13: "Greater love hath no man than this, that a man lay down his life for his friends." Christ sacrificed His life, was buried, and rose again to eternal life that Adam and all mankind might be released from death. Assurance of this is given in 1 Corinthians 15:22, saying: "As in Adam all die, even so in Christ shall all be made alive." God's love thus extends to every man. "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" (2 Peter 3:9).

Out of God's boundless love, He has allowed men to exercise the spirit of love toward each other; but only in partial measure are we able to love and to do good, being victims of Adam's transgression. Paul said in Romans 7:19: "The good that I would I do not: but the evil which I would not, that I do."

An instinct of love has been created in the dumb brute and in the fowl. We find this by reading Matthew 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, *even as a hen gathereth her chickens under her wings*, and ye would not!" Jerusalem is "the city of the great King" (Matt. 5:35), the object of Christ's love, and in the quoted text, Jesus compared His love for Jerusalem to that love exercised by a hen for her young.

There is also an instinct of evil in the animals, this instinct being a part of the curse resulting from Adam's sin. God's love, however, intervenes again, for we are promised the evil nature will be removed—so "the wolf . . . 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" (Isa. 11:6).

Love creates care. The Bible would have us understand that if God showed outstanding care for Abraham, Isaac, and Jacob, He cares likewise for us. This should be our point of view when we read Matthew 10:30, saying, "The very hairs of your head are all numbered." This denotes extreme care.

God's love gives assurance, also, that the time will come when "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:24).

Trying to fathom the depth of God's love, we can conclude only with Paul's saying: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). Only because of God's love do we have hope of being able finally to exclaim, "O death, where is thy sting? O grave, where is thy victory?"

God in perpetual love will fulfill His plan of redemption through Christ Jesus. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor. 15:24)—when perfect love will fill the earth as it was "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

The Good Work

By Arlen Marsh

THIS," Paul insisted in 1 Timothy 3:1, "is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless . . . Moreover he must have a good report of them which are without."

Quite obviously, no man can fully equal the standard set for the ministry by the word "blameless," inasmuch as all have sinned; but this partial inability of humanity to approach the theoretical perfection of true Christianity in no wise does away with the significance of the fact that he who wants an eldership or a bishopric or a post as minister of the gospel "desireth a good work." Nor does it in any wise do away with the need for the elder or bishop or minister to "have a good report of them which are without."

Curiously, the description given by Paul of the ministerial career is one which could not properly be applied to any man. The position itself is "a good work," to be sure; but we are told unequivocally by Jesus Himself that "there is none good but one, that is, God" (Matt. 19:17). If Jesus' language is to be taken at its face value, it would seem on the surface of things that no person other than God almighty should be called good. For did not Jesus object to having the word applied even to Him?

Yet, it would be both unreasonable and unscriptural to take these words of Jesus at their face value. In Matthew 5:45, the Christ referred to how God makes "his sun to rise on the evil and on the good"; and the word He used in the tongue He spoke was precisely the same one used later in declaring that there is no one good except God. Jesus' observation in Matthew 19:17, then, must have been to teach a specific lesson at a specific time, and is not to be taken as a blanket manifesto against describing any human as good. No one is good as God is good; no one is blameless as the bishop is supposed to be blameless. But regardless of these facts, both works and men are called good and blameless.

Whoever wrote Hebrews added to this conception of the goodness and blamelessness of a part of humanity. "We have had fathers of our flesh which corrected us, and we gave them reverence" (Heb. 12:9). These "fathers of our flesh"—not all of whom were either good or blameless—were given reverence. This, of course, was merely in obedience to that first commandment with promise—that children should obey their parents. The motions of obedience were the outward symbols of the reverence the

children felt for their parents. This was the same sort of reverence which wives were exhorted to show toward their husbands. (Eph. 5:33.)

Now if the fathers of the flesh are to be given reverence, it seems hardly too much to assume that the fathers of the gospel should also be given reverence. If husbands are to be given reverence, purely because they are the heads of their families, it seems no more than right that at least equal reverence should be given those who are the heads of churches. Certain support is given these assumptions by Paul's suggestion that the bishopric or pastorate is "a good work." The *New Standard Dictionary* defines reverence as "to regard with profound respect and affection; revere; adore; as, to reverence God or sacred things." Since God frequently commanded Israel to revere, or to reverence, His sanctuaries and His priests, it is logical to suppose that the "good work" of the ministry and the men who perform it are likewise to be revered or revered.

The *Oxford English Dictionary*—most monumental and authoritative work of its kind ever to be published—carries the matter a step farther than the *New Standard Dictionary*. "Reverend," according to the Oxford definition, has a variety of uses: "Of persons: worthy of deep respect or reverence on account of rank, age, or character; commanding respect by personal ability or great learning." As an epithet of respect applied to members of the clergy, the dictionary continues, "reverend" dates to 1484, when Caxton, in *Fables of Poge*, alluded to "ryght reuerende fader."

Only once does the word "reverend" occur in the Bible. Then, in Psalm 111:9, it is used of God: "Holy and reverend is his name." As the American Translation suggests with its "holy and terrible" for "holy and reverend," and as *Strong's Exhaustive Concordance* confirms, the original Hebrew manuscript carried the thought of reverence paid a God whose works were terrible and mighty, a God who was to be feared above all gods. The same word is used in Leviticus 19:30: "Reverence my sanctuary," where it occurs as a verb instead of an adjective.

Actually, the original Hebrew in Leviticus and Psalms hardly met the requirement for "reverend" as proposed by the *Oxford* and other English dictionaries. It is for this reason that An American Translation and other modern versions have changed the word. As far as the English translation of the Bible is concerned, of course, "rev-

erend" could have been applied with considerable liberality in both Old and New Testaments—as, for example, in the cases already cited of wives and husbands, of children and parents. "Reverend" is, after all, nothing more than the adjectival form of "revere" or "reverence."

The principal point, however, lies not in the actual use of the word, but in the justification for its use. Respect is paid only those who are worthy of it, either by position or by personal right. As has already been noted, no man can be good, no man can be perfect; yet every father and ev-

ery married man is to be revered. It is a matter of position, not of personal righteousness.

Psalm 111 pronounces God's Name to be both "holy and reverend." That "holy men of God spake as they were moved by the Holy Ghost" and that the Levites, or religious leaders of Israel, were "holy unto the Lord" is well established by 2 Peter 1:21 and 2 Chronicles 35:3. As a matter of fact, the Hebrew word applied to the Levites is precisely the one applied to God's Name in Psalm 111.
(Please turn to page 11)

Strength of Uncrucified Flesh

By Alfred Anthon

ONE frequently hears the expression, "weakness of the flesh." Actually, this is a misnomer: it should be, "strength of the uncrucified flesh," or the "might of the uncrucified 'old man.'" They that are Christ's have *crucified the flesh* with the affections and lusts—"knowing this, that our old man is crucified with him" (Rom. 6:6).

Christ's disciples had been with Him for some time. They had seen Him heal the sick, feed thousands through the power God had given Him, still the storm, and raise the dead. God had even revealed to Peter that this queer man of Nazareth was the Son of God. Note that this proves Jesus was the Son of God *before* the crucifixion. That Jesus was the Son of God was openly proclaimed among Jesus' followers *before* the crucifixion. Later, Peter declared to Jesus, "Though all men shall be offended because of thee, yet will I never be offended" (Matt. 26:33). Jesus answered, "This night, before the cock crow, thou shalt deny me thrice" (v. 34). Peter had received some knowledge directly from God. Evidently, however, his boastful statement came from his independent self; it was not superhumanly inspired. Did Jesus know the flesh of Peter was yet weak? Jesus did.

Consider, now, this question: Was Peter's blunder brought about by the *weakness of flesh?* or by the *strength of uncrucified flesh?*

It is certain that an ordinary human being, as was Peter, could not crucify his flesh—could not crucify his "old man"—unto God and Christ, without first having knowledge of what God and Christ require of man. Further, after a person had that knowledge, he would have to put it to work, put it into operation. Positively, no person can gain this knowledge and put it into perfect operation in one day. It requires not days, but years—a whole lifetime.

God knows how best to instruct, convert, educate, teach, exercise, chasten, school, give experience. God knows that the best school is the School of Experience, the School of Hard Knocks—apprenticeship. So, God and Christ set themselves to put Peter through their school. Poor Peter! If he only could have known more than he did! (If he only could have known more than I knew.) The time was close for Peter to learn to manage his uncrucified self, to manage, as it were, his "old jalopy" through a new sort of traffic and signals. . . . "Thou also wast with Jesus of Galilee" (Matt. 26:69).

Jesus did not forsake Peter because he lied and cursed. Jesus knew Peter had not yet had sufficient experience to manage his "old jalopy" perfectly. Jesus also knew that Peter was one who *could be trained to manage* his "old jalopy" perfectly through any traffic and signs on his life's highway. Jesus sufficiently loved Peter to go to the trouble of training him, encouraging him, rebuking him, explaining to him how successfully to negotiate the traffic jams. Also, Jesus instructed Peter how to instruct his brethren to operate their "jalopies." When Peter became a perfect driver, he and Jesus were closer companions. Each appreciated the other.

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. This Holy Spirit did not hypnotically control the disciples so they could drive their "jalopies" perfectly in all traffic and signals; it merely hypnotically gave them power to recall, or to remember, all things Christ had preached to them. After this, God from time to time gave them God-injected knowledge under certain conditions. We read, for example: "When they bring you unto the synagogues . . . take ye no thought how or" (Please turn to page 11)

Millennial Prophecies

Number 8—Millennial Reign of Christ and Saints

A Sermon by R. G. Huggins

"I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years" (Revelation 20:4)

Let us consider several authorities relative to the Millennium:

"The seventh chiliad (or thousand years) from creation. All sober commentators take this literally" (Cottage Bible).

"Millenarians or Chiliasts. A name given to those who believe that the saints will reign on earth with Christ a thousand years" (Buck's Theological Dictionary).

"Millennium. Thousand years; generally taken for the thousand years in which some Christian sects expected, and some still expect, the Messiah to found a kingdom on earth full of splendor and happiness" (Encyclopedia Americana).

"Millennium, thousand years; generally employed to denote the thousand years during which, according to an ancient tradition of the church, our Blessed Saviour will reign upon earth, after the first resurrection, before the final completion of beatitude. The time when the Millennium will commence cannot be fully ascertained, but the common idea is that it will be in the seven-thousandth year of the world" (Encyclopedia of Religious Knowledge).

"Millennium (Latin) *mille*, a thousand, and *annus*, year. A thousand years; a word used to denote the thousand years mentioned in Revelation 20; during which period Satan will be bound, and holiness become triumphant throughout the world. During this period, as some believe, Christ will reign on earth in person with his saints" (Webster's Dictionary).

Millenarianism an "Ancient and Popular Doctrine"

Gibbon eloquently described the "ancient and popular doctrine of the millennium," and how it was "intimately connected with the second coming of Christ." He said it was the "reigning sentiment of the orthodox believers" in primitive times; and then explained how it became decadent and eclipsed by an inrush of false beliefs and superstitions. We quote his own words:

"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. All the works of creation had been finished in six days. Their duration in the present state, according

to a tradition which was attributed to the Prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of believers that the New Jerusalem, the seat of this blissful kingdom, was quickly adorned with the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A Garden of Eden, with the amusements of the pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman Empire. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory; in the free enjoyment of whose spontaneous production the happy and benevolent people was never to be restrained by any jealous laws of exclusive property.

"The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind that it must have contributed, in a very considerable degree, to the progress of the Christian faith. But, when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism." (Gibbon's "Decline and Fall of the Roman Empire," Vol.1, chapt. 15).

In this extract, Gibbon conceded that the Millennium was both an "ancient and popular doctrine"—in fact, the

"reigning sentiment of orthodox believers" in primitive times; and that it "contributed in a very considerable degree" to the establishment of Christianity. And not only so: faith in the Millennium continued to be cherished for a long time. "Such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles down to Lactantius, who was preceptor to the son of Constantine." After that, the Millennium was "laid aside" as a "profound allegory," then reduced to a "doubtful opinion," and finally cast out as "heresy and fanaticism." Why? and by whom? Gibbon's own answer is that it "was no longer suited to the advanced state of society which prevailed under the Roman Empire."

Rome and Millennium in Hostile Antagonism

Dr. Burnett, a master in the knowledge of Millennial history, frankly testifies:

"I never yet met a popish doctor that held the Millennium; Baronius would have it pass for heresy, with Papias for its author; whereas, if Irenaeus may be credited, it was received from Saint John, and by him from the mouth of our Saviour. It never pleased, but always gave offense to the church of Rome; because it did not suit that scheme of Christianity which they had drawn. The Apocalypse of John supposed the true church under hardships and persecutions, but the church of Rome, supposing Christ reigns already, by his vicar, the pope, hath been in prosperity and greatness, and the commanding church of Christendom for a long time. And the Millennium being properly a reward and a triumph for those that came out of persecution (the martyrs), such as have lived always in pomp and prosperity, can pretend to not share in it, or be benefited by it. This has made the church of Rome always have an ill eye upon this doctrine, because it seemed to have an ill eye upon her; and as she grew in splendor and greatness, she eclipsed and obscured it more and more; so that it would have been lost out of the world, as an obsolete error, if it had not been revived by some at the Reformation." (Theory of the Earth, Vol. 2, page 193.)

The Reign of Christ

The word "reign" means "to hold and exercise sovereign power; be at the head of a monarchy. To exercise a controlling influence; to prevail irresistibly" (Standard Dictionary). In Revelation 17:5, John saw a woman whose name was "Mystery Babylon, the Mother of Harlots and Abominations of the Earth." He then explained "the mystery of the woman" (v. 7) as meaning a false church supreme over a political beast with seven heads and ten horns, and located in a "city which reigneth over the kings of the earth" (v. 18). "Reigneth," present tense, indicated the city which dominated the world when John wrote, A.D. 96: *Rome*. While Rome was reigning on

earth as "the dragon, the old serpent, the devil, and satan," Christ was reigning in heaven upon His Father's throne. Having the kingly power, He made this promise to the overcomers: "To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne" (Rev. 3:21). Here are two thrones: "my throne," Christ's, and "his throne," the Father's. On invitation, Christ now occupies His Father's throne temporarily, as David had said: "The Lord (God) said to my Lord (Christ), Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies" (Psalm 110:1, 2). Now, Christ has no enemies in heaven, but "a plenty" of them on earth. The rule of Christ is to be among His enemies, not in the midst of His friends, who are "willing in the day of his power" (v. 3); therefore His reign must be on the earth. He "shall put down all rule, and all authority, and all power. For he must reign till he has put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:24-26).

As rule, authority, power, "all enemies," and death are here on earth, Christ's reign, which will put them down and destroy them all, must be here on earth where they are. When Rome "reigned over the kings of the earth," Christ did not reign. Only when "the dragon, that old serpent, which is the Devil and Satan" is "bound" will Christ's reign begin. Notice the successive steps by which the binding of the dragon will take place: He is first to be seized; then chained; then "cast into the bottomless pit"; after that he will be "shut up"; and next "sealed." (Rev. 20:1, 3, 10.) These things accomplished, the reign of Christ will begin.

Do you ask: How, when, and where will Christ reign? The word "reign" means the exercise of irresistible power on earth like "Solomon's reign" (1 Kings 6:1); like David's reign (2 Chron. 29:29, 30); and like "the reign of Tiberius Caesar" (Luke 3:1). We have said Christ will reign on earth: let us be more specific, and give the name of the city and the people over whom He will reign. In the year A.D. 96, Christ said in the present tense: "I am set down with my Father in his throne." From that throne he makes this great promise: "To him that overcometh, will I grant to sit with me in my throne" (Rev. 3:21). Now, the Father's throne is in heaven (Matt. 5:34); Christ's throne is the throne of David in Mount Zion. (2 Sam. 5:7.) Who can misunderstand the following testimonies?

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and there shall be glory before his ancients" (marginal translation of Isa. 24:23).

"I will make her that halted a strong nation: and the

Lord shall reign over them in mount Zion henceforth even for ever" (Micah 4:7).

"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).

Reign of the Saints

When John said, "I saw the souls of them that were beheaded for the witness of Jesus," we must not think of traditional immortal souls which are detached from their bodies. The ones the Prophet saw had been "beheaded," or as the Greek reads, "smitten with an axe"; a Roman punishment, which shows "the dragon, that old serpent . . . the Devil, and Satan" of the prophecy is papal Rome. The guillotine mode of capital punishment of imperial Rome is still used in France. An immortal soul cannot be "smitten with an axe"; immortality cannot be "beheaded." In the Bible, "souls" often mean bodies, and even dead bodies. (Lev. 19:28; Ezek. 44:2; Psalm 16:10; Acts 2:10.) The souls John saw were not disembodied, misty nothings; for they had "foreheads" and "hands," they died, and "lived again." They were the martyrs "slain for the word of God" under the fifth seal (Rev. 6:9), but in Revelation 20 they are shown as having been raised from the dead, and as reigning with Christ in glorified bodies,

"They lived again and reigned with Christ a thousand years" (R.V.). The aorist tense of the verb "lived" means one act, a coming to life again. (John 5:25; Rom. 8:13; Rev. 1:18; 2:8.) The passage explains itself in the added words: "*This* is the resurrection the first. *But* the rest of the dead lived not again until the thousand years were finished." "The first resurrection," then, is compared with "the rest" in the second. Do "the rest" have a spiritual, symbolic, idealistic resurrection that leaves their bodies in the grave? No; the deadness of the rest of the dead was physical and literal; for "the sea gave up the dead which were in it; and death and hell (*hades*, the grave, margin) delivered up the dead which were in them" (Rev. 20:13). The deadness of "the rest of the dead" certainly will be bodily deadness, for only the body is drowned in the sea and deposited in the grave. Logic clamors to be heard: If "the rest of the dead" have a personal, corporeal resurrection, so must "the first resurrection." This is proved by the adversative participle "but." Who will venture to deny that both these resurrections are of the same kind?

Now, if the first resurrection is to be interpreted phantastically, idealistically, and spiritually, the second one must be understood in the same sublimated manner; and if both are phantastic resurrections, there will never be a personal resurrection for anybody! Facts will not be ignored and swept aside by reasonable men to save an unreasonable and ungrammatical theory. A portion of the

dead rise in "the first"; "the rest" (or remainder) in the second, resurrection. The subjects of these two different resurrections at two distinct times are opposed as a part of a certain whole. That whole is the sum total of the dead amenable to the resurrection. Now, every right principle of division demands the parts must be numerically distinct, and each include the other. Unless a part of the dead do actually, personally, and literally rise on the first occasion, they must all rise in the second. But if they who rise on the second include those who rise in the first, then one part includes the other, *and the remainder is equal to the whole!*

"REJOICETH IN THE TRUTH"

(Continued from page 5)

logical conclusion, then we are certainly wasting our time, efforts, and money in trying to build up our little insignificant group. If we are "non-denominational," anything could be preached within our walls without the slightest danger of being opposed. If we have no set foundation principles upon which to stand, we are indeed a weak-kneed, insignificant group that deserves no standing within the community or the nation. I sometimes wonder if that is not one of the reasons we do not prosper more. We forget that the Apostle Paul also said of charity, or love: "Rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:6). Certainly, if charity or love or tolerance rejoices in the truth, then there must be some truth upon which to stand and about which to rejoice.

That the Church of God have a set of principles upon which to stand, and from then on have that godly charity, that appreciative understanding, that tolerance which is born of broad-mindedness for all those who differ from us, be they friend or enemy (God knows we should have no enemies within the church), should be the earnest prayer of every devout member.

CHRIST, THE SON OF GOD

(Continued from page 3)

become unimportant to us because it has not been disputed (we think) for some time. However, this doctrine is intensely important. John 3:16 does *not* say: "God so loved the world, that he gave the son of Joseph," but it does say: "God so loved the world, that he gave *his* only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Three times, the voice of God came down from heaven, saying, "This is my beloved Son, in whom I am well pleased." The Word of God also says there is no other Name under heaven by which man can be saved.

When the Josephites were strongly propounding their theories to Bible students a few years ago, these students

rose up in defense of the Son of God. As a result, the theory of the Josephites has become so extinct that I find very little data on their activities. The theory of the Josephites, that Christ was a normal man, has given birth to several other theories which are even more dangerous than the original, in that they are camouflaged by the name Social Gospel, or Brotherhood of Man. Many leading students and denominations of the church today propound as valiantly as did the Josephites the theory that after all, Christ was only a great man and a great teacher. These theorists offer to the students of today an even greater challenge than the Josephites of years ago. It would be surprising to laymen and clergy alike to perceive how many people are today following the social gospel—a gospel which, to quote a friend of mine, quotes everyone “from Confucius to Willkie”—and minimizing the importance of the saving power of Jesus Christ.

May the champions of the Son of God rise up today in such force that ten years from now students will have as much difficulty finding data on the social gospel as I have had in finding data on the theories of the Josephites.

THE GOOD WORK

(Continued from page 7)

The very fact that the bishopric, or ministry, is “a good work” makes it a position to be revered. The use of “reverend” as a designation of the clergy grew not from any great faith in the righteousness of individual clergymen, but from a very profound faith in the sanctity of their position, a sanctity given Biblical foundation by Paul’s reference to the “holy calling” in 2 Timothy 1:9.

Scripturally and by custom, the minister is set apart from his fellows. He is, in fact, to approve himself as one of the “ministers of God” (2 Cor. 6:4). As so set apart, and as the emissary of God, he is to be revered—not for his own sake, but for the sake of what he represents. In this sense, truly, “reverend” is not only applicable to him, but is his due.

There is more than this. “Reverend,” although an adjective, has come to be used very much as a title. There are many elders; some large churches have as many as a dozen, and every church has at least one. “Elder” distinguishes the minister no more completely from his fellows than “Jew” distinguished a priest from a Galilean.

A story is told of a Canadian Northwest Mounted Policeman who arrested his brother and brought him to justice solely because his constable’s coat was a little tight and, pinching, reminded him constantly of his position and his duty. “Reverend” should occupy the place of that officer’s coat, not only for the laity, but for the clergyman as well. The ministry is a holy calling; it is God’s calling. It deserves to be denominated and treated as such.

STRENGTH OF UNCRUCIFIED FLESH

(Continued from page 7)

what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say” (Luke 12:11, 12). Paul, writing about this special God-injected knowledge, said, “Whether there be knowledge, it shall vanish away” (1 Cor. 13:8). This sort of knowledge vanished away in the end of Paul’s day.

After this Holy Spirit came upon the disciples, they *yet* sinned. They yet did the wrong thing in some traffic jams on life’s highway. This Holy Spirit did *not* give them the power always to obey God faithfully. Some students say this Holy Spirit made the apostles strong enough in the Lord to die a martyr’s death. This positively is untrue, for Peter himself sinned a very grave sin long afterwards. (Gal. 2:11-15.) Peter did this sin fully twenty years after he preached his great sermon on Pentecost. At this time it was Paul teaching Peter how better to operate his “jalopy”—the uncrucified flesh.

Thus we see how God puts His Spirit into a man. The man must *let* God teach him. Then, the man must *use* this God-taught knowledge properly. Some children have an easy time in school: they get their lessons, are attentive, thoughtful. Others need correcting from time to time. Others have to be expelled. The same is true in the School of God. God lets some persons have the trouble into which their hardheadedness gets them—let’s them find that it is far better to be a good pupil.

Because of hardness of heart, the Israelites refused to keep the first covenant. See what terrible punishment befell them. They would not have God tell them how to do: would not have Jesus rule over them. God turned away from them, letting them manage their “jalopy” the way they chose. They ran it into a traffic jam with Titus—and he made them eat their own children.

Christ will forget that the Israelites murdered Him and will yet give them eternal life in Paradise if they will appreciate His forgiveness. On the same above-mentioned grounds, God will forgive them for having murdered His only begotten Son.

God has *nowhere* promised to hypnotize man to obey Him. God has *never* promised to send His Holy Spirit upon sinners and force them to repent unto salvation.

God *has* promised to teach all men as would a good teacher in a public school, *has* promised to present the lessons over and over that they can be understood, *has* promised to be big-hearted while attempting to instruct all men to operate their “jalopies” through all traffic jams and signals. The pupil who will not receive instruction “shall be cut off”—“with the breath of his lips shall he slay the wicked.” In this day and age, many people do not obey God in those things that they know they should. It will be no easier to obey Him in the next age.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
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"He that followeth after righteousness and mercy findeth life, righteousness, and honour" (Proverbs 21:21).

June Graduates

The following list are those who reach their fourteenth birthdays sometime in 1944. We wish to remind them that it is only that which we do lovingly and gladly for Jesus that He will reward us for. The golden text above is as good advice as anyone could need. May the Lord bless you and help you each one to follow after righteousness—the righteousness of Christ. We will expect to see contributions from you on the Berean page, and hope to see you listed as members of Oregon Bible College in a few years. Many of the Oregon Bible College students of today were, only a few years ago, the same age as you ECE Club members.

The following graduate from active Everyday Christian Expression Club membership:

Ohio: Dwain Demmitt, Tipp City; Fritz Kauffman, Lawrenceville; Sarah Kessler, West Milton; Billie Stine, Tipp City; Joe Seymour, Lawrenceville; Barbara Bowser, Lawrenceville; John Overholser, Lawrenceville; Peg Griffith, Cleveland.

Illinois: Pauline Miller, Macomb; Georgia Ann Vernald, Macomb; Violet Reed, Oregon; Joseph Alton, Macomb; Milo Magaw, Oregon.

Louisiana: Preston Landry, Hammond; Laura Banks-ton, Ponchatoula; Margaret and Marjorie Bauerle, Hammond; George Anthon, Hammond; Elsie Barnum, Hammond; Ella Lou Foster, Ponchatoula; June Landry, Hammond; Mary Patterson, Springfield; Winnie McKinney, Springfield; Buddy Campbell, Hammond.

Minnesota: Ronald Wendroth, Eden Valley; Joyce Bennett, Eden Valley; Eileen Swanson, Eden Valley.

Missouri: Bernice Dennis, Vanzant.

Iowa: Yvonne Peterson, Cedar Falls; John Phillips, Waterloo.

California: Jerrold Moore, Mineral.

Indiana: Wilma Bengel, Frankfort; Bonnie Huffer, Michigantown; Barbara Murphy, Terre Haute.

Arkansas: Jo Ann George, Havana.

West Virginia: Roy Poland, Skelton.

New York: Patricia McGowan, Niagara Falls.

God Calls a Humble Lad

The Israelites often did evil before God. They were punished then, too. For seven years God gave them into the hands of the Midianites.

The Israelites would plant their crops. When they were ready to harvest, the wild Arabian tribes of Midian would come suddenly and destroy the crops and carry them away.

This caused the Israelites to hide in caves and other places. (Judg. 6:2.) They were very much afraid of the Midianites.

Gideon and his father were harvesting their grain one day. They intended to hide it so it would not be stolen.

As Gideon worked, the angel of the Lord appeared to him, saying: "The Lord is with thee, thou mighty man of valour."

Gideon answered that if God was with them, why were they oppressed by the Midianites, and "where be all his miracles which our fathers told us of?" (Judg. 6:13.)

God let Gideon know he was the one to save the Israelites from the people of Midian. (Vv. 20, 21, 37-40.) Gideon was given signs.

Gideon chose his army in an unusual way. (7:5-7, 16.)

He and his men blew on the trumpets and cried, "The sword of the Lord, and of Gideon" and "the host fled." (7:18, 22.) So, Gideon, with God's help, defeated the wicked Midianites. God always helps His people when they need Him.

No Other Reward Needed

When one does right, that is excellent. It can be no better. Nothing need be added as a reward. Gideon understood this. The people wanted to select Gideon for their ruler, but he refused the offer. He said God was to be their ruler. (Judg. 8:22, 23.)

Today, we need Gideons. Where are those who need no bribes or rewards to do right? Be strong to do right!

Happy Birthday Wishes

Wylodine Lederer, June 21, age 10, Cleveland, Ohio.
Martha Jane LeCron, June 24, age 6, Ripley, Ill.



Ellen Van Fleet, Editor
Oregon Bible College
Oregon, Illinois

BEREAN DEPARTMENT

Arlen Marsh, President
Box 866
Rockford, Illinois

Evan Knodle, 1 V. President
202 N. Smith Ave.
Rockford, Illinois

Miss Lorraine Gaspar, Sec. Miss Lorna Macy, Treas. Alva Huffer, 2 V. President
Eden Valley, Minn. Troy, Ohio Oregon, Illinois

Vacation for Christ!

Now that school is out, you are probably making plans for a happy funsome vacation. You will, no doubt, include time for swimming, hiking, bicycling, skating, and all the other various sports which can be classified under fun and entertainment. Of course, as you have most likely already discovered, life just is not all fun, so in your time budget you have left space for working hours. In all your vacation planning, have you left time for Christ? We do not mean just the few hours you spend in church on Sunday, or the brief Berean periods during the week. We mean, have you left enough time so the amount of time you spend in play and work balances with the amount of time you expend for Him?

In Ecclesiastes 12:1, we read: "Remember now thy Creator in the days of thy youth." What better period in life can we find in which to work for Him? Our responsibilities are fewer, our time is less limited, our bodies are strong and full of vitality, our minds are full of young and unused ideas. If we create the habit of setting aside definite periods in which to work for our Lord, it will come to fill a definite place in our lives, and grow with us as we increase in years and understanding.

Now, let us talk about this summer. Is your church sponsoring a Bible school for the children of the neighborhood? If it is, have you considered doing a little extra curricular Berean work to encourage the attendants of the Bible school to attend your Berean meetings? If your church is not sponsoring a Bible school or if you are an isolated member or part of an isolated group, why not make that a class project? You will be surprised how much good you will receive from such a project, both from the standpoint of experience and knowledge.

If you are not interested in Bible schools, why not try a "Read-Your-Bible" crusade? Make one of the aims of your society the study of chapters in the Bible each day. Remember the people of Berea, from whom we take the name "Bereans," searched their Bibles daily. What better time to start living up to our name than *right now*?

Another project could be to start planning to come to General Conference. Make each member of your group "Berean Day" conscious, so we can have a full attendance.

Your exhibits should be well on the way to completion. Remember, Berean Day is July 31!

There are really countless suggestions of ways in which you can make this a "vacation for Christ" which would be too numerous to mention here. If, however, your society has some project upon which you are working, write and tell us about it, so other groups can derive benefit from it.

We Agree

"When any task is undertaken, be it great or small, it takes a lot of work and co-operation.

"Our Berean paper should be the work of the entire class; not the job of three or four. You, Bereans, should not have to be coaxed, begged, or bribed to write your articles and get them in on time.

"In the future, let us all try to work together. Let us make a better attempt to do our part."

We quote the above from the *Berean Echo* because it is no small comfort to find others who are enjoying the same difficulties that we are. We dislike having to beg for material and wish that you would become Berean-spirited enough to submit articles and reports to appear on this page. Surely, with a little co-operation and interest on the part of all of us, the Berean page could become the main mouthpiece of the Berean Society. Will you give it a try?

"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; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge" (Psalm 46).

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 12-18—Michigan State Conference at Southlawn Park Church, Grand Rapids.
 June 12-18—Special meetings (Arlen Marsh) at Bosworth, Mo.
 June 12-19—Vacation Bible School at Macomb, Ill.
 June 20 - July 28—Summer Bible Training School, Oregon, Ill.
 June 21 - July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
 July 9—Annual July Meeting at Lawrenceville, Ohio, Church of God.
 July 10-21—Daily Vacation Bible School at Lawrenceville, Ohio, Church of God.
 July 20-23—Arkansas-Oklahoma Conference at McGintytown, Ark.
 July 31—National Borean Day at Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredericktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

ELDORADO, ILLINOIS

Sr. Maude Edmister is convalescing, following a recent major operation.

Mrs. Harry Scott recently died following an operation. Bro. James M. Watkins conducted the funeral service at our church.

Also, on our recent sick list was Sr. Loretta Wiggins. Loretta had scarlet fever during the Easter season, and the family was quarantined three weeks.

I believe all the rest of the church family is in robust health. Virginia Davenport.

REPORT OF BAPTISM

On May 28, 1944, Mrs. Rosene Taylor applied for baptism at the Los Angeles church. She has been considering this step for some time. The writer had known and talked of God's plan of redemption with her some years ago, but it remained for daughter, Sr. Rena Blackwell Taylor, to teach and convince her that Church of God teachings were altogether according to the Scriptures. One sows the seed, another waters, but God gives the increase. The gospel is still God's power to save those who believe it.

Sr. Taylor lives at Fontana, Calif., and we cannot hope to see her often in these days of gas rationing, but we will keep in touch with her and she with us. May God's blessing attend her efforts to teach others.

Emma C. Railsback.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. O. H. Berry	\$ 5.00
Anonymous	4.00
Mr. & Mrs. Chas. Netts	5.00
A Sister	10.00
An Isolated Sister	10.00
Vernon Plummer	5.00

HOPE CHAPEL, SOUTH BEND, INDIANA

Our hearts rejoiced on Sunday, June 4, when three persons stepped forward to request baptism at the close of the morning service. These were a husband and wife, Mr. and Mrs. Royal T. Mastain, 1709 Marine St., and John Derbin, a young man in the army who was recently married to one of our church girls. They were immersed and received into membership the same afternoon. John is in process of changing camps, so we cannot give an address, but mail addressed to him at 407 La Monte Terrace, South Bend, where his wife will be staying temporarily, will be forwarded. He is now on furlough. We are very happy that this new family can be united in the faith.

The Marstain family have attended the church for quite a while, living in the same block on the next street. Their three children are regular members of the Sunday school and it will mean a lot to them to have their parents in the church, also to them and to us. All these we welcome to our fellowship with joy and thanks unto God.

With this new soldier member, we now have eight boys from the church in the armed services.

Vacation Bible school is half over, and has averaged slightly over thirty-three in attendance for the first week. We are all enjoying it, and learning lots of things out of God's Word. A program will be given on Friday night, June 16, open to the public, at which the children will show what they have learned and display the work they have done in the school.
 M. W. Lyon, Pastor.

CONSCIENTIOUS OBJECTORS' FUND

Pvt. Clyde Swihart	\$1.50
James Mattison	2.15

OREGON BIBLE COLLEGE

Mr. & Mrs. C. P. Morgan	\$5.00
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Gleanings From the Field

"The field is the world."—Jesus.

With a contribution for the College operating expenses comes this testimony: "May God bless the work of educating our young people in carrying on His work."—Mr. and Mrs. C. P. Morgan, Pendleton, Ore.

Bro. Paul C. Johnson will preach for the congregation at Rockford, Ill., Sunday, June 18, in the absence of its pastor, Bro. Arlen Marsh, who is scheduled to conduct special meetings at Bosworth, Mo. (See calendar.)

The third annual graduation exercises of Oregon Bible College, June 9, 1944, were attended by a large audience—services being conducted in the Oregon Church of God, and Bro. F. E. Siple, Grand Rapids, Mich., being the speaker. As always, his message was timely and helpful.

Sr. T. J. Ellis, Waterloo, Iowa, was guest of Sr. Edna Brewer during the last week of college classes, being present for commencement exercises.

FONTHILL, ONTARIO

Sunday, May 28, 1944, dawned bright and clear, remaining ideal throughout the day. Considering the restrictions on travel, a goodly number, loving truth and looking for the Blessed Hope, gathered at the little Church in the heart of the village.

Thanks to Bro. J. Fletcher's artistic touch, the church was made lovely by great bunches of lilacs, tulips, and other brightly colored flowers.

The junior choir offered special music at the Sunday school hour, and the senior choir assisted at the other services.

Bro. C. E. Randall was our speaker at all three services. In the morning, his address was on "Christ As Prophet."

The tables in the basement were bountifully spread with the necessities and delicacies of life, and after a much-enjoyed dinner there was a time of visiting and fellowship.

The afternoon meeting began with a time for testimony in word, song, or prayer, after which our pastor spoke to us of "Christ As Priest." At the close of this sermon, all united in the sacred service of the Lord's Sacrament.

At the evening service, our hearts were made to rejoice as Bro. Randall brought to us the future picture of "Christ As King." This subject is so very dear to our hearts here, and always encourages us to press on toward the mark for the prize of the high calling of God in Christ Jesus. So, with the singing of "God Be With You Till We Meet Again," the thirty-eighth May Meeting came to a successful close.

The junior children of our church have formed a club known as "Church-of-God Builders." They meet for a short business session and social time about once a month.

On Friday afternoons, after school, this same group meets for study and devotional exercises under Bro. Randall's leadership.

Another Boy. Claude Thomasson Compton was born May 19, 1944, to Bro. and Sr. C. Lacey Compton, Manassas, Va. Congratulations!

Thank you: Sr. Emeline Hawxhurst, Wau-tagah, N. Y., recently presented a beautiful hand-worked set of Communion cloths for use at Oregon Bible College.

Out-of-town attendants at the College graduation exercises included Bro. J. W. Williams, Gladbrook, Iowa, and his son Joseph and wife; Sr. L. Parish, Cleveland, Ohio; Sr. Velma Burch, Walkerton, Ind.; Sr. Leota Hanson, Chicago; and brethren from Dixon, Rockford, and Rochelle.

We are very sorry to hear of the death of Bro. A. B. Wilson, long-time elder of the Church of God at Holbrook, Nebr. He was buried on June 7, 1944, at Holbrook. Obituary will follow.

May God richly bless this effort to further teach and lead these babes in Christ.

Bro. George Coverdale has been transferred to New Brunswick for further training. Bro. Melvin Haines is now in Toronto, having become attached to the Naval Branch of the service.

We regret that Bro. Paul Hatch will not be able to be with us during Bro. Randall's sojourn in Oregon, Ill., as Dean of the Summer Bible Training School, as had been planned.

We hope the students at the Summer School will appreciate our lending Bro. Randall to them, and that they will learn much from his teaching.

During the summer months while we are more or less separated one from another, may our heavenly Father keep us safe in His loving care.
Irene Holland, Reporter.

MINISTERS' FUND

Oregon Sunday School	\$ 2.00
Total	\$2,283.13

JOHN A. JOHNSON

John August Johnson, son of Mattes and Karua Johnson, was born in Sweden, May 28, 1873, and died at Arapahoe, Nebr., on March 31, 1944. At the age of eleven years, he and his brother Olaf came to America, arriving at Arapahoe in June, 1884. Most of his life was spent near the vicinity of Hendley, where he was residing at the time of his death.

On December 25, 1894, he was united in marriage to Alice Story. To this union were born seven children, all of whom are living.

He leaves to mourn his death, his wife, Alice; three sons, Floyd V. of Loveland, Colo., Chauncey S. of Longmont, Colo., and R. Pliny of Arapahoe; four daughters, Mrs. Elsie Redfern and Mrs. Elmer Holthaus of McCook, Mrs. Ruth Wilson of Danbury, and Mrs. Irma Alsbury of Saint Francis Kan.; one brother, Olaf Johnson of Boulder, Colo.; three sisters, Mrs. Matilda Stockenburg in Sweden, Mrs. Hedvie Jackson and Miss Pella Johnson of Wilsonville; fourteen grandchildren, several nieces and nephews, and a host of friends.

Funeral services were held Sunday afternoon at the Church of God in Holbrook, conducted by Elder Grover Gordon of Omaha. He was laid to rest in Plainview Cemetery.
—Adapted from a newspaper clipping.

MRS. J. H. ADAMS

Elizabeth Jane Harlan was born at Kokomo, Ind., Jan. 3, 1862, and died May 15, 1944, at Holbrook, Nebr. Her parents moved to Gifford, Iowa, when she was two years of age. She attended the public schools of Hardin County and Drake University. She came to Furnas County, Nebr., in 1887, and taught five terms of school in the county.

She was married to John H. Adams on May 23, 1886. To this union seven children were born, six of whom are now living: Mrs. Francis Spence, Boulder, Colo., Mrs. Robert Eubanks, Laramie, Wyo., Mrs. Carl Gauger, Madrid, Nebr., Fay Adams, Norbeck, S. D., Carl Adams, Columbus, Ohio, and Cecil Adams, Fairbault, Minn. One son, Foss, died at the age of two years.

She was baptized and united with the Church of God in 1886, and was a faithful member until her death.

She was a devoted wife and mother, and her influence for good was felt among her wide acquaintance. She was never too busy to help someone in need, and her life was a symbol of true Christianity.

Funeral services were held from the Church of God in Holbrook, Thursday afternoon, May 18, by Elder G. J. Gordon of Omaha, assisted by Elder T. M. Ferrell. Interment was in Plainview Cemetery.—Adapted from newspaper clipping.

MRS. EULA SIMMONS

Mrs. Eula Simmons was born in Mississippi in 1910. At the age of eight years, she moved with the family to Arkansas—residing in Arkansas until her death. She was married to David Simmons, a member of the Church of God. She also was converted and was baptized in 1934 by Bro. E. O. Stewart.

She leaves a bereaved husband, three children, a father, and six brothers.

After words of comfort were spoken by the writer, Sr. Simmons was laid to rest, June 1, 1944, in the Caulkeville Cemetery.

W. G. Moffet.

EVANGELISM

Pvt. Clyde Swihart	\$ 1.50
Almus Dimmick	25.00
Oregon Sunday School	5.07
James Mattison	2.00
A Sister	5.00
Mr. & Mrs. Richard Smith	12.00
Tempe Church	222.00
An Isolated Sister	5.00
An Old Friend	15.00

HERALD RECEIPTS

James Watkins; Carrie L. Stewart; A. Weldon McCoy, Sr.; Albert Siple (another); H. Scott Smith (self & others); Gordon E. Davison; Nora E. Pearson; D. Jones (another); M. O. Williamson; Mrs. Thomas Picklesimer; Mrs. C. V. Mattison (others); W. F. Waggoner; Ethel Upton.

OREGON BIBLE COLLEGE

Building Fund

Mrs. John E. Miller	\$ 10.00
Mr. & Mrs. O. H. Berry	20.00
Oregon Sunday School	10.00
A Sister	5.00
Norma Kirkpatrick	15.00
Emma B. Coleman	10.00
Gordon Family	5.00
An Old Friend	10.00
Total	\$29,443.43

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$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 Printing Equipment Fund	\$.
For Conscientious Objectors' Fund	\$.
For Renewal to The Restitution Herald	\$.
(\$2.00 per year)	
For The Restitution Herald to others	\$.
(\$2.00 per year)	
For Oregon Bible College Building Fund	\$.
For General Operating Expenses (N.B.I.)	\$.
Total	\$.

Sender's name _____

Address _____

Last Call for Students

The Summer Bible Training School

Oregon, Illinois

June 20 - July 28, 1944



C. E. Randall

The time rapidly approaches for opening of the six-weeks' Summer Bible Training School. It will be conducted June 20 to July 28, 1944, at Oregon, Illinois. At this writing, twenty students have written their intent to be in the Summer School, but there is room for many more students.

As heretofore, there will be the usual Young People's Department. Courses will be presented as follows: "Living for God," "The Book of Matthew," "Historical and Biblical Background of Our Faith," "Writing for God," and "Bible Pedagogy."

As a new feature of the Summer School, there will this year be a Senior Department. The courses here will be especially beneficial to persons wishing to prepare for teaching, as in Sunday school and Berean work. The courses offered are: "Training for Teaching," "The Church," "Bible Pedagogy," and "Fundamental Doctrines."

Classes will be conducted at Oregon Bible College, where also the students will board and room. Tuition will be \$40.00, plus textbook costs. Students registering for the Young People's Department are asked to send letters of recommendation with their enrollments.

It is our pleasure here to present the complete leadership personnel of the Summer School. Brother C. E. Randall, Fonthill, Ontario, will be dean of the entire school. Brothers F. L. Austin, Oregon, Illinois, and Arlen Marsh, Rockford, Illinois, will be his co-workers on the faculty. Sister Grace Wiggins, Eden Valley, Minnesota, will be the cook and matron. These four workers joyfully anticipate a large Summer School and a successful Summer School. They will be pleased to hear of any and all who are planning to attend. Report today—the time is short.



F. L. Austin



Arlen Marsh



(Mrs.) Grace Wiggins

ENROLLMENT COUPON. Students planning to attend the summer course (June 20 - July 28) are requested to sign and return this coupon to *The Summer Bible Training School*, Oregon, Illinois. Also, a letter of recommendation should be sent by persons enrolling in the Young People's Department.

Student's name Address

Tuition (\$40.00 plus small textbook charge) will be paid by

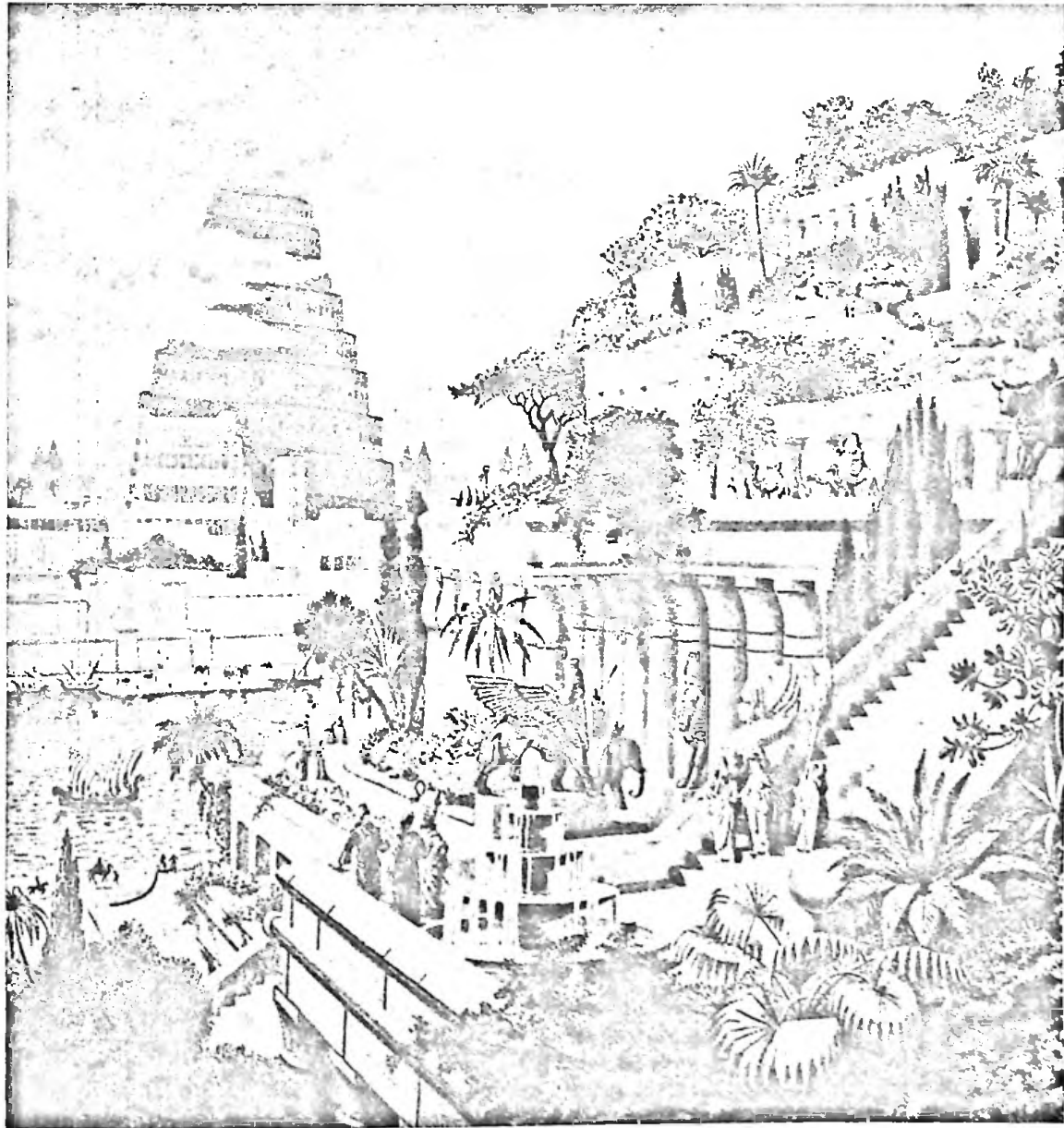
(State whether personally or otherwise)

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VOLUME 33

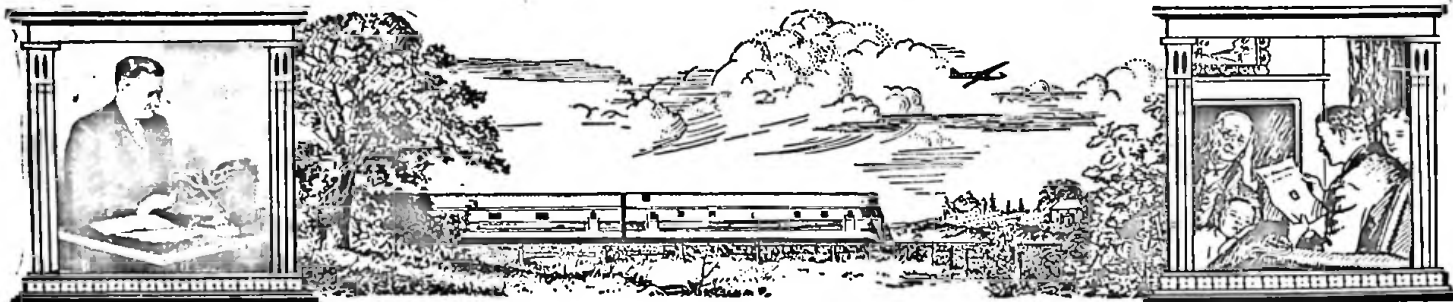
OREGON, ILLINOIS, JUNE 20, 1944

NUMBER 37



THE HANGING GARDENS OF BABYLON

The Hanging Gardens of Babylon, one of the Seven Wonders of the ancient world, are here shown as a selection from the *Complete Book of Marvels* by Richard Haliburton, copyright 1938, and used by special permission of the publishers, The Bobbs Merrill Company.



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

Inspired by the Cover

Several centuries before the time of Christ, Nebuchadnezzar, king of Babylon, married a princess from Media. Her native country to the north was famous for its scenic beauty of hills and valleys, and for its fruits and flowers. Much as she may have loved her king-husband, the queen soon became dissatisfied in the flat environs of Babylon and longed to return home. (What bride has not made some kind of excuse to return to mama?) Nebuchadnezzar, though, was an ingenious and wealthy husband: he decided to build a beautiful hill for his queen. The hanging Gardens (see cover page) thus became his wedding present to Babylon's "First Lady." Whether or not she was contented, no one knows, but Nebuchadnezzar merits some little credit as a conciliatory husband.

The Hanging Gardens—a series of terraces—were built upon a base fifty feet higher than the bordering Euphrates River. This base was a quarter of a mile square. The Gardens reached to a height of three hundred fifty feet—equaling the height of a modern skyscraper. These Gardens became known as the seventh wonder of the ancient world. As shown in the front-page picture, the Gardens were adorned with beautiful architecture, artistic decorations, and with beautiful trees and shrubbery. Camels shown in the picture as high as the third or fourth terrace are to be considered real, as is also the elephant one terrace lower. The many trees and shrubbery were kept luxuriantly alive by the richest of soil being used throughout the Gardens and all the plant life being watered, almost constantly, from a huge reservoir on the top terrace which was supplied with water pumped from the Euphrates River.

In the background of the picture is seen a tall, circular, and winding tower. This is the artist's conception of the Tower of Babel, probably erected at the site of Babylon, and from which the city may have received its name. Though we know from the Bible that this Tower was never completed, the artist has indicated that its height would approach the clouds. Some students believe its builders hoped to erect a structure sufficiently high that they might be saved in it if another Flood should cover

the earth—not esteeming that approach unto God and to safety is in obedience and not in the efforts of man's hand.

(The original drawing from which our front-page reproduction is made was by Joseph Boggs Beale. The picture is now in Modern Galleries, Philadelphia.)

History Tends to Repeat

As man's mighty Tower of Babel was brought to ruins, as Nebuchadnezzar's Hanging Gardens dazzled the world for a short time only, and as Babylon itself rose to a mighty height only to fall lifeless to the ground, so the Bible foretells that "every one that is proud and lofty . . . shall be brought low . . . and the loftiness of man shall be bowed down and the haughtiness of men shall be made low and the Lord alone shall be exalted in that day" (Isa. 2:12-17).

"Ye Are Complete in Him"

About eighteen years ago, the Ku Klux Klan was flourishing like a weed. We were at that time doing evangelistic work in Minnesota and Wisconsin. Not a few friends and fellow workers thought it strange, if not unfortunate, that we refused the garb, declining even to accept free membership offered by reason of our being a minister.

Today, the Ku Klux Klan is no more. It has gone the way of all the earth. Former "Imperial Wizard" Jax A. Colescott has reported that all members have approved disbandment of the organization, adding, "I do not regard it as a subject of discussion outside the Klan."

There is only one organization of men that continues century after century—the church. "The gates of hell shall not prevail against it" (Matt. 16:18). The reason is plain: the immortal Christ is "Imperial Wizard" of the church. Innumerable organizations of men beckon with hungry fingers to the Christian, but he who has Christ is "complete in him" (Col. 2:10).

Food for Thought

Several contributions to the Conscientious Objectors' Fund have come from young men actually in Uncle Sam's service. Loyal to the nation, they are nevertheless sympathetic to those who believe it un-Christian to fight.

The Spirit of Bondage

By Paul M. Hatch

THE Prophet Jeremiah said: "Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant" (51:37). The Prophet Isaiah spoke somewhat along the same line of thought in his prophecy concerning Babylon: "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged" (13:20-22).

In corroboration of the fulfillment of prophecies of these two prophets, quotation is made from an eyewitness of the ruins of the city of Babylon, writing in the "Living Age" published in July, 1904. "'Babylon shall become heaps,' said Jeremiah. It was the heaps of Babylon we were looking upon. Babylon, the glory of nations, was laid out before us . . . We wandered through the huge ruin, balancing ourselves on the edges of low remaining walls and clambering from one courtyard to another. A jackal darted from under our feet with a shrill bark; he was answered from behind distant walls by innumerable hidden companions: an owl flew out of a dark corner and perched blinking a little way off; a great black crow hovered uneasily overhead. The broad walls of Babylon were indeed utterly broken and her houses were indeed full of doleful creatures. We sat down and listened to the wild beasts crying in her desolate houses; it was indeed a dwelling place for dragons, an astonishment and a hissing without an inhabitant.

"The whole gleamed white in the strong sunshine. On our right, rolled the Euphrates as unconcerned in its course as the sun god overhead. We could trace the direction of the river southwards to the horizon, marked by the palms along its banks: they make a thin dark line across a wide light plain—an alluvial tract which is only waiting to yield its hidden gift on the day when man joins hands with nature and distributes the waters of the river. But not so the actual soil of Babylon: that soil consisting of building dust and debris is of a nature which destroys vegetation. The Lord of Hosts hath swept it with the besom of destruction, and it is doomed perpetually to be a dry land, a wilderness."—*Louisa Jebb.*

The power and body politic of Babylon has vanished from the earth, but her spirit remains in the world. The very birds and beasts that inhabit her physical ruins are indicative of the mesmerism of her policies still skulking and lurking in the society of nations. Lurid and vivid language was used by the prophets concerning her political and physical overthrow to emphasize its importance in God's purposes.

The spirit of Babylon that is extant is also described in similar language in the Revelation of Jesus Christ by the servant John. Reading through chapter 18, one is impressed with overtone of opulence attending the latter-day Babylon with all the immorality and looseness that riches beget. Bestiality is an outstanding characteristic of her spirit, as was foreshown in the degradation of her great king, Nebuchadnezzar, to the status of a beast. Trafficking in merchandise and in the souls of men is the outstanding accusation against her, plus all the attending lewdness of people occupied in these pursuits.

It is much harder to stamp out the spirit of evil than it is to subdue the body from which the evil originates. In the present time, we have political evils plaguing the world, the one outstanding being Fascism and a close second is Communism. Although the peoples may be subdued from which these political philosophies emanate, the mischief goes from nation to nation, and soon all nations find themselves having to contend with groups that advocate these evils.

So it is with the evil spirit of Babylon so much in evidence today, and causing such widespread wickedness. It will have to be destroyed before the world will have any peace. For man to do this is an impossibility, because of his very nature easily to be tempted. He falls to the wiles of the evil spirit of Babylon, and is enmeshed in its subtle net. Only the God of heaven can outdo and undo this evil, and He has prophesied through John in Revelation of the spiritual fall of Babylon—with all the attending agonies of moral and spiritual bankruptcy, for her feigned moral and spiritual values were upheld by the abundance of her riches. When riches are taken away, nothing will remain, and her deceitful values will fall in heaps like the ancient ruins of the city.

Authorities say that the word "Babylon" means "confusion." Also, its most ancient Chaldaic meaning is said to be "Gate of God." Confusion probably came to be associated with the name after (Please turn to page 11)

Millennial Prophecies

Number 9—Physical and Moral Status
of Subjects in Millennium

A Sermon by R. G. Huggins

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

THE Jewish priesthood, as an organized body, began in Aaron and his sons at the time of the Exodus. The whole tribe of Aaron was selected to do the duties of the tabernacle. They were all descendants of Aaron, but the legal head of the house of Aaron in each generation was the high priest. Priestly duties included the instruction of the people in the law of Moses, and the conduct of worship in the Temple. Perhaps their duty may be expressed in one comprehensive sentence: Priests were to officiate and transact with God on behalf of others, all their work having to do with sin, either directly or indirectly.

Reign of Christ and Saints Will Be a Priestly Reign

The Mosaic priests were of the tribe of Levi; the kings were of the tribe of Judah. Priests could not be kings, and kings could not be priests. The Melchisedec priesthood was older than, and superior to, the Mosaic. The proof of this lies in the fact that the Levites paid tithes "in Abraham" (Heb. 7:9). When Christ came, He changed the priesthood of the law, and at the same time changed the law. "He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for after the similitude of Melchisedec there ariseth another priest" (Heb. 7:13-15). When Christ was on earth, He was not and could not be a Levitical priest, for Paul said: "There are priests that offer gifts according to the law" (8:4). He was, however, "a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (5:6, 7).

Christ being a priest "after the order of Melchisedec" refers to a dualism in that priesthood, and to it Moses referred in Genesis 14:18: "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." He discharged the two offices of king and priest at the same time. Keeping this "order" of priesthood in mind, prophecy declares Christ is to be

a king-priest: "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 . . . and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech. 6:12-14). Now the saints are "made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:14). "Partakers"; that is, they have a part with Christ in all He has. When they "sit with him in his throne" (Rev. 3:21), they will "bear the glory and sit and rule upon his throne, and shall be priests upon his throne." Yes, and "the counsel of peace shall be between them both." This wonderful conclusion is reached not by dubious deductions; the Word of God explicitly declares:

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father" (Rev. 1:5, 6).

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (5:9, 10).

"Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ, and shall reign with him a thousand years" (20:6).

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9).

Entrance of the Subjects at the Beginning of the Reign

"They shall be priests of God and of Christ, and shall reign with him a thousand years." The Millennial reign is a priestly reign. To talk of a king without a kingdom, and of priests without sinners, is absurd jargon. To indicate the kind of subjects in the reign, we will summarize the kind of priesthood then in vogue; for the one will correspond with the other. Christ has already exemplified the Melchisedec priesthood, and has shown that its chief objective is sin. He is a "merciful high priest . . . in things pertaining to God" (Heb. 2:17); "touched with the feeling of our infirmities; but was in all points tempted like as we are" (4:15); he offers (Please turn to page 9)

HONORING GOD

By *Emma C. Railsback*

IN the closing days of "the Judges" period of Israel's history, Eli was the high priest, and after the death of Samson he exercised the authority of a judge, also. His sons Hophni and Phineas, having authority as priests, conducted themselves in so vile a manner that they rendered the tabernacle service offensive in the eyes of the people. Eli was aware of all that was happening, but instead of taking drastic and immediate action against it, he permitted it to continue indefinitely, making only a mild remonstrance, until a severe judgment came upon them all. God had sent a prophet ("man of God," 1 Sam. 2:27) to warn him of approaching judgment. Eli was told definitely what would soon come to pass. The prophet's "Thus saith the Lord" was, "Them that honour me, I will honour, and they that despise me shall be lightly esteemed." This is an outstanding truth that Church of God people should meditate upon long and often. We should ask ourselves, Are we honoring God, or is the result of our actions in general tending to dishonor Him? Am I, as one in authority, permitting others to usurp authority and to exalt themselves over the church with unjust practices to the disgust of many who are helpless to prevent it?

It has been foreshadowed that sin would make havoc in the church. The one feast of Israel in which the bread contained leaven was a type of the church. There have been discord and division from the Saviour's time down to the present. There was division among the Pharisees, the Jews, and the disciples in His day, and we cannot expect always to find peace and harmony in our ranks today, though we earnestly desire and try to promote them. We can say over and over to ourselves the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" but when someone desirous of vainglory decides to honor self above God, friction and division will result.

From my earliest efforts to promote the precious gospel truths, I have noticed in our ranks a tendency among the younger element to manifest a desire to take the lines and do the driving, regardless of their ability to do so. The hoary head found in the way of righteousness is not honored. They sometimes express a desire to have a few funerals, so they can have full sway. Along this line, let us not forget the lesson that should be strongly impressed upon the minds of not our young only, but upon those in authority as well—that of the story found in 1 Kings 12.

Solomon's son Rehoboam requested the advice of the old men in dealing with the problems of his kingdom. Upon receiving it, he turned to the young men of his own age, asked and accepted their advice which proved to be so disastrous to himself and all Israel. The advice of the old men showed wisdom and prudence, but that of the young men proved to be a reckless daring to follow the untrained and carnal impulses of youth. The church is facing a great danger at the present time: a danger that has been growing for some time. It manifested its ugly head for some time before the death of our esteemed Brother L. E. Conner who for so many years guided our general work, making sacrifices and enduring very harsh criticism, to honor God in all his dealings.

In the writer's fifty-three years' experience of trying to promote the gospel, we have seen many instances where God was being dishonored, and we have observed, too, that those who have had the fortitude to arise and take action against such things must suffer abuse and false accusations. Many a heartache has been endured patiently in order to stem the tide of sin and turn men's minds to seek God's glory. However, as time continues, we see that God does not forget a labor of love, but truly honors those who honor Him, even in the present time, and will surely give him greater honor in the final review.

We are strong advocates of training the young, as Solomon said, "in the way he should go," of encouraging them, advising them, and in giving a helping hand wherever it is needed. On the other hand, as the words of the Apostle Paul are being fulfilled more noticeably at the present, we see the need of a warning. Not only in the world, but in the church as well, are men becoming covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, and living in accord with all the other adjectives used to describe present-day conditions.

He who would stand firm for God's honor may sometimes seem to be standing alone, but he can meditate upon the thought that Jesus endured the contradiction of sinners against Himself. Paul exhorted us to consider these things, lest we become weary and faint in our minds. The promoter of Christian works will have to meet much opposition, and endure much heartache, but if God honors him with visible results of his labors and sacrifices, he is strengthened to press on toward the prize at the end of the race.

Soul and Spirit

By Paul Williams

THE two words, "soul" and "spirit," are used in the Scriptures as much or more than any other two words, yet there is much misunderstanding of the Scriptures because of wrong meanings attached to them by present-day Christians.

Webster's Collegiate Dictionary defines "soul" as "an entity conceived as the essence, substance, animating principle, or actuating cause of life. . . . In many religions it is regarded as immortal and separable from the body at death." The second definition for "spirit" in the same dictionary is "the life principle viewed as the breath or gift of deity; hence, the agent of vital and conscious functions in man; the soul."

Ancient savage tribes used to place a small cloth covered with fishhooks upon the nostrils of a dying man, that they might catch the supposedly immortal entity as it passed from his nostrils. All sorts of strange, fantastic beliefs can be traced to this belief in an immortal part of man—the transmigration of souls from person to person, or person to animal; the theory of reincarnation, or rebirth of the soul into a new body; the common belief in ghosts, spooks, and such phantoms; and spiritualism, or communication with the dead ones.

The wife of Harry Houdini, the famous magician, has recently acknowledged defeat in her attempts to communicate with the deceased Houdini. She stated that she and he arranged a code between themselves before he died, so there would be no possibility of any doubt that the communications were genuine. For ten years she waited, but no sign of any life beyond the grave was given. Friends of Arthur Conan Doyle, famous British author of the Sherlock Holmes mysteries, also have confessed to failure in their attempts to contact his "spirit" after he died.

What do the Scriptures teach concerning soul and spirit? Consulting a concordance, we learn that "soul" is translated from the Greek word *psuche*, while "spirit" is a translation of the Greek word *pneuma*.

Psuche

Psuche is used in the Greek Scriptures one hundred two times, and there are twenty-eight variations in addition—such as: *psuchikonose*, *sumpsuchos*, *dipsuchonos*, *apsuchonos*, *anapsuxis*, *oligipsuchonos*, and *isopsuchonos*. These variations will be considered briefly to give an inkling of the Bible meaning of *psuche*.

Psuchikonose is used in 1 Corinthians 2:14; 15:44

(twice), and 46; and is translated "natural" each time. It is used also in James 3:15 and Jude 19, translated "sensual" both times. The meaning of this word can easily be discerned from the three references in 1 Corinthians, where it is contrasted each time with "spiritual." Probably the best word to use in translating *psuchikonose* would be "soulish." It is always applied to unregenerate men, before they have been transformed to the spiritual life in Christ.

Sumpsuchos is used only once, in Philippians 2:2, where it is translated "being of one accord." It means, according to the Emphatic Diaglott, "united in soul," and this rendering harmonizes fully with the rest of the verse.

Did you know that some men have two souls? At least, there were those in James' day who were in that plight. *Dipsuchonos* is used to describe them. The occurrences of this word are in James 1:8 and 4:8, and each time it is translated "double minded." According to the context in the first chapter, that man who petitions God without fully believing that God will hear him is mentally wavering between faith and unbelief, hence is "two-souled."

Inanimate articles, such as harps and pipes are said to be "without life" (1 Cor. 14:7). The original word here is *apsuchonos*, and means "without soul," or "soulless." This is easy to understand, because a harp differs from a human being in not having soul, the result of the union of "dust" and spirit. (Gen. 2:7.) The elements composing a harp are the same elements that compose the human body, but the animating principle, or breath of life, is not in a harp, hence it does not have soul.

When Peter preached from Solomon's porch to the Israelites (Acts 3:11), he 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" (v. 19). The word of interest in this verse is "refreshing," a translation of the Greek *anapsuxis*. This refreshing shall come when Jesus returns to perform the work of restitution. (V. 21.) This work of restitution will have a refreshing, or rejuvenating effect upon mankind, which is in need of *anapsuxis* because of sin. (V. 19.)

The next word to be considered is *oligopsuchonos*, which occurs once (1 Thess. 5:14), and is translated "feeble-minded."

Paul evidently regarded Timothy very highly, because he could find no one equal to Timothy to send to the Philippians to ascertain their spiritual condition. The

words Paul used to express this regard were, "I have no man likeminded, who will naturally care for your state" (Phil. 2:20). "Likeminded" is translated from *isopsuchonos*, and means "equally sensitive," or, as the Emphatic Diaglott interlinear translates it, "like-souled." Timothy was a sensitive spiritual barometer that would give an accurate report to Paul.

Pneuma

Pneuma is primarily breath, or wind. It is translated so in John 3:8, in Jesus' analogy of the wind and "every one that is born of the Spirit."

The Old Testament equivalent of *pneuma* is *ruach*, from which every occurrence of "wind" in the Hebrew Scriptures is translated. (Please turn to page 11)

It Is Written

By C. E. Randall

"The just shall live by faith" (Romans 1:17).

ONE of the secrets of Christian happiness, contentment, and success is faith. Faith proves the promises of God, and discovers that they are sure. God never fails!

"Hath he spoken, and shall he not make it good?" (Num. 23:19.) The blessings of the Lord are rich, and to receive and enjoy these blessings, one must exercise faith. The more faith, the more and richer the blessings will be. Every worth-while achievement in Christian work has had a life or lives of faith back of it. Reduce Christianity to the plane of reasoning based on knowledge and sight, and it ceases to be Christian, and becomes a life of moral principle based on man's ability to analyze. Such is a philosophy of logistics. Faith and hope are married to each other.

"We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for" (Rom. 8:24). Faith concerns the unseen and the unknown. The three Hebrews had not seen anyone delivered from a fiery furnace, neither did they know how it could be done, but they had faith. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king" (Dan. 3:17). Modernism is taking faith out of the church and basing its hope on morals and logic. Remove faith and you destroy the very lifeblood of the church. Faith is wanting in the lives of the majority of us—yes, all of us. So much more could be done if we exercised faith, but let us not confuse faith with knowledge. Faith acquires knowledge, but it precedes knowledge. Pasteur had faith that there was some way of wholesale destruction of bacteria, but he did not know how. Putting faith to work, he discovered the method of pasteurization. Faith that is worth-while must be put to work.

In reviewing the cases where Jesus wrought His greatest work, it will be noted that effort was demanded of the ones who were going to receive the blessings before the

blessings were given. Faith that will not yield to a test is valueless. Note the following examples: The miracle of tribute money was performed through the exercise of faith. "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Peter had faith in the Master, but he had to "go fishing" to have his faith justified and to receive the blessing. When Jesus healed the man with the withered hand, He said: "Stretch forth thine hand." The man "stretched it out: and his hand was restored whole as the other" (Mark 3:5). The man used faith by stretching forth the hand that had long been withered. The story of the miraculous draught of fishes is one of working faith. They had toiled all night with no results. Jesus said to Simon: "Launch out into the deep, and let down your nets for a draught" (Luke 5:4). Their net broke with the large catch. The blessing came after they had launched out into the deep. Surely, faith will cut loose from the shore line. Faith will not be deterred by one failure or two—it knows no defeat—it claims and wins the victory. The man sick with palsy was told: "Arise, and take up thy couch, and go into thine house" (Luke 5:24). It required faith on his part to "arise," but "the just shall live by faith." The people said: "We have seen strange things to day." The actions and works of faith do seem strange to one not possessing faith. When the ten lepers were healed, Jesus said to them, "Go shew yourselves unto the priests." Then the account continues: "It came to pass, that, as they went, they were cleansed." The first miracle Jesus performed required faith on the part of the servants. Jesus said to them: "Fill the waterpots with water." Again, "Draw out now, and bear unto the governor of the feast." To see the glory of God's power, we must exercise faith. Work with faith—live by faith, and ours will be victory.

“Then Shall They Fast”

By E. H. Goit

IS fasting lasting? Should Christians fast today as the Israelites fasted under the Mosaic law? With ears tuned to the pitch of the day, we hear many statements pertaining to privations of food. A few of these privations are voluntary for religious reasons, but nearly all are the result of national law. Pertaining to the voluntary rations, we hear much about one individual—the ever-important one, “I.” “I gave up the privilege of eating candy.” “I gave up going to shows”—I, I, I! Such is the normal conversation of people fasting. They are observing God’s Word, but what a manner to practice what they believe!

Yes, fasting *is* lasting. Christians should fast today, but not according to the Mosaic law—that law was nailed to the cross. It was primarily a schoolmaster pointing the way to Christ—Christ being the fulfillment of the good news conveyed to Abraham. “After that faith is come, we are no longer under a schoolmaster” (Gal. 3:25).

Did Jesus’ disciples practice fasting? Perhaps, but we would refer you to one story where they did not. This account is recorded in three of the Gospels: Matthew 9:9-15; Mark 2:15-20; and Luke 5:27-35. Our Saviour was accused of eating with publicans and sinners. This is the charge that we quickly identify with this particular story. Are we justified in making this charge? Was not the charge against Jesus and His disciples, that they were not fasting as was the custom of John and his disciples? “When the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? . . . And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?” (Mark 2:16, 18.) Instead, they were eating meat and enjoying themselves at the home of Levi the tax collector. It is of importance to note Jesus’ reply to the Pharisees: “Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, *they cannot fast*. But the days will come, when the bridegroom shall be taken away from them, and *then shall they fast in those days*” (Mark 2:19, 20). The same account is presented in Luke 5:27-35, which likewise infers a time when there *shall be* fasting from food. Are we living in this time? Yes. The Bridegroom has been taken away from us. Jesus, the “bread of life,” has yet to come and to remove the ban on

fasting. When one sleeps at night, he is fasting from literal food. When he awakens in the morning, he breaks the fast by eating; hence “breakfast.” There will be a break-fast, spiritually speaking, when Christ comes in the morning of New Day.

During Jesus’ ministry, fasting had a purpose. It was through prayer and fasting that a dumb and deaf spirit was cast out of a man. “When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And he said unto them, This kind can come forth by nothing, but by prayer and fasting” (Mark 9:25, 29).

In Matthew’s account, we read most clearly Christ’s teaching concerning fasting. One word is there the all-important word, differing from the accounts in Mark and Luke, yet correlating their teachings. The one word that is different is the first word “*fast*” as it occurs in Mark 2:19, and Luke 5:34, and as contrasted with Matthew 9:15 where the word is “mourn” and implies an entirely different thought than fasting from the farmer’s or grocer’s food. “Jesus said unto them, Can the children of the bridechamber *mourn*, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast (mourn)” (Matt. 9:15).

Recently, it was the writer’s privilege to attend a bridal party. Everyone was enjoying himself, and the bride was indeed happy with her husband. The bridegroom was with her. We would also cite to you cases prevalent today that correspond to our Saviour’s reply. Young married couples are united and happy for a while, until the draft wind blows the couple apart. Prior to this, they were both happy and enjoying married life to the fullest. They had no need for fasting, but now they do have cause to fast (mourn) for one another’s affections. Life is but one dark night with promised dawn eventually to surround the world. So it is with the children of the Bridegroom. They, of all people, have reason to mourn for their loved One. He has been taken from us, and He Himself said: *Then shall they fast.* Is this not reason enough to fast?

This fasting shall not be lasting. Now we are without the true “bread of life” which is the Staff of life. Soon, however, night will end, and we will no longer be without our loved One. The night is far spent and soon dawn will break, breaking the fast.

Our Saviour stated that we would have sorrow, but that He would see us again. "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22). The husband is the joy of the wife. Jesus is the joy of the church. When Christ returns, He will not be taken from His bride. They shall be united forever. "So shall we ever be with the Lord" (1 Thess. 4:17).

Paul, in beseeching the Corinthian brethren, urged them to give "no offence in any thing" (2 Cor. 6:3). He besought them that they "receive not the grace of God in vain." Paul listed fasting as one proving item not to be overlooked. Indeed, Paul's urge to us, then, is to fast. (Vv. 1-5.)

If we are to fast as well as to mourn, how should we do it? Should it be "me" or Jesus? Jesus, expounding the Parable of the Pharisee and Publican, mentioned how the Pharisee boasted that he fasted twice during the week. Cannot the "me" person be a Pharisee of today? As a result of his boasting, he would be abased, and so it is today. Jesus' lesson is practical. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14).

So important is it to be humble, that we would refer you to our Lord's most outstanding sermon, the Sermon on the Mount. During this sermon of instruction to all, He said: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:16-18).

Then, should we fast? The question is not, "Should we fast?" but "How should we fast?" Each of us should ask himself if he mourns the Bridegroom's absence. Each should examine himself when he fasts to see whether he is humble or proud. If he does such, he will be more likely to fast as our Saviour instructed.

Do fast and pray! Mourn your Saviour's absence and pray that this fast may not last.

MILLENNIAL PROPHECIES

(Continued from page 4).

"both gifts and sacrifices for sins" (5:1); has "compassion on the ignorant, and on them that are out of the way" (v. 2); offered "first for his own sins, and then for the people's" (7:27); he "offered for himself, and for the errors of the people" (9:7); "whose blood is brought into the sanctuary by the high priest for sin" (13:11).

Judging from these attributes of the priesthood of

Christ and the saints, what kind of subjects will live during the Millennial reign? Only guilty people need mercy and pray, "God be merciful to me a sinner" (Luke 18:13). If no such people are living in the reign of Christ, He has no chance to be "merciful." If all are physically and morally robust and self-sufficient, "infirmities" disappear. If all sail along placidly and no evil is occurrent, "being tempted" ceases to be a possibility. If no "sins" are committed, there are no sinners. Priesthood may just as well fold up and decamp. If there is no wrong, no grief, no sin, "compassion" becomes obsolete. If all are enlightened, nothing is left of the "ignorant" but a memory. If "all do right without mistakes" all "errors are abolished." If all are in the right way, none are "out of the way." If all are paragons of virtue, priesthood is useless and cannot function. It collapses in blank inutility, and vanishes like a ghost in the night.

Displays of power at the coming of Christ contribute to second-grade entrants into the reign of Christ. On this point we are able to appeal to divine precedents. Israel, redeemed from Egypt, was constituted a "kingdom of priests" at Mount Sinai. (Ex. 19:6.) They "prospered into a kingdom" of great power. (Ezek. 16:13.) It was the veritable Kingdom of God on earth (1 Chron. 28:5), but *in* its inception at the exode, "a mixed multitude (margin, 'a great mixture') went up also with them" (Ex. 12:37). These undesirable Egyptian stragglers were incorporated with the nation, and formed part of the kingdom of Israel. They remained in the body politic, and sometimes were a disturbing element, as we read: "The mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" (Num. 11:4). All through their history, which is the history of the Kingdom of God in judicial action, "the terror of God was upon the cities that were round about them" (Gen. 35:5). "Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone" (Ex. 15:16). "This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee" (Deut. 2:25). Helplessness cowers before invincible power. As a result of this "terror of God" upon the Canaanites, there was a constant influx of them into the commonwealth of Israel. Gibeon, Chephirah, Beeroth and Kirjath-jearim, all of them Hivites or Amorites, "made peace with Israel" (Josh. 9:17; 10:1, 2; 11:19; 2 Sam. 21:2); and they merged with the Jewish polity. When Ahazuerus "reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces" (Esther 1:1), it is said of the Jews: "No man could withstand them: for the fear of them fell upon all people" (9:2). Under this duress vast accessions of aliens identified themselves with Israel. "Many of the people of the

land became Jews; for the fear of the Jews fell upon them" (8:17). The infiltrations of Egyptians, Hivites, Amorites, Medo-Persians, and Greeks into the blood stream of the Jewish system may disturb Hitler and others who talk about "pure Jewish blood"; but it does not perturb those who are "taught of God" (John 6:45); for they have already learned that God "hath made of one blood all nations of men for to dwell on the face of all the earth" (Acts 17:26).

The history of the kingdom of Israel, which we have sketched, is a divine prophecy. This understanding helps us to connect the future with the past, and the past with the future. The Kingdom of Christ will be the kingdom of Israel restored. (Acts 1:3, 6.) Therefore, we can reason from what has been to what is to be. Extraordinary power will attend the coming of Christ and the establishment of His Kingdom. This fact in itself opens the door for the entrance into the reign of fifth columnists, quislings, traitors, and hypocrites. *Christ* will come in "power and great glory" (Matt. 24:30). "Thine is the kingdom, and the power, and the glory, for ever" (6:13). Moreover, the *Kingdom of God* will come in power. (Mark 9:1.) God's people will be "willing in the day of his power" (Psalm 110:2); but sinners and demons may believe and tremble, yet not be converted. (James 2:19.) They will be awed and quelled by force; they will be held in the clutch of fear; they will tremble, acquiesce, and simulate friendship and obedience; but will they be converted? No. They will capitulate in the face of power. They will even "submit themselves"; but we are told again and again in the marginal translation that their obedience is "feigned," and that their external profession is a "lie." (2 Sam. 22:40, 43-45; Psalm 18:44; 22:45; 78:36, 37.)

Sin and Death Among Millennial Subjects

Some people refuse to think within the bounds of God's revelation; and they soon find themselves trying to think in a fogbank. Instead of "casting down reasonings and every high thing that exalteth itself against the knowledge of God" (2 Cor. 10:5, margin), we hear them say: "Adam was created neither mortal nor immortal," leaving the poor man to swing between these two opposites in a mysterious "inbetweenity" that eludes finite grasp. Obfuscations go on to expand themselves: the saints are "related to *three bodies*, more or less intimately connected: the first, the body of sin; the second, a body like Adam's before he sinned; and the third, this second new body changed, or transformed, by quickening, into a glorious, powerful body."

How relieved is the mind when it turns from these lubricatory piddles to the simplicities of Paul in the 15th chapter of 1 Corinthians! There he told about only *two bodies*, instead of three: one is natural, the other spiritual;

one is terrestrial, the other celestial; one is earthy, the other heavenly; one is corruptible, the other incorruptible; one is mortal, the other immortal. Corresponding with these two bodies are two men: "The first man Adam was made a living soul"; a natural body; and "the last Adam was made a quickening spirit," a spiritual body. Finally, these two bodies are possessed successively in the order of time: "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." (1 Cor. 15:40-58.) From these premises, we deduce the conclusion that the subjects of the Kingdom will have a natural body, called "the body of sin" (Rom. 6:6), because the "motions," or as the margin reads, "the passions of sin" work within it, and "bring forth fruit unto death" (Rom. 7:5). So what is called "the body of sin" in Romans 6:6 is called "this body of death," in the margin of Romans 7:24. The terms are interchangeable; for where there is sin, there is death; and where there is death, there is sin. (Rom. 5:12, 21; 1 Cor. 15:25, 26, 56; Heb. 2:14.)

Now, since the subjects of the mediatorial kingdom are to be men in the flesh with "natural bodies" like our own, the force of logic and concurrent Scripture make only one conclusion admissible, namely: *Righteous subjects in the Millennial reign cannot be better than the best men who have lived in the past and present.* How good were they, and are they? Job was "perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). Listen to his own confessions: "Behold, I am vile" (40:4); "I abhor myself, and repent in dust and ashes" (42:6). The dulcified prophet said of himself: "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5). These were perfect men in their stage of development, but imperfect in attainment. Recipients of the promises, they were "perfecting holiness in the fear of God" (2 Cor. 7:1). They said, "Let us go on unto perfection" (Heb. 6:1). Perfect holiness does not require "perfecting," and holiness that is complete would not need to "go on." Last, the dying and already accepted and approved Apostle 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). Consider this victor's self-abnegation and contrite confession: "Not as though I had already attained, *either were already perfect: but I follow after* . . . I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

The Word of God Endures

"The empire of Caesar is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the

Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it is proved every day how transient is the noblest monument that men can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the Word of God still endures."—*John Cumming*.

The Bible

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THE SPIRIT OF BONDAGE

(Continued from page 3)

the confusion of languages when the tower of Babel was in building. Confusion came during Babylon's fall to the Medes and Persians under Cyrus, but its laws and business methods were very orderly and thorough, according to archaeologists and Assyriologists. In fact, the business methods according to thousands of clay tablet records that have been excavated show that the present financial and business methods were practiced by the Babylonians. Only after those methods were broken down did confusion arise. So it will be in the future disruption of the spirit of Babylon: the world system of trade and finance suddenly will be shaken by the judgment of God. Confusion upon confusion will arise.

In Revelation 18:6, God said: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." This "double unto her double" gives it a four-fold judgment, and extreme poverty will be Babylon's lot and the lot of all those who have "lived deliciously" with her in her wickedness. It is no wonder that God calls His people out of Babylon to be entirely separated from her, that they "receive not of her plagues."

America has experienced several financial collapses that brought distress to the people, but they have eventually recovered. When the world financial structure collapses, the havoc created will be most distressing, and there can be no recovery, for this Babylonian world will then have come into the judgment of God for all her sins.

SOUL AND SPIRIT

(Continued from page 7)

Such English words as "pneumonia," "pneumatic," and "pneumonic" are all derivatives of *pneuma*, and each carries the thought of air. "Pneumatic" tires are tires which contain air; "pneumonia" is a lung disease which causes difficulty in breathing; and "pneumonic" is a medical term used to refer to the lungs or pneumonia.

Because air itself is invisible, *pneuma* is used to denote the invisible power of God. We can see the effects of wind, yet cannot see it. In like manner, we can see the workings of God's Spirit, yet the Spirit itself is not visible to our eyes.

Sometimes *pneuma* is used to denote the higher standard of action; for instance, the "letter" is contrasted with the "spirit" of the law. (2 Cor. 3:6.) It is also used to denote mental presence with persons when it is impossible to be with them physically. (1 Cor. 5:3.)

Every living creature, man or animal, has spirit, but all men do not have the Spirit of God in addition to the spirit of man. (1 Cor. 2:11, 12.) That is what distinguishes Christians from non-Christians.

In addition, the spirit of Antichrist is that "attitude" or "influence" of Antichrist that began to be felt in the day of the apostles.

Deductions

From the preceding discussion, we can see that *psuche* is used when the Scriptures consider the sensual side of man. Anything that assails us through our senses and rules our lives makes us sensual, or soulish. The Israelites were told to "kill and eat flesh . . . whatsoever thy soul lusteth after" (Deut. 12:15, 20); thus we see that soul and lust are associated in the Scriptures. A man may be soulish (1 Cor. 2:14) or spiritual (v. 15), depending upon which rules his actions—his soul (senses) or the Spirit of God.

If, as I believe, soul is the result of the combination of a body and spirit, it is logical to infer that soul, or sensation ceases when the combination is broken. All thought occurs in the mind, so when the mind ceases at death, thought must necessarily cease. The soul becomes simply non-existent, except in the memory and plan of God who will cause the body to be united with His Spirit at the Resurrection Day. The result will be a living, rational human who, if we can use Jesus as an example, will remember persons and events of the former life. The outstanding difference between the new and the old will be the immortality of the new. To use the beloved words of the Apostle Paul, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"The wise in heart will receive commandments: but a prating fool shall fall" (Prov. 10:8).

The Living Sermon

I'd rather see a sermon than hear one
any day;
I'd rather one would walk with me than
merely tell the way.
The eye's a better pupil and more willing
than the ear;
Fine counsel is confusing, but example's
always clear.
The best of all the preachers are the men
who live their creeds;
For to see good put into action is what
everybody needs.
The lectures you deliver may be very
wise and true,
But I'd rather get my lessons by observing
what you do.
I may not understand the high advice
you give,
But there's no misunderstanding how you
act and how you live.

Samson, a Deliverer

In our story of Gideon we learned that God had given the Israelites into the hands of the Midianites for seven years.

Today, we learn that Israel again sinned, and God delivered them into the hands of their enemies. This time, He gave them into the hands of the Philistines for forty years.

Samson's parents were of the tribe of Dan. The angel of the Lord appeared to the mother. He told her she was to have a son. He told her to "drink not wine nor strong drink, and eat not any unclean thing." This son was to be a Nazarite. He was not to have his hair cut or shaved. A Nazarite was one who was bound by a vow to be set apart for service of God. Samuel and John the Baptist were Nazarites, too. Samson was to deliver the Israelites from the Philistines. That was his service for God.

"The woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him."

Samson's Strength

Samson was the strongest man in the world. He fell in love with Delilah. The leaders of the Philistines wanted her to discover the source of Samson's great strength.

Twice, she asked him, and he told her make-believe stories. The third time he told her the truth. So, while he slept, she called men to shave off his locks of hair. This made him weak. The enemies put out his eyes and took him prisoner. While he was in prison, his hair grew again. His old strength returned.

The Philistines were gathered in a house. They wanted Samson to entertain them. Samson prayed that he might avenge the Philistines. He took hold of the pillars of the house and pulled the house down, killing himself as well as thousands of Philistines. The Philistines were overcome.

Thinking It Over

"He is in the way of life that keepeth instruction: but he that refuseth reproof erreth. He that hideth hatred with lying lips, and he that uttereth slander, is a fool" (Prov. 10:17, 18).

May we be wise unto salvation, receiving the commandments of Jesus and keeping them, because we love Him. (1 John 2:3; 5:2.)

Membership Call

Send your name, month, day, and year of birth to me, (Mrs.) Madge Savage, Waite Park, Minnesota, and see your name in the birthday corner.

Happy Birthday Wishes

Louise Johnson, June 29, age 13, Oregon, Ill.
Larry Croxton, June 30, age 12, Macomb, Ill.
Lois Rahn, June 30, age 13, Pomona, Calif.
Luther Bengel, July 1, age 10, Frankfort, Ind.
David Hall, July 2, age 9, Alto, Mich.
Lucille McKinney, July 2, age 10, Hammond, La.
June Bruland, July 2, age 10, Hammond, La.
Velma Dennis, July 2, age 13, Vanzant, Mo.



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What Is Your Value?

The pride of a successful jeweler is his display window where he places for the admiration of all who observe his brightest diamonds, his most sparkling emeralds and his most exquisite bracelets. He tends them carefully and proudly, seeing each day that they are kept shining and bright.

"When He cometh, when He cometh to make up His jewels" are words in a chorus we have sung since childhood. Of course, the words are familiar to you, but now as you review them do you think you are a jewel, rare and beautiful enough to be a part of Christ's collection?

A jewelry buyer must be very careful in selecting the jewels for the shop which he represents. They must not only be bright and pleasing to the eye, but genuine in quality. When Christ comes to "make up his jewels" will He find that we have been genuine jewels, diamond-like clear through? When He comes, will He find a jewel that is bright on the outside and dull and paste within or one that is pure throughout—one who has considered no task for the Christ too menial, one who has devoted time during the week to the study of God's word, as well as on Sundays? We are given many opportunities each day to prove our genuineness. Each task or duty we perform for Him adds a little more sparkle to our surfaces and a touch of quality to the interior.

The quality of a jewel is proved by its wearing ability. A jewel that is bright and shining when it is new is of little value if, after a few months wear, it becomes tarnished and dull. Of course, the wearer is responsible for some of its brightness, but no amount of polish can prevent a jewel from becoming tarnished if it is not genuine. A real gem becomes more beautiful and lovely as it grows older. Many times its age determines its value. Thus, our value as Christians can be appraised by the things we do, and the ways in which we prove our genuineness. As our years in His service increase, our values should increase also, so we will be "jewels" "when he cometh."

Report From Southlawn

* * * By Jeanette Siple, Grand Rapids, Mich.

Time and again, people ask what they can do to stimulate interest in their Berean society. There are many an-

swers and ideas for that question but, speaking generally, it seems as though *variety* is the key word to the solution.

Our Southlawn society made a drastic change this year by including all ages in the organization instead of having classes for only young people. The result was amazing. Attendance more than tripled. It included little tots, those of high school age, young married couples, and older folks.

There was, however, more to this increase in attendance than just the age-level change. Having an alive and enthusiastic leader who really lives his religion was a big factor of success. We used the talented young musicians in our group, too. One girl led all the singing, and several of the young people and adults dusted their instruments to form an orchestra.

If you look around, you are bound to see talent everywhere, languishing for want of exercise. One of our men enjoys running motion picture projectors, so he showed us a series of pictures about the life and works of Christ. Such films are available for church use, and much can be learned through such a device. If only more of our modern "miracles machines" were used to further the spread of the truth, thousands of lives would be changed easily!

There were many empty seats at Berean meetings because our boys are away fighting the war, but at Southlawn we had a few solemn moments for them every Sunday night. The pastor read letters from the different boys at this time. Then, as we silently prayed for them, the organ softly sent out our loving messages on the wings of song.

During the summer months, our society takes a little vacation, with the idea in mind of beginning again, fresh and full of ideas, in the fall. This year, our final meeting was in the form of a picnic at a lake. There was a huge turnout for a good dinner, games, and swimming. So we have disbanded for the summer months. Next fall when we take up the reins again, there should be lots of spirit to build on, especially since we hope to have quite a few of our people attend General Conference where inspiration is never lacking.

Does your society seem to be dragging? Take our advice, and inject a dose of "variety," the adrenalin for interest. Results will show at once.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 20-July 28—Summer Bible Training School, Oregon, Ill.
 June 21-July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
 July 9—Annual July Meeting at Lawrenceville, Ohio, Church of God.
 July 10-21—Daily Vacation Bible School at Lawrenceville, Ohio, Church of God.
 July 20-23—Arkansas-Oklahoma Conference at McGintytown, Ark.
 July 31—National Berean Day at Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredericktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

THANK YOU; COME AGAIN!

Thank you, brethren, for responding so generously to "Mother Needs Help" by our President, Leland T. Hanson, in the May 9, Restitution Herald. "Ask, and it shall be given you" has been proved true in business matters as well as in spiritual.

As a result of Bro. Hanson's plea, we have reduced our accounts payable to about two hundred seventy-five dollars. "Mother" is no longer in her wheelchair—she is hobbling about with the aid of a crutch. However, she would like to discard it to stand straight and strong for the Lord. Let us help her to stand without it. Margaret Budrow, Treasurer.

POMONA, CALIFORNIA

The visit of Bro. J. W. McLain to Pomona has been one of the most pleasant experiences the church has had for some time. The people here have thrilled to the touch of his personality, and have been delighted anew by the good old stand-by doctrinal sermons. Somehow or another, the good old standard themes never tire the eager Christian as do many of the fanciful frills that are nowadays taught from many pulpits. Most impressive was his first sermon on the cost of Christian discipleship. It was one of those sermons that is good to stir the slumbering Christian to renewed activity. (And do not all of us slumber more or less at times!) His series of sermons on the Abrahamic Covenant has been refreshingly new in its presentation.

The only flaw in an otherwise excellent group of meetings was the fact that they coincided with graduation week in the public schools, so several times many of our more ardent members were not present.

We know that with a man of Bro. McLain's character and personality, as well as his knowledge and ability in the preaching of the gospel, the evangelistic program of the church is in good hands. We wish him Godspeed in his every endeavor.

Norman J. McLeod, Secy.

SUNDAY SCHOOL EXHIBIT

Attention, Sunday school superintendents and teachers!

Send your exhibits of Sunday school work for the exhibit at General Conference to Mrs. Delos Andrew, Oregon, Ill.

May our exhibit be bigger and better than ever before.

If you have a problem or question regarding Sunday school work that you would like to have discussed, kindly let us know.

National Sunday School Association.

REPORT OF BAPTISM

Pvt. Emmett L. Westbrook of Fredericktown, Mo., a marine stationed at Camp Linda Vista, San Diego, Calif., came to Los Angeles and was baptized by the writer, Saturday evening, June 10. Bro. Westbrook has been associated with Church of God teachings for a number of years. He desired to obtain a furlough to visit his family and at the same time to put on Christ in baptism at the home church. This privilege was denied him and, after making inquiry, he arranged to visit Los Angeles for that purpose. At the Sunday morning service which he was permitted to attend, the Communion was held, so he might also have part in that sacred service. In a short time, he will be sent overseas to participate in the great struggle that is rocking the world. May God's protecting care be with him always is our prayer.

Our Sunday school celebrated Children's Day on June 11, with a nice little program by the children.

Bro. Harry Brockelbank of the Wenatchee, Wash., congregation was a recent visitor at our services. Emma C. Railsback.

TEMPE, ARIZONA

On the afternoon of May 16, a weary traveler rang our doorbell and announced himself as James W. McLain. We were glad to welcome him to assist in our Bible School and evangelistic meetings.

Our second annual Bible School convened on the morning of May 22. There were four teachers, two helpers, the superintendent, and twenty-seven scholars present the first day, and thereafter the attendance rose steadily until it reached a peak of thirty-nine on the next to the last day. The beginners' class was taught by Mrs. Victor Corbell; primary class, Mrs. Fred Hall; junior class, Mrs. C. E. Lapp; and the two young people's classes by J. W. McLain and the writer, respectively. On the closing Friday night of the Bible School, many of the parents attended the program given by the children and then viewed an exhibit of some of their handwork. Bro. McLain led the children in singing choruses and Bible drill, besides showing motion pictures of our National work. After the children's program, Bro. McLain showed motion pictures of the land of Palestine.

Each night of the Bible School was well spent when Bro. McLain led us in evangelistic services. He gave us many instructive and inspirational messages which have been a great help to the church. During the two weeks of meetings, two young ladies confessed Christ as their Saviour, and they will be baptized at our next service.

Bro. McLain left here for the West where he visited the Pomona and Los Angeles Churches of God. C. E. Lapp.

GOLDEN JUBILEE CELEBRATION

Church of God, Gladbrook, Iowa

As 1944 is the fiftieth anniversary of the building of the Church of God at Gladbrook, Iowa, the event was celebrated by appropriate services on June 4. A profusion of flowers added their beauty and cheer to the sanctuary, and the spotless floor, pews, and highly polished windows bore testimony to the preparations busy hands had made for the occasion. Indeed, the beauty of the room belied its fifty years of service.

The morning sermon which followed the Sunday school was preached by Bro. C. W. Howe of Waterloo, his topic being, "Great Types of the Bible." Special music consisted of a duet by Sr. J. M. Kiger and Bro. J. W. Williams.

At noon, a picnic dinner was served in the American Legion Hall to about seventy-five people. Visitors were present from the church groups at Stanhope, Koszta, Waterloo, and Cedar Falls.

At 2:30 p.m., the congregation moved back to the church where a short program was given. A piano solo by Charlotte Sealine of the Stanhope church and a vocal solo by Esther Cronbaugh of the Koszta group were followed by congregational singing of the old favorite, "Faith of Our Fathers." At the suggestion of the visitors, a special offering was taken as a birthday gift to the church.

Several of the older members of the congregation contributed reminiscences to review the early history of the church. Mrs. A. J. Eychaner recalled their having moved to Gladbrook from Irving in 1893, at the invitation of a committee composed of G. P. Allard and Albert Allard. They at once built a home directly across from the present site of the church. During that year, the congregation held services in a schoolhouse a mile from town. The next spring, work was started on the present church building. Bro. Eychaner, then a young man of forty-two years, Bro. Will Fish of Story County, and Bro. G. R. Chown, who had previously moved from Irving to Gladbrook, were the head carpenters, and they were assisted by various members of the congregation. The design of the building was suggested by Mrs. Eychaner. Pastors who have served the church during these years are A. J. Eychaner, G. Eldred Marsh, O. J. Allard, and J. W. Williams.

An original poem read by Sr. Hester Berry was followed by a duet by Sr. Kiger and Bro. Williams. Bro. Williams then preached a sermon on the topic, "Earth's Golden Jubilee," basing his remarks on Leviticus 25. At the request of Mrs. Williams, Mrs. J. M. Kiger and Mrs. J. M. Prime sang the hymn, "Those Beautiful Days," written years ago by Bro. Eychaner. This was very much enjoyed and seemed a fitting close to a day which had been replete with memories.

Mrs. W. H. Allard.

EVANGELISM

C. E. Anderson	\$ 2.00
Blood River Sunday School	9 20
Mrs. Lela Drake	2.00
Delta Bereans	28.00
Mrs. Earl Olmstead	2.00
Pomona Church	156.69
A Friend	5.00
Marjorie Saylor	10.00
Mrs. Clara Stimmette	5.00

ADDISON B. WILSON

Addison B. Wilson, son of James and Harriet Wilson, was born February 9, 1875, in Green County, Iowa, and died June 5, 1944, at the home of his son, Wayne Wilson, in Danbury, Nebr. He was the youngest of a family of thirteen children. He grew to manhood in Iowa where, on November 25, 1903, he was united in marriage to Lilma Mason. To this union four children were born: Wayne Wilson of Danbury, Carol Smith of Big Springs, Beulah Stott of Mitchell, and Bryce Wilson of Greeley, Colo. His wife preceded him in death in March, 1938. Besides his four children, he is survived by four grand children; one brother, McBride Wilson of Jefferson, Iowa; several nieces and nephews, and a host of friends.

In 1915, he was baptized and became a member of the Church of God. He was a devout Christian who lived, talked, and taught his religion wherever he went.

The last Sunday he lived, he taught a Sunday school class in Danbury, his topic being, "The Resurrection," which was the basis of all his hope toward God and Jesus our Lord.

Funeral services were conducted from the Church of God at Holbrook, Nebr., by Elder G. J. Gordon of Omaha, assisted by Elder Terry Ferrell, the local pastor.

He was laid to rest beside his wife in the Holbrook cemetery, there to await the return of Christ. Eva Phelps.

MARTHA JANE BUNCH

Martha Jane Bunch was born June 9, 1914, at Mexico City, Mexico, and lived in Mexico and Central America until three years of age, when she came to Arizona. She graduated from the Gilbert High School and attended Arizona State Teacher's College in Tempe for two years. In 1935, she was immersed by Bro. S. J. Lindsay and became a member of the Church of God.

On April 18, 1935, at Yuma, Ariz., she became the wife of Joe Bunch. After living in Tempe for ten months, they moved to Prescott, Ariz., for five and one-half years, and then returned to Tempe where they have resided until this present time. One daughter, Emodele, was born October 29, 1936. Prior to her death, Mrs. Bunch was employed as bookkeeper by Gililand Motor Co. She died at Mesa Hospital, June 2, 1944.

Those remaining of her immediate family are: Joe Bunch, her husband; Emodele Bunch, her daughter; Mrs. Della Wimberly, her mother; and two brothers, Bonner D. Wimberly of Nevada, and Russell R. Wimberly of Texas. C. E. Lapp.



The above illustration is from the new Intermediate Sunday School Quarterly, lesson for July 2, 1944. Sr. F. E. Siple has provided an illustration for each lesson of the quarter. Order a supply of these quarterlies.

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THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$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.

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"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

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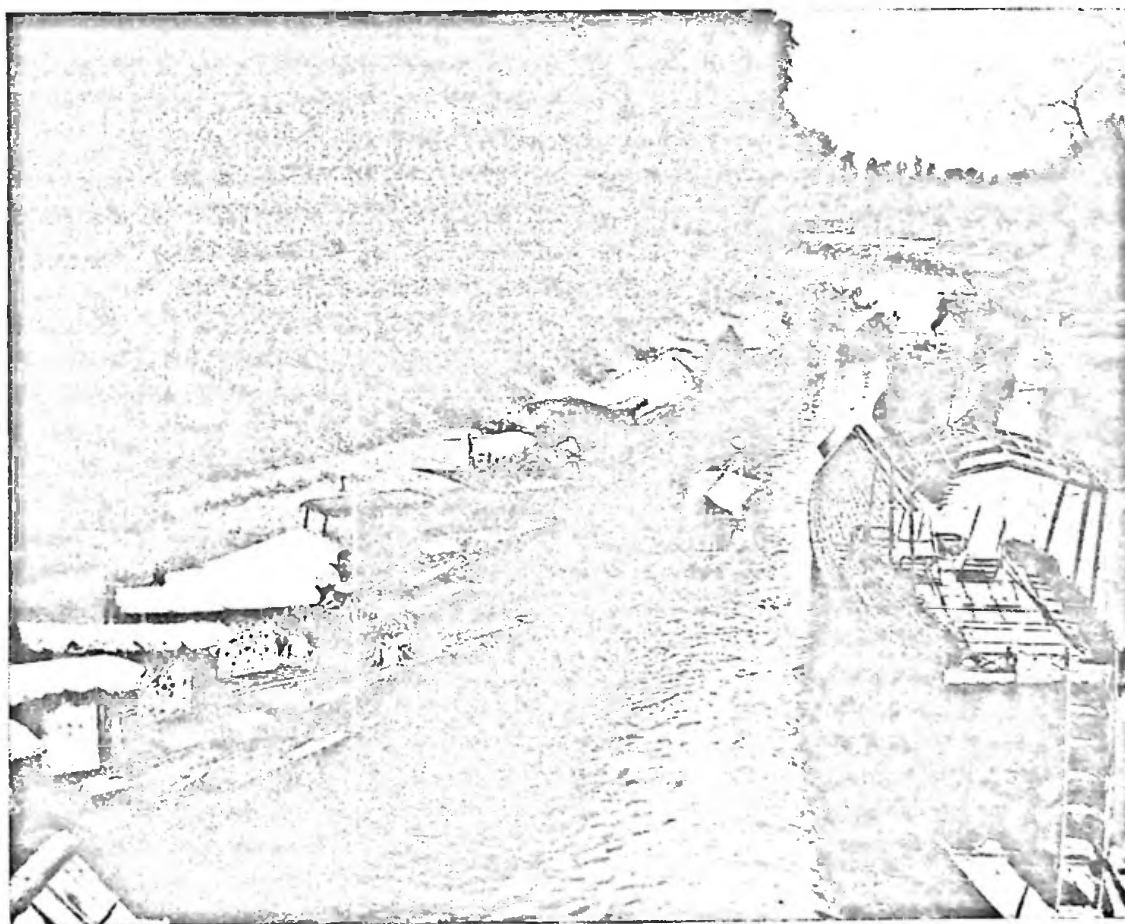
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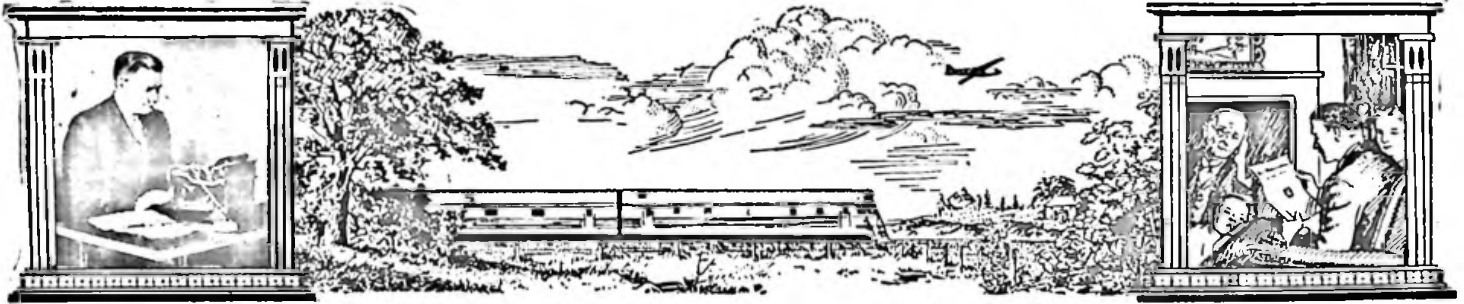
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(Black Star Photo)

HOUSEBOATS ON THE JHELUM RIVER, INDIA

Houseboats, some sufficiently large for whole families, line the Jhelum River where it flows through Srinigar, capital city of Kashmir, the northernmost province of India. Of special interest are the elaborately patterned curtains on the first three boats on the left. Notice, also, the large boat in the right foreground: the two tubs on the prow, two reclining chairs on the upper deck, and long rows of flower pots on either side. Notwithstanding the caste system, India is a fertile field for missionary work — for sowing seed of the Kingdom.



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Thank You, Brother Bunch

As more formally announced in the center of this page, Brother Joseph L. Bunch, 511 East Eighth Street, Tempe, Arizona, recently contributed five hundred dollars to Oregon Bible College in memory of his wife, Martha Jane Bunch, who died on June 2, 1944.

It is always encouraging to read of the faith and works of others; it is not always easy for one to reveal the faith and works in himself that he likes to see in others. Would it not be more becoming and more honoring to the cause of Christ if upon every opportunity each of us would give the Lord the glory due His Name? Only rarely does some faithful one contribute as much to our General Conference work as the sum recently contributed by Brother Bunch.

With no thought of selfishness, but with every thought of promoting the Lord's work, we should like to suggest the appropriateness of remembering the Lord's work as Brother Bunch has done and in the making of wills and other bequests. Nearly all the larger and more successful religious institutions have become strong in this manner. Rather than offend, however, leaders of our own denomination have said practically nothing along this line of Christian endeavor.

Perhaps we can do better in the future. Brother Bunch has set an excellent example—both in testifying love for his late companion and in showing love, also, for Christ and the true gospel.

Seventh Successful Summer School

The seventh annual Summer Bible Training School is now in progress at Oregon, Illinois, classes being conducted at Oregon Bible College. Brothers F. L. Austin, Oregon, Illinois, C. E. Randall, Fonthill, Ontario, and Arlen Marsh, Rockford, Illinois, are the instructors. Sister

Grace Wiggins, Eden Valley, Minnesota, is matron and cook. Brother and Sister Linford Moore are assistants. Brother Randall is serving, also, as Dean and general supervisor of the School.

Thirty-five students, coming from eleven states, are studying the Bible and closely related subjects with an enthusiasm that assures success. The students, and their respective states, follow: Patsy Andrew, Illinois; Betty Botkins, Ohio; Leonard Brown, Michigan; Barbara Claus-

sen and Louise Johnson, Illinois; Katie Cox, Arkansas; Kirby Davis, Virginia Deering, Clell, Gary, and Howard France, Washington; Eunice Halls, Ohio; Della Belle Holtkamp, Illinois; Alva Huffer, Indiana; Phyllis Johnson, Minnesota; Loramae and Shirley Karnett, Nebraska; Floyd Kessler, Jr.; Ohio; Gordon Landry and Elizabeth Lee, Louisiana; Forrest Leighty, Indiana; Juanita Macy, Ohio; Milo Magaw, Illinois; Jettie Faye McGinty, Arkansas; Dean Moore, California; Linford Moore, New York; Shirley Noske and Joy Ann Pearson, Ohio; Lois Potter and Jeannette Siple, Michigan; Edwin Smith, Ohio; La Vonne Sorenson and Faye White, Nebraska.

Two or three weeks hence we hope to present a front-page picture of the Summer School. As the School progresses we are hoping several of the students will enroll as freshmen in Oregon Bible College when it resumes classes on September 12. One student, Brother Kirby Davis, Wenatchee, Washington, has already decided to study for the ministry.

A Way to Co-operate

Ministers, Sunday school and Berean officers, and, in fact, all who are interested in the progress of Oregon Bible College, can co-operate in a most acceptable way by reporting the names and addresses of high school graduates who might be interested in entering the College.

IN MEMORIAM

Under date of June 16, 1944, Joseph L. Bunch, Tempe, Arizona, contributed the sum of five hundred dollars (\$500.00) to Oregon Bible College, Oregon, Illinois—this contribution being a memorial in honor of his beloved wife, Martha Jane Bunch, whose worthy life was closed by the enemy Death on June 2, 1944.

Thus, while this faithful one sleeps, awaiting resurrection and the coming glorious Kingdom of God, her loyalty during life continues to shine. "Blessed are the dead which die in the Lord" (Rev. 14:13).

Oregon Bible College is grateful—both for the life of Martha Jane Bunch and for the memorial given in her name.

Oregon Bible College,
Sydney E. Magaw, Dean.

View Into India

By the Editor

(Quoting G. G. Robinson, Foreign Correspondent)

IN keeping with the front-page picture, and with the thought of encouraging foreign missionary activity, this "View Into India" is being presented—giving, in particular, some observations by Brother G. G. Robinson who is representing the National Bible Institution in this foreign land.

By reason of the war, communication with Mr. Robinson has been slow. Further, we recently learned that he had been confined several months to a hospital. In a letter dated April 25, 1944, Brother Robinson reported that he would soon be discharged from the hospital and that he regretted the four months of sickness as being "a great waste of time in the Master's service." We give this brief quotation to show that he is zealous to be active.

Whether or not the Church of God in America will press forward with the present nucleus of missionary work in India will probably be decided at the coming General Conference at Oregon, Illinois, which Conference will convene August 1-13, 1944. Foreseeing that decision will then probably be made, we have inquired of Brother Robinson as to some of the possibilities in India. He reports that he should like to open a "school for instruction in the English language six days in the week and on Sundays for thanksgiving and worship." He writes further: "Instruction in the English language is a great encouragement to the present-day Indian. This could be carried on for at least two years. . . . Also, parents of children who are comfortably situated could be asked to pay small sums to aid the scheme. While instructing scholars in the English language, I should lose no time in imbuing their minds in the elements of Christianity. I could employ an interpreter. . . . A quarterly statement of expenses could be submitted to you, showing the total in Indian and American money."

To rent a building for the suggested school, and to conduct the work as Mr. Robinson feels it should be conducted, would entail an expenditure of about one thousand dollars per year. Certainly, a thousand dollars is no small sum, and it is one thousand dollars more than any one wishes to "throw away," but who would dare say that this venture would be a "throw away" venture? Christian, "Cast thy bread upon the waters." More, one thousand dollars per year for a worker in India, said expenditure to be borne by the entire denomination, is not a gruesome matter when compared with expenditures by congregations in this country for their local pastors.

Now, to give more definite "View Into India," we here present some of Mr. Robinson's observations and activities, same being dated August 1 - December 30, 1943:

(1) I find barely forty per cent of the population of the Indian State of Jaipur, ruled by an Indian Maharajah, are educated in the English language, as compared with southern India, which may be reckoned as ninety per cent.

(2) They may be divided into the following categories:

- a. Those who still believe in the transmigration of souls after death.
- b. Those who hold the doctrines of Theosophy.
- c. Professing Christians who do not possess Bibles and are still ignorant of the Christian precepts.
- d. Those who are prepared to adopt Christianity because of material benefits gained thereby.

(3) Only two brothers, converts from the Moham-medan Islamic faith, I have found to understand their Bibles. They are keen workers and endeavor to live up to the precepts of Christ.

(4) The chief drawback in this province is the caste system, which has been the curse for countless years to India's teeming millions. The aged are prejudiced in its favor, and if the youth and young men of the country who, in the present day have the advantage of education, are inclined to become followers of Christ, they are intimidated from taking the first step of baptism on pain of excommunication, disinheritance, and forfeiture as heirs to large possessions.

(5) I have encountered several Indian graduates and approached them on the Christian life and endeavor, who have thoroughly understood but rejected the offers. Two men spoke against the Christian life as exemplified by their pastor (conducting the Scotch Mission here), accusing the missions of seeking only financial aid, and yet rejecting help to the poor. In contact with one young man, my advances on the Christian life and belief were countered by a scathing criticism of the example set by pastors and clergy. He remarked that Indians as a whole were much discouraged at this and were looking forward to the time when all leaders and preachers of Christianity would set aside their self-interests and form a true Christian brotherhood. He also said that the very few who had the love of Christ in them were each a Christ in themselves. It was not possible to refute his assertions after what I have seen and heard, personally.

(6) On Christmas morn- *(Please turn to page 11)*

Did Christ Pre-Exist?

By Delbert Arthur Jones

ONE of the very old subjects for religious debate and discussion is that of the pre-existence of Christ. In spite of the fact that it has been debated for centuries, it is still debated today. The Church of God as a whole is convinced by Biblical proof that Christ did not pre-exist. There are, however, people in our denomination who still have a question mark in their minds about this subject.

In this article we shall attempt to give a bird's-eye view of some of the basic theories of the pre-existence of Christ. We shall then show explanations of the texts on which those beliefs are founded.

It might be well to state that there is an exceedingly wide variation in the various theories concerning Christ's pre-existence. Many of the proponents of the doctrine cannot agree as to what form Christ may have had, and as to whether He was mortal or immortal.

Some students of the so-called orthodox religion believe that Christ had a divine nature, a human body, and a rational soul. They contend that His body was formed in the Virgin's womb, but that His human soul was brought into existence before the creation of the world, and subsisted in happy union in heaven with the second Person of the Godhead until His incarnation. This doctrine is clearly defined by Bishop Bull in his "Defence of the Nicene Creed." It reads:

"All the Catholic orators of the first three centuries taught that Jesus Christ, he who was afterwards so called, existed before he became man, or before he was born, according to the flesh, of the Blessed Virgin, in another nature far more excellent than the human nature; that he appeared to holy men, giving them an earnest, as it were, of his incarnation; that he always presided over and provided for the church, which in time to come he would redeem with his own blood, and of consequence that, from the beginning, the whole order or thread of divine dispensation, as Tertullian speaks, ran through him; further yet, that he was with the Father before the foundation of the world, and that by him all things were made."

The generally received opinion is that Christ's human soul began to exist in the womb of His mother, in exact conformity to that likeness unto His brethren. These people who base their doctrine on His human soul recommend their opinion by such arguments as follow: "(1)

Christ is represented as his Father's messenger, or angel, being distinct from his Father, sent by his Father, long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. . . . (2) Christ, when he came into the world . . . divested himself of some glory which he had before his incarnation. (3) It seems needful, say those who embrace this opinion, that the soul of Jesus Christ should pre-exist, that it might have an opportunity to give its previous consent to the great and painful undertaking of making atonement for man's sins. It was the human soul of Christ that endured the weakness and pain of his infant state, all the labors and fatigues of life, the reproaches of men, and the sufferings of death. The divine nature is incapable of suffering. The covenant of redemption between the Father and the Son is therefore represented as being made before the foundation of the world."—Cyclopedia of Biblical, Theological and Ecclesiastical Literature—Harper & Brothers.



Delbert A. Jones

If Christ pre-existed before He was born of the Virgin Mary, who was He then? No matter how carefully we may examine the Scriptures, there is no Scriptural answer for that question. Some advocates of the pre-existence theory claim that He was an angel, even going so far as to state that He was the Angel Gabriel, while others state that He was an angel and at the same time being the third person of the Trinity. For such advocates, Hebrews 1:5 is recommended for study: "Unto which of the angels said he at any time, Thou art my Son?" Please note the wording—"at any time."

If Christ pre-existed as some claim, before He was born of Mary, what became of His previous personality *while* He was being "made of a woman"? (Gal. 4:4.) It has been reasoned: "They could not both exist at the same time, for personality and corporeality are practically synonymous ideas in Scripture." We can find no scripture that even vaguely hints that Jesus was in some "unusual state" while He was being created, or that He died from an immortal being to be created. But, we do have positive Scriptural proof that teaches that Christ died only once.

The following texts are those that are usually used by advocates of the pre-existence theory:

(1) *Genesis 1:26*. "God said, Let us make man in our

image, after our likeness." In this text there is no mention of the Christ, neither is there a hint of Him in the context. Are we doing this scripture justice when we attempt to put Him in it? All through the Old Testament we read of God using angels. They were His messengers on numerous occasions. In all probability, God was addressing the angelic host and not the Messiah who was to be born thousands of years later.

(2) *John 6:62*. "What and if ye shall see the Son of man ascend up where he was before?" For the following thought, I am freely using the work of Brother R. H. Judd ("The Pre-Existence of Christ") and Brother Sydney E. Magaw (Editorial Page of THE RESTITUTION HERALD). Again we must raise the question, "Can immortality become mortality?" Did Christ "descend" from a throne to become mortal man?

Because the verse reads "ascend up," some people "jump to the conclusion" that it refers to "ascending up to heaven (?)." However, upon examining the verse and the context, we learn that there is nothing said or inferred about heaven. It is self-evident that the subject of the verse is Jesus. When we study the Word of God, we must be careful and prayerful about the interpretation of it.

Carefully analyzing *John 6:62*, we note that the Greek word for "ascend up" is *anabaino*. In Young's Concordance we note that the word *anabaino* appears eighty-one times in the manuscripts. When translated, it appeared only eight times as "ascend up." It is also translated "come up" and "rise up." The following texts show a few of the ways that the word *anabaino* is translated. "The fish that first *cometh up*" (*Matt. 17:27*). Did the fish "ascend up" to heaven? No! It "ascended up" out of the water. In *Mark 1:10*, we read, "Straightway *coming up* out of the water, he saw the heavens opened." *Acts 8:39* records, "When they were *come up* out of the water"; and in *Revelation 13:1* it is recorded, "I stood upon the sand of the sea, and saw a beast *rise up* out of the sea." Using the words "rise up," instead of "ascend up," we read *John 6:62* again, "What and if ye shall see the Son of man *rise up* where he was before?" Is that not a much more beautiful meaning? The verse is not trying to portray Christ ascending into heaven, but to rise up from the grave to walk again on the earth—"where he was before." While this may seem un-

usual at first glance, it is in complete agreement with the context; for, in the following verse, we note that it is "the Spirit that quickeneth"—an allusion to resurrection. The disciples of Christ could not comprehend the thought of their Messiah dying. "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 *quickeneth by the Spirit*" (*1 Peter 3:18*).

(3) *Second Corinthians 8:9*. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The wealth to which Paul referred was not any tangible wealth. Christ was rich in many other ways than in earthly possessions. He had the greatest of all lineages—the Son of David on one side of the family tree, and none other than the great God on the other side. What more could a person ask? That was not the extent of His wealth. No, His lineage was not everything. Neither is gold or strength the end in itself. Christ was rich, extremely rich, in spite of the fact that "the Son of man hath not where to lay his head." Life itself is the greatest of all riches, and Christ was accounted worthy of eternal life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The Master was rich with the promise of eternal life, yet, for us, He was willing to die on Calvary.

The beauty of Jesus and His life is grand enough in the Biblical account, without attempting to wrest it from its roots. May we study the Word of God and recognize therein the simple truths about the life of our Saviour.

It is very interesting to notice that nearly all, if not all, believers in the pre-existence of Christ believe also in the commonly accepted doctrine of the Trinity. When studying various books on this subject of pre-existence, I also noticed time after time usage of the expression "immortal soul." It seems that if one accepts the doctrine of pre-existence, he is inviting other false teachings.

The word "pre-existence" appears in the Bible as many times as does the word "Trinity"—which is not at all! Speak where the Bible speaks; be silent where the Bible is silent. "Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (*Eph. 4:14*). "Watch ye, stand fast in the faith."

EVERY GOOD GIFT FROM ABOVE

He who believes the Bible is the inspired Word of God believes, also, that the Son of God came from God. There is no mistaking that. To believe, however, that Jesus first existed in heaven, divested Himself of that former Self, came down from heaven to be conceived—or reconceived—and was thereafter born of Mary seems unnecessarily to burden the mind of faith. Simple truth, Bible truth, is not that conglomerate—is not that difficult to understand.

Being the Son of God, Jesus came from God. In that sense only did Jesus come from heaven—heaven being the dwelling place of God. Never is it debated that the manna from heaven had bodily shape in heaven prior to its appearance in the wilderness. Consider, too, that "every good gift . . . is from above, and cometh down from the Father of lights"—health, happiness, opportunity.

Thank you, Brother Jones, for your excellent treatise on this riddle of religion. You gave the answer.—Editor.

Suggestions for a Successful Sunday School

By Emory Macy

THE teacher is one who teaches or instructs. Thus, before we cover any suggestions for a successful Sunday school class, we must first have a good teacher.

There are at least six important qualifications which the model teacher should have:

(1) The teacher must be a Christian. He should be a member of the Church of God, and capable of giving a reasonable defense for the faith.

(2) The teacher should know the Bible. He should be able to "rightly divide" the Scriptures. There should be no doubt in his mind as to the inspiration and the revelation of the Scriptures.

(3) The teacher should be "apt to teach." He should realize the importance of Christian education and "study to shew thyself approved unto God." He must be a leader.

(4) The teacher must demonstrate his Christian life. He should test his teachings in his own laboratory before he can present them as worthy truths.

(5) The teacher should be in touch with God. He should always feel in need of the strength, that he may pray with ease whenever he wishes and wherever necessary. His prayers will give him confidence in God, but he will lose his hold and pride of the world.

(6) The teacher should understand his pupils. Each pupil in his class is a special student and must be taught as such. He must give especial attention to the spirituality of each member. The love for each pupil will give his class confidence of his understanding.

"A teacher teaches a little by what he says, more by what he does, most by what he is." Therefore, every teacher must be selected with care.

Many teachers of the Sunday school are concerned about what they are going to say about the lesson, when they should ask themselves, "Can I make this lesson help the class Godward?" The true teacher is one who is filled with enthusiasm and ambition to see his teaching in the lives of those he teaches.

A good teacher must be a salesman. He must be one who breaks down resistance between the community and the class. He must be continually promoting some activity, repairing, remodeling, making posters, inspiring mottoes, or planning some special program. The Sunday school must be sold to the community if it is to be a growing institution.

The true teacher is an evangelist. He desires to help his

pupils to love and appreciate the blessings from God, so they will make the decision. The Sunday school must not slight the evangelistic element, it must be a winner. Evangelism is the character-changing element which is needed for Christian growth.

The Sunday school is the church's best evangelistic agency.

Each class or department is just as important as the foundation of the church. An active Sunday school will enroll every new baby in its neighborhood. The cradle roll is a means of keeping in touch with the parents.

The adult department is perhaps one of the weakest organizations of the institution. When men and women reach adulthood they feel they are too old to learn or they give social activities too much attention. A successful Sunday school must have a good adult class. If there are twenty-five men in the adult class there will be twenty-five women also. If there are twenty-five fathers and mothers, there will be children. When the fathers take their sons to Sunday school, there will be fewer sons taken to the penitentiary by the officers of the law.

The whole purpose of the Sunday school is to win souls for Christ and to develop their motives and actions toward Christ. The aim must not only assist them in knowing the Bible, but help them to "grow up into him in all things which is the head."

The church can grow only in proportion as its Sunday school grows. It is simple mathematics to say if the Sunday school increases the attendance twenty new members in two years, there will be twenty baptisms into the church. Build the Sunday school!

A Growing Sunday School

Competition seldom hinders, but is a help. The Sunday school is in constant competition with the movies, skating rinks, and community recreational halls. The church that cannot meet the competition will soon wither away.

The world uses every means to publicize the evil it represents. The church seldom has a note in the weekly paper that it has Sunday school at nine-thirty o'clock. If it pays to advertise, why not buy a classified space in various community papers? Why not use the mail—send postal cards to some who have never attended the Sunday school? The Sunday school can use handbills, tracts, church papers, and sow the community with the material from the school. It is not uncommon for the Church of

God to be in a community where not one boy or girl attends who lives near the church.

The best way to give an invitation to attend the Sunday school is verbal. A Sunday school class may visit every

house in a city block in a few minutes, soliciting the people to attend Sunday school.

Every boy or girl, man or woman, likes a contest. There are many kinds of (Please turn to page 10)

A Word for Tried Ones

By Glenn M. Birkey

"Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—Peter.

A STORY is told of a blacksmith who, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to walk square and seem to love everybody, you have twice as many accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us?"

With a thoughtful and glowing face, the blacksmith replied: "Do you see this piece of steel? It is for the springs of a carriage. But it needs to be tempered. In order to do this, I heat it red hot, and then cool it with water. If I find it will take a temper, I heat it again; then I hammer it, and bend it, and shape it, so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap pile. Those scraps are worth less than a cent a pound; but this carriage spring is valuable. He paused, and his listener nodded. The blacksmith continued: "God saves us for something more than to have a good time. That is the way I see it. We have the good time all right, but he wants us for service, just as I want this piece of steel."

As we peruse our Bibles from Genesis to Revelation, we note the testings of many Bible characters. Noah met his test when he was held up to ridicule for building an ark on high ground with no deluge in sight. Moses met his test at the burning bush when he protested to God he was not fitted to lead the children of Israel out of Egypt. Abraham met his test of faith when he was about to slay his son Isaac. Job met his test when he seemingly lost all and was afflicted with boils and his wife told him to curse God and die. Daniel refused to worship any but the true God and was thrown into the lions' den. Shadrach, Meshach, and Abednego refused to fall down and worship Nebuchadnezzar's image of gold and were thrown into the seven-times-heated furnace. Christ was tested through his ministry and trial and crucifixion. Stephen was stoned to death for his loyalty to Christ. Paul suffered many

stripes and imprisonment for his faithfulness after his conversion on the way to Damascus. Peter also endured much the same. John was banished on the Isle of Patmos.

No doubt, many more could be mentioned. Hebrews 11:13 states some whom I have mentioned, and all that were mentioned in the chapter "died in faith, not having received the promises, but having seen them afar off."

The writer during the past has noticed many good Christian people suffering tests and trials such as sickness, many of a lingering type, others misfortunes of various kinds, while he also noticed many people who gave no heed to God or his plan of attaining salvation seemingly enjoy prosperity and good times. When we think of the trials of many Bible characters who, we feel sure, were godly men, there must be good reason for the testings that come to many of us. Perhaps, as the blacksmith said, it is for our good these things come. Perhaps a real test of our faith will give proof whether or not we are fitted to be contenders for the faith once delivered to the saints.

From the last issue of *Bible News Flashes*, under caption, "Christ Causes Controversy," I quote a paragraph as follows: "Only under pressure do we reveal the true value of our Christian experience. It was true of Daniel, true of the Hebrew children, true of Joseph, true of Paul. It is true of you and me. We do not know what is ahead of us. We might have to 'suffer affliction with the people of God,' but above all let us be uncompromisingly faithful and unquestionably true to him."

As stated in Galatians 6:9, "Let us not be weary in well doing; for in due season we shall reap if we faint not." We are truly living in the time of the church age when men and women are being tested so far as spiritual and moral values are concerned. Will we stand the test and trials to which we are bound to be subjected? In conclusion, let me quote from 1 Peter 1:7: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

Millennial Prophecies

Number 10—Postmillennial Deception:
Its Extent and Success

A Sermon by R. G. Huggins

THE bottomless pit" in the first verse of this chapter (Rev. 20) is called "his prison" in the seventh verse. And the dragon "bound" in the first verse is the same power that is "loosed" in the seventh verse, and as a synonym is called "Satan." The words "bound" and "loose" are mutual opposites. A power bound is either

restrained in action or circumscribed in its territory, or, as Hitler would say, "living space." Probably by binding the dragon, the writer included both these ideas: restraint of action, and the constriction of territory. The reverse is indicated by "loosing."

The Bible Is Inspired in Its Words

It cannot be too often repeated that words are the signs of ideas. Tamper with the words and you change the ideas they express. If, then, the words of the Bible are changed, or other words are added, or if some of them are omitted, God's words and ideas are both perverted and destroyed. Great as this sin is, it is widely prevalent. The first command which God gave to man, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17), was changed by the serpent in a misquotation: "Ye shall *not* surely die" (3:4). Adding the word "not" reversed the meaning of the command; and as a consequence, the reign of death was introduced into the world. (Rom. 5:12; 6:23.) Christ called this verbal change a lie in these trenchant words: "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). This is the first instance of the truth of God being changed into a lie, and it was accomplished by adding the word "not" to a commandment of God. (Rom. 1:25.) As it caused Adam and Eve to die, the serpent was the first "murderer," and not Cain, as generally supposed.

As man was lost by believing a lie, God has fittingly ordained that man is to be saved by believing the truth.

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (Rev. 20:7-9).

(2 Thess. 2:13.) But, since God's Word is the truth (John 17:17), it is expressed and exists only in the words He has used. From this premise consider how deadly fatal must be the sin of changing, in any degree, the words of Holy Scripture. The apostles were all "men of Galilee" (Acts 1:11). They were not linguists, but were notoriously ignorant and

crude, speaking the language of Palestine with ludicrous tongue. (Luke 23:6; John 7:41, 52; Acts 2:7; 4:13; Mark 14:70.) Yet these "unlearned and ignorant men" spoke fifteen different languages on the Day of Pentecost. "as the Spirit gave them utterance" (Acts 2:4). Certainly, the words of those foreign languages must there and then have been supplied by God-given wisdom. "The words that I speak unto you," said Jesus, "they are spirit, and they are life" (John 6:63). "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (12:48). "Thou hast magnified thy word above all thy name" (Psalm 138:2). How greatly God has magnified His name; much more has He magnified His Word!

Man's Proclivity to Maltreat the Scriptures

Man by nature is predisposed to misunderstand the Scriptures. One reason for this is a lack of giving "attendance to reading" (1 Tim. 4:13). Ignorance of the meaning of words further disables his understanding. Absorption of attention on secular things before he reads and false preconceptions in the mind when he reads frustrate his power of concentration, and he misses the meaning. Add to these disconcerting things the refusal of the will to concur with his better judgment, and we read in deep humiliation: "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6, 7). "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

To these preceptive dicta we now add some personal illustrations. When God makes a declaration, erring man will probably change a word in the utterance, misinterpret its meaning, or act on the presumption that God means less than He says, or more than He says. He thinks God never means exactly what He says! If God says, "Thou shalt surely die," man changes it by inserting the word "not," and reads, "Thou shalt not surely die"; and bursts out in song: "There is no death; what seems so is transition!" (Gen. 2:17; 3:4.) When God said to Israel, "Go not up, for the Lord is not among you," "they presumed to go up unto the hill top" (Num. 14:42, 44). A voice from heaven said, "I have both glorified it (Christ's name), and will glorify it again," but the clarion voice failed to register with those who heard, and they said in mindless mumble, "It thundered" (John 12:28, 29). When Christ said of John, "If I will that he tarry till I come, what is that to thee?" thoughtless talkers soon twisted the remark into an absurd caricature like this: "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die" (21:22, 23). When Paul preached justification by faith, some slanderously reported and affirmed that he said, "Let us do evil that good may come, whose damnation is just" (Rom. 3:8). "Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15:6).

The Victims of Postmillennial Deception

When the dragon is bound at Christ's coming (Rev. 20:2), he cannot "deceive the nations any more" for a thousand years (v. 3). Loosed at the end of that period, he shall "go out to deceive the nations" again (v. 8). The victims in both these deceptions must be the same kind of people: mortals, yielding to temptation and seduction.

In sermon nine of this series, you may read at leisure about the physical and moral status of the subjects of the Kingdom. To this theme we must again advert. If there are no gullible subjects in the Kingdom, no one there is susceptible to deception. We have declared before, and avow again, that there will be sin and death among the citizens of the millennial reign, and in the "little season" that follows. If there no one dies, what means the prophet when he says: "The child shall die a hundred years old?" If all are blessed then, explain the statement, "but the sinner being an hundred years old shall be accursed" (Isa. 65:20). Pause and masticate the words, "but the sinner," if there is not one. Then consider laws like these concerning the priests: "Neither shall they take for their wives a widow . . . a widow that had a priest before" (Ezek. 44:22). "They shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath no husband, they may defile themselves" (v. 25). Such

laws are meaningless if they do not imply that death is a natural and common occurrence in that age among the populace. They do not merely recognize executive death for contumacy, but death at the completion of a natural term of life: death not judicially inflicted. Infants, boys, and girls in growing, imperfect stages of manhood and womanhood, are separately recognized, at life's beginning, and onward, until it reaches the weakness and decrepitude of physical exhaustion, at life's end. "Old men and old women . . . every man with staff in his hand for very age" (Zech. 8:4). Documentary laws, sanctioned by penalties, would be superfluous for the "left of the nations" at Christ's coming, if none of them violated the laws. (Zech. 14:4, 5, 16-19.) "The punishment of Egypt," in verse 19, as translated in the margin, reads, "the sin of Egypt." "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers . . . for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" (1 Tim. 1:9, 10). And finally, in a catalogue of "all enemies" that are to be subdued when Christ reigns, death is the "last enemy" destroyed. (1 Cor. 15:23-28.)

The Extent of Postmillennial Deception

Imaginative minds, overflowing with reverie, presume to speak where God has not spoken. Against these hasty spirits the Apostle of Love warns us in 2 John 9: "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." MacKnight's translation follows more closely the Greek: "Whosoever goeth beyond, and doth not abide in the doctrine of Christ, acknowledgeth not God." He then adds these expository remarks: "The word (beyond) signifies to pass over, in any direction, the bounds which are prescribed to a person. Now, as the doctrine of Christ is contained within certain limits, he who teacheth a different doctrine, 'goeth beyond' these limits. And to make this plain, the Apostle adds: 'And doth not abide in the doctrine of Christ.' Wherefore the person who either neglecteth to teach any part of the doctrine of Christ, or who teacheth what is not the doctrine of Christ is equally culpable, and doth not acknowledge God."

Mindful of these apostolic warnings, we now observe that some Bible students make the millennial reign of Christ "too good to be true," and at the same time make it close in a rebellion that is worse than it is. They persist in erroneously saying that God means more than He says. When they read in Revelation 20:2 that Christ "bound" the Devil and reigned a thousand years, they think of an immaculate reign. When they read that the

Dragon shall "deceive the nations no more until the thousand years are finished," they do not reflect that deception is only one sin, and there are many others which have no connection with deception at all. The wildcat thought racing through their minds is, binding one sin, binds all! A second time John said in a contrast, so we need not mistake his meaning: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations" (vv. 7, 8); that is, resume doing what he had been doing before. A mediocre mind knows that an individual is not a nation; and that a few men do not make "nations." And yet expounders of high repute understand by "deceiving the nations no more until the thousand years are finished" to mean there will be no deception of *individuals* during that time; confounding and making one person equivalent to nations.

The same reckless disregard for the meaning of words is applied to John's description of the extent of the rebellion at the close of the thousand years. The "four quarters of the earth" they misunderstand as meaning the whole globe, north, south, east, and west. (V. 8.) A superficial reading of a few passages of Scripture, however, wherein this phrase occurs, will show it is often used to mean less than the globe, and sometimes very little of its area. "Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas" (Gen. 1:9, 10). Primary geography says three fourths of the globe's surface is covered with water; only one fourth is land. "The earth" spoken of in this text, in contradistinction from the seas, means only one fourth part of the globe. Gloria, a young daughter, was helping her mother dress the flower pots. When told to take out "the earth" in an old pot and put in new earth, her child mind understood the request perfectly, although "the earth" involved was only a quart of dirt. She did not try to force the whole globe into the flower pot because her mother said "the earth." Some sophisticated adults are not as ingenious as Gloria. When they read "the earth . . . shall be burned up" (2 Peter 3:10), they visualize the globe blazing in a fiery tempest! The Bible never speaks of fire in connection with the coming of Christ except in particular and local places; such as Gog and Magog and the isles (Ezek. 39:6), the fourth beast (Dan. 7:11), Babylon (Rev. 18:8), and the lake of fire into which the wicked are cast (20:15). Webster says a lake means a large or small body of water "wholly surrounded by land." A lake of fire suggests a small area. If the Apostle wished to indicate a globe-conflagration he would have said seas or oceans of fire: even then three fourths of the globe would be free from the devouring tongues of fire. The import of God's Word is made sure by self-explanations. On the Apostle's words in Revelation 20:9, "They went up on the

breadth of the earth," David Brown gives this suggestive and helpful comment: "Perhaps we ought to read 'the holy land.'" Correct; for the phrases "the earth" and "the breadth of the earth" often mean the border, and refer to only one country. (Ezra 1:1, 2; Esther 1:1; Jer. 31:17; Joel 3:6; Hab. 1:6.)

GLEANED SUGGESTIONS FOR A SUCCESSFUL SUNDAY SCHOOL

(Continued from page 5)

get-togethers where friends of the neighborhood can be invited. Every zealous boy or girl will work hard for a small prize. Why not get a hold on your community by prizes where others may compete with your Sunday School. Bibles, watches, flashlights, and many other items are lures to bring the church and the community together.

Why not give a free trip to some worthy boy or girl? The money spent will make the Sunday school alive and the event will awaken the town.

Methods of Teaching

A skillful teacher is one who can adapt his instruction to the child, to the subject, and to the occasion. There is no set rule to teach any class or age group that can be adopted. The method of teaching will vary with the subject, the place, and the class. Therefore, the teacher must first be a student to study his pupils and his lesson. There are at least six different methods of teaching. Story-telling is perhaps the most effective in teaching the primary classes. The artist must make the truth live. He should tell it so the child can see it in his imagination. A story may be used as a preparation or lead to the lesson. The master teacher uses illustrations in his teaching. The entire lesson may be taught in story form.

The most common method of teaching is that of recitation. Recitation—according to Webster is the "act of reciting, a class exercise in which students reply only to questions for which preparation is expected." Very few Sunday school classes can be classified as such, because the teacher has not made any assignment, neither has he made any preparation to teach his lesson. Recitation holds the student responsible for some work that was assigned him to do between classes. The teacher should assign a task to the student and call for it.

The discussion method develops the lesson within the class period. The teacher leads the class in the discussion toward a definite goal, which was planned before class session. The leader must be quick and able to use the pupils' thoughts and keep the lesson in progress.

The lecture method, where the teacher does all of the talking, is perhaps the least advisable. This method may be used in some adult classes where it may be difficult to cover the lesson by reason of too much discussion among members of the class.

The most practical method is not any particular one of these followed to the letter, but the combination of all of them. The teacher should make assignment, the class should have voice and privilege to speak, and the teacher occasionally lecture as the result of his research and study.

VIEW INTO INDIA

(Continued from page 3)

ing, a united worship was held in the church of the Scotch Mission. The building was packed to overflowing with only about seven Europeans who hold official positions in the State. The gospel was read out first in the Hindu language by an Indian pastor and repeated in English by the Scotch missionary. The singing of the hymns was in perfect harmony by a choir of about one hundred twenty young Indian women.

(7) I have observed that the Indian women had the best Christian lives, once they get the conviction of salvation by grace. This is accounted for by the fact that the Indian male takes no religious interest in the womenfolk of his family; consequently, Christian instruction is laid on virgin soil and takes root more easily.

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 from below.'

"And then I hid my face and cried,
'Forgive me, God, for I have lied;
Let me live but another day
And I will live the way I pray.'"

—Selected by Mrs. Amy V. Weaver.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

It is generally conceded among Biblical scholars that most of Jesus' speeches—and perhaps most of the apostolic speeches—originally were delivered in Aramaic, not in Greek. A large part of Matthew almost certainly was inscribed in Aramaic, one of the world's most ancient languages and the mother tongue of Syrians.

As a matter of fact, all the most ancient manuscripts of the Scriptures now in our possession are in Aramaic. The less ancient ones—those from which most of the English translations of the Bible are taken—are in Hebrew and Greek, but were themselves translated from earlier Aramaic scripts, many of which apparently had been copied from Aramaic versions of still earlier Greek and Hebrew.

Because of this multiplicity of translations, George M. Lamsa has produced the New Testament according to the Eastern Text (the Eastern Text being the Aramaic), and has done a truly excellent piece of work. Lamsa, himself a Syrian, feels that translation from the most ancient available sources, that translation from the language which Jesus Himself used, is more likely to be accurate than translation from later scripts which were themselves translated. His New Testament (A. J. Holman Co., \$2.50) offers some really striking innovations, although the general sense of the Scriptures is, of course, left entirely unchanged by the new version.

With the New Testament, Lamsa offers also an English translation of the Aramaic version of the Psalms (A. J. Holman Co.; \$1.00). Psalm 68, for example, is considerably clarified by the Lamsa effort; so are numerous other Psalms, as a matter of fact. On the whole, the work is quite as scholarly as that done on the New Testament.

The language of both volumes is simple, modern without being strictly "modern language" type, and far easier to read and understand than the Elizabethan style of the King James. It is recommended for young people as well as for more careful students, this recommendation being of our own making, and not of the publisher's. The type, too, deserves special mention—it is big and black and plain, a definite relief from the usual Bible type.

* * * *

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



"And Ruth said . . . Thy people shall be my people and thy God my God" (Ruth 1:16).

God Cares

"When the night comes, soft and dark,
Off to bed we go;
The heavenly Father stays with me,
This I always know.

"When the morning comes with light,
He is with me, too;
Everywhere and all the time
He cares for me and you."

—Gertrude Hartley.

Ruth's Family

From the golden text above, we learn of Ruth's adopted family. Her mother-in-law was Naomi. Elimelech was her father-in-law. Mahlon was her husband. Chilion was her brother-in-law who married Orpah.

These people lived in Canaan at Ephrath, afterward called Bethlehem. There was a famine there, so this family moved into the land of Moab. It was there Mahlon met Ruth and married her. Later, all three men died.

Naomi heard that God had blessed the land of Canaan with water and crops. She decided to return to her old friends. Naomi told Ruth and Orpah to return to their old homes.

The Moabites had their beginning from Lot's oldest daughter. Lot was the nephew of Abraham. The Moabites were friendly with the Israelites part of the time.

When Naomi kissed the girls goodbye they said they would go with her. Orpah returned.

Ruth said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me and more also if ought but death part thee and me."

Naomi and Ruth returned to Bethlehem together. Naomi's God, our God, became the God of Ruth. She left her own Moabish people and their idols to follow the God of Abraham, and Naomi. Naomi and her fam-

ily must have taught Ruth about God in their everyday living by their words and deeds.

Ancestress of Christ

The Book of Ruth contains a beautiful love story. It is the story of Ruth and Boaz. Boaz was related to Naomi. He became the husband of Ruth.

Another interesting fact about Boaz is that his mother was Rahab. She is the one saved by a scarlet cord hung from her window. Her home was on the walls of Jericho. We studied of her faith and works a short while ago.

Ruth and Boaz had a son. Naomi was very pleased. She became his nurse. Her women friends were happy, too. They named the child Obed.

In marrying Boaz, Ruth became an ancestress of Christ and of David. Obed was David's grandfather. Jesse was Obed's son.

Names to Remember

What does your name mean? It may be a nickname. It may have no other meaning than what your life will give it. You can give it a meaning of sweetness and one not soon forgotten.

Some important names are to be found in the following verses:

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

"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).

ECE Club Membership

A cradle roll member joins our group today. She is Anita Jean Litchfield of Macomb, Illinois. Her sister Barbara sent in her name.

Happy Birthday Wishes

Jean Love, July 8, age 4, Cleveland, Ohio.

Dorothy Rhodes, July 9, age 12, Hammond, La.



Ellen Van Fleet, Editor
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Dear Bereans:

Just a few lines to report our activities. During the past two months we have been conducting a meeting each Friday evening. Our course of study has been very interesting. If people could only realize the value of Bible study, they would surely not wish to miss these studies, especially during these dark days. They are a great source of comfort to people who wish to learn of the ways of our God and His Christ, of the untold rewards in the great Kingdom that is being prepared by our Lord and Saviour for the very near future.

In these days of peril we should keep very close to the Bible. It only can guide us into life eternal. Our nations are struggling to keep the people free to worship God as the dictates of their hearts direct. We pray God that the nations will pray fervently unto Him for a speedy victory.

Our members take turns conducting our study lessons, so all may learn to teach and understand the Word. Our average attendance is ten. Hoping that people of all nations may soon learn more of Him, and praying that you will all remain faithful unto Christ who is the Lord of lords and King of kings, I close,

Yours in the Faith,

Wilson Kirkwood, Secretary
Fonthill, Ontario, Bereans

In addition to the above inspiring letter, Wilson Kirkwood reports that the officers of the Fonthill Berean Society are: Mrs. Grace Anger, Fonthill, president; Harry Payne, Beaver Dams, vice president; and Wilson Kirkwood, Fonthill, secretary and treasurer.

Because of the war situation in regard to tire and gas rationing, and because of the absence of many members for work and in the armed forces, the Fonthill Bereans have found it necessary to combine all age groups in their meetings. This measure has been taken in many of the Berean groups.

Summer School Bereans

As this page is being written, there are many young people from all over the country assembling in Oregon, Illinois, to attend the Summer Bible Training School. Through a little investigating, we have learned that the

majority of these young people are active in their Berean groups at home. We are thus hoping that there will be a real exchange of ideas so that when they have completed their summer Bible courses they will also have a new perspective on Berean work. It is only through the exchange of ideas and opinions that we can grow, not only in numbers but in knowledge and responsibilities. That is one of the reasons we are hoping for a large attendance on Berean Day, July 31, so that through our association together we may obtain a new outlook and renewed vigor for the coming seasons of work. *Are you coming?*

Activities at Eden Valley

In a recent letter from Margaret Coulter, secretary of the Berean Society at Eden Valley, Minnesota, we learned that their group is really active. In the early part of June, Marion Coulter, Virginia Coulter, Barbara Coulter, and Marion Otto participated in a Bible quiz over Station KSTP. They were the winning team. Incidentally, this is the third time that members of the Eden Valley group have been the winners on this program.

June 12-15 was Minnesota State Conference time at Eden Valley and the Bereans took a very active part. Following the daily Bible classes, they sponsored some planned recreation for all who attended. Also, the Bereans opened their homes to the visiting young people. One afternoon they took the visiting Bereans on an outing to a nearby lake for swimming and a wienner roast. Several times during the conference the Bereans sang special musical numbers. As well as being a State Conference, it was also a very successful Berean Conference. We are looking forward to seeing many of these Bereans on Berean Day, July 31, at Oregon, Illinois.

The Eden Valley Bereans also wish to extend a special invitation to any Berean who may be in their vicinity to get in touch with some of their members.

Notice to Bereans

For information of those who plan to attend the Berean Day (July 31) program at Oregon, Illinois, meals will be served at the dormitory. For benefit of the cooks, we request that, if you plan to attend, you will please inform Ellen Van Fleet, Oregon, Illinois, as soon as possible.

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 20-July 28—Summer Bible Training School, Oregon, Ill.
 June 21-July 2—Indiana Bible School and State Conference at North Salem Church of God—five miles north of Plymouth.
 July 9—Annual July Meeting at Lawrenceville, Ohio, Church of God.
 July 10-21—Daily Vacation Bible School at Lawrenceville, Ohio, Church of God.
 July 20-23—Arkansas-Oklahoma Conference at McGintytown, Ark.
 July 31—National Berean Day at Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredericktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph II. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

TEMPE, ARIZONA

Last Sunday afternoon (June 11), the two young girls who came to accept Christ during Bro. J. W. McLain's meeting were baptized and welcomed into the church in the evening. They are: Barbara Dimmick, 1340-3rd Ave., San Diego, Calif., and Nelda Lea Leonard, 1210-9th St., Greeley, Colo. Both girls are fourteen years of age.

We are expecting Bro. and Sr. Ellsworth Routson to be here, en route to California. Bro. Routson will speak for us June 25.

The Lord willing, we are still planning to come to General Conference, but will not commit hari kari if plans do not materialize.
 C. E. Lapp, Pastor.

DIXON, ILLINOIS

We are happy to announce the conversion of seven young people. The seven were obedient in baptism, June 11, services being conducted by the pastor. Those baptized were: Helen Zbinden, Alice Gabelman, Billy and Albert Kastner, Ivan and Shirley Grobe, and Lois Selgestad. Pray for those who have accepted Jesus as their Saviour.

A committee was appointed to draw up a constitution. The committee presented a constitution for correction and approval. It was adopted May 21, and is in the hands of the printers for publication.

We have had programs for Mother's Day and Father's Day. On the evening of D. Day, we had a prayer meeting for the boys and girls in the service of their country. There are several from our church.

We are uniting with other churches in a vacation Bible school.

A parsonage fund has been started to buy a lot and to build. We will not be able to build until after the war. The Doreas Society made dish towels for Oregon Bible College, and is sewing for the Red Cross.
 C. Alan McLain, Pastor.

POMONA, CALIFORNIA

Bro. J. W. McLain took his farewell of the Pomona church on Wednesday evening, June 14. His sermons during the ten days he was here dealt mostly with the promises to Abraham, but the last two sermons changed to what is commonly called practical teachings. His studies dealt with Christ's sermons resulting from the taunt of the Pharisees that "this man receiveth sinners, and eateth with them" (Luke 15:2); and with the sermon to Nicodemus (John 3). After the last meeting, the group adjourned to the Sunday school rooms for a party with entertainment and refreshments.

The church here is looking forward to another visit from Bro. McLain when the work of the evangelist may be planned ahead, so better results may be attained. The visit of the evangelist was arranged on the spur of the moment when it was noted that he was in Tempe, Ariz. The brethren here feel that evangelistic work is one major way in which they can contribute to the work in a whole-hearted way. If the results are not obtained in our community, at least they feel that they can help to carry the gospel into other communities.

On Wednesday, June 14, the Pomona church "unveiled" a new "key" to its service flag of eighteen stars; beside the service flag is a composite picture representing those whose stars appear on the flag. A few spaces are not filled with pictures, but in good time they will be.
 Norman J. McLeod, Secy.

HERALD RECEIPTS

Mrs. Claiborne Lee; Gospel Gleaners (others); Mrs. H. S. France (another); Terry Ferrell; Maurice Fairbrother; John Kammacher; Irvin L. Barnhart; Mrs. C. B. Compton (another); F. E. Siple (another); Howard Hamilton; D. G. Harvey (self & others); Myrtle Oliver (others); Mrs. Wm. Wagner; Harold Starbuck; Frank Partlow; Mrs. Rose Wilson.

FREDERICKTOWN, MISSOURI

Sunday, June 18, was a very busy day for the people of our church. We had a very good attendance at Sunday school. Because it was Father's Day we had a program in their honor. The Ladies' Missionary Society gave a gift to the oldest father and youngest father of our church. Bro. William Thomas was the oldest and Bro. Ellsworth Routson, the youngest. Bro. Robert Hardesty gave the sermon on "Fathers."

At noon, we went to the country home of Bro. Henry Cooper where we had a basket dinner. We were happy to have some of the Saint Louis folks with us.

It being Bro. Routson's last Sunday with us, we all enjoyed the day with him and his family. Sunday night we had a program of musical numbers which was enjoyed by all. Bro. Routson's farewell sermon was very inspiring. After the sermon, Bro. Loyd Cooper, Bro. Marvin Cooper, and Sr. Ralph Holhouser spoke in appreciation of the two years of service Bro. Routson had given to our church. Much good has been done in his two years of service here and the good wishes of all our people go with him and his family to their new home in California. May God bless him in his new field of labor.

We hope, the Lord willing, to have Bro. Roy Graham with us much sooner than was at first expected. We hope this next year will also be a useful one as our new pastor takes over the work.

We were happy to have two young persons from Oregon Bible College with us. The young people enjoyed having Bro. Edwin Graham teach their class. Although he said he was not prepared, after a little persuasion he consented. He left some very good thoughts with our young people. We also enjoyed having Sr. Lois Johnson with us, too. She so willingly played the piano for each of our services.

Remember our conference from August 12-20. We hope all who can come will do so. Come and help us make a conference that will benefit us all. Mrs. J. C. Cooper, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

Correction: Bro. Paul M. Hatch's article, "The Spirit of Bondage," published on page three in last week's Herald, should have been entitled "The Spirit of Babylon." Patience, Paul!

Sympathy is extended to Bro. S. O. Ross, secretary of the Minnesota State Conference, whose father, Henry C. Ross, Litchfield, Minn., died on May 19. We quote from Bro. "Stan" Ross: "Father's death came very suddenly as he was sitting in his favorite rocker holding my little boy, Kent, on his lap. They were reading a magazine together. . . . Death came at the age of seventy years which, I believe, the Book says is man's allotted time."

Bro. and Sr. Laurence M. Howell, Mount Sterling, Ill., hope to attend General Conference this summer.

Sr. Tessa Laning, after a long confinement in Saint Francis Hospital, Macomb, Ill., is now sufficiently improved to return to her home near Ripley, Ill. Her post office address is Mount Sterling, Ill., Rt. 2.

"The Restitution Herald is a great help in these weary days. The peace that comes from trusting God to take care of us is great indeed."—Mr. and Mrs. Walter Wulff, Rt. 1, Delta, Ohio.

Bro. V. E. Kirkpatrick and family, Oregon, Ill., are now at 810 N. Oak St., Morrilton, Ark., where Bro. Kirkpatrick is preaching. He is temporarily employed by the Department of Evangelism of the General Conference, but will return next September to Oregon to resume his work as an instructor in Oregon Bible College.

OMAHA, NEBRASKA

We are in the midst of moving to our new field of labor, after having finished the vacation Bible school with Sr. Verna Thayer and Sr. Rena Willard doing most of the work. Their lessons were splendid and we are sure that all who attended were greatly benefited. We wish to express our appreciation for the support we have been given by the Omaha church in all that we have endeavored to do while we have worked among them, and hope and pray that the work will prosper under the leadership of Bro. Robert Hardesty. We ask your prayers for him and his wife in their labor here and for us as we take up the work with the Golden Rule Church in Cleveland, for we are "labourers together with God."

We rejoice in announcing the baptism of Albert Karnett into the saving name of Jesus Christ. As we were leaving the church on the evening of June 15, a car drove up and Al came, asking to be baptized. So, we took him the same hour of the night to Carter Lake and baptized him. All who were at church that evening attended the service, rejoicing at another manifestation of the power of God unto salvation. This completes the Karnett family in the Lord. We pray God's richest blessing on him in Christian service.

The writer has been called to Holbrook, Nebr., several times in the last few months to conduct funerals, the latest being those of Sr. J. H. Adams and Bro. A. B. Wilson. On some of these occasions it was necessary for us to be absent from our work here, but we were aided in this respect by Bros. Harper and Lawrence and Sr. Karnett. Also, Sr. Lucille Appleby spoke for us on several occasions. We surely appreciate having these workers who can and will help.

We are glad that five of our young ladies are attending the Summer Bible Training School, taking the opportunity to fit themselves for the Master's use. We are going to need more workers, as Bro. and Sr. Lawrence are moving to Sioux City, Iowa, about August 1. They will be sorely missed, as he is Sunday school superintendent and she is teacher of the young people's class.

G. J. Gordon.

HARRIET VORHIES UTTERBACH

Harriet Rebecca Hall was born to Richard and Pernelia Hall, near Hardinsburg, Ky., March 17, 1864, and died at Omaha, Nebr., June 13, 1944. She spent her childhood days in Kentucky, coming to Washington County, Nebr., in 1880. She was married to George W. Vorhies in 1882, living in Washington County most of the time until his death in 1898. In 1899, she went to Arapahoe, Nebr., where she was married to Lawrence M. Utterback, July 3, 1900. They came to Arlington, Nebr., in 1902, where they made their home until the last few years spent in Omaha.

Mrs. Utterback became a member of the Church of God, being baptized by Elder Almus Adams, December, 1912, at Kennard, Nebr., and was a member of the Blair church until her death.

She is survived by her husband, one son, Curtis, three grandchildren, six sisters, Sally Meador, Lydia Meador, and Essie Bandy of near Hardinsburg, Ky., Mrs. M. D. Newell of Blair, Mrs. Melvin Springate and Mrs. Jack Schlapfer of Arlington, also three brothers, Will, James, and Henry Hall, all of Arlington, Nebr., one aunt, Mrs. Lillian Vorhies of Grand Island, Nebr., many nieces, nephews, and friends.

Funeral services were conducted by the writer at the Congregational Church in Arlington. She was laid to rest in the Arlington cemetery to await the coming of Christ to call her forth to life and immortality.

G. J. Gordon.

MACOMB, ILLINOIS

Another vacation Bible school, the third annual one, has become a thing of the past. Though the school was not as large as last year, we feel that it was a success in every way. Seventy-five of the neighborhood children gathered during the week. Of the forty-four who were present on the first day, thirty-one attended every session. Prizes were given to these thirty-one for their efforts. A prize was also given to the boy and the girl who had brought the most pupils to the school.

The success of the school was due to the untiring efforts of the staff, which consisted of Hazel Pritchard, Hildreth Worley, Georgia Ann VeNard of our own Sunday school, and James Mattison of Oregon, Ill., who once again proved his worth as a teacher of children. The pastor acted as superintendent and "trouble shooter." Credit must be given to Mrs. Verna Thayer who provided the lesson material.

At the final session, several parents and friends of the children attended and were given a demonstration of what we had been doing, including the singing of more than a dozen choruses. Each one in attendance at this session received a bottle of soda pop. This may sound foolish, but if you could have seen the light in the eyes of one lad who shyly said, "I've never tasted any 'sodypop,'" you would not think so. The lad also enjoyed the class sessions.

Our Sunday school attendance has been increasing steadily the past few months, for which we are very thankful. A new record of forty-seven was established on June 11, when fifteen of the members of the Ripley Sunday school were in attendance. We very much enjoyed having them, and know they were missed at Ripley.

Bro. James Mattison spoke for us on the morning of June 18. His sermon showed much study and reflected the efforts of his instructors at Oregon Bible College. As long as the college continues to train him and his classmates as it has been doing, it is worthy the support of every member of the Church of God.

A few of our elder members have not been so well lately. We pray God's richest blessing on those who have grown old in the work.

Some, including the pastor, are making plans for attending General Conference, and hope to see many of you then.

G. L. Cooper, Pastor.

EVANGELISM

Dixon Church	\$ 9.05
Mr. & Mrs. Terry Ferrell	10.00
T-F Arnold Johns	30.00
Geo. O. Renner	10.00

SUNDAY SCHOOL EXHIBIT

Attention, Sunday school superintendents and teachers!

Send your exhibits of Sunday school work for the exhibit at General Conference to Mrs. Delos Andrew, Oregon, Ill.

May our exhibit be bigger and better than ever before.

If you have a problem or question regarding Sunday school work that you would like to have discussed, kindly let us know.

National Sunday School Association.

LATHROP - STRICKLAND

Leona Lathrop became the wife of T-Sgt. Lester E. Strickland, at a simple but beautiful wedding service on Sunday, June 18, in the Church of God at Holbrook, Nebr.

Leona, a member of the Church of God, daughter of Mr. and Mrs. Irvin Lathrop of Holbrook, was attended by her sister, Lila Gardner; and Lester, son of Mr. and Mrs. Ernest Strickland of Holbrook, was attended by his brother Howard.

After their honeymoon, the couple will go to Santa Maria, Calif., where Lester is stationed at the Santa Maria Army Air Field.

We pray God's blessing and guidance on this couple.

T. M. Ferrell.

OREGON BIBLE COLLEGE Building Fund

Dixon Church	\$ 9.05
Mr. & Mrs. Leland T. Hanson	31.50
Mr. & Mrs. L. M. Howell	40.00
Geo. O. Renner	5.00
Total	\$29,849.42

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$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.

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Oregon, Illinois

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Please send The Restitution Herald for one year to the address below.

I inclose \$2.00.

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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	What Is Man? J. A. Patrick	12	.25 1.75
Four-second Series B (25 of each of four kinds)				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	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	BOOKS		
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each Per 6
The Thief on the Cross, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.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	BEREAN BOOKS		
Kingdom of God, Harry Gockler	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

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, JULY 4, 1944

NUMBER 39



THE SUMMER BIBLE TRAINING SCHOOL

Thirty-five young people, earnest of the church future, are studying in the Seventh Annual Summer Bible Training School at Oregon Bible College, Oregon, Illinois. Graduation exercises for this class will be conducted at the Church of God, Oregon, Illinois, the first evening of General Conference, August 1, 1944, Brother Harry A. Sheets, Aurora, Illinois, being the speaker.

Here shown with the staff are: (back row) Clell, Gary, and Howard France, Washington; Loramac and (slightly lower) Shirley Karnett, Nebraska; Eunice Halls and Edwin Smith, Ohio; LaVonne Sorenson, Nebraska; Alva Huffer, Indiana; Faye White, Nebraska; Leonard Brown, Michigan; Dean Moore, California; Gordon Landry, Louisiana; (middle group, starting at extreme left) Lois Potter, Michigan; Forest Leighty, Indiana; Katie Cox, Arkansas; Barbara Clausen, Illinois; Joy Ann Pearson, Ohio; Jetty Faye McGinty, Arkansas; Della Belle Holtkamp, Illinois; Jeannette Siple, Michigan; Betty Botkin, Ohio; (Mrs.) Elizabeth Lee, Louisiana; Shirley Meth, Nebraska; Shirley Noske, Ohio; Louise Johnson, Illinois; Virginia Dearing, Washington; Phyllis Johnson, Minnesota; Patsy Andrew, Illinois; Juanita Macy, Ohio; Kirby Davis, Washington; Floyd Kessler, Jr., Ohio; Milo Magaw, Illinois; Norman Burch, Indiana; (front row) Sydney E. Magaw; the three instructors, Arlen Marsh, C. E. Randall (dean), F. L. Austin; Tommy Zirkelbach (mascot); (Mrs.) Grace Wiggins (matron); Mr. and Mrs. Linford Moore (caretaker and matron's assistant, respectively). Many of these students will attend Conference.

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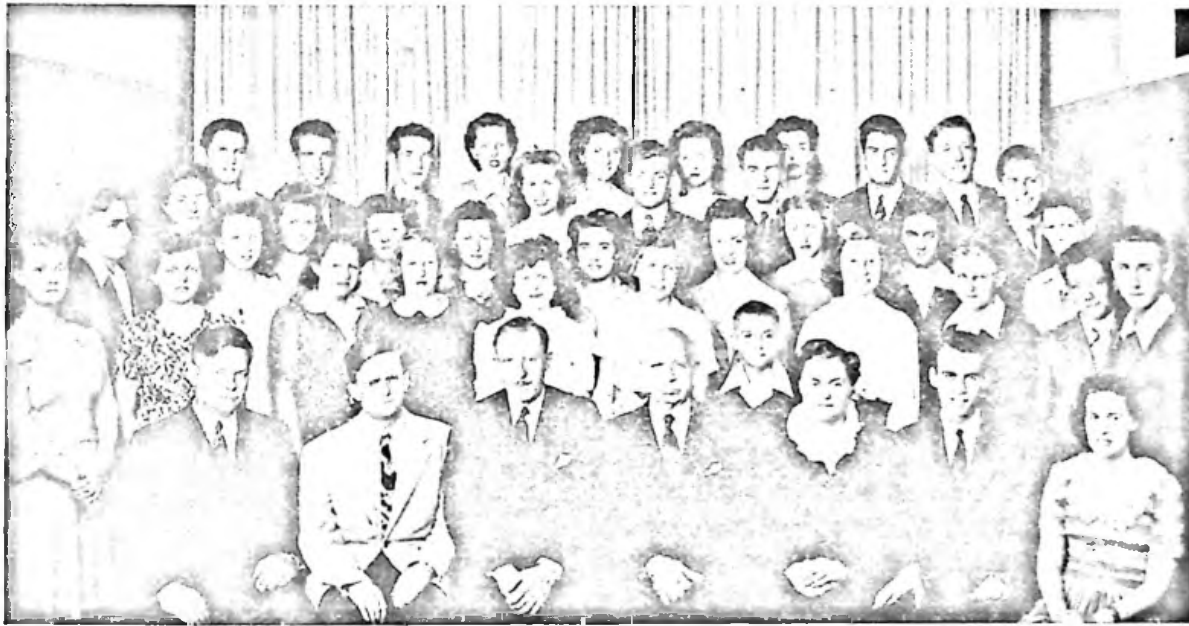
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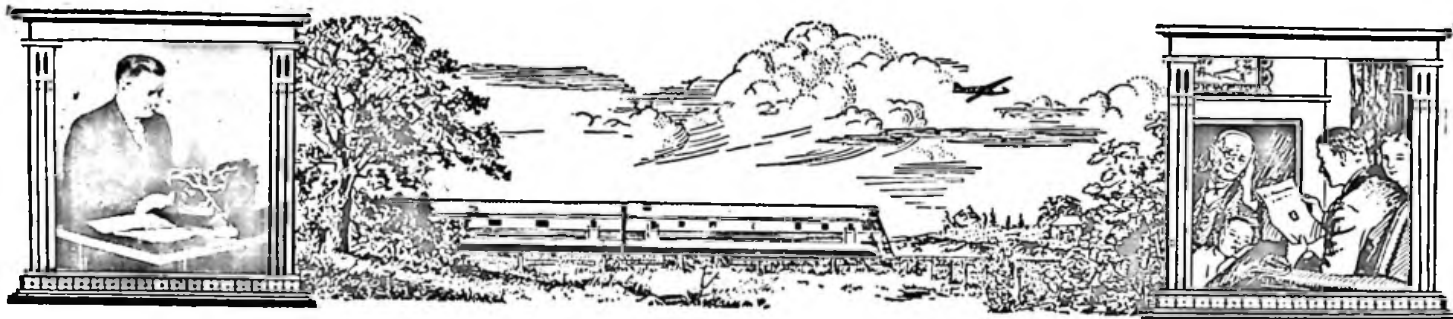
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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Summer School—Conference Project

Except for two occasions, it has been customary for the Summer Bible Training School to have its graduation exercises the Friday preceding General Conference. Accordingly, many of the students who have come to the Summer School have not enjoyed the pleasure of meeting the larger delegation that comes for General Conference. More, delegates from various sections of the country have come to General Conference, and returned, almost unaware that a Summer School of six weeks' duration had been in session.

Definitely, the Summer Bible Training School is a Conference project. During its seven years of service, nearly two hundred young people have profited by attending its classes—and they have come from local churches throughout the Nation and from Canada.

To encourage interest on the part of Conference delegates in the Summer School, and to encourage the students to more lively interest in the Conference, graduation will be conducted this year on the first night of General Conference, August 1, 1944. Brother Harry A. Sheets, Aurora, Illinois, a graduate (1926) of the first Bible Training School, will be the speaker.

General Conference Representation

Delegate Forms for representation at General Conference (August 1-13, 1944) are being sent to the secretaries or pastors of churches and conferences representing our denominational work. Any church secretary not receiving a Delegate Form by July 10 should notify National Bible Institution, whereupon said form will be sent.

All rules and regulations governing representation appear on the first page of the Delegate Form. We recommend that pastors and other church officials acquaint themselves with the regulations of representation and inform their respective churches, thus helping clarify any questions on the part of the general membership, plus creating interest in the General Conference.

The success of the General Conference is dependent in no small way upon the co-operation of its several and scattered local churches. May every church sufficiently large

to be represented (having fifteen or more members) select its delegate, or delegates, for General Conference.

Constructive Criticism, Plus

There are at least two kinds of criticism: destructive and constructive. Destructive criticism is the more common. It helps nobody. Someone has said, "It is noble to think of something mean to say about another, and then not to say it." Well, destructive criticism comes from that fellow who fails "not to say it." . . . Constructive criticism is rare. Sometimes, on the surface, it so nearly resembles destructive criticism as to offend. Nevertheless, it is beneficial and the wise seek it. Well did Solomon say, "Faithful are the wounds of a friend" (Prov. 27:6). Two heads are better than one—and God has yet to put two heads on one man.

Constructive criticism usually is less pointed than its counterpart—having no sarcasm, no bitterness. Its intent is to improve, not to find fault. Constructive criticism is a token of friendship. It is given not to discourage, but to encourage. It blesses the receiver more than the giver. Indeed, he who offers constructive criticism does so at the risk of being misjudged.

There is, however, *constructive criticism, plus!* We refer not to criticism plus criticism—that might become exhausting. We refer, rather, to criticism plus the ways and means of remedying the fault.

Now, to be specific! The grounds of Oregon Bible College were in need of improvement. Labor was scarce, however, and money for improving the grounds was limited. Then entered Brother Dale Dunbar, Swanton, Ohio, with a hundred-dollar check. That is constructive criticism, plus. We need more fellows like Dale. We need the "plus."

Plan Early

The hustle and bustle that soon tires one may often be avoided by starting on time, or ahead of time. Plan now to attend General Conference, August 1-13, or it may so hurry you at the last minute that you will be "all out of breath" when you arrive, or, worse, you may not get here at all. Plan early, then keep those plans.

God Is Still on the Throne

By C. E. Randall

WITH the world almost overwhelmed with the "distress of nations," there seems to be a growing feeling that the power of good has been conquered by the forces of evil; that righteousness is giving way to unrighteousness. In many ways such is undoubtedly true. With the growing upsurge of iniquity and "evil men and seducers" waxing worse and worse, spreading themselves abroad as green bay trees, many people are losing sight of the fact that God is still on the throne, that He still gives life and breath to all, and is the same powerful One that brought order of chaos in the world that "then was." God has not lost control over the affairs of men, neither has He committed His power to another. The everlasting God—He is God of all and over all.

Supreme Over All

When Daniel was called to interpret the dream of Nebuchadnezzar, the interpretation which was given to him at the hands of the "watchers" was to the "intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17). The evidences that the eternal God still has His creation under control are too numerous to be ignored. It would do us all good to observe some of the "signs and wonders that the high God hath wrought." As Nebuchadnezzar declared: "How great are his signs! and how mighty are his wonders!"

Nations and individuals are always within the circumscribed bounds of God's power and control. He has not relinquished His Godhead power to the Devil or to any of his cohorts. Man has appointed bounds beyond which he "cannot pass" (Job 14:5). He is limited, by sentence and judgment of his Creator, to a limited life of "threescore years and ten," and if strength is sufficient a few more years, but, sooner or later, joins those who have gone before him in the grave, which is "the house appointed for all the living." Not only does the appointment of death apply to all mankind, but man is bounded throughout life with the waymarks of the curse pronounced following the entrance of sin. These limitations are the boundaries that keep man from self-destruction and subservient to His will.

The largest grouping of individuals is defined as nations. This unified strength of millions cannot break the bands which God has placed about them. He hath "determined the times before appointed, and the bounds of

their habitation." God uses them as He chooses. The righteous are blessed, the wicked are punished. The channels through which the blessings come, and the methods by which judgment is meted out, are seldom the same. The fact to be observed is that God is supreme over all.

Power to Control

The unlimited power of God is able to direct and bring to a perfected end the "purpose that is purposed upon the whole earth . . . and who shall disannul it?"

When Benhadad, the Syrian, came against Israel, he was defeated in the hills, and the king's counselors said: "Their gods are the gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." Acting on this advice, the Syrians again set themselves in battle array. God, taking note of this, said: "Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD" (1 Kings 20:28).

Our God is a God of the hills. We confidently can look to the hills "from whence cometh (our) help." He is able safely to lead us in the hills and deliver us from all our enemies. Our God is a God of the valleys, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me." Our God is a God of the seas. At His command the sea gives forth, the waves are stilled, and the tempests abate. He moves upon the face of the waters. Our God is a God of the elements. He speaks and the wind ceases; the whirlwind turns at His command. God brings the wind out of His treasures. What a God we have! Supreme, powerful over all—God. He is God. Worship Him!

A Stabilized Faith

Knowing and believing God to be the God of the universe and Ruler over all His creation begets a faith in Him that holds us fast. There is confidence in power; there is trust in strength. Perceiving the handiwork of God over all creation, and observing His never-failing control, it becomes easy to rest upon, and have faith in, His promises; knowing by experience and faith that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). For those whose lives are enriched through reliance upon the all-powerful God, it is easy to say: "God is our refuge and strength, a very present help in trouble."

The Gospel in Few Words

By Norman J. McLeod

FEW, indeed, are the ministers who have not at some time or another been asked by some earnest person to tell in a few words what the gospel is. Or, he would like to be referred to some part of the Scriptures that would give the key to the Bible. The answer could well be Galatians 3.

In as few words as can be found any place in Holy Writ, the last three verses of Galatians 3 serve. The Apostle Paul was outlining the covenant God made with Abraham; of the promises made to Abraham; of the part that Jesus played in that covenant. Then, he pointed out succinctly that when one is baptized into Christ, he becomes an heir of Abraham through Christ. Beginning at that place, the student's viewpoint of the Bible as a whole could be enlarged until it goes into the minutest ramifications. In verse 16, the Apostle gave a clue to the teachings of the Old Testament: the promises of God were made to Abraham and his seed; that seed was not the whole nation of Israel, as many of the Jews assumed, but was one—Christ. To inherit the blessings of the promises that were made to Abraham, one must come into Christ. The "trouble" with the gospel is that it is so simple that most great theologians overlook it altogether. Then, one is confronted by a fact that is not so simple, but more confusing: the new covenant is older than the old covenant.

The Apostle Paul showed that the covenant with Abraham was given four hundred thirty years before the law was given to Moses. The Mosaic covenant which contained the law of Moses could not annul the promises of God to Abraham and his seed, Christ. He explained that the law of Moses was somewhat like a constitutional amendment that was afterward repealed. It was added to the promises made to Abraham until the Seed should come. Sin wrought in the nation of Israel as it did in other nations. The law was to teach the Israelites that sin was exceeding sinful—the law was a schoolmaster. In that sense, it is also a schoolmaster to the Gentiles. Strange how many Gentiles seem to think that the most important part of the Bible to us is still the law of Moses!

To understand the discussion of the promises to Abraham, the zealous student should turn to the texts where those promises were made. Genesis 12:1-3 should be on the tongue of every Bible student: it tells what Abraham did, and how he received the promises after he had done what God told him to do. He should be a blessing;

his name should be great; he should inherit the land as an everlasting possession; and last, but not least, in his seed should all the families of the earth be blessed. That promise, in different forms, was given several times to Abraham. The one incident where it was given in its fullest was at the offering of Isaac. (Gen. 22:15-18.) God made an oath by which He promised those same blessings again to Abraham. In discussing the promises made to Abraham, the Apostle Paul, in writing to the Hebrews, mentioned this oath that was made along with the promises to Abraham. Nothing in the world becomes, in the light of that text, so sure as the promises to Abraham and their fulfillment.

"When God made promise to Abraham, because he could swear by no greater, he swore by himself. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. . . . 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 is 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" (Heb. 6:13-18). Because it is not possible that God should lie, and because nothing in this world can be nearly so sure as the words of His promise. That promise is for us a consolation. Let us lay hold on the only immutable things in the world!

The zealous Bible student should see from a study of these texts that when he puts on Christ he enters into covenant relationship with God through Christ. He should see that God has made an agreement with mankind through Abraham; that to become a Christian he then enters into a covenant with God—he agrees to the conditions which have been laid down for a Christian life. To show that he has entered into that covenant—agreement—he obeys the rite of baptism. When an alien becomes a citizen of the United States, he first learns of the history and government of the country; he lives so long in this nation as a well-behaved person; and then, after that period of probation, having taken an oath of allegiance, he becomes a citizen by declaration of a judge. So, being aliens from God, we become naturalized citizens in His Kingdom by confession and baptism, after we have come to a knowledge of the blessings of that Kingdom as given in the gospel.

In a few words, the Apostle Paul said: 1) we are baptized into Christ; 2) by baptism we have put on Christ;

3) having put on Christ, we become heirs of Abraham through Christ; 4) being heirs of Abraham, we inherit the promises that were made to Abraham. Such a series of steps is about as plain as the general theme of the Bible

could be made. When we understand these steps, the rest of Bible truths fit readily into their places—all the rest of the Bible fitting into the framework of those facts. Read again Galatians 3, comparing it, also, with Genesis texts.

Teaching Truth Tactfully

By *Harvey U. Krogh, Jr.*

UNDER the conviction that we have been very tactless at times, we let our imagination take charge for a little while and consider a conversation that might take place after Christ has established the Kingdom. In our imagination a man came to us one day and said, "I believe we met a few years before the Great Tribulation and you tried to tell me some things about our wonderful King and His Kingdom."

We told him that we were not sure that we remembered, but might recall the occasion if he would explain. He said, "I was pretty stubborn that day and wouldn't believe a word you said, but if you could have only told me those things in a kind and helpful way, I think I could have seen it all then and would have been saved much suffering."

"I went from bad to worse," he continued, "but shortly before the Tribulation an old friend found me one day and with almost the love of a mother and with much wonderful patience, he told me most of the same things you tried to tell me. When I tried to argue with him, like I did with you, he smiled at me and waited till I had regained my composure before he kindly told me that it was only because Jesus had done so much for him, that he loved me and wanted me to have the blessing as well as he."

The man continued by saying, "I finally broke down and confessed my sins and was baptized and we are fellow workers in this wonderful earth being restored. I know that you spoke to me in the way you did, ignorantly, just like Paul had persecuted the church, as recorded in 1 Timothy 1:12, 13. '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.'"

Well, we stopped imagining and started thinking of verses of Scripture having to do with attitudes toward others. The verses we have memorized are the ones that come to us first. We memorized Philippians 2:14, 15, in Berean one time. "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."

Then we thought over some disputes we had had and how useless and vain they were. We could think of good that was accomplished by friendly discussions, but the arguments were usually fruitless.

Until we read an experience of Dale Carnegie in his book, "How to Win Friends and Influence People," we often wondered what Jesus meant by His statement in Matthew 5:25, 26: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." A policeman had caught Mr. Carnegie allowing his dog to run loose in a park where the law stated that a dog must be kept on a leash. He had been caught and warned by the same officer for that offense not long before. This time he readily admitted that he was guilty, deserving the full punishment of the law, and said not one word in his own defense. He spoke sincerely and humbly. The policeman said that he should not "take it so hard," for it was a temptation to let the dog run around a little, and it would be all right if he would keep a close watch on his pet.

You see how agreeing quickly saved the man the more unpleasant experience with the officer. Jesus did not mean that we were to agree to an untruth. It is the truth which we hate to admit, about which Jesus was talking. You may be surprised at the number of truths others hold in common with you, when you are searching for points of agreement.

As to humbleness, we have Jesus' words in Matthew 23:12: "Whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." We have also, the admonition of Paul in Colossians 3:12, 13: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing (Please turn to page 11)

Saul's Ouija Board

By E. H. Goit

IT HAS been said that the American people are the most gullible people. Indeed, this is true in these days in which we live. People are easily swayed and persuaded by this whim or that whim which is the popular caprice of the day. Today the ouija board is the number one tune on the "Hit Parade" of American fancies. There is a vast and ever-increasing demand for this all-knowing medium.

Baiting the Hook

The city of Washington, D. C., a typical wartime city in America with a population of 663,091 (Columbia Standard Atlas, 1943), since inundated by swollen flood waters of war industries, has been declared in an editorial in the *Chicago Sun* to have a shortage of two hundred thousand ouija boards. This is but a typical case of the cities throughout the land.

If one were to examine the ouija board and employ it, one would discover the following facts: 1) It lacks mental ability; 2) identical questions repeated do not receive congruent answers; 3) its answers vary according to the operator.

Capitalists of the novelty industry readily recognize the ouija board as appealing to one of man's weaknesses and as presenting a golden opportunity to "cash in." Therefore, they highly advertise their product, enticing the American public with alluring offers, such as an illuminated board to be used in a darkened room to create weird effects. This is only one of their means of creating a desire to purchase. (It is an interesting fact that the meeting of Saul and the witch took place at night. Mediums prefer to meet at night, creating an eerie sinister atmosphere.)

Our forefathers were victims of spiritual mediums, crystal gazers, and swamies. In youth we take pleasure in imagining various experiences of life. Cannot we see our fathers being subjected to the advertising of one who would gaze into a glass crystal of emptiness and conjecture a vision? We have to contend with it, our forefathers had to contend with it, and their forefathers had the same problem. It is a problem world-wide in scope: but man makes it a problem, for there is no problem were one to follow the instructions of God. In Bible times, men had their ouija boards—not made of wood, but they were mortal, human beings. It is of such a ouija board that we wish to make special study.

According to Scripture, Samuel, the son of Hannah, prophet of God, died and was buried in the city of Ra-

mah: "Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah" (1 Sam. 25:1).

Approximately two years after Samuel's burial, the king of Israel, Saul, was without God, for he had sinned before his Maker. He had not performed God's commandments and had turned to idolatry. God said, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments" (1 Sam. 15:11). The Lord was no longer with Saul, but was with David who was anointed king by Samuel. When the Spirit of the Lord departed from Saul, an evil spirit from the Lord terrified him.

Shortly after the anointing of David, the Philistines gathered their armies together to make warfare upon Israel. Saul well knew the outcome and knew that God had told him that the kingdom was to be wrested from him. He sought to know what he should do. In seeking an answer, he set the stage for a masterpiece of deceit and trickery which are the foundation of modern spiritualists.

In 1 Samuel 28:3-20, we can read readily the dialogue of our play. The characters are as follows: Saul the king, disguised; the Witch of Endor; and a conjectured ghost, Samuel. Saul had sinned before God and now invited further the wrath of God by contradicting his own actions concerning those who had familiar spirits. He was not only violating God's law, he was violating his own. (1 Sam. 28:3, 9.)

It has often been said that woman has privilege of the last word. Man is often victim of the verbosity of womanhood. It was with words and disguise that Saul sought to trick the witch at her own game of trickery. True to fashion, the woman used many words and, indeed, mastered her opponent in deceitfulness.

Recently, Robert Ripley, who has been advertised from Timbuktu to Ringling Brothers, Barnum and Bailey side-show as the man with a statement, "Believe It or Not," cartooned the Prophet Samuel, and under the cartoon inscribed these words, "The man that was dead and walked again conversed with Saul." Robert Ripley is famous for his slogan "Believe It or Not." We firmly believe the teaching of Scripture, "Believe it not," applies here.

It is good to review the setting of the account of the Witch of Endor: 1) We know that Samuel was dead; 2) Saul had gathered all Israel to Gibeon to fight; 3) Saul had inquired of the Lord and the Lord answered

him not. It is interesting to note that the Lord did not answer Saul by dreams, nor by Urim, nor by prophets.

Saul added to his sin of insulting God with idolatry, the sin of conversing with a familiar spirit. (Bullinger defines familiar spirits as demons *pretending* to be dead spirits.) Thus, Saul violated not only his own law, but God's law, saying: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shalt not be found among you anyone that . . . useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits . . . For all that do these things are an abomination unto the Lord." (Deut. 18:9-14; Ex. 22:18; Lev. 19:26.)

"Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. . . . And 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?" (1 Sam. 28:3, 9.) What unusual sin arrayed in trickery!

Saul at no time saw anyone from the realms of the dead. He took only the woman's word that he talked with Samuel who, in reality, was buried some twenty-five miles away. (Cp. Lesson 35 in Senior Berean Book No. 2.)

No clothes, no words, no disguise could hide Saul's identity from the Witch of Endor, for he was known throughout Israel as being head and shoulders above all people: "from his shoulders and upward he was higher than any of the people" (1 Sam. 9:2). Saul did not deceive the witch with his disguise, for she readily recognized him, and knowing the circumstances, she answered Saul's questions.

Did Jehovah change His *(Please turn to page 10)*

Days of Noah

By Timothy Pearson

"As the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37).

THOSE were terrifying wicked times—the days of Noah! People drank, ate, married, gave in marriage—all of which are honorable—but they forgot the Lord their God and did *only* these things. Yes, those sinful times can be closely associated with the present time and the coming of the Son of Man, our Saviour.

All agree that it is all right to eat and drink, temperately, for we must sustain life. Too, it is proper to marry and to give in marriage, but Paul said: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Oh, how true it will be, as it was then, that men will forget God and turn to sin and wickedness! In the days of Noah, "flesh had corrupted his way (God's way) upon the earth" (Gen. 6:12). At the coming of the Son of Man, "they shall pollute the sanctuary" (Dan. 11:31).

Indications are that Noah was mocked. Those who had corrupted God's way upon the earth threw away their opportunity to enter the ark and be saved. For lusts of the flesh, they willingly sacrificed that golden opportunity. The last days will be identical to those days. Men shall (and do) make fun of God, of Jesus Christ, and of their followers. Men today live by that old Roman slogan: "Eat, drink, and be merry, for tomorrow we die."

According to Hebrews 11, Noah became "an heir of

righteousness which is by faith." As surely as those who had no faith in God perished in the Flood, all who have faith unto righteousness in Christ will receive the gift of God, which is eternal life. It follows, conversely, that the unbelievers will perish—the next destruction to be by fire.

Prior to the Flood, a feeling of independence crept on the inhabitants of the earth. This, coupled with the fact that "every imagination of the thoughts of his (man's) heart was only evil continually" (Gen. 6:5), caused God to destroy all but eight souls from the face of the earth. Does it not seem reasonable, then, that God will destroy man again as He has foretold, when we reach a similar stage of wickedness as prevailed before the Flood? This sounds like a pretty sorrowful picture of the future. Is there no escape?

Wait! Don't forget that eight people escaped the Flood. God allowed Noah and his family to live because of their faith and righteousness. There is our loophole of escape! As surely as Noah had *his* ark, we have *our* Ark—whom we call the Saviour. God has prepared this Way for us to escape eternal death and destruction: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Flee, as from an oncoming flood, into the Ark of Christ, the only means of salvation for mankind.

Millennial Prophecies

Number 11—Gog and Magog

A Sermon by R. G. Huggins

Satan "shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Revelation 20:8).

LAW demands obedience, and testimony creates faith. Where there is no law obedience is impossible, and where there is no testimony there can be no faith. Obedience cannot transcend law, and faith cannot transcend testimony. No testimony, no faith; no law, no obedience. Where testimony begins, faith begins; and where testimony ends, faith ends. We believe the apostles of Christ as far as they speak or write. When they have said or written their last word, faith in them terminates. People who add to God's Word, believe more than He has revealed, commit a sin which forfeits eternal life, as God has repeatedly warned us. (Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18, 19.)

Unnumbered People Compared to Sand of the Sea

God said to Abraham: "Look now toward heaven, and tell the stars, if thou be able to number them . . . so shall thy seed be" (Gen. 15:5). Notwithstanding the strides of astronomy in modern times, no man today has been able to number the stars. But God "bringeth out their host by number; he calleth them all by names by the greatness of his might" (Isa. 40:26). Numbers can be multiplied indefinitely; but they soon exceed man's comprehension. So God accommodates Himself to man's finite mind; and in doing this, He speaks of large unnumbered assemblies as the sand of the sea, and other comparisons: not to make the number infinite, but to emphasize unreckoned totality. "The Midianites and the Amalekites and all the children of the east lay along *in the valley* like grasshoppers for multitude; and their camels were *without number*, as the sand by the seaside for multitude" (Judg. 7:12). Now this unnumbered army was not infinite numerically: it was definitely limited and specifically local; for they "lay along in the valley." No valley is large enough to hold infinity.

Another illustration will suffice: "The Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and *pitched in Michmash*" (1 Sam. 13:5). The prophet did not, by this comparison, mean the army was infinite in numbers; for they "pitched in Michmash"; a

small area. The chariots and horsemen were numbered, but the army was *unnumbered*. "Judah and Israel were *many*," and left unnumbered, "as the sand which is by the sea in multitude" (1 Kings 4:20). Israel was always, even under the reign of Solomon, a minority nation. "He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: and let it fall *in the midst of their camp*, round about their habitations" (Psalm 78:27, 28). "The quails came up and covered the camp" (Ex. 16:13). If we follow these Bible comparisons, the phrase "sand of the sea" will make the postmillennial army of Gog and Magog numerous, and at the same time a moderate and reasonable host.

A Parody of Postmillennial Rebellion

To obviate the premillennial coming of Christ and His joint reign on earth with His glorified saints, postmillennialists advocate a rearrangement of the verses of Revelation 20. They propose to read the first three verses consecutively, omit verses 4, 5, and 6, and then resume reading at verse 7 to the end of the chapter. By this disruptive and destructive plan, they pull up verses 4, 5, and 6, by the roots and transplant them after the last verse of the chapter. The net result of all this mutilation of the Scripture is: they place the thousand-years' reign of Christ in the past, somewhere and somehow. We are living in the "little season" now, they say, and our present war is Gog and Magog in battle, after which Christ will come. For this mutilation of the Holy Word, a good friend of mine pleads in an attempt to make the postmillennial Gog and Magog militancy incredible and absurd. What wild shots from a marksman otherwise so expert! He says:

"Scarcely is the thousand years ended, according to the common view, when the satan of human nature is loosed out of prison of restraint imposed by the divine government existing upon the earth, and a host, as numerous as the sand upon the sea, is quickly prepared and gathered for warlike operations; goes up on the breadth of the earth, encircles the camp of the saints and the beloved city, with a view to overthrow the government, having its seat in Jerusalem, which is called the throne of the

Lord. (Jer. 3:17.) By the time this belligerent and unlawful host reaches the confines of the beloved city, the land of Israel and the people of Israel will have been overrun, the *country devastated*, the *populous cities*, in whose streets the boys and girls for ten centuries have played in perfect security (Zech. 8:5), *will be destroyed*; and the people themselves, for a thousand years beyond the *necessity of moving*, and free from affliction from without, in accordance with the word so faithfully given to David, then subject to the wrath and destructive operations of the Gog nations, *will be driven out, plundered, and destroyed*. The Gog host cannot compass the camp of the saints and the beloved city without overrunning the land of Canaan, the 'Holy Land,' on all sides, *as Belgium was overrun by Germany.*"—*The Binding of Satan.*

The Postmillennial Rebellion Ends in a Proposed War

The postmillennial quirks in this quotation are exaggerations from which we should keep clear. Compare it, and the words and phrases we have italicized, with Revelation 20:7-15. There is not the slightest correspondence between the two. Did John say Palestine is to be "devastated" by the Gogian host; that the "populous cities are to be destroyed"; that the Jews are to be "driven out" of the Holy Land; that they are "plundered and destroyed"; and that the invaders will overrun Palestine "on all sides, *as Belgium was overrun by the Germans*"? Did the Apostle say any saints would be killed in battle, or that they killed any Gogianites? Did he say bombers or other armaments would be used in a German blitzkrieg? No!

"But," says the postmillennialist, "they went up to battle." Yes; but words have a primary meaning which is generally understood. If we had to use a separate word for every thought, words would multiply endlessly. To avoid this handicap, words were expanded into secondary or modified meanings, and these are not so generally understood. The word "battle" in the Greek is *palemos*, and it appears eighteen times in the New Testament. It is translated "battle" five times, "war" twelve times, and "fight" once. Webster defines the word "battle" thus: "An engagement, either between large bodies of men or between individuals; figuratively, *anything* in the nature of a struggle or contest; as the battle of life." Under synonyms, he adds: "A man may take part in a battle and have no share *in the fighting.*"

"But," says the objector again, "'they went up to war (*palemos*).'" True again; but Webster defines the word "war": "A state of violent opposition or contest; act of opposition; inimical act or action; *hostility; enmity.*" Children play a tug of war without killing each other; and we have diplomatic war, economic war, and so forth. Logomache means "contention in words merely, or contention about words; a *war of words*," which breaks no bones. President Roosevelt is a master linguist, and he

said, "We are in the war," before a bomb exploded. Then he coined the epigram, "Measures short of war," and finally, "a shooting war." War has many phases, and they are all called war. The struggles and temptations of believers are called war and warfare. (Matt. 10:34, 35; Rom. 7:23; 2 Cor. 10:4, 5; Eph. 6:11-16; 1 Tim. 1:18, 19; 6:12; 2 Tim. 2:3, 4; 1 Peter 2:11.) In wars like these, carnal weapons are not used. Gog will not use them in the post-millennial revolt, for the sufficient reason none exist then. He was disarmed at Christ's coming a thousand years before. (Ezek. 39:6, 9, 10; Psalm 46:9; 68:30; Isa. 2:2-4; Zech. 3:10.)

The Millennial Dispensation to End in Judgment

If the Millennial Age ended otherwise, it would be anomalous, contradict precedents, and destroy analogy. It would be altogether unbelievable. We are purblind indeed if we cannot see in one event the picture of another.

(1) The Paradisaic Period of Adam ended in sin, judgment, exile from Eden, and death. (Gen. 2:8; 3:19, 23, 24.)

(2) The Antediluvian Dispensation, when it became civilized and refined, was inundated with a flood. (Gen. 4:16, 17, 21, 22; 6:1, 2, 5; Matt. 24:37-39; Luke 17:26-30.)

(3) The Mosaic Age, the Kingdom of God on earth for more than sixteen hundred years, ended in the overthrow and dispersion of Israel, and the demolition of Jerusalem. (Ex. 19:6; Matt. 21:43-45; 23:32-38; Luke 21:24; 1 Thess. 2:15, 16.)

(4) The Christian Age will end in a baptism of fire and a smoke cloud. (2 Peter 3:10.)

(5) The Millennial Dispensation will end in fire coming down from God out of heaven, and the destruction of all the wicked. (Rev. 20:7-15.)

The Two Gogs and Magogs Differentiated

When the postmillennialist says the thousand years are in the past, he meets the embarrassing question: When did they begin, and when did they end? At the question he winces, like one touched with a hot iron; and the guessing game begins. The Catholic Church and state churches, with Augustine, Jerome, and Eusebius, lead the way. They guessed the Millennium began at the first coming of Christ. This awkwardly required the reign to take place while He is absent in heaven, and many of the saints are slumbering in the dust of death, having no part in it. To ease the pressure of this absurdity, they dexterously guessed again, and dated the beginning of the reign of Constantine, the unbaptized pagan, A.D. 312, adroitly advancing the thousand years three hundred years, so the pagan martyrs would not disgrace their millennium. To keep their millennium from being paganized, they decided to begin the reign of Christ with Charlemagne, A.D. 800. He was the successor of the Christian Caesars, and revived the Holy Roman Empire. Making the reign

of Charlemagne the reign of Christ tasted sour to the Protestants, but sweet as honey to the Catholics. Smarting under the dictatorship of the pope during the Catholic Millennium, Whitby introduced his "New Hypothesis" to wash the Protestants of Catholic smear. He guessed the Millennium dates from somewhere, indefinitely; from some unknown date a thousand years preceding the coming of Christ. So the postmillennialists now do not know when the thousand years began, and by consequence, when they ended! They once knew when they began and when they ended; now they know neither. They know less and less all the time! Baffled by Scripture and history, postmillennialism has crept slowly along the pages of history, now here, now there, starting from the first coming of Christ, and ending in some undiscoverable dream date "somewhere" this side the second advent of Jesus.

Discredited postmillennialism maintains the Gog and Magog mentioned in Revelation are the same as in Ezekiel. The truth is, they are separate and distinct from each other. There are some similarities in the two, but there are striking differences. If two things are alike in many respects, yet if they differ in *one single thing*, they cannot be the same. Things similar are not identical. We now submit ample proof that the Gogs and Magogs of Ezekiel and Revelation are different; one premillennial, the other postmillennial.

(1) Gog in Ezekiel 38:3, 10, 11 is instigated by "the chief prince of Gog"; in Revelation 20:7, 8, the invasion is instigated by the Devil.

(2) Gog in Ezekiel 38:15 invades Palestine from the "north parts"; in Revelation 20:8, the invasion comes from "the four quarters of the earth."

(3) Gog in Ezekiel 38:8, 16 invades Judea in "the latter days"; in Revelation 20:7, the invasion is at the end of the thousand years. A thousand years apart in time!

(4) The Gogian invasion in Ezekiel 38:18-20 is at the advent of Christ, premillennial; in Revelation 20:7, the invasion is after the thousand years expire, postmillennial.

(5) Gog's invasion of Palestine in Ezekiel 38:20 stands connected with the personal return of Christ; in Revelation 21:1-5, it is followed by the coming of God.

(6) Gog, in Ezekiel 38:8, 12, comes against Israel in the Holy Land after it has "long been waste"; when the inhabitants are newly returned; in Revelation 20:8, 8, the Gogian invasion is after its citizens have lived there a thousand years.

(7) Gog, in Ezekiel 38:12 and 39:10, comes against the Israelites to rob and destroy them; in Revelation 20:9, they come up and compass "the camp of the *saints* and the beloved city."

(8) Gog, in Ezekiel 38:16, 23, is divinely guided by God "that many nations may know God"; in Revelation

20 and Hebrews 8:11, the nations have known Him for a thousand years.

(9) Gog's invasion, in Ezekiel 38:21-23, is destroyed by various deadly means; as rain, hailstones, fire, brimstone, pestilences, and plagues; in Revelation 20:9, they are suddenly and instantly destroyed by a downpour of fire from "God out of heaven."

(10) Gog's invasion, in Ezekiel 39:10, prevails and is largely successful; they rob and destroy Israel; in Revelation 20:9 they make an attempt, and before they have done any injury, they are electrically executed.

(11) The Gogian invasion, in Ezekiel 38 and 39, culminates in a terrific battle, the like of which the world has never seen, and will not see again; in Revelation 20:8, the "gather together to battle"—Greek, *polemos*, war. War is in their hearts (Psalm 55:21), and, like Israel, when they "gathered together at Shiloh to go up to war," they did not execute their purpose. (1 Sam. 22:12.) So here, these postmillennial dissident apostates went up to war with intent and purpose, but found instantaneous retribution and extinction. (Rev. 20:9).

(12) The Gogian invasion, in Ezekiel 39:2, depletes the Russian host to one sixth, a partial destruction; in Revelation 20:8-10, the destruction is complete—not one soul survives.

(13) The Gogian army, in Ezekiel 39:2, was all destroyed except the sixth remnants and the Devil; in Revelation 20:9, 10, all sinners are destroyed, and the Devil disappears in a lake of fire.

(14) Except this sixth remnant, the Gogians are reduced to bones and are buried in Palestine. The funeral lasts seven months, and the weapons of war, unburned; are used for kindling wood for seven years (Ezek. 39:4, 11-18); in Revelation 20:9, 10, there are no bones, no weapons of war, no bodies, no funerals, no burials.

SAUL'S OUIJA BOARD

(Continued from page 7)

mind and violate His own judgment and answer by a living prophet, by bringing one up from the dead? Since the dead have no consciousness, no wisdom, no work in the grave (and Samuel was buried in a grave), the whole episode is manifested as one of deception and distrust. "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. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:5, 10).

Saul, a Black Marketer

In the days of Saul, Samuel, and the Witch of Endor, there was a shortage of spiritual mediums as America to-

day has a shortage of ouija boards. Saul, in his righteous days, had obeyed the Word of God; he had stoned, killed, and banished all those who had familiar spirits. When God left him and did not answer him by the means of living prophets, or the Urim, Saul decided to visit the black market of the day. The local OPA board could not supply him with a soothsayer. Therefore, Saul went to Endor to receive the goods on the blacklist of God. He was disobeying God.

In 1 Samuel 28:15, Saul, when conversing with the witch, did not mention that God had not answered him by the Urim, for he did not wish to recall the bloody sin of murder which he had sanctioned. (1 Sam. 22:18, 19.)

"Prove all things; hold fast that which is good."

We must judge the testimony of this woman—not the testimony of Saul, not the testimony of Samuel, but the testimony of a witch who was blacklisted with all her kind according to the words of God: "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?* To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20). Should not people seek information from the living God, and not from dead men who are as void of consciousness as the slabs of stone that mark their graves!

Brethren, the only way that you and I can receive knowledge from God as to what He wants us to do is through that living medium, His Son Jesus Christ. I admonish you to obey God and totally to abstain from the so-called spiritualists and all their medium of witchcraft. I exhort you to pray, and to pray in faith, that mankind will receive Jesus the Christ as its Source of knowledge and as its only Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

WILDWOOD

By Mary Mae Nedrow

Starlings, English sparrows,
Chattering, rasping, call;
Walk among the chickens,
Not afraid at all.
The spiders, too, have airships,
They're sailing with the breeze;
On homespun webs of satin,
They float above the trees.
Noisy birds in thicket,
Kingfishers by the stream,
Moonlit woods and night cries—
Nature's wild regime.

TEACHING TRUTH TACTFULLY

(Continued from page 5)

one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

The wrong about contradicting another is usually in its result. It injures one's pride when he is contradicted and the wound does not heal as soon if he is proved to be wrong. Besides, it is unkind bluntly to tell another he is wrong, since all of us are wrong some of the time. Probably some of us have "knocked the props out from under" someone in an argument. When he fell he was hurt, and we discovered it was very difficult to teach him anything after that.

Paul told us how he taught: "We were gentle among you, even as a nurse cherisheth her children" (1 Thess. 2:7). He also said, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2:24, 25). A large amount of love can be used in telling others the truths of the Bible.

Now we must remember that to present a truth in an acceptable way we need not change that truth—we dare not change it. God's Word is not to be altered, and we are warned about taking from, or adding to, the Word.

We need only to follow the principles stated in the Word to make the truth pleasing to the hearers. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). If you count the other person better than yourself, you will give him the benefit of the doubt. You will not judge him before you know all the facts, and *then* you will not judge him because Jesus said, "Judge not that ye be not judged" (Matt. 7:1). Paul said, "Therefore thou art inexcusable, O man, whosoever thou art that judgest another . . . thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1).

The last, but far from the least, of the commandments is the one given by our Saviour in Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

If we follow these simple rules in the teaching of others, no man will come to us in the Kingdom and say, "If you had told me these things in a tactful way, I would have believed them sooner."

By our very manner and attitude we can manifest the love of God.

*Send THE RESTITUTION HERALD to your friends.
The price is two dollars for a year's subscription.*

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22).

A Woman's Prayer

Hannah went to the Temple to pray. She was very sad because she had no son. Her husband had tried to comfort her. He told her, "Am not I better to thee than seven sons?"—but she was still sorrowful. As she prayed silently, Eli, the priest of the Temple, watched her. He thought she was drunken with wine. Hannah explained to Eli that she was not drunk, only sorrowful, pouring her soul out unto God.

Then Eli said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him."

Hannah's prayer was answered. She had a son, Samuel.

The Child Samuel

Hannah's prayer had not been an idle, selfish one. She had promised, "O Lord of hosts, if thou . . . wilt give unto thine handmaid a man child, then I will give him unto the Lord, all the days of his life" (1 Sam. 1:11).

When Samuel was weaned, she took him to live in the Temple and serve the Lord. He must have been older than the babies are now when weaned. We can still find an older person, now and then, who will tell you he was five or six years old when weaned!

Samuel served in the Temple, learning God's way of living from the good priest, Eli. While Samuel "grew before the Lord" (1 Sam. 2:21), Eli's own sons did evil. Eli tried to correct and advise them, but "they hearkened not unto the voice of their father" (v. 25).

We read and pause to consider what we have read. Children of godly parents have their own choices to make. They must choose to serve God or they will do evil. Eli's sons brought him great sorrow. The child Samuel grew "in favour . . . with the Lord."

Samuel Worked for God

Samuel became a seer or prophet. People hurried to see him. They showed him honor. They waited for him to bless their sacrifices before they ate. Samuel's duties were not always the most pleasant, as this story tells us:

Saul was king at the time Samuel was prophet. God told Saul to destroy the Amalekites and their stock, too.

(1 Sam. 15:3). Saul, however, let the people keep some sheep and oxen to sacrifice unto God.

Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (v. 22).

He compared the sin of rebellion to witchcraft, and stubbornness to idolatry. (V. 23.)

They Failed to Hear

It was a sad thing for Eli that his sons would not listen to his advice. His sons failed to choose the Lord as their God and were punished by death. How sad that they would not listen to Eli. He was most able to help them. The finest quality any parent can have is that of being godly. So today, the best quality is being a follower of Christ, the Son of God.

You children who have Christian parents, be thankful. Heed the advice offered so lovingly, wisely, and prayerfully by them. To say one has Christian parents does not mean your parents are without sin. No one is perfect now. Because they are following Jesus and belong to Him, they appear as perfect in God's sight.

So, remember that parents and other Christian leaders are able to guide you in the Christian way of life. A wise child will listen and find salvation. A headstrong child, wise in his own eyes, will go his own way and perhaps lose his opportunity to find salvation.

The Word tells us that "not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). When the Lord calls *you*, be ready by following the advice of the Christian leaders and be sure to hide the Word of God in your hearts. Pray to be called for use in the service of Christ.

Happy Birthday Wishes

Marilon Mercier, July 10, age 6, Hammond, La.
Patsy Mahoney, July 11, age 13, El Paso, Tex.
Roger Wilson, July 14, age 10, Danbury, Nebr.
Nona Potts, July 14, age 12, Macomb, Ill.
James McLain, July 14, age 10, Oregon, Ill.



Ellen Van Fleet, Editor
Oregon Bible College
Oregon, Illinois

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Many times, we hear the remark, "Our young people's group is so inactive. We never have anything to do." We received the following article, recently, and trust that perhaps its suggestion will be of help to some societies whose members need something to do.

Lending a Helping Hand

* * *

By Cecil U. Wilson

Some years ago, because I had no church of my own belief to attend, I went to a nearby church in the neighborhood and attended the meetings of their young people's society. There were only seven or eight members, and they were not particularly interested. Finally, we called a special meeting to discuss ways and means of creating interest.

At the time, the population of the city was increasing very fast and someone conceived the bright idea of forming a welcoming committee to visit the incoming families. We were especially interested in those families that had young people who might like to attend our Sunday school young people's society. We volunteered to help acquaint themselves with our city. I particularly remember one occasion when I was chosen to call upon one family with a boy and girl about my age. It was in the fall of the year, about time for school to start, and they did not even know where the high school was located. I asked them to go with me, helped them register and choose their subjects, and helped them find their way about the different buildings. I associated with them for several days until they felt quite at home in our school. One Saturday, I invited them to attend our church services and young people's meeting on the following Sunday. After attending a few times, they became very interested and before long their parents were attending, too.

Within six months after we had started to welcome the newcomers in our city into our activities, our attendance had more than doubled. Many of the newcomers were our most active attendants and showed the most interest in our group. As a result of our few acts of kindness and thoughtfulness, we had one of the most active young people's groups in the city.

You, too, can sponsor a welcoming committee, and I assure you that you will have much success, because there

is nothing more welcome upon coming into a strange community, than to find some thoughtful person who will go out of his way to make you feel at home.

Minnesota Berean Conference

* * *

By Lois Ruhn, Litchfield, Minn.

The Minnesota State Berean Society met in connection with the State Conference at Eden Valley, June 11. The following officers were re-elected: Frank Johnson, Hector, president; James Gaspar, Eden Valley, vice president; Lois Ruhn, Litchfield, secretary; and Grace Johnson, Minneapolis, was elected treasurer.

Several weeks ago the Berean page mentioned the states that published papers—addition *please!* Minnesota has one, too. We would like very much to exchange papers with the states that have them. If any states care to do this, send your paper to our editor, Lois Randall, 1417 1st Avenue South, Apt. 107, Minneapolis.

There was a large attendance at our conference meeting. Although we could not make any plans for the future, because of existing conditions, we do hope to have a gospel team working this fall.

Will You Be Here?

National Berean Day is now one month away. The National Berean Conference will convene at Oregon, Illinois, July 31. A day, full of activity, is being planned. Several interesting discussion periods have been included in the schedule. Also, a special free period has been included, so those attending will have an opportunity to express themselves. If you have a special problem or criticism to present, this will be your chance to voice your opinion.

As in former years, all the societies are invited to prepare an exhibit. Is yours ready? The purpose of having exhibits is to give each society an opportunity to show its year's activities. We would like to urge each society to send an exhibit, though it may not be personally represented.

Make your plans to attend, now, and please send in your reservations as soon as possible, so final plans can be made. Come prepared to make this a bigger and better Berean Day.

AMONG THE CHURCHES

CONFERENCE CALENDAR

July 9—Annual July Meeting at Lawrenceville, Ohio, Church of God.
 July 10-21—Daily Vacation Bible School at Lawrenceville, Ohio, Church of God.
 July 20-23—Arkansas-Oklahoma Conference at McGintytown, Ark.
 July 31—National Berean Day at Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredericktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

EVENING AND SUNDAY SPEAKERS for Illinois and General Conferences

August 1-13, 1944

The undersigned committee, appointed to assign the evening speakers for the Conferences to be held at Oregon, Ill., August 1-13, 1944, present the following. And, having been informed that the National Berean Society has selected its speaker for July 31, the same has been included.

Monday, July 31, National Berean Day
Pastor Arlen Marsh
 Tuesday, August 1, Summer School
Graduation Harry A. Sheets
 Wednesday, August 2
National Evangelist J. W. McLain
 Thursday, August 3, Pastor Pennellwood
Grand Rapids, Mich., H. U. Krogh, Jr.
 Friday, August 4, Pastor at Cashmere,
Wash., Lyle Rankin
 Saturday, August 5, National Sunday
School Association Day, Pastor South-
lawn, Grand Rapids, Mich., F. E. Siple
 Sunday, August 6
11:00 a.m. Pastor F. L. Austin
2:30 p.m. Pastor G. E. Marsh
7:30 p.m., National Bible Institu-
tion Secretary, Sydney E. Magaw
 Monday, August 7, Pastor Ripley,
Ill., Church, J. R. LeCroue
 Tuesday, August 8, Pastor Eden Valley,
Minn., Church, W. W. Wiggins
 Wednesday, August 9, Pastor Louisiana
Churches Vernis Wolfe
 Thursday, August 10, Pastor Tempe,
Ariz., Church, C. E. Lapp
 Friday, August 11, Pastor Heeter,
Minn., Church, Harry Gockler
 Saturday, August 12, Pastor Lawrence-
ville, Ohio, Church, A. M. Jones
 Sunday, August 13
11:00 a.m., Pastor South Bend, Ind.,
Church, M. W. Lyon
2:30 p.m., Pastor Cleveland, Ohio,
Church, Grover Gordon
7:30 p.m., Pastor Niagara Falls-
Fonthill Churches, C. E. Randall
 All weekday evening services begin at 7:30.
 Other speakers for morning preaching serv-
ices will be announced from day to day.
 F. L. Austin,
C. Alan McLain,
Committee.

TO THE BRETHREN

I take this opportunity to thank you for your prayers, cards, and letters which made my five weeks' stay in the hospital much more pleasant than they might have been. By your kindness, a deeper meaning will remain in my memory of the passage of Scripture, "A friend loveth at all times." If I am able and the Lord is willing I will see you at General Conference. Thanking you again—and may the Lord bless and keep you all,
 Mrs. Frank Laning.

WATERLOO (IOWA) CHURCH OF GOD

Interest manifested in our worship services is very encouraging. The Wednesday night meeting will be divided into two groups. Bro. C. W. Howe will lead the adult group in the study of Revelation. The pastor will assist the young people to organize and conduct their Berean society.

We are sorry to report the severe illness of Mrs. Oaks, mother of Mrs. Florence Allard.

Mrs. J. M. Prime is visiting for an indefinite time with her mother, Mrs. Anna B. Eyehauer.

In spite of the intense heat, there were more in attendance at the last Sunday evening service than at the morning. We ask that you will remember us in your prayers.
 Ernest Barnum, Pastor.

Rooms outside the dormitory for the coming Illinois and General Conferences should be reserved by writing to Miss Elizabeth Ordnung, 110 N. Seventh St., Oregon, Ill.

BRUSH CREEK CHURCH OF GOD

We believe our annual June meetings and Bible classes can be termed a very successful effort. Both the average attendance and the record attendance exceeded that of last year. There were four classes conducted by the following teachers: Elder G. E. Marsh, the adult; Elder James Watkins, the junior and senior young people; Sr. Verna Stine, junior class (this class having the largest enrollment); and Sr. Joy Ann Pearson, the pre-school youngsters.

What may be considered the real success of our meeting transpired on Saturday when Sr. Estella Botkin of West Milton, Ohio, was baptized into the all-saving name of Jesus Christ.

For many of us this was our first opportunity of meeting Elder and Sr. Watkins. We enjoyed the fellowship of both and the good gospel messages delivered by Bro. Watkins.

The all-day services on the last Sunday of the meetings is always made more enjoyable by the presence of the Lawrenceville brethren, where Elder A. M. Jones is pastor. To them, and to Bro. and Sr. Watkins, we say, "Come again!" Mrs. E. J. Demmitt, Secy.

OREGON BIBLE COLLEGE

James Stillson	\$ 5.00
Dale Dunbar (lawn improvement)	100.00
Allen B. Shrode	10.00
Mrs. L. R. Hillard	7.25
Frank Partlow	10.00
Joseph L. Bunch (Martha Jane Bunch Memorial)	500.00

Gleanings From the Field

"The field is the world."—Jesus.

Attention Secretaries: Church and Conference Delegate Forums for representation at General Conference (August 1-13, 1944) are in the mail. If you have not received yours by July 10, please notify National Bible Institution and you will receive same, promptly.

"Should not people seek information from the living God, and not from dead men who are as void of consciousness as the slabs of stone that mark their graves?"—E. H. Goit in "Saul's Ouija Board." (See page 6.)

"Bro. and Sr. Francis Burnett visited us the first week in May as they were en route to Arkansas, but they could not stay long enough for him to conduct evangelistic meetings."—Mrs. B. A. Barnhart, Phillipsburg, Mo.

Bro. Emory Maey, recently moved from Oregon, Ill., to Kokomo, Ind., writes: "As soon as we backed the trailer into the yard, four young chaps of the community were ready to help. . . . When they saw my ball and bat, they wanted me to play with them that evening. . . . I went. . . . Three of them were inside the church, and in Sunday school class, for the first time on Sunday, June 11."

We sorrow with Bro. Glenn Birkey, Rochelle, Ill., whose aged mother, Mrs. William Birkey, died on June 24.

Bro. and Sr. Grover Gordon, en route from Omaha, Nebr., to their new home at 13605 Othello Ave., Suite 1, Cleveland, Ohio, were guests at the Editor's home, June 26, 27. Bro. Gordon spoke, also, for the students of the Summer Bible Training School and showed some of his excellent pictures representing our church work in various places.

Bro. and Sr. Dale Dunbar and son Larry, Swanton, Ohio, were guests of the Leland Hansons, Leaf River, Ill., June 29, and visited the College and The Herald staff the next day.

Sr. Edna Brewer, having stayed in Oregon after the college year to care for Mrs. Magaw, returned to her home at Troy, Ohio, Saturday, July 1, when also Sr. Ruth Hoskins, Eden Valley, Minn., came to assist at the Editor's home. Mrs. Magaw, we are glad to report, is hoping soon to be "up and about," but will need a further rest. We thoroughly appreciate the kindness of Sr. Brewer and Sr. Hoskins in offering their help at this time of need.

Bro. Robert Hardesty and family, also his mother, Sr. William Hardesty, have moved from Oregon, Ill., to 1804 N. 33 St., Omaha 10, Nebr., Bro. Hardesty now being pastor of the Church of God in Omaha.

MINNESOTA STATE CONFERENCE

On Wednesday evening, June 7, at 8:15, the Seventieth Annual Conference of Minnesota Churches of God convened at Eden Valley, the Conference president, Bro. Walter Wiggins, presiding in song and prayer, and Bro. J. R. LeCrone of Ripley, Ill., gave the opening sermon on "Faith."

Very interesting Bible classes were held for all ages on Thursday and Friday at 10:00 a.m. and 2:00 p.m., and a class at 10:00 a.m., Saturday. The teachers, each session, were Bro. LeCrone for the adult class, Bro. Harry Gockler of Hector for the young people's class, and Lois Ruhn of Litchfield for the children's class.

Thursday evening, Bro. Tom Savage of Waite Park was the speaker. Friday evening, Bro. Gockler was the speaker.

On Saturday, June 10, at 2:00 p.m., the annual business meeting of the Conference opened with song, Bro. Wiggins presiding. He read Chapter 4 of Ephesians and offered prayer.

Wm. Coulter, Glen Hoskins, and Guy Mills were appointed to serve on the Ministerial Licensing Committee.

The secretary's minutes of the last annual meeting were read and by motion approved and accepted. The treasurer's report was read, discussed, and by motion approved and accepted.

Grace Johnson and Roselin Fredlund were appointed to align delegates and count votes.

The secretary gave a report of the correspondence of the past year. Oral reports of the churches were as follows: Saint Cloud by John Deuchfield; Mora by Emil Fredlund; Eden Valley by Glen Hoskins; Hector by Harry Gockler, and Minneapolis by John Deuchfield. Reports were accepted as given.

Nominations and voting were by ballot, and there were no absentees to be elected. Bro. Walter Wiggins, Eden Valley, re-elected president; Bro. John Deuchfield, Robbinsdale, elected vice president; Stanley Ross, Litchfield, re-elected secretary; and Sr. Ruth Hoskins, Eden Valley, re-elected treasurer.

Motion was made and carried to continue sending the quarterly letters.

There was discussion of the Hector church and the continuation of the work there. Motion was made and carried that we continue assistance to the pastoral work at Hector.

Discussion was conducted of other churches needing assistance. Motion was made and carried that the board direct the evangelistic work in Minnesota.

Motion was made and carried to adjourn.

Meeting closed with prayer by Bro. Deuchfield.

Bro. LeCrone again brought a very interesting sermon at 8:15 p.m.

Sunday services began with Sunday school at 10:00 a.m., and a sermon at 11:00 by Bro. LeCrone, followed at 11:50 with a Communion service.

The Eden Valley ladies served a basket dinner in the church basement at noon.

At 2:30 p.m., many choruses were sung and Bro. Gockler brought a short but timely message.

The young people met at 3:30 in a Berean business meeting.

At 8:00 p.m., the closing sermon of the Conference was given by Bro. Deuchfield and a most successful Seventieth Annual Minnesota Conference came to a close.

S. O. Ross, Secy.

NORTHWEST CONFERENCE

Oregon and Washington

The Thirty-Seventh Annual Northwest Conference was held at Corvallis, Ore., June 1-4, 1944. Thursday evening, because our president was absent, the secretary asked Bro. J. Eagleston of Wenatchee, Wash., to open our Conference by words of welcome. Bro. T. A. Drinkard then brought us the evening discourse. Bro. and Sr. T. A. Drinkard came to us this year from their home in Handley, Tex., to help us with our work here in the Northwest. Bro. Drinkard exhorted us to work for our Master in the closing days of this age, as we are told to do in Mark 16:15. Bro. J. Eagleston helped us with our song service. Bro. H. J. Prosser of Newberg, Ore., our evangelist, was with us. He gave us a fine sermon on the wonderful things God has done for us. In everything we should thank our heavenly Father for supplying these things for our comfort and enjoyment. Sr. Titus of Salem, Ore., gave us a fine Bible lesson, which was enjoyed by all. Bro. F. O. Sapp of Salem was with us again this year. He gave us a lesson on the Rich Man and Lazarus. The Saturday night sermon was given by Bro. Drinkard. Mrs. Roderick McIlvain came forward to accept Jesus Christ as her Saviour. She had come all the way from Selinas, Calif., to be at this Conference.

Sunday morning we had our Bible School and then a sermon by Bro. Drinkard. We went to the beautiful Willamette River where Bro. Drinkard baptized Sr. McIlvain in Jesus Christ. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). Then we all gathered around a long table for our basket dinner. At the afternoon service, Bro. Rayfield Skeels of Independence, Ore., gave us a solo which he had composed. At the close of the afternoon meeting, we had Communion service.

The officers selected for this year's Conference are as follows: president, Sr. Gladys Barber, Corvallis, Ore.; vice president, Sr. Alfred Anthon, Corvallis; secretary, Sr. Lena Hathaway, Corvallis; treasurer, Bro. Ed. McIrvin, Ridgefield, Wash.

We feel it was good for us to have been at this Conference where we had such good harmonious meetings and to have had these faithful ministers with us who have labored so long in the Master's vineyard. May we all labor until the Master comes, and, as Paul wrote in Hebrews 10:25: "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."

Our next Quarterly Conference will be conducted at Felida, Wash., the third Sunday in October.

Mrs. Alfred Anthon, Secy.

HERALD RECEIPTS

Alfred Anthon; Tandy Stinnette; Marvin Herren; T. M. Ferrell (another); Emma J. Friend (self & others); Albert Finney; Alfred Sanders; Grover Gordon; John Railton; Vivian Kirkpatrick; Mrs. John Foreman; Hildreth Momsen; Mrs. S. M. Simons; Paul Hatch; G. Loudenslager; J. A. Patrick (another); Alden Overholser; Belva Maxwell; James Stillson; Mrs. Emma Scott (self & another); Mrs. G. J. Rahn; May J. Abbott; J. W. Brewer; Mrs. T. B. Boyd; E. H. Magaw (self & another); John Deuchfield; Grace Wiggins (others); Emma Sissle (self & another).

MINISTERS' FUND

James Stillson	\$ 5.00
Total	\$2,319.46

DEVERE LARINGTON, JR.

Funeral services were conducted by the writer, June 21, for Devere Larington, Jr., infant son of Mr. and Mrs. Devere Larington of McCook, Nebr. During his short life (one year, twenty-six days) he won the love of his parents and friends, and will be sorely missed.

Besides his parents, he is survived by six brothers and sisters: Roene, Nile, Loren Wayne, Jeanette, Ardis Mae, and Deloris Jane, all at home, also his maternal and paternal grandparents.

Words of hope and comfort were spoken to a number of relatives and friends at the Breland Funeral Home at McCook.

T. M. Ferrell.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$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. 60:1-3); 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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Oregon, Illinois

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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	First Principles, G. E. Marsh	18	.35	2.00
Four-second Series B (25 of each of four kinds)				The Sabbath, S. J. Lindsay	13	.30	1.85
Essential Truths	1	\$.05	\$.30	What Is Man? J. A. Patrick	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
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Shall Never Die, F. E. Siple	4	.10	.60	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
The Thief on the Cross, F. E. Siple	4	.10	.60	BOOKS			
A Study of the Word "Soul"	4	.10	.60	Name	Pages	Each	Per 6
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The Coming of Christ, R. A. Curtis	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
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Kingdom of God, Harry Goekler	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25	
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	BEREAN BOOKS			
Baptism, S. J. Lindsay	8	.20	1.20	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	
Glad Tidings of the Kingdom J. W. McLain	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. LeCron	8	.20	1.20	Senior Berean Book Two (Life and Immortality)	50	.20	
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God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				

National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

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OREGON, ILLINOIS, JULY 11, 1944

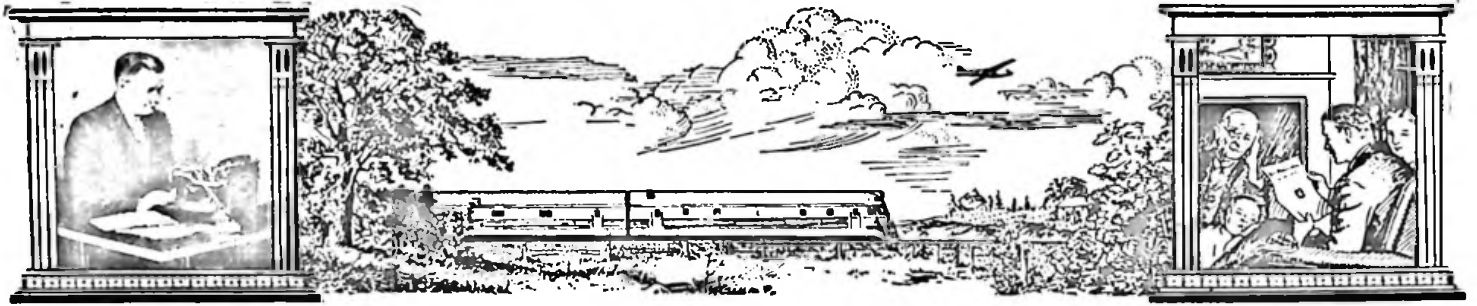
NUMBER 40



COME TO GENERAL CONFERENCE Oregon, Illinois — August 1 - 13, 1944

The Twenty-fourth Annual General Conference and the Forty-Seventh Annual Illinois Conference of the Church of God, conducted jointly, will convene, the Lord willing, August 1-13, 1944, at the Church of God in Oregon, Illinois. This announcement is your invitation to a spiritual feast.

Though fast approaches that day when it can be said "the earth is utterly broken down . . . clean dissolved . . . moved exceedingly" and reeling "to and fro like a drunkard" (Isaiah 24:19, 20), the Church of God must be "strong in the Lord, and in the power of his might" (Ephesians 6:10)—"as mount Zion, which cannot be removed, but abideth for ever" (Psalm 125:1). Come to General Conference for personal strengthening and to encourage fellow Christians "in the way everlasting" (Psalm 139:24). "Come and dine."



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

The \$30,000.00 Goal Is Reached

Every reader of *THE RESTITUTION HERALD* will be glad to learn that the \$30,000.00 goal for Oregon Bible College Building Fund has been attained. More, let all be thankful to God.

In the late summer of 1939, the Bible Training School (1923-1932) was reorganized and set in motion, though there was promise of only one student, Brother Delbert Jones. During the last six years the school—now called Oregon Bible College—has grown to an enrollment of more than twenty students, and it now owns adequate facilities.

On April 4, 1941, Brother C. Alan McLain, then a student, asked, "Why don't we have a college building fund?" Reply was made that if he was interested in making a contribution, such a fund would be started that moment. "Yes," he said, "I am ready to give one hundred dollars."

Mention of this was made promptly in *THE RESTITUTION HERALD*. Brethren far and near became interested. Brother and Sister Ezra Railsback, Los Angeles, California, contributed a thousand dollars. Contributions were soon being received daily. A goal of \$30,000.00 for the Building Fund was announced. Soon thereafter, the Brush Creek Church of God (near Tipp City, Ohio) pledged \$2,500.00. Step by step, progress was made.

A few weeks ago, Sister Leota Hanson, Chicago, Illinois, reserved the privilege of paying the last fifty dollars on the \$30,000.00 project. A few days ago, Brother Leland Marsh, Traer, Iowa, paid the amount necessary (\$90.58) to leave only the remaining fifty-dollar amount which Sister Hanson requested to pay.

Thus, we are able to announce that the goal has been reached.

It had been hoped that when the \$30,000.00 goal was reached, the full cost of the present college and campus might be paid. Unforeseen but necessary reconditioning and equipping expenditures, however, thwarted that hope. To make the final payment, there is yet needed \$504.59.

Thank you, one and all.

Fear Not for Golden Rule Home

A loyal supporter of the General Conference recently wrote us relative to the newly proposed budget system for financing the National Bible Institution. We quote:

"I don't like the suggestion that all funds be placed in a common pool and then allocated to the various departments. . . . If one common fund is created, what is to prevent income for the Home being diverted to the College? I don't believe the present Executive Board would consider such a thing, but boards do change. Better proceed with caution."

Probably other brethren have similar thoughts.

Definitely, income from Golden Rule Home properties and from Golden Rule Home residents should be used only for Golden Rule Home. The Home is practically self-sustaining, however, and only few contributions for the Home come through the daily mail. The newly proposed plan would not infringe upon anyone's right to contribute to Golden Rule Home or to any other department of the General Conference work.

Instead, during General Conference a proposed budget for every department would be prepared. The Conference in session would discuss the proposal, increase or decrease the proposed budget as it thought best, and the advertising during the year would be to the end that that budget, as adopted by the General Conference, should be raised.

Then, during the year, contributions coming into the office for Evangelism would be applied against the budget for Evangelism, contributions for Oregon Bible College would be applied against the budget for Oregon Bible College—likewise with every other budget adopted at General Conference.

THE RESTITUTION HERALD and Golden Rule Home are senior departments of our General Conference work. Certainly, definitely, their permanency must not be endangered by enthusiasm—desirable as is that enthusiasm—for more recent projects of the General Conference.

Incidentally, it is nearly time for General Conference. Come; help plan for the future of the Lord's work.

Which Faith Is Ours?

By Vivian Kirkpatrick

THIS is a skeptical age: almost everything must be seen, proved, and demonstrated to be believed. That should not seem too queer to us who are Christians, however, for the Scriptures suggest that the time would come when such skepticism would prevail. Jesus' words were: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) This question is one of the many which are intended not as questions but as statements of fact—the grammarian will give you a long, hard-to-say, hard-to-pronounce name for such questions.) In spite of present-day skepticism, the Christian must have much faith in just those things which seem impossible of proof. Faith itself suggests confidence is something not proved. We find actually (Heb. 11:1) that faith has to do with things "not seen" but "hoped for."

We have not lived in the so-called "Bible times." We have the Scriptures, we believe in them, but it is a belief that must be based on a faith in God and His Word as given to us in the Bible, but which has never been demonstrated to us as it was demonstrated to many in times past. Faith of today must be something greater than that exercised by Thomas when he refused to believe in the resurrection after the evidence of the other ten apostles. Faith is believing without seeing. Hear Jesus' words again: "Blessed are they that have not seen, and yet have believed" (John 20:29).

Faith is dependent upon the truthfulness of another. So far as we are concerned, the "another" is God, who promised the "things hoped for"—and God cannot lie! He is a covenant-keeping God who is able to fulfill all His promises. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9). Again, we read: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19.)

Christians today need the unwavering faith which was demonstrated by the fathers of old—a faith such as Job's when, during his afflictions, he could declare:

"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. . . . For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin

worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job. 14:14, 15; 19:25-27).

Christians today need such a faith as that of father Abraham, as recorded in Genesis 15:5, 6, saying:

"He (God) brought him (Abraham) forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness."

Christians today need a faith such as that of Noah when it was declared to him that a flood would destroy the earth, and, though he had never seen a rain, he nevertheless believed in the Word of God and prepared an ark for the saving of himself and his family.

We need a faith, and especially today, such as that demonstrated by the Apostle Paul who, when he was proved wrong in the course he thought God wanted him to pursue, spent a lifetime in trying to rectify his former mistake, and was one of the most zealous men for the Lord in all time. What Christian of today would be able to stand firm and true to his convictions if it became necessary for him to endure for the gospel's sake what Paul had to endure. Listen:

"I am more"—more the minister of Christ than were those who reproached him—"in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:23-28).

It was faith which kept Paul fighting past middle age—up to the time his enemies were having their way and he was in prison and expecting death. Faith led him to write to his favorite: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for (Please turn to page 11)

The Son of God

By Arlen Marsh

THREE Gospels—those of Matthew, Mark, and Luke—already had attained wide circulation when the Apostle John produced his own. The purpose of these earlier writings had been primarily, as Luke suggested in his first chapter, to outline in some detail the events and sayings which had surrounded the work of Jesus Christ. The purpose of the Gospel of John was different; it grew out of an antagonism toward the teaching of the Gnostics, whose power rapidly was spreading among the early Christians and who refused to ascribe reality to the life of the Nazarene or personality to God.

Gnosticism was not of Christian origin. As a sect, it had grown fat in the Gentile world some time before the destruction of Jerusalem forced a general dissemination of the gospel throughout the world. It had borrowed for its philosophy from the convictions of paganism, which had fallen into much disrepute among the thinking elements of Greece and Rome. The gods of the Greek mythology were too obviously the product of imagination, too obviously unbelievable; and the philosophers who gathered in such places as the Areopagus in Athens were prone to discard them.

As Christianity spread, however, and impacted ever more strongly on the Gentiles, it became inevitable that Gnosticism should “creep into houses, and lead captive silly women” who were “ever learning, and never able to come to the knowledge of the truth” (2 Tim. 3:6). Indeed, even in Paul’s days of freedom, the Gnostic movement had grown into so grave a menace to the Christian church that the Apostle found it necessary to exhort Timothy to avoid “profane and vain babblings, and oppositions of science” — *gnosis* — “falsely so called” (1 Tim. 6:20).

Because of the increasing popularity of this semi-pagan philosophy, John found it essential to add to the more pragmatic writings of Matthew, Mark, and Luke a theological dissertation which would convince everyone who was willing to read and understand “that Jesus is the Christ, the Son of God” (John 20:31). The older Gospels had recorded the history of Jesus; John’s was intended to establish His personality and divine Sonship.

To accomplish this purpose, the Apostle drew upon the very philosophy with which the Gnostics were familiar. Five hundred years before, Heraclitus of Ephesus, where John by general tradition is presumed to have spent his later years, had used the word *logos* as descriptive of an

eternal and omnipresent Reason, immanent in the world —had used it almost as a personification (for the sake of clarity) of the divine and eternal plan which is inherent in the entire universe. John used, in the prologue to his Gospel (John 1:1-18), precisely the same term.

Unfortunately, *logos* also meant merely “word.” As Heraclitus had employed it, and as John employed it, it was intended to mean something quite different; but for purposes of English translation, there was no course open but to change *logos* to “word” and to capitalize the latter so as to indicate indirectly that it referred to the Heraclitean and later Gnostic conceptions.

Now the Gnostics, it must be remembered, had corrupted the philosophy of Heraclitus as they had corrupted the philosophy of Jesus. They saw a divine plan of the ages, a reason behind all things; but they denied that Jehovah was the supreme God, and they denied that Jesus actually had lived and suffered. Their divine plan, immutable, existent everywhere, controlling everything by the processes of natural law, was the *logos*. So John wrote, “In the beginning was the Word” (John 1:1). He went still farther; he adopted one of the primary principles of winning friends and influencing people by agreeing with the Gnostics as far as he was able: “The Word was with God, and the Word was God. The same was in the beginning with God” (John 1:1, 2). The Word, of course, was the *logos*.

Down through the prologue, John continued to make liberal use of the Gnostic conceptions. Here again is the difficulty of translation. Greek, like Spanish and many another language, has no neuter. A word is either masculine or feminine. A ship, of necessity, is “she”; a word, of necessity, is “he”; there is no “it” to refer to inanimate objects or ideas. Literal translation required, therefore, that this *logos*, this divine plan which had been with God from the beginning, be referred to as “him.”

The Gnostics taught that Jehovah was the Creator, but that there was a supreme god over and above Him. John, therefore, inserted in the record the flat statement that “all things were made by him”—the *logos*—“and without him was not any thing made” (John 1:3). Had he been writing in modern English instead of Greek, John would have alluded to the *logos* as “it,” not “him”; but England then was Albion, and the people were all Celts. The plan was divine; it had existed from the beginning; because it was the creation of Jehovah, it in turn had created all

things. God was a person, not an ethereal force; God was the Author of everything, and there was no supreme being over Him.

"And the Word was made flesh, and dwelt among us" (John 1:14). It was the logical conclusion of the entire prologue argument. The plan of God was consummated in the Son of God; the plan of God was personified in the Son of God; the plan of God literally was made flesh by being incorporated into the very real person of the Son—a Son whom the Gnostics believed could not have existed in reality. It was the sort of conception that the Gentile philosophers would appreciate, a conception founded on their own teachings but given flesh and body instead of empty spirit. It was the Gentile version of the "Lamb of God." Hebrews, with their centuries of sacrifice, could understand an allusion to Jesus as "the Lamb"; the Gentile Gnostics could not.

Similarly, as he had referred to the Word, John re-

ferred to "the Light," which "lighteth every man that cometh into the world" (John 1:9). Verses 6-13 are an interpolation; they may more easily be understood as John intended them to be understood if they are read immediately after verse 14 and before verse 15 of John 1. There is a parallelism in the figure: on the one hand, the divine plan is called "the Word," and on the other, it is called "the Light." In both cases, after defining its purposes, John put the personification of the plan in the Christ.

The Apostle desired to do more, however, than establish the reality of Jesus. He desired to establish in the Gnostic mind the conviction that Jesus was the Son of God. So, in the final verse of the prologue (18), he asserted: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." As in other instances, the modern language version clarifies the archaisms of the King James: "No one has ever seen God; (*Please turn to page 10*)

God Is Love

By Mrs. William Griffith

THE words "God is love" appear in 1 John 4:8, the complete verse reading: "He that loveth not knoweth not God; for *God is love*." The phrase is repeated in verse 16: "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."

Evidence of God's love is shown, however, even at the beginning. In Genesis, we read that after God created the earth and all things that dwell therein, He blessed them and called them good. Last, God created man in His own image and gave him dominion over the earth. Surely, only love could have prompted so great a gift to man.

Adam then disobeyed God in the Garden of Eden and, as a result, lost life for the whole human race. Adam condemned creation to the ravages of sin and brought a curse upon the whole earth. (Gen. 3:17.) God's love for His creation did not cease to exist, however. No sooner had God sentenced man to death, than He began to reveal His plan for redemption and final deliverance from sin.

Four thousand four years after Adam's fall, God's only begotten Son, Christ Jesus, came into the world. Thirty-three and one-half years after His birth, Jesus had so lived and died as to warrant the text of 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." So we see how God in His matchless love planned for His begotten Son to undo the wrong

His created son Adam did. "The Son of man is come to save that which was lost" (Matt. 18:11). For any of us to become beneficiaries, we must study God's plan that we may know how to comply with the terms of salvation. Jesus instructed the Jews, saying: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Also, Paul counseled 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).

"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" (1 John 3:1). It is the spirit of God's love that creates within His people the desire, not only to press forward to the mark of the high calling as it is in Christ Jesus, but also enables us to bear the burdens of this life. His love prompts every righteous act. It is the source of kindness and mercy in us towards our fellow man. It leads us to forgive others. If we know the Son, we know and love the Father also, for the Son reveals the love, compassion, wisdom, justice, mercy, and power of the Father.

Through God's love, too, we look forward with hope to the fulfillment of Matthew 16:27, promising: "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."

The Righteousness of the Law

By Norman J. McLeod

A STRANGE paradox confronts the devout Jew. He was commanded by God, through Moses, to keep the law which was part of the covenant that God gave to Moses for Israel's instruction. The penalty for not keeping that law was death, so the intelligent Jew tried his best to keep the commandments contained in the ordinances. Later, he was confronted by the Apostle Paul with statements that the keeping of that law was of no avail: "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" (Col. 2:14). In the writings to the Hebrews, he also read that the Mosaic covenant was old and, being old, was about to vanish away. Jesus Himself had said, however: "Think not that I am come to destroy the law, or the prophets: I am not 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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:17-19). What did the Apostle Paul mean by saying that the law was done away? Were the Ten Commandments no longer of any avail? Had the Israelites been keeping the law, under penalty, against the will of God? What did Christ do to the law of Moses?

The key to the situation is given in two texts from the writings of the Apostle, who was a Hebrew of the Hebrews. One of those is in the Letter to the Romans: "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, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). For many years I have talked to people about the difference between keeping the law and fulfilling it. Most of them think that I am splitting hairs. If I do, so did the Apostle Paul. Jesus did not keep the law in the sense of the other people; He fulfilled it. It was not necessary for Christ to keep the law of Moses, for He did not sin. That law was added to the covenants of promise until the Seed should come to whom the promise was made. That Seed did not sin, and so the law did not apply to Him in its ordinances. The penalty of the law of any land at any time does not apply to the peaceful, law-abiding citizen.

There is a law against murder in the State of California, but it does not apply to me because I have no desire to commit murder. I need never be under fear of the penalty of the code of California, because I have never committed murder. I have fulfilled the law of the State of California. I have also in that same sense fulfilled the law of Moses if, according to Jesus, I have hated no man in my heart without cause, Jesus fulfilled the law of Moses: he did not come under its penalty. So, the Apostle Paul said we fulfill the righteousness of the law when we walk not after the flesh, but after the Spirit.

What was "done away" by Christ when He nailed the law of Moses to His cross? What did Jesus take out of the way? Did He take away the righteousness that is in the law? What was the meaning of His statements in the Sermon on the Mount when He told how we should fulfill the law? How did He interpret the law that said, "Thou shalt not kill"? His interpretation was even more strict than the law of Moses: you shall not even hate your brother without a cause. If you do, you have committed murder! This brings us to another text from the Apostle 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. . . . 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. 3:10, 13). What is this curse of the law that Jesus took out of the way? What was that part of the law that was inimical to the good of those who were under it? Let us review some of the facts of the covenant that God made through Moses.

When Moses gave the law to the new generation of Israelites in the land of Moab (commonly called by Biblical scholars "The Covenant in the Land of Moab"), he detailed the blessing and the curse at quite a length. One group of men stood on Mount Gerizim to bless the people, and another on Mount Ebal to curse them. As the people passed between the two, the blessings and the curses were to be pronounced upon them: curses if they failed to keep the law; blessings if they did. But from the statement of "if," Moses passed to prophecy.

In Deuteronomy 28, we read: "The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee" (vv. 36, 37). "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: and they shall be upon thee for a sign and a wonder, and upon thy seed for ever" (vv. 45, 46). "It shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it, and the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone" (vv. 63, 64). Such were some of the curses of the law. Such were the penalties for disobedience.

The prophets detailed the same curses to the people of Israel for their sins. Read Isaiah 34, Jeremiah 16, and many other passages that tell of the curses upon Israel for their sins. Those penalties of the law never affected the

Gentile Christian because he was relieved from fear of such curses by the ratification of the covenant of Abraham in the blood of Christ. For the believing Jew, Christ took away those curses, also, nailing them to His cross, because He became a curse for those who were under the law to relieve them from it. To what does this curse correspond in modern law? The penalty! The penalty of the laws in various states in the Union is detailed for certain offenses. In the United States, we have a particular method of law that gives more point to the illustration. One of the local governments passes a law which is infringed by an individual. When he comes to court, the judge is privileged to say to the accused who stands before him, that he believes that that law is unconstitutional and therefore he will not apply the penalty. Or, after a man has been convicted, certain officials may pardon his offense and relieve him from the penalty of the law. That is just what Jesus did when He went to the cross: He took away the penalty of the law for those who would come to Him. He did not take away the righteousness that is in the law: He did not take away the blessings of the law. Let us read: "It shall come to pass, when all these things are come upon (Please turn to page 10)

Are We Alert? Are We Ready?

By Cecil U. Wilson

ARE we, as followers of Christ, alert in these days of destructive warfare throughout most of the world? "Alert" should mean much more to Christians than it does to people in the war zones where they must be on the alert for the heralding of air raids. If we are wise Christians, we shall see the need of spiritual and mental vigilance—not only abroad, but at home as well.

Jesus was ever alert—alert in denying the claims of evil, in acknowledging the power of God to protect Him from harm. His alertness to duty set a standard for His followers, and if so-called Christians had followed His standard throughout the centuries, there would be much less grief and suffering in the world today. The Apostle Paul, also alert to duty and alert to God's protection, warned Christians against walking "according to the course of this world."

Now, more than ever before, the hearts of the people of the world are weary of war. Multitudes are overburdened with fear, and they are eagerly searching for some way of escape from the blasts of evil. Are we as Christians alert to that fact? We know that the only way of escape is through God, so we must do everything in our

power to help those who are so sorely in need of help. Are we ready to give that help? Do we understand the Bible sufficiently well that we can help those who do not understand it?

Surely, there are many good students of the Bible who are able to offer the help needed. The writer claims not to be one of them, but he does the best he can with the little he knows. It is the duty of every Christian to do the same. If we do not teach the Word of God and give spiritual guidance to those in need, are we ready to face God on the final Judgment Day? Are not many of us doing as did the unfaithful servant in the Parable of the Talents? He said, "I was afraid, and went and hid thy talent in the earth" (Matt. 25:25).

Those qualified must do as John the Baptist did: preach judgment and repentance to the world. Those of us less qualified must devise other ways of leading lost ones to Christ, remembering always that it is not our will, but the Master's will, that must guide us aright to teach others aright. Let us, therefore, be always alert to walk in the ways of the Lord. Only if we are so walking will we be able to say, "I am ready."

Millennial Prophecies

Number 12—The Death of the Devil

A Sermon by R. G. Huggins

"The devil that deceived them was cast into a lake of fire and brimstone" (Revelation 20:11).

WHEN he preached the gospel to the Thessalonians, Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures" (Acts 17:2). At Berca, he found the people "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore, many of them believed" (vv. 11, 12). As time passed, Paul's "manner" of preaching fell into disuse; preachers ceased to "reason out of the Scriptures." Then the auditors left off "searching the Scriptures daily." As a consequence of this apostasy, both preachers and people became charmed by the dulcet, enchanting, and siren voice of "Paradise Lost." To Milton, more than anyone else, the world owes its conception of a fabulous devil. In his poetic flights of ingenuity, he wove together a number of Scriptural quotations which are foreign to the subject, and which have no connection with each other. By these aesthetic means, a supernatural devil, who changed himself into the shape of a serpent in Eden, was imposed upon an ignorant, superstitious, and Bibleless world.

*A Devil That Makes Good Men Bad, and
Bad Men Worse*

For a graphic, eloquent, and quaint description of the Devil as Miltonically, poetically, and theologically understood, we submit this quotation from Robert South, in "A Library of Old English Divines" (vol. 3, page 343):

"I do not know a greater and juster ground of discouragement to wise and thinking men, with reference to the higher concerns of their immortal souls, than to consider that, over and above that innate corruption brought with them into the world, and so mightily strengthened and improved by the continual restless working of the same in the actual commission of sin ever since, that there should, I say, besides this, be an external agent and evil spirit, incessantly blowing up this fire within us, exasperating, stirring up, and drawing forth this active quality in the several mischievous actings thereof: and this evil spirit, withal, of such force, such sagacity, and such unspeakable vigilance for the compassing of men's destruction, as far surpass all that men themselves can be brought to do even for their own salvation. A sad case certainly, and

such as must needs cast the issue of the war between them upon very unequal terms; where the superior in malice is as much the superior in strength, too; and where, to make the odds yet greater, man on the one side must venture all, and the tempter on the other has nothing to lose."

Meaning of the Words "Devil" and "Satan"

To clear the mind of this bugbear devil, preached by Dr. South, a devil that makes good men bad and bad men worse, we need first to learn the meaning of the words "devil" and "satan." The constant use of these words in conversation leads people to think they are of English origin. The fact is, "devil" is a Greek word, and "satan" is Hebrew. Cruden says "satan" is "a mere Hebrew word, and signifies an adversary, an enemy, an accuser." Defining the word "devil," he says: "This word comes from the Greek word *diabolos*, which signifies a calumniator or accuser." Parkhurst, more analytical than Cruden, says: "The word *diabolos* comes from *diabebola*, the perfect tense, middle voice of *diaballo*, which is compounded of *dia*, through; and *ballo*, to cast; therefore meaning to dart or strike through; whence, in a figurative sense, it signifies to strike or stab with an accusation or evil report."

The Devil Defined by Synonyms

Independent of scholarships, lexicons, and etymologies, we can arrive at the meaning of the word "devil" with all the clarity of the morning air. A synonym is "a word having the same or almost the same meaning as some other; oftener, one of a number of words that have one or more meanings in common. The equivalent of a word in another language. Greek, *syn*, together, plus *onoma*, name" (Webster's Dictionary).

Much of the beauty of the English language consists in the use of synonyms, which is the art of substituting one word for another. In answering a letter from a friend, you often begin, "In reply to your *letter*." Another time, you say, "In reply to your *communication*." Lastly, you write, "In reply to your *favor*." These three interchangeable words mean the same thing in usage. By using synonyms, we avoid the unbearable monotony of using the same words in saying the same thing. Now synonyms for the Devil used in the Bible make clear what the Devil is.

To make this argument transparently lucid, we present it in tabular form, the Devil in the left column, the synonym in the right. Both words are in black face type. Read from left to right; and observe, for instance, that "the works of the devil" in the first column has its synonym in the second, "the works of the flesh," and so on for sixteen times:

DEVIL	SYNONYM
The devil has the "power of death" (Heb. 2:14).	"The sting of death is sin" (1 Cor. 15:56).
"That through death he (the Christ) might destroy him (the devil)" (Heb. 2:14).	Christ "put away sin by the sacrifice of himself" (Heb. 9:26).
"Why hath Satan filled thine heart?" (Acts 5:3).	"Why hast thou conceived this thing in thine heart?" (Acts 5:4).
"According to the prince of the power of the air" (Eph. 2:2).	"According to the course of this world" (Eph. 2:2).
"The works of the devil" (1 John 3:8).	"The works of the flesh" (Gal. 5:19).
"Taken captive by him (the devil) at his will" (2 Tim. 2:26).	"Every man is tempted when he is drawn away of his own lust, and enticed" (James 1:14).
"The children of the devil" (1 John 3:10).	"The children of disobedience" (Eph. 2:2).
"Stand against the wiles of the devil" (Eph. 6:11).	"Put off . . . the old man . . . according to the deceitful lusts" (Eph. 4:22).
"The god of this world hath blinded the minds" (2 Cor. 4:4).	"Loved this present world" (2 Tim. 4:10).
"Deliver us from the evil one" (Matt. 6:13, R.V.).	"Deliver us from this present evil world" (Gal. 1:4).
"The children of the wicked one" (Matt. 13:38).	"The children of this world" (Luke 20:34).
"Overcome the wicked one" (1 John 2:14).	"Overcometh the world" (1 John 5:5).
"Keep them from the evil one" (John 17:15, R.V.).	"Keep himself unspotted from the world" (James 1:27).
"He laid hold on the dragon . . . the Devil and Satan" (Rev. 20:2).	"The Lamb shall overcome them" (the ten kings) (Rev. 17:14).
"Resist the devil, and he will flee from you" (James 4:7).	"Ye have not yet resisted unto blood, striving against sin" (Heb. 12:4).
"He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years . . . And I saw thrones, and they sat upon them, and judgment was given unto them" (Rev. 20:2, 4).	"To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints" (Psalms 149:8, 9).

Death of the Devil

In defending the Devil, his friends sometimes unwittingly use arguments which destroy him. For instance, when they say the serpent in Genesis 3 was the Devil camouflaged, they thoughtlessly transfer the serpent's sin to the Devil, and at the same time shift upon him the penalty. The penalty is: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (v. 14). "All the days of thy life" is a phrase that measures and makes terminable his life. "He shall bruise thy head" (v. 15) is a declaration which definitely asserts his death. The only way to kill a serpent with promptitude is a blow on the "head," the most vulnerable part. The original for "bruise" is "crush," "crush thy head." "The God of peace

shall bruise satan under your feet shortly" (Rom. 16:20), leaves him dead, a prostrate corpse trampled under foot by the victor. (Josh. 10:24; Mal. 4:3.)

Paul affirms there is a "law of sin and death" (Rom. 8:2). This law is inexorable; it inseparably links sin with death as cause and effect. "Death by sin" (5:12). "The wages of sin is death" (6:23). Sometimes death follows sin immediately; at other times tardily: but in all cases, sooner or later, "sin, when it is finished, bringeth forth death" (James 1:15). Now the Devil was a "murderer from the beginning" (John 8:44). He was, therefore, a sinner from the beginning. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). Since then, the Devil is a sinner, and sin and death are inseparably bound together with unbreakable cables of steel, the law of sin and death dooms the Devil to death, as the Word of God implicitly and explicitly declares. (Heb. 2:14.)

The means which Christ will use to extinguish the Devil are adequate and effective, and are specially stressed by a confluence of Scriptural proof in the concluding words of the Apocalypse. Of Babylon it speaks: "He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb" (Rev. 14:10). "These both," the beast and the false prophet, "were cast alive into a lake of fire and brimstone" (19:20). "*The devil was cast into a lake of fire and brimstone*" (20:10). To prevent us from misreading these hieroglyphs, literal interpretations are here and there interspersed to keep the meaning clear. Along with the Devil, "death and hell were cast into the lake of fire" (v. 14). A glossary is added, "This is the second death." Even this explanation is clarified by another more luminous still: "All liars," including, of course, the Devil, who was a liar from the beginning, and the father of it (John 8:44), "shall have their part in the lake which burneth with fire and brimstone, *which is the second death*" (21:8). The death of the Devil cannot be more graphically and dramatically declared than in these words of inspiration.

Pause and consider the meaning of the words "lake," "fire," "brimstone," "smoke," and so forth. Fire is used by God for the destruction of the Devil and "his angels," the satellites who serve him (Matt. 25:41). It is an agent of utter destruction. It melts the diamond, the hardest of substances, into vapor, breaks granite into bits, and melts stones into lava. Scientists have found life in the air, in water, and in the earth; but no scientist has ever found life of any kind in fire. To lifeless fire, John adds another deadly element, "a lake of fire *burning with brimstone*"—sulphur. The suffocating vapor of sulphur is one of the most deadly fumes known to man. Fire and brimstone are two lifeless elements absolutely incompatible with human life. Sulphuric fumes kill instantly, leaving the

body intact; but fire kills quickly, and as speedily disintegrates the bodily organism, and "consumes into smoke" (Psalm 37:20). Smoke: what is it? It is composed of particles of a burning body. The fact that smoke "ascends" shows that the body is "consuming away," and is being reduced like fuel in the fire. The object, whatever it may be, must be burned up, "consumed into smoke" in process of time (Psalm 37:20). The action of fire on a body reduces the parts that are heavier than air, to ashes (Mal. 4:3); and the parts lighter than air, "ascend in smoke." What remains of the wicked and the Devil after they are cast into the lake of fire? Nothing but smoke and ashes! The Devil is dead.

(This completes this series of addresses. Additional copies may be ordered from the author, 10623 Lee Avenue, Cleveland, Ohio. The price is ten cents per copy.)

THE SON OF GOD

(Continued from page 5)

it is the divine Only Son, who leans upon his Father's breast, that has made him known" (American Translation). Emphasis is put upon the Sonship of Jesus by two terms: "divine Only Son" and "Father's." Nor could there be a stronger proof of the separate existence of God and His Son than this. God never has been seen; it is His Son and Him alone who has.

In the light of all this, it seems likely that the Apostle meant exactly what he said when he put these words into the Baptist's mouth: "He that cometh after me is preferred before me: for he was before me" (John 1:15). Jesus was the personification of the *logos*, the divine plan; in that sense, He had indeed existed for untold millenniums before John the Baptist was born. The theory has been expressed, as in the Diaglott, that the Baptist meant that Jesus was his "Superior"; but the general tenor of the philosophic language used by John the Apostle in this prologue stands much more in favor of Lamsa's and Goodspeed's belief that the Baptist was referring to actual existence rather than to position. The Baptist was not "that Light" (John 1:8); he was not the *logos*, the personification of the entire plan of God. He was not, because Jesus was. The *logos*, the Light, the plan, the Word, had existed from the very beginning; Jesus was the personification of the *logos*; Jesus, therefore, had existed for aeons before John was born—not as a person, but as a plan, a *logos*.

These are conceptions which are difficult for moderns to understand. The ideas of the Gnostics and their philosophic mode of speech are buried in antiquity. Yet, John's *logos* was not strange even to the Jewish followers of Christianity. For many years, they had been accustomed to referring to Jehovah as "the word of the Lord," in order to avoid any possible blasphemy with the personal

name of the Almighty. They had used the term, not in allusion to Jehovah as God, but in allusion to Jehovah as manifested in any visible form—whether in written language, in angelic appearances, or in prophets. Time after time, the apocryphal Old Testament personified both the wisdom and the knowledge of God. This, and this only, was what John the Apostle meant by the *logos*. It was at once a Gnostic term and a Hebrew term; it could be clearly understood by Jews and Gentiles alike. Jesus, the Son, was the personification of the plan; He was a corporeal Messiah; He was the embodiment of God's efforts to save men from their sins.

THE RIGHTEOUSNESS OF THE LAW

(Continued from page 7)

thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee" (Deut. 30:1-3). Has that part of the covenant with Moses been fulfilled? Have the Hebrews come to that part of the blessing and curse where they are ready to turn to the Lord with all their hearts and souls? If not, there is part of the law of Moses (the old covenant) yet to be fulfilled! Christ did not take away that part of the covenant; that was not nailed to His cross; that did not wax old as a garment; that is not to be superseded by the new covenant, but is absorbed by it. Let us look at another feature of the old covenant.

What about the Jews who have not accepted and do not accept, Jesus as the Christ? What about the unbelieving Jew? He is still under the curse of the law. The sacrifice of Jesus for him has been of no avail. The curses of the law are still upon him. It is from that feature of the law that much prophetic writing still attains its importance. Much of the disaster predicted by the prophets of old is still to come upon the children of disobedience. Men are still saying what was predicted by Moses, the prophet of God: "Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then shall men say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt" (Deut. 29:24, 25). Ezekiel 20 says this of those people, after speaking of the regathering, of which we have seen the initial stages: "I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the

country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:38).

Because the Jews have elected to remain under the curse of the law, anyone can see the tide of anti-Semitism rising throughout the world. It is a movement which will bring on a time of trouble for that colony in Palestine, the like of which the Jews have never known before; a movement that will be akin to that of Hitler's, now being waged in the occupied countries, as well as in Germany—a war of extermination; a movement which shall end in bringing all nations to Jerusalem to battle before the day when the Lord's feet shall rest on the Mount of Olives, which is before Jerusalem.

WHICH FAITH IS OURS

(Continued from page 3)

me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

Life was not easy for Paul. To "about-face" in life, to embrace that cause once persecuted, to lose family, friends, old hopes, old ambitions—all these required an unwavering faith in God. These were crosses Paul had to endure for the gospel's sake. A testimony of his faith appears in 2 Timothy 1:7-10, and verse 12 tells of his suffering. He added two significant statements: 1) "I know whom I have believed" (do we?), and 2) "I am persuaded that he is able to keep that which I have committed unto him against that day"—the day of resurrection. Are we thus persuaded?

Faith is the basic principle of Christianity. "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). We are "saved through faith" (Eph. 2:8). We are "justified by faith" (Rom. 5:1). We are to inherit the promises "through faith" (Heb. 6:12). We are "sanctified by faith" (Acts 26:17, 18). We are "purified by faith" (Acts 15:7-10).

Belief in God, who promised the "things hoped for," and belief in the things promised, constitute passive faith. Saving faith unites passive faith with active faith. The resulting faith will bring about—beget—sincere obedience in the life of a believer. By works is faith made perfect—without works is faith made dead. (James 2:17, 22.) Works are the result of faith.

There is a school, however, which believes in works alone as being able to give salvation. That school believes all men were born in a perfect or saved condition and, if we do nothing very bad to change that condition, we shall inherit in the coming kingdom. That kingdom, however,

is not one which Christ will bring, but inasmuch as we are good from the beginning, the time will come when we shall cease to leave our "first" estate, and when that time comes, men will set up the kingdom without the help of Christ. We have not that hope.

Listen to Paul again: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. 1:8). With that, add Paul's further testimony: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:14-16). What kind of faith is yours?

Finally, take unto yourself Paul's admonitions: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1:13, 14); "Thou therefore endure hardness, as a good soldier of Jesus Christ" (2:3); and "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6:12). Are you keeping the faith? What kind do YOU have?

JOHN THREE SIXTEEN AND YOU

By R. H. Judd

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 of 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 is the gift of God,
 And to be shared with Christ who died
 That eternal sin might never be
 A stain on eternity's tide.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (1 Samuel 15:17).

God's Quest

"Youth, O youth, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see Me,
Can My presence draw you near?"

"Is there a prophet among you,
One with a heart to know?
I will flash My secrets on him,
He shall watch My glory grow.

"For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet 'mong you,
To speak My word in his soul."
—*Author unknown.*

Saul Made King

You recall how Samuel grew up in the Temple? His mother made him a new coat every year and brought it with her when she came to see him. Samuel was given work to do in the Temple. When you are given a share of the work and care of anything you are interested in it. He grew to love God and the Temple work. Later he became a prophet. He was the last of the judges of Israel, too.

Other nations were ruled by kings, so, Israel wanted a king, too. God was their ruler, through the judges and prophets, but they wanted a king they could see.

Samuel was very sad because they no longer wanted his leadership. God said, "They have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7).

Samuel called all the tribes of Israel together. Saul, of the tribe of Benjamin, was selected king. God had chosen Saul to be their king. (9:17.) Samuel had already anointed Saul king before the tribes were gathered together. (10:1.)

Saul's Strength

Saul was much taller than other men. He looked strong

and was a fine appearing king. One's strength, however, is not always in the size of one's body. The true strength lies in the heart and in the will to do right. One who does right is strong. A weak person does what others nearby suggest, which sometimes may not be good or right.

Saul had three sons and two daughters. (1 Sam. 14:49.) The son we know the most about is Jonathan.

Although Saul had many things for which to be thankful to God, he did not obey God. God was sorry He appointed Saul as king. Saul was told (last week's lesson) that it was better to obey than to do his own way and try to right his wrong by offering God a bigger sacrifice. Saul, you know, kept out part of the spoil which God had said was to be destroyed. By "spoil" is meant any animal, people, or wealth of any kind which was taken in battle or by conquest. The king of the Amalekites was spared, too, but God had said Saul should destroy him. (15:9.)

As Saul gained more kingly power, he became more sinful. Samuel tried to correct him. (15:17, 19.) Saul's sorrow was for only a short time. He was like many today. They are very sorry—not for their sins—but sorry that they are caught. Because Saul rejected God, God rejected him.

Loving Service Now

Jesus is our example. We are to live as nearly like Him as we are able. We read in the wisdom of Solomon, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1).

Paul said, "By love serve one another" (Gal. 5:13).

Happy Birthday Wishes

Tresea Philips, July 17, age 11, Hammond, La.
John Neal, July 19, age 10, Jerico Springs, Mo.
Chalmer Dennis, July 20, age 6, Vanzant, Mo.
Reva Hetrick, July 21, age 13, Ripley, Ill.
Robert Saatzler, July 22, age 5, Saint Cloud, Minn.
Betty Jean Foster, July 23, age 7, Hammond, La.



Ellen Van Fleet, Editor
Oregon Bible College
Oregon, Illinois

BEREAN DEPARTMENT

Arlen Marsh, President
132 N. Gardiner Ave.
Rockford, Illinois

Evan Knodle, 1 V. President
1612 Crosby St.
Rockford, Illinois

Miss Lorraine Gaspar, Sec.
Eden Valley, Minn.

Mrs. Lorna Pearson, Treas.
Covington, Ohio

Alva Huffer, 2 V. President
Oregon, Illinois

30th Anniversary Conference

* * *

By Arlen Marsh

The thirtieth anniversary of the National Berean Society will be celebrated during its annual conference at Oregon, Illinois, on Monday, July 31, 1944. Unlike other recent Berean conferences, this is to be held on the last Monday *before* General Conference rather than the first Monday *of* General Conference, in order to allow more time for business and discussion groups without interfering with the regular conference and Illinois Bible School schedules.

James Mattison, in charge of the program, announces the following sessions for the day:

8:30 a.m.—Devotional Service

9:00 a.m.—“Junior Berean Organization,” a discussion by Mrs. Verna C. Thayer

9:40 a.m.—“God’s Printing,” a discussion by the president

10:20 a.m.—“Message from the Field,” a discussion by Alva Huffer

11:00 a.m.—“Berean Progress,” a discussion by Ellen Van Fleet of reports from state and local Berean organizations

1:00 p.m.—Annual Business Meeting

7:30 p.m.—Installation Service for New Officers; sermon by the retiring president (“Strength through Joy”)

A five-minute intermission will be allowed after each of the morning discussion periods. All meetings will be held in the Oregon Church of God. Free sleeping quarters will be provided in the Illinois State Conference dormitory. Breakfast and lunch will be 25 cents each; late afternoon entertainment will be provided by the Oregon Berean Society. Young people and all others who are interested in Berean work are urged to attend. Send in your reservation *now!*

Happy Birthday!

* * *

By Alva Huffer

On July 31, there will be an elaborate birthday celebration. Plans are completed for a day of activity and a program of interest. Invitations have been sent throughout the country, and the many guests are rushing about their work, busily preparing for this great event.

The individual receiving so much attention is the National Berean Society. It has reached the age of thirty years. Each year the members of this organization gather to celebrate the anniversary of its birth. Many are saying that our society is too old. Has it served its purpose, however? Should it be retired to the Institution of Incapables? When a man has reached the age of thirty years, he has attained his development in thinking as well as physical power. It is at that age that he has his greatest power. It was at the age of thirty that Jesus began His ministry. It seems to me that there is no reason why our organization should not be an influence upon the individuals of the church and those of the world.

Yes, there is to be a great celebration, and you are invited to attend. Will you enjoy it? Do you know what happens when Bereans assemble? Come and see!

Miracles of God

* * *

By Floyd Kessler, Jr.

Webster’s Dictionary defines a miracle as a wonderful happening. In the Bible, we read that God performed many miracles which were indeed wonderful happenings.

The first miracle God performed, as far as we are concerned, was the establishing of the universe and the creation of man and woman.

During the time of Moses, we find that God performed many miracles. When Moses and Aaron appeared before the Pharaoh, God caused Aaron’s rod to become a serpent. To further intimidate the Egyptians, He caused the ten plagues to come upon them.

To enable Joshua to complete a battle, God caused the sun to stand still. The strength of Samson was one of the great miracles during the time of the judges.

In New Testament times, the miracles of Jesus and the apostles are too numerous to mention. One of the most important miracles, however, was Christ’s resurrection.

The greatest miracle of all will be the second coming of our Lord. The Bible teaches that the coming of Christ is at hand, so, we as Bereans ought to prepare and teach the coming of Christ and follow His words, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

AMONG THE CHURCHES

CONFERENCE CALENDAR

July 20-23—Arkansas-Oklahoma Conference at McIntytown, Ark.
 July 31—National Berean Day at Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredericktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

NATIONAL BEREAN DAY July 31, 1944

The thirtieth anniversary of the National Berean Society, forerunner and inspiration of the National Bible Institution and the General Conference, will be held at Oregon, Ill., on Monday, July 31, 1944.

The last Monday before, rather than the first Monday during, the General and Illinois Conferences has been chosen for Berean Day this year in order to leave more time for discussions and business without interfering with the usual Conference and Bible School programs.

The morning period, beginning at 8:30, will be occupied with forums on Berean problems. The annual business meeting will be held at 1:00 p.m. An installation service for incoming officers will be held at 7:30 p.m., with a sermon by the outgoing president. Sleeping quarters will be provided in the Illinois State Conference dormitory; breakfast and lunch will each be 25 cents; entertainment will be furnished in the late afternoon by the Oregon Berean Society.

A detailed program for National Berean will be found in the Berean Department, page 13, of this issue, and will be mailed to every Berean whose name is on the membership lists maintained by the second vice president.

Arlen Marsh, President.

BOSWORTH, MISSOURI

Meetings were conducted by the writer from June 12 through June 18 for the Church of God at Bosworth, Mo., eighty miles east of Kansas City. Preaching services were held nightly, beginning Monday, with two services on Sunday, June 18. All services convened in the community church; attendance averaged from twenty to thirty.

Regular services have not been held at Bosworth since 1941, when C. E. Lapp, now pastor of the church at Tempe, Ariz., held monthly meetings. The total membership, which is almost entirely rural and widely scattered, is approximately forty. Arlen Marsh.

PRINTING EQUIPMENT FUND

Mr. & Mrs. A. Anthon	\$ 5.00
Total	\$1,213.70

SUMMER SCHOOL

Burr Oak Sunday School	\$10.00
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PROPOSED REVISION OF WORKING RULES

Notice is hereby given that changes in the rules for General Conference representation will be offered at the forthcoming Conference, in conformity with instructions of the last Conference.

The purpose of the proposed changes is to reduce the proportion of ministerial delegates to the total number and to eliminate most of the officer delegates from organizations. At present, all the officers of the General Conference, the National Berean Society, and the Sunday School Association, and all ministers are automatically delegates. The proposed revision would give each of the above organizations only one delegate and limit ministerial delegates to those who are actively serving in the ministry.

We ask that those who plan to attend Conference give advance thought to this matter. No method of equal representation has yet been found. Let us try to work out a system which will be the most fair to the largest number and otherwise to the best interests of the church.

Committee:

M. W. Lyon,
G. E. Marsh,
A. M. Jones.

OREGON BIBLE COLLEGE

A Friend of Christ \$11.00

HERALD RECEIPTS

Dr. H. S. Lambert; Wm. Berry; Norman McLeod; Mary Luman; Malcolm Magaw; Dorothy Sherrill; Tella Griffin; T. E. Bremer; W. E. Boyer; Luther Bengge; Charles McMurtrie; Stephen Walker; John Shelton; David R. Bender; Edna Gruber; John Marsh; H. W. Stadden; Mrs. Homer Boyle; Irene Holland (others); Glenn Birkey (others); Mrs. Seraphine Cleek (self & another); G. A. Driskill; T. Pearson; C. R. Randall; Kirby Billingsly; Mrs. Vern Ogle; Myrtle Hayes; Bessie Eickmeyer; H. S. France; I. S. Davis; Mamie I. France; Blanche M. Smith; Mrs. Clara Tarbert; Mrs. Hilda Dearing; Mont Chadbourne; Charles E. Davis; Mrs. Maude Mortimer; John Mook; Mrs. Trolle Venneberg; Mrs. Truitt; Mrs. Claudia Hoffman.

SUMMER SCHOOL NEWS

The Summer School students send greetings to their many friends and church brethren all over the country.

We have passed the halfway mark in our term at Summer School, and we all look forward to the next three weeks to be as pleasant as the first three have been.

We have been enjoying interesting and enlightening studies, helpful and instructive teachers, understanding friends, and ideal weather. We have had many thought-provoking discussions in both the junior and senior groups and our beliefs are steadily being strengthened by our endless search for knowledge.

The students have all been taking advantage of the beautiful surroundings by spending their time out on the grounds. Bro. C. E. Randall and a group of his "volunteers" wielded lawn mowers and rakes and made a volley ball court and cleared a place to play croquet. On the morning of July 4, everyone "pitched in" and set about to help beautify the spacious grounds around the college building. After a delectable dinner, including "Mom" Wiggins' delicious banana cream pies, we all went to the Pines State Park. There we spent a very pleasant afternoon: hiking, wading, playing baseball, and "topped the whole day off" by a more-than-satisfying picnic dinner.

Although no classes are held on Saturdays, the School is a busy place. Everyone is assigned to a job and we work in crews of twos and threes—scrubbing and dusting and polishing.

So far there have been two student-elected student councils, each composed of two girls and one boy. The first council consisted of Gary Grance, Jeannette Siple, and Eunice Halls, and the second of Leonard Brown, Elizabeth Lee, and Pave White. The first council succeeded in setting up dishwashing, table waiting, and Saturday cleaning crews, and secured a second (conditional) late-leave night each week. The second council has rearranged the various crews, appointed a reporter for the remainder of the Summer School session, and made plans for a wiener roast to be held on the grounds within a few days. Eunice Halls, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Ellsworth Roulson, recently moved from Fredericktown, Mo., to 230½ W. 103 St., Los Angeles 3, Calif., writes: "We have arrived safely in spite of flat tires and blow-outs. . . . We dislike being unable to attend General Conference this year, but, the Lord willing, perhaps we can attend next year."

Bro. Gail Grimsley, 37037801, 28th Repair Sqd., 13th Air Depot, A.A.F., A.P.O. 709, care postmaster, San Francisco, Calif., writes: "I suppose God has so few sincere workers that they must be scattered, that their influence will reach a larger number of people."

Sr. Harry Sheets, 820 Douglas, Aurora, Ill., is recovering from recent major surgery.

"Where we live, the big bombers and transport planes come over most of the time. They constantly remind one of the tumult over Europe. Surely the day of Christ's coming is near. There remains only one outstanding prophecy to be fulfilled, as I see it: the man of sin will yet appear to sit on the throne in the glorious holy mountain, from which he will rule the whole world, though his rule will be short. . . . If Christ does not come soon, there will not be any faith on the earth."—Mrs. William Stine, Tipp City, Ohio.

Bro. and Sr. C. R. Randall, South Bend, Ind., recently visited relatives and friends in Oregon, Ill. David, too, came along to visit his grandparents.

**LAWRENCEVILLE CHURCH OF GOD
(Ohio)**

On Sunday, July 2, 1916, a group of staunch, faithful believers in the "faith once delivered to the saints," who had been meeting in a hall in downtown Springfield, Ohio, met for the dedication of their newly purchased building to the service of the Lord. The new church home was a brick building, standing "just at the bend of the road" in the shade of beautiful, stately, hard maple trees, from which it received its name, "Maple Grove Church of God," Lawrenceville, Ohio. Dedication services were conducted by Bro. John H. Anderson, who met with them each month at that time. Bro. David Beck preached and taught at the other Sundays, holding the group together through joys and adversities. Later, the local brethren shared with the Brush Creek Church the services of Bro. James A. Patrick and Bro. Sydney E. Magaw.

Six years ago, they decided the time had arrived for them to hire a full-time pastor, and Bro. Grover Gordon came to serve them. During the time he was here, the building was entirely remodeled, inside and out, and it is now ideal in every way for the needs of the congregation. Two years ago this fall, Bro. Gordon left for other fields. Since then, Bro. A. M. Jones, the present pastor, has led the work.

Sunday, July 2, we celebrated the twenty-eighth anniversary in fitting manner. Immediately after the morning service, we drove two miles north to the banks of a beautiful little stream, where "eight souls" yielded themselves obediently in baptism. These are: Charles A. Coss, McCrory Building; Richard Eldon Circle, Rt. 2; Dorothy Margaret Sprouse, Rt. 2; Barbara Ann Bowser, 1515 Linden Ave.; Betty Tyree and Emory Tyree, Rt. 2; Joyce Ann Overholser, Rt. 2; and Sylvia Louise Ballentine, 1007 Pine St., all of Springfield, Ohio.

After the baptismal services, we returned to the church where the right hand of fellowship was extended to the newly received members, followed by Communion. It is always a pleasure and an inspiration to see young people early give their lives to the service of their Master, and it is also a very great pleasure to see one who "nears the sunset gate" realize his need of the saving grace of his Maker and yield himself to His commands.

A picnic dinner was enjoyed by all, and an afternoon of good fellowship under the shade of the magnificent, seventy-five-year-old maple trees was made most interesting by many reminiscences of the olden days. Of those members present at the dedication twenty-eight years ago, these were present Sunday: Bro. and Sr. Walter Poole; Sr. Manie Kauffman; Bro. David Beck; Bro. and Sr. Charles Netts; Sr. Grace Myers; Bro. Ernest Poole; Sr. Emma Beck. Bro. Alden Overholser was unable to be present Sunday. Bro. Paul Overholser, Sr. Erma Bowser, and Sr. Margaret Netts Ballentine, were present at both meetings, but were too young to have become members at the dedication.

It is interesting to note that Barbara Bowser, daughter of Sr. Erma Beck, and granddaughter of Sr. Emma Beck, is great-granddaughter of Bro. Nicholas Beck; Joyce Ann Overholser, daughter of Bro. and Sr. Paul Overholser, is great-granddaughter of Bro. and Sr. Peter Overholser; Sylvia Louise Ballentine, daughter of Bro. and Sr. Clark Ballentine, and granddaughter of Bro. and Sr. Charles Netts, is great-great-granddaughter of Bro. Benjamin Howell, the fourth and fifth generations of these staunch old contenders for the truth, to serve the Lord in this vicinity.

Our prayer is that until the Lord returns, His Word shall continue to shine forth as an

unfailing beacon light from this house dedicated to God's service; and that many may come to a saving knowledge of the gospel from the efforts of those who serve Him to the best of their abilities.

We are glad to have Bro. and Sr. John Howell back with us, after their long stay in Florida.

Our parsonage fund continues to grow, now reaching close to the \$1,300.00 mark.

We look forward to a great day next Sunday—our annual All-Day Meeting, which the Brush Creek Church shares with us as we share with them their June Meeting. We thoroughly enjoy the fellowship with these, our nearest neighbors "in the faith." Our guest speaker is to be Bro. Richard Smith, Blanchard, Mich. The day following, our annual vacation Bible school will begin, with Bro. and Sr. Harvey Krogh, Jr., Grand Rapids, Mich., and Sr. Ruth Tomlinson, Chagrin Falls, Ohio, as teachers, as well as the local pastor and wife.

Bro. and Sr. Charles Netts are planning to attend General Conference. The Jones's are hoping they, also, will be there part of the time. Mrs. A. M. Jones, Correspondent.

**OREGON BIBLE COLLEGE
Building Fund**

Jessie M. Wilson	\$ 5.00
James Stillson	10.00
Leonard Brown	5.00
Leland Marsh	90.58
Leota Hanson	50.00
Total	\$30,000.00

**THE RESTITUTION HERALD
Published by**

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$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. 60:1-3); 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.

MICHIGAN STATE CONFERENCE

The Eighty-Seventh Annual Michigan State Conference convened at the Southlawn Park Church, Grand Rapids, from June 12-18, with Elder G. E. Marsh of Tipp City, Ohio, as guest speaker.

Elder Marsh gave us many inspiring and interesting messages. Elder F. E. Siple of Southlawn gave the opening address on Monday evening and Elder H. U. Krogh of Pennellwood, the closing message on Sunday evening. Special music was furnished by the local churches.

Sunday was a beautiful day, bringing many members from Battle Creek, Blanchard, Coats Grove, and Vicksburg. Our hearts rejoiced when a junior member of one of our oldest church families stepped forward Sunday morning to make his stand for Christ. Because of gas rationing, the baptismal service was conducted at Ideal Park following the picnic hour, F. E. Siple officiating. We are glad to present to the brotherhood, Richard Sanford, 71 W. Writenhouse St., Battle Creek, Mich. Dick is thirteen years of age and a grandson of Mr. and Mrs. B. J. Cummings.

Officers elected for the ensuing year were as follows: president, Leslie Niles; first vice president, Harvey Krogh; second vice president, James Cole; secretary, Ada Simpson; and treasurer, Martha Doan.

"Be a Beacon" was the theme of the Bible school. Two sessions were conducted each afternoon from Monday through Friday. Bro. Harvey Krogh was the superintendent and creator of a miniature lighthouse, with revolving colored lights, symbolizing our theme. Scripture verses, also expressing the theme, were learned each afternoon. Two hundred three were enrolled, of which sixty-nine received awards for perfect attendance. Snacks were enjoyed by all at the recess period each day.

As the robots spread their destruction over England and the B-29s over Japan, we were very thankful to have been permitted to enjoy this week of study and fellowship. Our prayers were many for our men in uniform who are striving to preserve this liberty and for a soon coming of the Christ who will establish permanent peace for all nations.

Mrs. L. F. Slocum, Secy.

SIMMONS - GODDARD

On July 1, 1944, at the Clark Chapel Church of God, Staff Sergeant Joshua Goddard and Linnie Pearl Simmons were united in the bonds of matrimony by the writer. Mr. Goddard is in the armed service and has been serving in the South Pacific. Sr. Goddard is a member of the Clark Chapel Church of God. We pray that God's richest blessings will be theirs. W. G. Moffet,

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TRACTS						
Name	No. Pages	Per Doz.	Per 100	Name	Pages	Each
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Essential Truths	1	\$.05	\$.30	What Is Man? J. A. Patrick	12	.25
God's Promises, Anna E. Drew	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25
Obedience (Baptism), F. E. Siple	2	.05	.30	The Resurrection, J. L. Wince	32	.12
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Jehovah Is One God, Arlen Marsh	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.25
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	Ancient Mysteries, George Johnston	116	.25
What Is a Christian? J. W. Williams	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75
Can You Believe, H. V. Reed	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45
The Coming of Christ, R. A. Curtis	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25
Spiritual Beings, G. E. Marsh	6	.15	.90	The Visitor, paper, Boice	212	.50
Kingdom of God, Harry Gockler	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	BEREAN BOOKS		
Baptism, S. J. Lindsay	8	.20	1.20	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
Glad Tidings of the Kingdom J. W. McLain	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			
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00			

National Bible Institution,

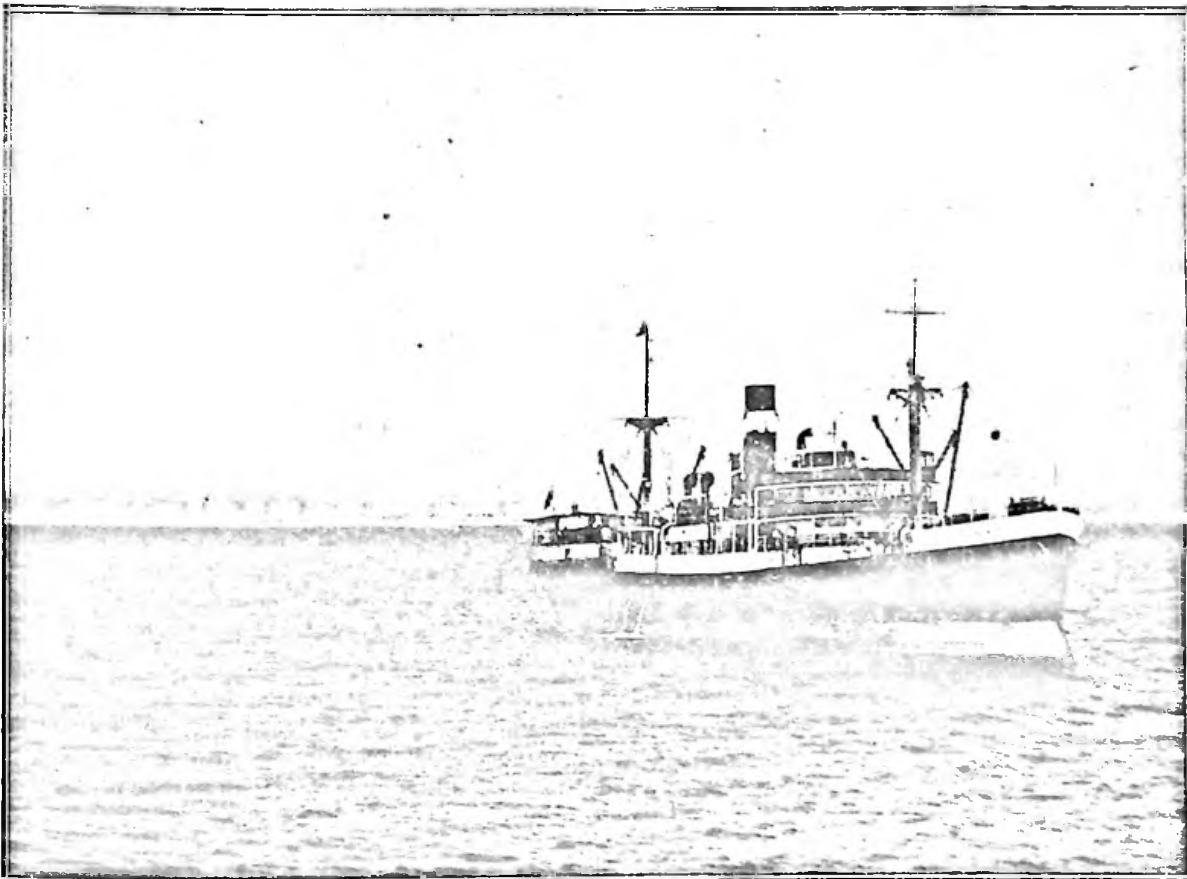
Oregon, Illinois

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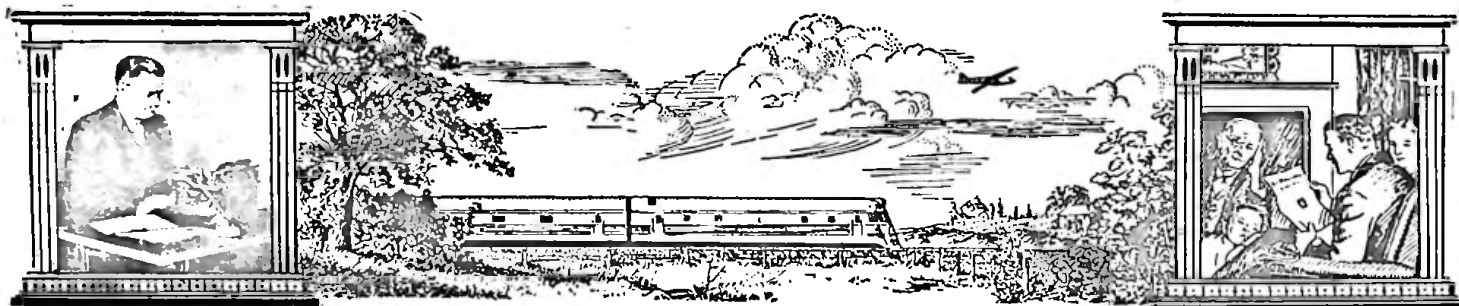


(Black Star Photo)

OIL TANKER IN PORT AT HAIFA, PALESTINE

Moses, inspired of God, foresaw that Zebulun and Issachar would suck of “treasures hid in the sand” (Deuteronomy 33:19), and that Asher would “dip his foot in oil” (verse 24). The seaport of Haifa links, as it were, the regions commonly ascribed to these three tribes: Issachar to the south, Zebulun directly contacting, and Asher lying to the north of Haifa. Thus, Asher, in a sense, “dips his foot in oil” at Haifa, today’s terminus of the pipe line coming across the desert from the Iraq wells. Thus, too, Zebulun and Issachar suck “treasures hid in the sand”—hid more than five hundred miles away.

The picture shows an oil tanker in Haifa’s modernized port. In the background are Standard Oil storage tanks. Watch Palestine, crux of the nations. Watch Russia, too, who thirsts for oil.



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Give Evangelism a Lift

The National Department of Evangelism has been doing good work. It has pleasantly surprised the most optimistic of our brethren. It constantly forges ahead.

The strength in which Evangelism forges ahead depends in large part upon its financial support. Give Evangelism a lift.

Distinctive Doctrines

The front-page picture, showing an oil tanker in the port of Haifa and Standard Oil storage tanks in the background, is of special interest to Bible students who believe in the *restoration of Palestine*—a distinctive doctrine of the Church of God. We do not mean to say that the Church of God has a “corner on the truth” in advocating this particular doctrine. Many Bible students, being converted to futuristic interpretation of prophecy, are coming to believe in the New Palestine. We do believe it well, though, frequently to publicize trends in Palestine, as they indicate the soon coming of Jesus Christ, earth’s rightful and promised King. Further, though many Bible students are now expecting Palestine to be rebuilt as a national home of the Hebrews, there are yet many *more* Bible students who have not accepted this doctrine and who are not preparing with eleventh-hour zeal for the coming of the Lord.

In speaking of this distinctive doctrine, we believe it in good taste to speak a word of praise for faithful ministers of the Church of God who a generation and more ago stood practically alone in teaching Bible truths about the rebuilding of Palestine. Today, we are little concerned about the number of their converts or the size of their salaries; we rejoice, rather, that they were true to their convictions—come what may! Current events verify their faith. That they are dead matters not; they will live again.

That yesterday’s Church of God ministers stood practically alone in teaching the regathering of Israel and the rebuilding of Palestine should not be interpreted, however, that they were not blessed of God. Indeed, they had very fruitful experiences—baptizing more converts than

do we ministers of today. Though they stood alone among the accepted spiritual leaders of their day, they were not alone. God was near.

Judging from both observation and experience, we are confident that we Church of God ministers would be closer to God, today, and more fruitful in our labors, if we more zealously preached the distinctive doctrines of the Church of God, even at the possible sacrifice of “standing in good” with those who “have eyes, but see not.”

From the beginning, our ministers and brethren, alike, have repudiated heaven-going, hell-torturing theology! We have been agreed that outstanding doctrines of the Bible concern the mortality of man; hope for the world being only in the second coming of Christ; immortalization of the saints at the time of resurrection; the Kingdom of God to be established upon earth; Israel, under the Kingship of Christ, to be head of the nations; millennial growth of the Kingdom; faith, repentance, and baptism by immersion. God grant that we may be so thoroughly convinced of these Bible truths, and their importance, that we shall not only teach them with zeal, but that we shall be dissatisfied with anything less.

General Conference—a Family Reunion

Think not of the General Conference as being only a gathering of people at Oregon, Illinois. Think, rather, of the General Conference as being a gathering of *your* people at Oregon, Illinois. Those who assemble at Oregon, from August 1-13, 1944, will be your brothers and sisters—“in the Lord.” Thus the Conference will be a great *family reunion*, and a reunion assembled not only for pleasure, but for encouraging one another in Christian life and for making plans whereby the Lord’s work entrusted to us may be the better advanced.

He who seeks an excuse not to attend General Conference can this year easily find an excuse. Indeed, there will be, undoubtedly, many desiring to come who are unable to come. Toss every *flimsy* excuse, therefore, to the wind! “Where there is a will there is a way.” The 1944 General Conference, *your* Conference, *family reunion* of members of the Church of God, beckons you to Oregon, Illinois.

The Future of Israel

By C. E. Randall

"God hath not cast away his people which he foreknew" (Romans 11:2).

ISRAEL is God's covenant people. Nearly all the promises and prophetic scriptures of the Old Testament concern Israel, and Israel alone. God's dealings with nations, as related in the Old Testament, were according to the interests of the children of Israel. Even the apportionment of the land among the nations was governed according to the number of the children of Israel. (Deut. 32:8.)

Assuming that our readers believe in the restoration of Israel, argument to this end will not be necessary. There are some phases of the restoration concerning which we should refresh our minds and assemble some of the Biblical evidence.

How Brought Back?

A few decades ago, when the return of Israel was first set forth among Adventist bodies, the first objection usually voiced was that facilities for travel were not sufficient to bring the captives, throughout the world, back to Palestine. Such reasoning today is not even considered. "They shall bring your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord" (Isa. 66:20).

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn" (Jer. 31:8, 9). . . . "The ships of Tarshish first, to bring thy sons from far, their silver and their gold with them" (Isa. 60:9).

God has promised that He would do this for Israel, and that should be sufficient to satisfy us that it will be done at the appointed time.

How will they live? Let us read:

In harmony with the picture and message on the front page, we here present an article concerning the future of Israel, written by Brother C. E. Randall, pastor of the Churches of God at Fonthill and Welland, Ontario, and Niagara Falls, New York. At the moment, Brother Randall is an instructor and dean of the Summer Bible Training School, Oregon, Illinois.

"Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things" (Jer. 31:5).

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as

in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:11-15).

"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" (Isa. 65:21-23).

When this time comes to pass, the Lord will be Israel's Defender, and will protect them from all enemies who have preyed upon them for past centuries. According to all signs, the day of deliverance for Israel is at hand. The Lord will soon roar out of Zion and become the hope of His people Israel, and they will then acknowledge and confess their Lord. "The Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth . . . and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

An Analysis of the Budget Plan

By J. W. McLain

WHAT IS A BUDGET? Webster's dictionary gives a definition of "budget" that is applicable to our use: "A financial statement of estimated income and expense of a country for a period of time; also, a plan for financing a government, based on such a statement."

In our General Conference work, we can only estimate the money we will have to finance the year's work in the various departments. This estimate must be based upon experience and the prevailing economic condition of our land. We have never in our history had the money on hand in advance with which to plan our work. The budget is a *plan* of expenditures, based on the estimated prospective income. The budget is a businesslike handling of our stewardship. The budget analyzes the needs of each department, in advance, giving the department executive some definite assurance of the support on which to plan his work. The budget makes it impossible for one department to forge ahead, without limit, at the expense of other departments, unless that is considered, by the General Conference, to be the best policy. It leaves such policy making to the Conference, and not to the department itself. The budget is decided by the delegates of the General Conference in session and is debatable. The budget does not expend trust funds or endowments. It expends only the contributions that are made for operating purposes. The budget does not prevent contributing directly to some one department or project, but it does limit the amount of expenditures, therefore limiting the solicitation in any one department. The budget endeavors to anticipate the needs of the various departments, eliminating the necessity of special funds and drives for items that should be in the budget. The budget is a correlation of General Conference activities in Evangelism, Education, Publishing, and Benevolences.

Without a budget, we work *without a plan*, without consideration of our *over-all* needs, and without any attempt at correlation of *all* our effort. It means that the department with the best promotional facilities and talent will get the money and the others receive what is left.

Why Do We Need a Budget?

Someone will say, "We've never had a budget before. Why do we need one now?" The answer is, We have never before been faced with such a multiple problem of management as now. Our Department of Evangelism is steadily expanding. Oregon Bible College is growing rapidly. Our publications are finding increasing sales.

Golden Rule Home is almost to its capacity. We have never had a time in our history when all these departments were expanding so rapidly. An institution that began by borrowing its first funds now handles many thousands of dollars. Good judgment demands that those funds have the wisest plan of expenditure. Also, there is prospect that money will not always flow so easily as it does today, during the war. By budgeting our *whole work*, we can expect that if depression hits us again, we shall not close the Bible College or discontinue Evangelism, but will be able to maintain *all* our departments on a reduced scale, according to a budget plan. The budget works equally well in good times or in bad.

Three departments of National Bible Institution—Evangelism, Education, and Publishing—have a common goal, spreading the gospel. These departments need to be developed together, maintaining a working balance between them. No one of them is more important than another. The budget distributes proportionately the funds available to these departments. Our whole effort is missionary. There is no reason why each department should be run as a separate business while under the management of the same institution.

We have agreed for many years on the necessity of doing much more field work among the churches, through the medium of a field man—the purpose being to influence a greater support of our national work. It seems to me that such a field man should not have to ask the people to support a half dozen funds, merely because we are unable to determine in advance the proper distribution. A field man should be able to tell about the work of all the departments as being the work of the National Bible Institution. He should be able to point out the budget allowed for each department, then ask support for the whole work of the National Bible Institution.

What Shall We Budget?

We must recognize that we have two kinds of funds—trust and current.

Our trust funds include:

Golden Rule Home Assets	Ministerial Retirement Fund
College Endowments	Publishing Endowment
Missionary Endowments	

These *trust funds* may not be expended, except in the way and for the purpose described in the trust. These funds are not to be considered in the budget.

Our *current funds* include the expenditure of operat-

ing costs in the various departments. The bulk of our operating funds comes by direct contribution, although we may approach the day when more of our work will be endowed. When the income from endowments is ap-

plied on operating costs, in the same way as contributions, it may then be budgeted. It is the expenditure of operating costs in the various departments that needs to be planned. Such a plan is called a *budget*.

Doctrines a Christian Should Know

By F. O. Sapp

IN a preceding article, we discussed that divine reality, *truth*. Now we shall begin a study of those doctrines which conform to facts of reality. We shall first examine doctrine about man.

What is man? Why was he created? What is his destiny? There are few persons, if any, who have not sometimes asked the above questions. It is only natural that one should make such an inquiry, since everyone is playing his little part, as man, in God's great and stupendous plan.

It is a fact that each of us came into this world with a cry upon his lips, without his choosing, and being fully dependent for survival. Man lives only a few short years, and those years are full of sorrow, sickness, pain, and, finally, death.

The word "man" is recorded first in the Book of Beginnings—in Genesis 1:26. "Man" is the English word for the Hebrew word "Adam," and means a human being, or earthly creature.

Before man sinned, he was called "Adam." After man became a sinner, he was called in the Hebrew, *enosh*. The Hebrew word *enosh* signifies a mortal or dying man. It is said that the English word "man" is translated from the Hebrew word *enosh* more than five hundred times in the Old Testament. If this is correct, the English word "man" is translated for the first time in our Bible from the Hebrew *enosh* in 2 Chronicles 14:11. The same translation is made in Job 4:17. Here the English reading is quite noticeable. We read: "Shall mortal man (*enosh*) be more just than God?" Again, in Job 14:19, the same translation is made: "Thou destroyest the hope of man (*enosh*)." Please read and compare Job 15:14-16 and 32:8. In Psalm 8:4, we read: "What is man (*enosh*), that thou art mindful of him?" God, through the same prophet, David, has said that He turns "man (*enosh*) to destruction" (Psalm 90:3). Also, we read: "As for man (*enosh*), his days are as grass." (Psalm 103:15; Isa. 51:12.)

From the foregoing scriptures, we may conclude that man is a mortal or dying human creature. In Genesis 2:7, we read that man was made a "living soul." We also learn that the word "man" is translated from the Hebrew

word *Adam*. The first man was created a living creature, a living human being, a living, moving, active soul.

Now, what is it that was made a living, active creature? If we understand Genesis 2:7, man did not receive a living soul, but he was made, or became, a living soul. There is much difference between receiving something as a gift from the Creator and becoming something because the Creator made it so. If we understand the English terms of speech, Genesis 2:7 teaches that man was made a "living soul."

Let us now analyze the creation of man. "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). What is a living soul? It cannot be the body, because it was made or formed of the dust of the ground a lifeless form. There was no living soul until God breathed (or blew air) into the nostrils of the body. When the breath of life entered Adam's nostrils, it, the breath of life, set in motion a living soul or being. If we can determine what was set in motion, and what began to function, we can define what the soul is with a certainty.

As the air or wind began to enter into Adam's nostrils, the lungs began to fill, the blood stream started to circulate, the heart to beat, and the nerve center to function—setting the senses of man into motion and activity. There are five senses active in man: seeing, hearing, smelling, tasting, and feeling. Deprive man of all the five senses, and he becomes a dead creature, or dead soul.

From the foregoing reasoning, we learn that the soul has shape and parts that make up a body, and which parts are both interior and exterior. Common theology teaches that the body has a soul but, to the contrary, we learn from a careful study of the Bible that the soul has a body. It is said that a popular bishop defined the soul as follows: "It has neither shape nor parts; it is neither interior nor exterior; and you can put a million of them (souls) in a nutshell." Do you know, my friend, that the bishop's definition is the best-for-nothing that a man can conceive?

What is the *Bible* meaning (Please turn to page 10)

An Exhortation to Humility

By Mrs. H. L. Luper

THE Apostle Peter, whose experiences taught him to be humble, exhorted other ministers to Christian humility, saying:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." (1 Peter 5:1-11.)

"The elders" were, in general, the rulers and teachers of the churches. (Acts 11:27-30; 14:21; 20:17; 1 Tim. 3:1.) Peter, waiving mention of his apostolic office, addressed the elders as being himself one of the company, and as acquainted with the nature and difficulties of the service assigned to them. He had been a spectator of the sufferings of Christ, in the Garden and probably on the cross. He was appointed especially to bear witness of those interesting events, and of his Lord's resurrection and ascension. Moreover, he fully believed that, being pardoned and having obeyed the gospel plan of salvation, he would inherit eternal life at the second coming of Christ.

The word "younger" (v. 5) does not seem here to relate to any particular station in the church, but in general denotes "juniors," whether or not in the pastoral office. They were exhorted to submit themselves and to show deference to their seniors, as well as to "the elders of the church." Yes, all Christians were directed to be subject one to another, according to their different relations in

life. Thus, the people should obey their pastors, children their parents, and servants their masters, according to God's Word. All were admonished to be "clothed with humility," seeing that God contends by His omnipotence against all proud persons, showing favors to none but those who are deeply sensible to their unworthiness. Let us, then, humble ourselves under the mighty hand of God, for He is able to save and to destroy.

When we become humble subjects to our God, we depend on Him and are assured that He will care for us as a father for his own children. This will bring far sweeter peace, greater comfort and joy to our souls than could arise from the most complete gratification of pride, ambition, or any worldly affections.

All Christians, then, ought to resist and repel temptations, being steadfast in their professions of faith, believing the truth of the gospel. The repeated exhortations to watchfulness found throughout Peter's Epistles ought to have peculiar weight as coming from Peter who, through self-confidence, carnal security, and unwatchfulness, was induced three times to deny his Lord. He did not pray that his brethren might be exempted from temptation and trials, knowing full well that the Lord proves His people's faith and patience by long delays, but His promises stand sure and will all be fulfilled in due season.

And what of our elders or teachers? In Matthew 23:7, we read that the scribes and Pharisees loved "greetings in the markets, and to be called of men, Rabbi, Rabbi." Jesus said, however, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (vv. 8-10).

Christ did not want His disciples to have these titles, because they were all brethren, without any pre-eminence or authority over each other—being all equally subject to Him. This was twice repeated, perhaps to show how easily men forget. Another reason was because they were not worthy. Christ said, in Mark 10:18, "Why callest thou me good? there is none good but one, that is God."

The disciples were not to affect lordly authority or worldly honor to themselves, and they were requested not to call any man "Father" upon the earth. Of course, we understand this cannot be supposed to forbid men from expressing respect, affection, and gratitude to their parent, any more than to interfere with the duties of

children to their parents. Christians are forbidden, however, to look up to any man as "having dominion over them or their faith." Moreover, they ought to oppose all claims of this kind, by whomsoever advanced, or on whatever grounds. In Psalm 111:9, we read: "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is his name*." Whose name? God's! Are we humans holy? Are we good? Should any of us be called "Reverend"?

According to 1 Corinthians 12:27-29, the church is the

body of Christ. In placing members of the church, God, in His unerring wisdom, has appointed a place for each according to his talents—"first apostles, secondarily prophets, thirdly teachers." Some were qualified to preside over the affairs of the church. Would it be proper that all Christians should be apostles, prophets, teachers, or evangelists? This is evidently not the case. If it could be thus ordered, the church would be like a body that was all eye, all hand, or all tongue—or like a kingdom in which all were rulers! Each (Please turn to page 11)

The God of This World

By Florence E. Pease

"I will ascend above the heights of the clouds: I will be like the most High" (Isaiah 14:14).

SHINING in the light of Christian knowledge and goodness, evil, symbolically called the Devil, Satan, Serpent, Dragon, Lucifer, the Beast, and Antichrist, is now preparing to ascend to supreme power over the world. Even the Jews will eventually be deceived, temporarily, by this Beast. Indeed, "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

In Matthew 24:30, we read: "All the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory." Now, a cloud, or one riding on a cloud, is an emblem of power and great glory. Sometimes, a cloud signifies a heavy judgment, as in Joel 2:2 and Zephaniah 1:14, 15, which latter reference we here quote: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, *a day of clouds and thick darkness.*" Thus, only the coming of Christ will dispel and transcend the spirit of evil now pervading the world.

The Apostle Paul wrote: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4). The "god of this world" is an imposter to the true and only God, he is a god of false pretensions—blinding the minds of the multitudes to knowledge of the true God and all His plan and purposes.

The Apostle John warned against this great anti-

Christian power more than did any other prophet. (1 John 4:1-4; 2 John 7.) Much of so-called Christianity is today marred by the spirit of Satan—"false christs and false prophets" deceiving "the very elect" (Matt. 24:24).

We who are members of the Church of God may be weary of being warned of the danger of being deceived in these last days, but withstanding the present evil trends is a very grave and important matter to every true Christian. When one labors for money, he would not accept counterfeit. We should not accept counterfeit religion, much as it may appear genuine; nor will God accept counterfeit belief. Most people think they know right from wrong, but Solomon said: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Few there are who can detect Satan under the cloak of modern Christianity. (See Job 1:6.)

We hear it being said that the whole nation is in a prayerful mood, that multitudes are today getting religious. One might be led to question if, after all, these are the "last days." If, on the other hand, multitudes *are* getting religious, few worship God "in spirit and in truth" (John 4:24).

Instead of the world turning to God, it is becoming "destitute of the truth" (1 Tim. 6:5). Satan is fast putting false hope in the minds of the majority, but his last victory will soon come. (1 Cor. 15:55.)

According to the Bible, the spirit of evil and false christs will "shew signs and wonders." (Mark 13:22; 2 Thess. 2:9-12.) The serpent (Gen. 3:1) has hissed out many poisonous so-called Christian doctrines. Let us beware. Counterfeit faith and counterfeit doctrines are to be feared as much as is open sin.

The Young People's Class

By Harold Doan

FOR generations, the typical characteristics of young people have been topics of discussion for psychologists, social reformers, and critics of society. One would think that after so much publicity about the "younger generation," everyone would understand it. The opposite, however, seems to be true, in that many contradictory views have confused the populace. Any person who would endeavor to teach young people must do what others have not done—understand them, because any teacher who does not understand his class is a failure before he begins.

The Pupil

The upper adolescent period, which ranges from eighteen to twenty-three or four years of age, is earmarked by many peculiar characteristics which we shall consider singly.

An abundance of physical energy is present in the young person—energy which, if harnessed, could do a world of good. Young people seem never to tire. They work hard, they play hard, and always have a surplus of energy. Because of this fact, the teachers should be very imaginative in supplying outlets for this energy—outlets which will also offer satisfaction to the urge to do something good for the world. To do these things, the teacher must be as energetic as the pupils and not ask them to do anything he could not do himself. To curb this teeming power and steer it into beneficial work is an art which can be learned only by experience. Young people who are allowed and encouraged to work as Sunday school secretaries, ushers in the church service, pianists, and leaders for young children in their camp or social activities, not only find a pleasing harbor for this energy, but are also enlivening their interest in the church itself.

Persons of this age group find they now possess a much higher intellectual capacity. It is a period marked by keen mental interests in various things, but it is also a time for specialization. Christianity, which is itself a subject which requires keen analysis and can induce deep thought and study, can be so presented to the young mind as to command attention. This is the college-age group, in which nothing is accepted at its face value, but must be analyzed and proved. Such thinking necessitates having a person lead the class who is as keen and discriminating as his pupils.

A characteristic of this age is the search for a life companion. It is a natural process which has existed since the

world began. Some in this class may have found this companion and established a home. This desire for companionship may cause many forms of complication. A boy who has always been the quiet type may suddenly become a nerve-racking cutup because of his desire for attention. The faithful, dyed-in-the-wool Church of God girl may drift away from the church in search of this mate. Jealousies and hatreds can arise within a class because of love affairs. These problems are not to be laughed at, as "kid stuff," by the teacher. They are problems as serious to young people as Johnny's measles are to the mother. A teacher, to be respected by his class, must not only understand these problems, but also be helpful in solving them if the need arises.

Every social problem offers a barrier to the young person. He feels an inner urge to do something good for the world. He wants to leave his mark in the world with Curie, Pasteur, Carnegie, and others. The skillful teacher will take advantage of this fact, for in what other field is there as much opportunity to do good as in the field of Christianity? Charities and social work will be done with more zest by young people than by any other group.

There are many other things which a teacher must consider in preparing himself to teach this group. Young people are attempting to become educated, choose a vocation, find employment, and find their particular niche in life. These decisions mean much to the person in his peculiar place in life. Many a Sunday school teacher has made the fatal mistake of attempting to avoid these problems to make way for Christianity. A more logical and practical way to attain the end is to accept the problems with Christianity. Teach a good, practical, common-sense Christianity, which will help these young people.

The Teacher

There are three types of teachers. Two of these types will be remembered, one with respect and love, the other with resentment and antagonism. The third type will never be remembered at all. The latter is by far the largest group, because most teachers are mediocre and leave no lasting impression on the students.

When we recall our days as pupils, we will not remember the lessons taught or the things learned, but we will remember our teacher. If the teacher had a warm, vibrant personality, we will remember the class with pleasure. If the teacher was not well-liked, we remember the class with displeasure.

A teacher of religion must have an extremely exalted personality. The teacher and the lesson taught should leave the thought that they were cut from the same pattern. Because this fact is true, the pupil sees the lesson through the eyes of the teacher. It is the teacher's duty and responsibility to develop a pleasing and uplifting personality.

Some will say, "Personality is born in you." Psychologists disagree, maintaining logically that every person is what he makes himself. Personality can be made and developed by everything one does. In our work, play, and study, we are further building or tearing down our personalities. Knowing this is true, we can perceive readily that a teacher will be on Sunday what he makes himself during the week. To properly fit ourselves, therefore, for teaching, we should live "constantly in the presence of the best." This allows none but cheerful moods, and leaves no room for petty ills and grievances against someone. It will tame the tongue, all in all make one come unto a better appreciation of the Christianity he teaches, and develop the type of personality beneficial to a Sunday school class.

A pleasing personality can avail a teacher nothing, however, if he has not something to present. All authorities agree that the lesson period, in which the teacher and pupil meet face to face, is the apex of all the teacher's efforts. Here it is that the teacher either fails or succeeds. All the preparation, prayer, and study of the teacher meets its acid test at that time. Thus, we know that because it is so important, it should be the period on which the most time is spent.

No teacher can teach all he knows. This fact should not limit his study, nevertheless, because the more the teacher knows about his subject the more free is his presentation. This allows the teacher to put more emphasis on the human element or the better understanding of the pupils in the class. It also makes the students more confident in the teacher's ability. You know of teachers whose views are respected, if not always accepted, simply because they are excellent students.

A teacher of modern young people must know his Bible, not only the stories and a few choice doctrines, but the Bible as a whole. He must understand the story behind the story, the interesting side lights of Scripture, the geography of the lands mentioned, the history of the Hebrew people and what the Bible meant to them. All this knowledge cannot come directly from the Bible, except to the analytical genius. We less fortunate ones must rely on helps, such as Bible commentaries, dictionaries, concordances, and different translations. A conscientious study of these books will lead the teacher into new and interesting truths which will be presented with the same interest in which they are studied. The teacher must al-

ways be a student, continually growing in knowledge and teaching power. "Dr. Arnold, an insatiable student until the day of his death, when asked why he found it necessary to prepare each day's lessons, said he preferred that his students should drink from a running stream than a stagnant pool."

As teaching is an art which requires much work and training, it seems quite logical and necessary that every church or group of churches should provide some place where teachers can be trained. These church schools have proved themselves very valuable to the church in maintaining a high intellectual level among its teachers and in developing better Sunday schools. When such a school is not organized, or you are unable to attend such schools, daily reading and regular study habits will be a fair substitute. We quote the words of Paul to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

The Class

As we have said, the class is the testing ground for the theories and facts absorbed by the teacher. The technique of teaching and the methods used are very important in making or breaking the teacher.

The material and subject matter used by the teacher are perhaps the central object of the class. The subject matter is usually supplied, in part at least, by a leaflet or quarterly of some type. This, however, is only the means of conveying, in brief form, the subject to be covered in the period. The teacher should never make the mistake of thinking this is the complete lesson. The lesson helps provided with the material are very beneficial to the teachers who take time to study them.

The lessons should be at the disposal of the class and the class should be urged to study ahead, and be prepared for class. You say this is easier said than done; perhaps it is, but this is only because the pupils have acquired the habit of never seeing the lesson until the day it is presented. If the teacher would forsake convention and encourage new habits, a much more interesting class would result. How can one do this? Trial and error is the only way to establish a new system. Why not tell the students to read their next Sunday's lesson and when next Sunday comes, assume that they have done so? Ask questions and make comments without first reading the lesson in class. Perhaps the first few Sundays will be a monologue, but soon the more ambitious members of the class will "get in the stream" and you may accomplish your purpose. If this does not work, try reading the following Sunday's lesson at the close of the class period. Refrain from lengthy comments, but try asking about or mentioning a few interesting points in the lesson. This may help arouse interest in preparation for class. At any rate, the teacher

should not be the only one in class who takes advantage of the lesson material.

One of the most important problems of the teacher in the class is to maintain attention. We have been told that there are three types of attention. Really, there is only one kind of attention, that is, concentration of the mind on one object or thought. What is meant is that there are three methods of appealing to attention. There is involuntary attention which is induced by such things as a woman's scream, a sudden movement, or a train whistle. There is a nonvoluntary or spontaneous attention which comes from natural, intense interest, and there is voluntary attention which comes by forcing the mind to concentrate on something when outside forces are tending to pull it away.

The first of these types has no place whatsoever in Christian education, either in the Sunday school or pulpit, for attention gained by noise or movement is worth nothing at all.

The second type, however, is the foundation for all Christian teaching. Young minds must be fully engrossed in anything to have this kind of interest. A story so well told as to hold the undivided attention puts the student in the best condition of mind for receiving good from the lesson. This type of attention is the type to be desired in the class.

The third type is not to be outlawed by the second, however. It is unusual for any teacher to always teach so well that nothing detracts from the class. On the contrary, in most cases there are so many distractions that the student must compel himself to listen to the lesson. Therefore, students must be trained to give attention, no matter how difficult it may be. They should not be allowed to become restless and troublesome when their interest is not held to the highest degree.

One of the greatest problems in the classroom is to control the distractions which arise. Mischievous and show-off pranks are the most common distractions among young people. This type of disorder arises mainly because the teacher does not have the authority of a secular school teacher, and the students know it. Although no one can say just how it should be done, order must be kept at all times. The best way is to "nip it in the bud" before it spreads to the whole class. Be not afraid or ashamed to demand reverence in the house of God. Your pupils will respect you for it.

Sometimes the teacher himself might be a distraction. Any peculiar mannerisms or extremes in dress will become distracting to the class. A teacher must be very careful to avoid little things like these if he wishes to have the individual attention of the class.

Much more could be said about how to teach Sunday school, but the best teacher is experience. Any teacher who

puts his whole heart and soul into the work he has chosen, and uses "good, common, horse sense" can become successful.

Bibliography

"A Primer for Teachers"—Slattery; "Christian Education and the Local Church"—James DeForrest Murch; "How to Teach Religion"—Betts; "How Would Jesus Teach?"—David R. Piper.

DOCTRINES A CHRISTIAN SHOULD KNOW

(Continued from page 5)

of the word "soul"? Since very able and good men differ widely in their belief and teaching on this subject, we propose to appeal to the sacred standard for the truth in endeavoring to determine what the soul is. When God made the first man, that man was complete in all his parts before God gave him life. "The Lord God made man of the dust of the ground, and breathed into his (man's) nostrils the breath of life; and man became a living soul." The only difference between a living and a dead man is that one has life and the other has no life. (Read John 3:15, 36; 6:40.)

The Bible and science reveal the fact that all that leaves man, beast, or vegetable, at the time of death, is life. The life of the man is not the man, neither is the life or the man the soul. The uniting of life and man makes a living soul. As the life is not the shrub, neither is the life or the shrub the rosebush. It is the uniting of life and the shrub that produces a beautiful rosebush. If the shrub becomes diseased, in time it will disunite from life and the rosebush will die. We read in the Bible that man likewise became diseased and in time disunited with life, therefore the living soul, or creature, died. Read and compare Genesis 2:17; 3:1-6; 1 Timothy 2:14; Genesis 5:1-5; Ezekiel 19:4. Thus, the disuniting of the body (parts and shape) and life, produce a dead soul.

Knowing what a living soul is, there should be very little difficulty in concluding what a dead soul is. Ezekiel 18:4 tells that "the soul that sinneth, it (the soul) shall die." In Romans 3:23 we read, "All have sinned, and come short of the glory (likeness) of God." If all have sinned, then all are subject to die. Thus, we read in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Well did James speak the truth when he said, "He which converteth the sinner from the error of his way, shall save a soul from death" (5:20). Jesus, and another of His apostles, Peter, each confirmed the reality that the soul can be destroyed. (Matt. 10:28; Acts 3:23.)

We understand from the teaching of Scripture that, as man became a living soul at the time of his creation, also,

because of sin, in process of time man becomes a dead soul. When man was created, he was given five senses of being. With these he could develop personality, individuality, having characteristics, and by those he would form his identity. If such is true, and we believe it is, then we may say with the assurance of Scripture, that the soul is the living, active creature, consisting of five senses of being. Because of sin, in the course of time, these five senses of being die with the living, active creature.

Understanding these fundamentals of truth, the question now confronts us, Will the soul always remain dead as an inactive creature, or does not the Scripture reveal a hope for its future restoration to life and activity? The question of a future life will be discussed in an article to follow.

AN EXHORTATION TO HUMILITY

(Continued from page 7)

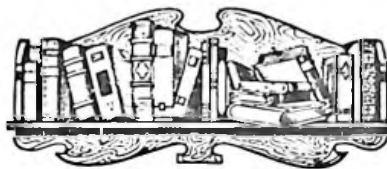
part of the body has its own particular work to do, and each in the body must do his part as talents are allotted to him. Indeed, we do not now expect miraculous gifts, but we know that when our Lord comes again the blind will see, the dumb will speak, and the lame will leap. Some will be given the power to do all these miracles, as the apostles did when Christ was here on earth. Christ is the one and only Head of the church, and we as lesser members must humbly wait His coming for any such exaltation.

Whatever station is allotted one in the body of Christ, he should remember that it will not profit him, except he have the grace humbly and simply to improve his talent for the edification of others, without seeking his own glory. Our Lord further observed that if anyone was in reality the greatest, he should show it by being more active, humble, and condescending than others, and by becoming the willing servant, rather than tacking a fancy name on the front of his own, and thereby exalting himself a little above the rest of the body.

GOD MADE LOVELY THINGS

“Sunrise on the mountains,
 Blue against the sky;
 Whitecaps on the ocean,
 Where the swift gulls fly;
 Roses in the garden;
 Birds with flashing wings;
 Songs and stars and mothers—
 God made lovely things!”

— Selected by Jessie Wilson.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Picture Stories From the Bible (J. R. Publishing Co., 225 Lafayette St., New York 12; 50 cents) is the outgrowth of that national comic-book neurosis of which I wrote at some length not long ago. Like that Standard Publishing Company's *Life of Christ Visualized, Pictures From the Bible* sets out to prove that a neurosis may be educational, and not necessarily pernicious.

The book accomplishes its purpose admirably. The complete Old Testament edition, now under consideration, covers the Bible from the creation to the period of the Maccabees, that "between the Testaments" era which the regular Canon ignores. Each Bible story is split into a section by itself, illustrated with full-color cartoon drawings (remember that a cartoon may be serious as well as funny), and accompanied by the exact references from which the story is drawn. "Balloons"—the spaces in which the characters of cartoon strips hold their conversations—quote whenever possible directly from the Bible.

A considerable committee of experts on religious education, psychology, art, history, and allied professions checked over the whole work before it was issued in its present form. In consequence, the book is founded on the very best principles of teaching. In addition, the art work is exceptionally good and, in general, true to the Bible.

Like the comic strips in your daily paper, *Picture Stories From the Bible* is intended for all ages. Primarily, of course, it will interest children; but I confess without shame to having spent some two hours pouring over a schoolteacher's copy myself. The panels are definitely instructive, and bring out vividly the meat of all the famous and of many of the not-so-famous Bible tales.

As a prize for Sunday school or junior Berean classwork, or as a gift, *Picture Stories From the Bible* is first-rate. You will no doubt present it to some child—but the chances are that, if the child is in your own family, you will spend as much time looking at it as he will. As a supplement to regular Bible lessons, the book should serve excellently, too.

* * * *

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



"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7).

Jonathan and David

David returned to King Saul after having killed the giant Goliath, thus causing the Philistines to flee. When Saul was through questioning him, David met Jonathan. Right away they felt they would be good friends. The Bible says their lives were "knit" together and they loved each other.

Saul would not let David return to his father's home in the country. (David had been a shepherd. Remember?) David was to live at the palace with Jonathan. David and Jonathan lost no time in becoming good friends. They made their "covenant," or agreement, and Jonathan honored David by taking off his robe and giving it to David. He also gave David his bow and girdle.

Saul became jealous of David. David was very popular because of his bravery. Saul tried to kill David at different times, but God watched over David. Jonathan, too, made peace between David and Saul. (1 Sam. 19:4-9.) Jonathan's father told Jonathan what his plans were concerning David, and David was warned by Jonathan. (1 Sam. 20:2.)

Love Works Good

Jonathan loved David so much that he was not jealous. He did not want to be king after his father, if it was not God's will. Jonathan was very unselfish. He looked only for good from David. He wanted David to be king in his place!

Saul finally became so angry that David had to hide. Jonathan and David decided that David was to be at the rock, Ezel, at a certain time. Jonathan was to tell David, by shooting arrows, whether or not David could return to Saul. When Jonathan told the lad who ran to get the arrows, "Behold, the arrows are beyond thee," David knew he must flee for his life.

Although David had Jonathan's love, Jonathan was loyal to his father Saul. He fought in battle and was killed. David wrote a few verses of mourning for Jonathan and Saul. He said, in part: "Very pleasant hast thou been unto me: thy love to me was wonderful, passing

the love of women" (2 Sam. 1:26).

The story of the love of Jonathan, a rich prince, and David, a poor shepherd lad, has been retold many times. They loved each other better than they loved themselves.

"If Ye Love"

Christ said that if we truly love Him, we will keep His commandments. One of those is to love one another. We are to love one another, and be loyal to God in our love. We, as Christians, should not be selfish in our love. "If ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. 5:46). We should love one another and love those who do us harm, too. The signpost which shows us we are living in the "last days" is that there are many "without natural affection." We find babies left on doorsteps, the mothers giving them away, murders of parents by children, and children by parents, and covetousness, which is idolatry."

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. . . . Thus 'faith and hope and love last on, these three,' but the greatest of all is love. Make love your aim, and then set your heart on spiritual gifts" (1 Cor. 13:4-7, 13; 14:1, Moffatt's Translation.)

Happy Birthday Wishes

Leroy King, July 24, age 4, Lawrenceville, Ohio.
John A. Cleek, July 25, age 12, Staunton, Va.
Curtis Kennedy, July 28, age 6, Hammond, La.
Nancy Boyer, July 28, age 4, Waterlick, Va.
Gilbert Kennedy, July 29, age 9, Hammond, La.
Jean Marie McLain, July 29, age 6, Oregon, Ill.
Damie VeNard, July 29, age 13, Macomb, Ill.
Martha Poland, July 29, age 10, Baltimore, Md.
Joan Barnett, July 30, age 4, Hickory Ridge, Ark.



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Follow Thy Leader

* * *

By a Berean

Throughout His ministry, our Lord Jesus Christ taught forsaking of the worldly nature and of all evil desires. He exhorted men to follow Him. Christ said that "whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). Also, "what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" We Bereans, as members of Christ's church, do not wish to be lost. Therefore, we must follow and use as an example Christ's every teaching.

"Love worketh no ill to his neighbour" (Rom. 13:10). If we do not wish to believe Paul, we may go to the words of our Lord Himself: "These things I command you, that ye love one another" (John 15:17). A true Christian is not really following his Lord unless he abides by all of Christ's commandments—the greatest of which is consideration for fellow men. In the world today are vicious forces of evil, accepted by all men who have nothing better to turn to. However, as one hears of the Lord and His glorious message, he must pull himself up "by his bootstraps," as it were, out of the mire of greed and hate and sin.

Dragging himself out and away from the muck of the world into the good graces of God is man's ideal. Unfortunately, ideals are like a very tall ladder—we very seldom reach the top rung. Man is weak, and, as he begins to pull away from the grasp of the world, he sees that he is not going to be accepted by his former associates if he does fully "break loose" from his bonds to begin his new life wholly in Christ. So, *he compromises*. He arranges his religion to give himself a more comfortable conscience and to make his belief coincide as nearly as possible with the worldly thoughts of his cohorts.

Christ said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). We, followers of Christ, are not to "follow the crowd"—it is our duty, as well as our privilege, to stand by our tenets and doctrines.

The only road to salvation is through Christ—the open

Door. We have the word of God's Son: "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." Christ was willing to withstand the thrusts and jibes of men. He told His followers to expect the same.

If we are true Christians, our worldly neighbors will recognize us as such. We will not knowingly attack their beliefs—we will abide by God's law of love and consideration. We must follow one leader or the other. Will it be the cruel, bloodthirsty, sin-hungry one? or will it be the ever-loving, ever-compassionate Lord? Jesus said, "Follow me."

Waterloo Bereans

* * *

By Virginia Lee Secrest

The Berean Society at Waterloo, Iowa, organized Wednesday, June 28, electing the following officers: president, Beverly Phillips; vice president, Amy Lou Moss; secretary-treasurer, Virginia Lee Secrest. It was decided to have the Bereans furnish an Easter lily each Easter for the church and to conduct a sunrise service, to answer roll call each meeting with a different Bible verse or forfeit one cent to be put in the treasury, to take an offering rather than have dues, to send a report to THE RESTITUTION HERALD, to initiate new members, and to have the five members present become charter members. Brother Ernest Barnum presented a book to the group for examination and moved that it be used for study. The motion was seconded and carried. It was further decided to have the president draw up a constitution to present at the next meeting and to leave any other new business until then. The meeting was adjourned and the Berean benediction was repeated.

Berean Day—July 31

National Berean Day is now less than ten days away. At this writing, no reservations have been received. To enable the cooks to make a better estimate of how many Bereans will be in attendance, *your* reservation would be appreciated *now!*

At the present time, only one exhibit has been received. Will yours be ready by July 31?

AMONG THE CHURCHES

CONFERENCE CALENDAR

July 31—National Berean Day at Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredricktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

GENERAL CONFERENCE

Tentative Program of Business

Tuesday, August 1—Secretary's Report and Treasurer's Report.
 Wednesday, August 2—Evangelist's Report and President's Report.
 Thursday, August 3—Election of Treasurer. (Only office expiring.)
 Friday, August 4—Illinois Conference.
 Monday, August 7—New Business: Consideration of Amendments and Consideration of Budget.
 (Remaining program left open.)
 Leland T. Hanson, President.

INDIANA BIBLE SCHOOL AND CONFERENCE

The Indian Bible School and State Conference, held at the North Salem Church of God (five miles north of Plymouth), convened on Wednesday, June 21, and closed Sunday, July 2. The number attending, approximately fifty, was a decrease over previous years, but the class interest was nonetheless enthusiastic. Three classes were organized, Bros. M. W. Lyon, J. W. McLain, and Sr. Verna Thayer being in charge.

Bro. Otto Dick, State Conference president, presided at the annual business meeting which was held on Saturday, July 1, at 2:00 p.m. It was decided that part of the Conference money be spent for improvements on the North Salem church and dormitory; purchasing new screens, installation of a drainage system, and so forth.

Perhaps the most important decision made by the Conference was to have three quarterly conferences to be held in different parts of the State, probably in October, January, and April. This would greatly aid the work of the Conference and would be a means of getting together to make plans for the yearly Bible school, evangelistic work, and Berean work.

Officers elected for the coming year were: Bro. Floyd Stilson, president; Bro. Otto Dick, first vice president; Bro. Emory Macy, second vice president; Bro. Dale Rouch, treasurer; and Sr. Erma McChesney, secretary.

Sr. Emory Macy was chosen to serve as the Indiana State Conference delegate to the General Conference in Oregon, Ill., with Sr. C. R. Randall as first alternate and Bro. William Huffer as second alternate.

Church services were conducted each evening. A potluck dinner was served in the church basement, Sunday, July 2, and was very much enjoyed by all.

(Mrs.) Erma McChesney, Secy.

ILLINOIS STATE CONFERENCE

Business Meeting, August 4

The forty-seventh annual Illinois State Conference of the Churches of God in Christ Jesus will convene at Oregon, August 1-13, 1944. The annual business meeting is called for 3:00 p.m., Friday, August 4.

Illinois members, please remember the day and the hour. There is still much work to be done in our own State, by us.

In the meantime, please send your offerings toward the Conference work to Sr. (Mrs.) Tessa Laning, Mount Sterling, Ill., Rt. 2, that her treasurer's books may show a good balance. Paul C. Johnson, President.

FAREWELL RECEPTION

A farewell reception, honoring Bro. and Sr. Grover Gordon, was held at the Omaha, Nebr., Church of God, June 24, 1944.

The table was appropriately decorated with a rustic wishing well, with the good wishes of each member in rustic pails. Because this is the fifteenth year of marriage for Bro. and Sr. Gordon, there also was a large white cake, with all the trimmings. After recollections and tributes, spoken by the different department heads and old members, there were community singing and refreshments. Bro. and Sr. Gordon were presented with a token of our love. The presentation was beautifully made by our little Marilyn Meth. A farewell song completed the program.

Mrs. Ella Carpenter.

HERALD RECEIPTS

Mrs. G. C. Guiles; Charles Frankhoner; W. O. Cox; Nora B. Claypool; Ada M. Eldridge; Ellsworth Richardson; A. B. Lobell; Bert E. Decker; Bill Gierhart; E. C. Pearson; W. W. Kirkpatrick; Mrs. Chas. Stedman; Jessie M. Wilson; Mrs. D. F. Irby; Mrs. John Shandor; Louis H. Ralston; Eva Phelps; Myles Tritabaugh; Marie Brown Schreiber; Elaine Andrews.

CREDENTIALS COMMITTEE

The Credentials Committee for the 1944 General Conference has been appointed. Members of said Committee are: Leila Whitehead, chairman; Elizabeth Ordnung; and Mrs. George Loudenslager.

Incoming delegates will please report to the Credentials Committee for certification.
 Leland T. Hanson, President.

LOS ANGELES, CALIFORNIA

Our new pastor, Ellsworth Routson, and family arrived in Los Angeles on Tuesday, June 27, 1944. Their trip by auto was safely and pleasantly accomplished, though mountain driving is not listed as one of Sr. Routson's pleasures of life. They are now well established in the parsonage adjoining the church. Bro. Routson expressed his gratitude to the church because they relieved him of repeating Old Mother Hubbard's experience when she went to the cupboard.

On Sunday, July 2, Bro. Routson was welcomed by a goodly audience, who listened with interest to his splendid message, the theme of which was, "O Come, Let Us Worship!" Sr. Rallsback made the introductory speech and graciously and gratefully placed full spiritual leadership in Bro. Routson's hands.

A picnic dinner, served in the vine-covered pergola, followed the morning service, at which time we became better acquainted with our pastor's family. It was good, also, to mingle with many who had come from a distance for this pleasant occasion.

An afternoon service was conducted in which Bro. Routson and Sr. Rallsback presented some excellent food for thought, in the absence of Bro. George Lichty, who was unable to be present. Thus ended a delightful day of worship and spiritual refreshment.

Bro. Dean Moore of Mineral, Calif., represents our church in the Summer Bible Training School. Bro. Daniel Judy will represent us in the College this fall.

Marian R. Richards, Secy.

Gleanings From the Field

"The field is the world."—Jesus.

"I'll see you at Conference, if I can stretch the gas that far."—Leota Hanson, 600 N. Pine Ave., Chicago.

First to Report: The Church of God at Macomb, Ill., was first to return the Delegate Form for representation at General Conference. Others are coming. Is yours?

Bro. J. M. Morgan preached at Mill Creek, Ark., Sunday, July 9; at a place north of Morrilton, July 13-16; he is scheduled at Saint Louis, Mo., July 27 and 28, and hopes to arrive at General Conference in time for the first roll call. He may also visit our brethren in Kansas City, Mo., en route to the Big Time.

Bro. Harold Doan, employee of National Bible Institution, recently was called home to Grand Rapids, Mich., because of his father's sickness.

It is a privilege and pleasure of the editor and Mrs. Magaw to be with the National Evangelist, J. W. McLain, en route to the Arkansas-Oklahoma Conference, and other southern churches, as these lines reach the reader.

Sr. Ellen Van Fleet, secretary to the editor, has charge of his office, and editing The Herald, while he is in Arkansas. She will do well; she will.

The Department of Evangelism, constantly forging ahead, needs "a lift." (See first editorial.)

Bro. W. G. Moffet, Magazine, Ark., Rt. 2, reports the death of his sister, Mrs. Luella C. Barnard, July 2, 1944. She was a devoted Christian and member of Clark Chapel Church of God (Ark.).

MORNING STAR CHURCH OF GOD
South Bend, Indiana

We are very happy to announce the results of our vacation Bible school, which was held June 6-16, 1944. This proved to be one of the most successful projects the church has endeavored to promote.

The school opened with an attendance of sixty-seven and ended with eighty-one. Every one of the children seemed to enjoy the school and disliked seeing it close.

The classes were conducted each morning from nine o'clock to eleven forty-five. Devotional services were conducted each morning in the auditorium of the church, during which a few songs were sung, a passage of Scripture was read, and prayer offered. It was inspiring to witness these devotions, as some of the children took part and led in prayer. Many of them were willing to lead in prayer for these services, and no one realizes the courage it took for these children to openly pray before their friends and schoolmates. It was an open testimony of their willingness to do their part in the devotional service, regardless of what others might say about them.

Following our devotional service, we assembled for classes. Although handicapped by lack of teachers, we managed to get along. There were only three classes, consequently they were all very large. We wish to thank Sr. Paran Anderson and Sr. Dale Rouch for faithfully laboring each day to help make the school a success. Sr. Anderson had the beginners, Sr. Rouch the primary, and the pastor the junior and intermediates.

It was announced when we canvassed the neighborhood that Bibles would be given for perfect attendance throughout the school. Little did we realize that we would have so many attending every day, but we rejoiced that there were fifty who had perfect attendance. These Bibles, along with the diplomas and certificates, were presented the night of the program, when the church was full to overflowing with an attendance of nearly one hundred forty. Special awards were given for the boy and girl who brought the most new students. Many parents attended the church for the first time. The school ended with a picnic at one of the parks in the city. Transportation was provided by Bro. Paran Anderson, who secured a bus for the afternoon. Ice cream bars were donated by Sr. Mellie Anderson.

Each evening during the school, we had evangelistic meetings conducted by the pastor. Though the attendance was not large, we feel they were successful.

We are pleased, also, to announce the baptism of a mother and daughter and we present them to the household of faith. They are: Mrs. E. Rupley and Miss Marceline Rupley. Marceline has been with us in our new work ever since services were conducted in the parsonage, before the new church building was available. It was through her influence that her mother was led to the Faith. May God bless them in their new-found faith.

We invite any who are visiting South Bend to come and worship with us.
C. R. Randall, Pastor.

NATIONAL BIBLE INSTITUTION

Marion L. Long	\$ 3.00
Mr. & Mrs. Charles Netts	5.00
An Isolated Sister	10.00
Mrs. J. W. Grimsley	8.00
Anonymous	5.00
Maybelle Hanson	5.00

MINISTERS' FUND

Oregon Sunday School	\$ 2.00
Tempe Sunday School	1.72
Total	\$2,323.18

WATERLOO, IOWA

Mrs. J. M. Prime has returned to her home in Omaha, Nebr. Mrs. Oaks is greatly improved. Clayton Palmer has been reported as missing in action in Rumania.

Two new members have been added to our Berean society—Miss Dimity Anderson and Donald Jensen. Ernest Barnum.

SUMMER SCHOOL NEWS

Another week has gone by, and we will remember it as another week of good fellowship, happiness, and learning. During this time we've had many delightful times together and have been pleased to entertain several visitors.

Last Monday night, a Student-Council sponsored wiener roast was held on the grounds behind the school. During the afternoon, the boys cleared a suitable spot and built three fireplaces. We had a very enjoyable time playing games, eating "hot dogs" and pop corn and drinking soda pop. Monday morning, the students "made themselves pretty," donned their "Sunday best," and posed on the lawn for Bro. J. W. McLain to photograph. In the afternoon, Bro. McLain showed us some very interesting motion pictures, including views of many churches all over the country, and the ministers and congregations, pictures of the evangelistic work, and one film on teaching methods in primary groups.

We were glad to welcome Bro. and Sr. J. R. LeCrone and their family from Ripley, Ill., last Tuesday. Although they were able to stay only a short while, we enjoyed their visit very much.

Two of the boys had birthdays during this past week—Leonard Brown and Gary France. We all celebrated along with Gary, but Leonard was able to keep his secret until it was too late to "help" him celebrate.

As a result of ceaseless practice, some of the students have become rather adept in the fine art of volley ball playing, until some of the boys challenged a group of girls to a game. Sad to say, the girls ("Mom" Wiggins among them) found out the hard way that they were not the best team and, as had been promised, they all trooped off to town to treat the boys. A few days later, Linford Moore formed a championship team, composed of himself as captain, Dean Moore, Edwin Smith, Phyllis Johnson, and Virginia Dearing. The challenging team, led by Kirby Davis, included Floyd Kessler, Jr., Clell and Gary France, Jeannette Siple, and Forest Leighty. Linford's team is still champion, and now it is looking for another team to challenge that title.

The third Student Council has been elected. It consists of Phyllis Johnson, Juanita Macy, and Dean Moore. We are all anxious to see what surprises this Council has in store for us.
Emmie Halls, Reporter.

SUMMER SCHOOL

An Isolated Sister \$5.00

EVANGELISM

Hope Chapel	\$ 2.79
Emma J. Friend	4.00
Mrs. B. A. Barnhart	2.50
Maurertown Sunday School	11.00
Arkansas City Church	50.00
Omaha Church	15.00
Carl & Clarence Bunch	3.00
James Stillson	10.00
Mr. & Mrs. L. D. McLain	2.00
A Friend of Christ	10.00
Maybelle Hanson	5.00
Oregon Sunday School	3.24
Marion L. Long	10.00
Ripley Sunday School	12.88
Clarence & Carl Bunch	12.00
An Isolated Sister	5.00
C. E. Anderson	2.00

PROPOSED REVISION OF WORKING RULES

Notice is hereby given that changes in the rules for General Conference representation will be offered at the forthcoming Conference, in conformity with instructions of the last Conference.

The purpose of the proposed changes is to reduce the proportion of ministerial delegates to the total number and to eliminate most of the officer delegates from organizations. At present, all the officers of the General Conference, the National Berean Society, and the Sunday School Association, and all ministers are automatically delegates. The proposed revision would give each of the above organizations only one delegate and limit ministerial delegates to those who are actively serving in the ministry.

We ask that those who plan to attend Conference give advance thought to this matter. No method of equal representation has yet been found. Let us try to work out a system which will be the most fair to the largest number and otherwise to the best interests of the church.

Committee:
M. W. Lyon,
G. E. Marsh,
A. M. Jones.

GOLDY MCGINTY

Miss Goldie McGinty died Monday, June 19, 1944. She was born November 10, 1890, at the same place where she died.

She was a member of the Church of God at McGintytown, Ark., since early in life. She had been afflicted several years and bore her afflictions patiently and attended services as long as she was able. On Saturday before she died, the writer visited her and read words of comfort to her from the Bible, after which prayer was offered.

Her life should be an example for those who knew her because she lived a consistent Christian life, and was loved by all who knew her. She is survived by one sister, Mrs. Ida Sparksman of Guy, Ark., and three brothers, Theodore, Frank, and Joe McGinty, all of McGintytown, many relatives and friends.

The writer conducted the funeral service Tuesday, June 20, at the McGintytown church and brought words of comfort to the bereaved. She was laid to rest in the McGinty Cemetery near the church, where she awaits the glorious resurrection for a new and glorified state, where there will be no more sorrow, suffering, and death for the saints of God.

H. Scott Smith.

OREGON BIBLE COLLEGE

Akansas City Church & S. S. \$50.00

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$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. 60:1-3); 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.

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 Antigon, J. G. Haupt	4	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
A Study of the Word "Soul"	4	.10	.60
Did Christ Preexist? H. B. Hathaway	4	.10	.60
Jehovah Is One God, Arlen Marsh	4	.10	.60
Life! Life! Eternal Life! 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
Baptism, S. J. Lindsay	8	.20	1.20
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20
Glad Tidings of the Kingdom J. W. McLain	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— An Open Letter, R. H. Judd	4	free for postage	
God, R. H. Judd	12	.25	1.75
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00

First Principles, G. E. Marsh	18	.35	2.00
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 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 Im- mortality)	50	.20
Senior Berean Book Three (God's Kingdom)	50	.20
Senior Berean Book Five (The Church of God)	50	.20

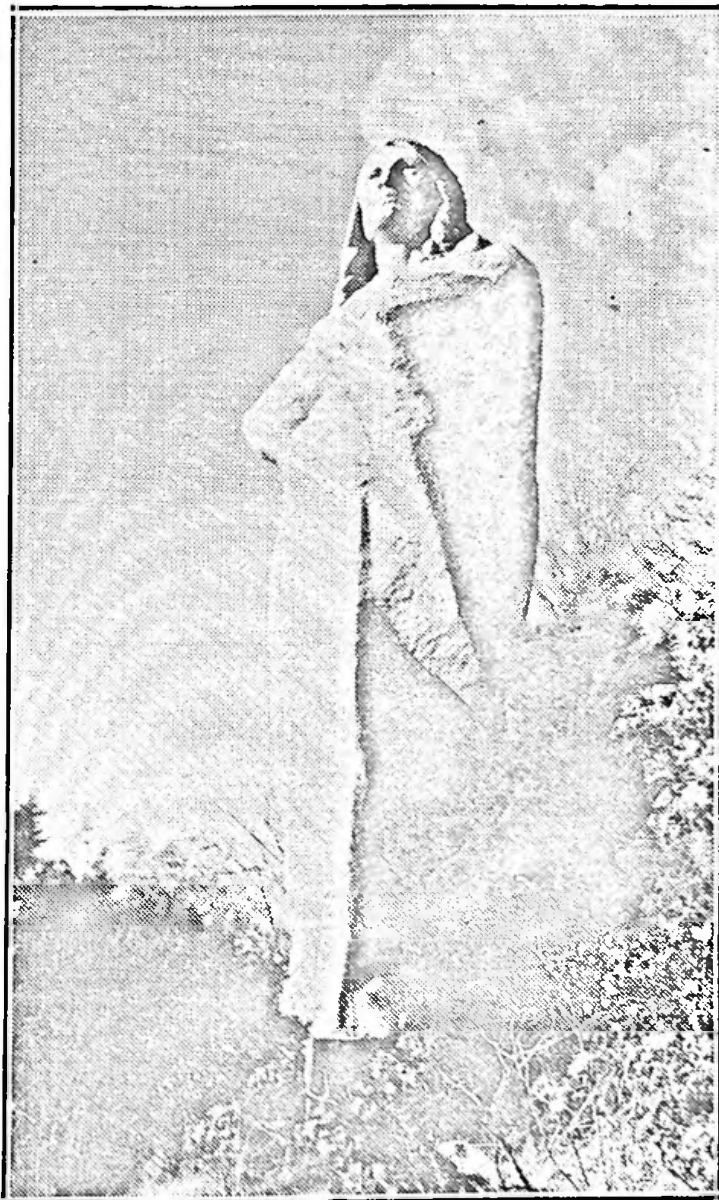
National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

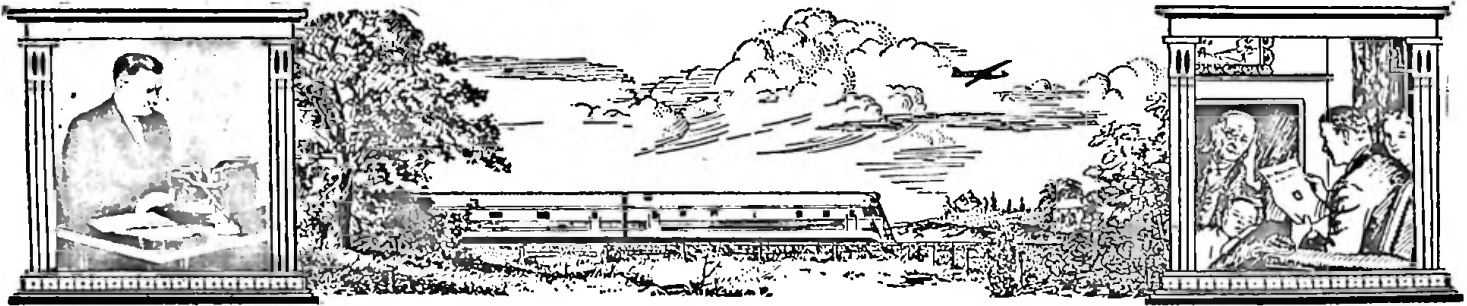
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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Two Conferences "At the Doors"

When these lines are read, General Conference will be "even at the doors"—starting on the first day of August. No one knows who will be present, who will be missing. There will be many surprises, but a general and intensely happy time in the Lord.

As General Conference draws very near—"even at the doors"—we think of the sign of the budding-fig-tree nation (Israel) as that sign from Christ which proves His coming is "even at the doors" (Matt. 24:33).

Are you ready for General Conference?

Are you ready for the coming of the Lord?

No, we do not anticipate that they will occur simultaneously, but attendance at one gathering may help you prepare for admittance at the other.

Come to General Conference!

Who Opens the Door?

Christ's approach to Laodicean, last-day indifference is well indicated in Revelation 3:20, saying: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Evidently inspired by this text, Holman Hunt produced his famous picture, "The Light of the World."

Concerning this painting, Brother Charles Netts, Springfield, Ohio, explains:

"The picture shows Christ in a garden at midnight. In His left hand He is holding a lantern and His right hand is knocking on a heavily paneled door.

"When the painting was unveiled, an art critic remarked, 'Mr. Hunt, you haven't finished your work. There is no handle on the door.'

"'That,' said the artist, 'is the door to the human heart; it can be opened only from the inside.'"

Who opens the door to *your* heart? Not God, not Christ, not an angel from heaven, but *you*.

A Poem by A. J. Eychaner

Brother A. J. Eychaner (September 17, 1842 - May 26, 1936), long-time and faithful worker for the Church of God, especially in his home state of Iowa, penned the following verse which recently came to our attention:

There's death everywhere.
 Life's brightest, sunniest morn is followed by
 The somber shade of the night of death.
 Just beyond the palace there is a tomb,
 And over the warm, radiant smile
 There steals the chill of sadness and of pain.
 There is an open grave, a tomb,
 Or a grassy mound, where the
 Beautiful form of youth, manhood's prime,
 And withered age, all alike will sometime
 Crumble and decay.
 'Tis but a time and life is over:
 Its hopes, fears, ambitions, loves—
 All past, all quiet, all so still.

Day succeeds day, month, month, and
 Generation, generation, as the
 Long line of life marches down into death.
 But there will come an end at last,
 The longest lane will have a turn,
 And the deepest canyon has an
 Outlet for its water.
 The heart, stilled by death so long,
 Will thro' again.
 The cheek, so pale, will blush
 Anew with life, and
 The tomb, the grave, the grassy mound—
 Will yield their treasures up
 And all will live again.

'Tis ours now to choose and so prepare
 That we may with the just arise
 And be elad with immortality.
 Beyond that morn,
 On which the dead arise,
 There'll be no night,
 No tears will flow, no pain,
 No death.
 The past all gone and all things new.
 And when the life that has no end—
 That life that is to be, is ours,
 No longer, then, shall we
 Be mortal.
 The song of holy seer and prophet dream
 So long foretold,
 Will be the Paradise of God, and home
 Of man redeemed.

The Man Who Forgot God

By Vivian Kirkpatrick

WITH the possibility of spoiling my whole argument, let me first quote 2 Peter 2:7, "And delivered just Lot, vexed with the filthy conversation of the wicked." In this passage Peter indicated that Lot was a just man, but, if it were not for this passage, the Scriptures would indicate otherwise—and it will be the other texts which we shall study.

"Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters" (Gen. 19:30). This ends the history of Lot—dwelling in a cave. We have no record that he ever left this cave. Lot had many opportunities—more opportunities than are granted the average person. Lot started with Abraham from Ur of the Chaldees. It is thought by some that Abraham violated the instructions of God when he took Lot with him. Certainly, the blessings promised him did not come to him until he had parted company with Lot. Undoubtedly, Lot and Abraham, that God-fearing man, had many talks about God and His plans for mankind. Surely, of the many altars to God which Abraham built, Lot shared in the building of some. Abraham was called the friend of God, and anyone living with him must have known God and His goodness and greatness.

Lot's big mistake in life occurred when he left Abraham. Many of us at one time or another make the same mistake. We leave the company of the godly men and women who can and do influence us for good, to go out to make our own way and slide, as did Lot, into the way of the world. For that is exactly what Lot did. It would have been better for Lot to have sacrificed everything he had, than to have left Abraham, the man near God. The curse of fortune-making, however, hindered Lot's more desirable nature and caused him to stifle his better self. Thus, he forsook God for the world. His moment of testing came, the most important but most tragic moment of his life, for he made his choice, and it led him away from Abraham and away from God.

Because of the strife between the herdsmen of Abraham and Lot, Abraham suggested to Lot that the land was large, and to prevent further strife among the herdsmen, they should part. (Gen. 13:7-11.) He offered to Lot the first choice. Lot at once revealed his true character. If he had not been greedy, he would have refused to accept first choice and offered it to Abraham. Abraham had

made Lot, but selfish Lot was not grateful. He overlooked the dangers which might arise if he left Abraham. He forgot God. Lot had a vision of wealth—the vast, grassy plain was revealed to him. On the fertile plain he could raise fat cattle to sell in the stock markets of the plain cities—an opportunity to become rich in a hurry. Thus, in his greediness, Lot chose the green, fertile plain, never considering Abraham and God.

"Lot dwelled in the cities of the plain, and pitched his tent toward Sodom" (Gen. 13:12). He only started in the direction of Sodom. He had no intention of going there. It was a wicked city, though it was, also, one of the largest and most powerful. "Pitching your tent" towards a place, however, usually leads to the place, and Lot was no exception, for we read in Genesis 14:12: "They took Lot, Abraham's brother's son, who dwelt in Sodom, and his goods, and departed." Remember when we used the old style kerosene lamps? Frequently, the moths would appear, attracted by the flame, and whirl around and around until at last they went a little too close to the edge, were singed by the flame, and dropped dead. In our actions, we are like the moths. That which is out of reach is what we want—"the grass always looks greener on the other side of the fence." Lot did not plan to be dishonest, but he did wish to be rich. The curse is not on money, but on the love of money. Wealth can bring pleasure, and it is all right to enjoy wealth—if God is not left out.

Honors came to Lot when he moved to Sodom. Undoubtedly, he became wealthy, and as a result of that and other events, he reached the place where the best that the city could give was his. We read, "Lot sat in the gate of Sodom: and Lot seeing them (the two angels) rose up to meet them; and he bowed himself with his face toward the ground" (Gen. 19:1). The gate of the city was reserved for the chief officer—the mayor—of the city. It was the seat of judgment. This honor was Lot's. Wealth had come to Lot; honor had come to Lot; pleasure probably was his—but one wonders how much satisfaction he received. He had gained all that a man of the world could want—but at what cost!

Suppose we note some of the things it cost Lot. First, it cost Lot his fellowship with Abraham. (Gen. 13:9, 11.) Abraham was not interested in bonds, in real estate, in politics; he was interested in the things of God. As a result they drifted apart. It is (Please turn to page 10)

King of Kings and Lord of Lords

By T. M. Savage

WHO is the King of Kings and Lord of Lords? Yes; I know that many would say, "Christ." The writer, too, thought this; but let us see what the Scriptures say.

Paul, when writing to Timothy, exhorted him: "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:14, 15). This text refers to God; that Christ will show in His times who is "King of kings, and Lord of lords."

John wrote a further description: "He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16).

God and Christ are not the same person; therefore, we must identify each. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). If God is King of Kings and Lord of Lords, then what is Christ's place?

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:14). Christ at no time took any glory upon Himself while on earth. His only thought was to honor and glorify His Father. God is placing His Son, Christ, here on earth as Lord of Lords and King of Kings, but not King of Kings of all power. God is still the highest power known or which ever will be known.

God ruled over the Israelites before they asked for a king. "The Lord said unto Samuel, Harken 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). God, although in heaven, was the reigning power over Israel. So it will be in the time when Christ reigns here on earth. God will be King of Kings and Lord of Lords. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9). When God puts down the enemies of Christ, then there will be only one God—not a God for the Japanese, Chinese, and other people, but one God for the universe. "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

Will Christ's Kingdom be one filled with peace or

strife? Paul wrote: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). David also wrote a description of that day: "Thy right hand shall strike through kings in the wrath. He shall judge among the heathen, he shall place with the dead bodies; he shall smite many countries" (Psalm 110:5-6). Rev. 17:14 seem to place all destroy the wicked.

., the words of David: "The Lord shall sit at my right hand, until I make mine enemies thy footstool" (Psalm 110:1). God is going to put down the wicked before Christ comes to His Kingdom. God is not asking Christ to destroy those who are against Him, but they will be judged by Christ.

The Apostle Paul, in his Roman Letter (12:19), wrote: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Because we were created by God, He is the only one who has a right to take our lives if we do not obey and do the work of the Lord. God, speaking to Israel, said, "To me belongeth vengeance, and recompence" (Deut. 32:5). Thus, we believe that God is the One who will make Christ's enemies His footstool and create vengeance on those who are opposed to Christ's rule.

Paul further exhorted the Romans (12:17): "Recompense to no man evil for evil. Provide things honest in the sight of all men." The Apostle Peter had a similar thought: "Not rendering evil for evil or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Isaiah, one of the major prophets, warned: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger" (Isa. 13:9, 13).

A further description of the Day of the Lord is found in Zechariah 14:3, 4: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is (Please turn to page 10)

Honoring God

(Continued)

By Emma C. Railsback

"Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame."

THESE words of the Apostle Paul, as recorded in I Corinthians 15:34, were a rebuke to the Corinthian church of his day. If seeking after knowledge of God were practiced more generally in this Laodicean period of church history, there would not be so much discord and irreverence as now seen on every hand.

What may we know about God? All that is revealed in His Word. There is much to be gained by a close study of His attributes and His dealings with humanity. Sin separated man from God, and man in his ignorance does not seek after Him, "though he be not far from every one of us" (Acts 17:27). We may think we know him. Pride and arrogance, however, are so prominent in members of the human family that many times a boastful, self-satisfied attitude dishonors Him. Knowledge of Him may be through the study of nature. David said: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19:1, 2). Yet, few stop to meditate upon the glory and majesty of Him who created the heavens and formed the earth and established it to be inhabited. The written Word, however, also the Living Word, His Son Jesus Christ, have given such abundant evidence that our Creator knows our every thought and motive; that when properly understood, man could not possibly manifest pride and arrogance toward God or man. Paul said: "God . . . spake in time past unto the fathers by the prophets" (Heb. 1:1). How? He spoke in divers manners—through visions and dreams, also, by sending his heavenly messengers directly to men. This occurred, in part, before the Word had been written. The law and the prophets were written for Israel and also for the church and when the fullness of time was come, God brought forth His Son to declare Him unto the world, that the world might be saved. (Gal. 4:4, 5.)

We read that "no man hath seen God at any time." Paul declared that He is invisible, but assured us that His Son is the express image of His person. (Col. 1:15.)

God is "almighty." He is a "consuming fire." God is "Spirit." God is "love." He is the Holy One. His name is Holy. "Holy and Reverend" is His name. Dare any mortal man lay claim to any of the above-named titles of

an all-wise Creator? Orthodox religion has appropriated both the words "holy" and "reverend" for their mortal leaders "pope" and "priest." They are not satisfied with that but add "right" and "most" to many of their titles. Many Protestants reject these claims and are content to be known by the titles given by the inspired apostles, that is, preachers, evangelists, pastors, and teachers.

Paul used the word "reverence" in connection with the correction of children by parents, saying: "We gave them reverence" (Heb. 12:9). In other words, later in life, parents are respected or honored for exercising their parental duty toward their offspring until they have reached maturity. It would require quite a "stretch of the imagination" to use this text to justify anyone for appropriating the title of "reverend."

When our Saviour rebuked men for calling Him "good" while in the mortal nature, He made the statement: "There is none good but one, that is, God" (Matt. 19:17). He made decided contrast between the weakness of mortality, when compared with the immortal, invisible Creator. When he forbade His followers to call any man "father," He was not speaking of the natural life, but the spiritual. He recognized the great principle of the Divine begetting to the spirit life, and warned His followers not to attribute any of the prerogatives of an almighty, heavenly Father to mortal, sinful man.

Why do men desire to be known as reverend? The word *pride* tells the whole story. "God resisteth the proud, but giveth grace unto the humble" (James 4:6). Israel of old had a desire to have a king, to be like other nations, and it seems, at times, that the church, too, has a desire to be like other churches: to wear clerical garb, to appropriate the title of "reverend" unto themselves, to appear before the world as a superior and more distinguished class of mortals.

"David said: 'I have been young but now am old'" (Psalm 37:25). The writer can truthfully make the same statement. Many years of observation have taught us the truthfulness of the Apostle's statement, "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). In many instances, throughout the passing years, we have seen pride overcome Christian workers and they have yielded to the temptation to write state- (Please turn to page 11)

Wait on the Lord

By Lyle Rankin

HOW many times do we become fretful, worried, and even angry because of someone's evil deeds? Especially, we are upset if an innocent one, our own person, or a close friend, is being abused. Is it not natural for us to rise up in restraint of such a persecutor. We often hear the expression, "He had it coming."

The Psalmist said, "The wicked plotteth against the just, and gnasheth upon him with his teeth. . . . The wicked have drawn out the sword and have bent their bow to cast down the poor and needy, and to such as be of upright conversation. . . . The wicked borroweth and payeth not again. . . . The wicked watcheth the righteous and seeketh to slay him. . . . I have seen the wicked . . . spreading himself like a green bay tree." These phrases give a vivid picture of the wicked.

What can the righteous do about it? Are they to let the wicked trample them down? The Psalmist said, "Fret not thyself because of evildoers . . . fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger and forsake wrath: fret not thyself in any wise to do evil. . . . Depart from evil and do good . . . wait on the Lord and keep his way."

"While we wait, he can do just that much more wickedness," we say to ourselves. "We will be doing good if we put a stop to his evil deeds." Will we? Think again.

Suppose I give him railing (tongue lashing) for his railing. Was it right in the sight of God for him to speak such things to me? Would it not be just as evil for the same words to come from my mouth? Well, but he was the first offender. True, but when Jesus was about to be crucified and they railed on Him, did He rail on them? When they spit on Him, did He spit on them?

What does it mean to "wait on the Lord"? Paul says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). Jesus did not try to stop wrath, but let wrath have a place, for the Lord said, "Vengeance is mine." If the Lord expects us to let Him avenge our enemies, why does He not do it at once, before other innocent persons are trodden down?

Should we not let the Lord answer our question? Pharaoh brought distress upon the Israelites by forcing slavery upon them. God sent Moses to perform miracles before Pharaoh and Pharaoh brought more punishment upon the Israelites. Why did not God destroy Pharaoh in the first misdemeanor? God said, "Against all the gods

of Egypt I will execute judgment." Through the miracles performed and the reaction of Pharaoh and the Egyptians, we see the power of God excelling above the power the Egyptians claimed to have in their heathen gods. The fame and fear of God, the God of Israel, spread through all the lands of the idol-worshipping nations. A man in the land of Midian, when he heard of these things, said: "Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them" (Ex. 18:11).

Why did not God immediately smite those who were abusing Christ, and destroy them before they took the life of His Son? Because, the death of Jesus was to bring about the salvation of the righteous. Through the righteous acts of Jesus, at this time, came a lesson for us to hold our peace. While those men who crucified Jesus have paid, and will pay in the judgment day, for their evil deeds, through their acts the light that was in God's Son was revealed and God was glorified.

If God does not immediately avenge us of our enemies, fret not; for surely if we wait, "he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Some say, concerning one who was, as they put it, "taking too much from another," that "he ought to stand up for his rights." Yet, that very one is highly respected in their sight for being a meek and loving person. He has a far wider scope of friends than the one abusing him, and in the end he will have gained where he would have lost had he "stuck up for his rights." The Apostle Peter wrote: "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God . . . because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously" (1 Peter 2:20-23).

"If God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction," should not we be willing to suffer with Him that we might be vessels fitted to eternal life and not for destruction? "God . . . is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Therefore, God gives us opportunity to repent of our sins

and is not waiting to rebuke us at our first offense. Through His longsuffering, He many times displays His great power and judgment. If we see people "going on in their wickedness," spreading themselves like green bay

trees, fret not, for we can rest assured that God will act sometime, and when He does act it will be righteous judgment and will bring glory and honor to the God of heaven. "Wait on the Lord." (Read Psalm 37.)

A PARABLE

By D. G. Harvey

"All these things spake Jesus unto the multitude in parables" (Matthew 13:34).

IT WAS the custom of the foremost of all teachers to present important truths in parables. Many of these parable were later explained to His disciples, when He was alone with them. Others were left as delivered—their true meaning, undoubtedly, being fully understood by the hearers. Changes of customs and languages during the centuries that have passed, have caused many of the truths contained in those sayings of Jesus to have been lost or become very confused as men have endeavored to seek out the meaning of them.

One of the most discussed parables is the one known as The Rich Man and Lazarus. Men often have reasoned that since no mention of a parable is made, this story is the literal history of two men's lives. Since many of the Lord's parables appear to be the folklore stories of Israel, tradition says there was a servant of Abraham named Lazarus. Even if this were true, the story would mean very little if interpreted literally. We find nothing said of this Rich Man, except that he had plenty and enjoyed the good things of life. If this is sin, we in America have little hope. The poor of our land enjoy a much higher standard of living than did the rich of the Near East during our Lord's ministry. May we say of the man Lazarus that he was righteous merely because he was a beggar and full of sores? How could one harmonize such a view with, "Yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25)?

In studying the Bible, it seems best to first consider to whom the words were spoken, and the reason for their utterance.

We will first determine whether or not this story is a parable. "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them" (Matt. 13:34). "The chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken the parable against them" (Luke 20:19). Was the Parable of the Rich Man and Lazarus given before

the Pharisees? We read in the verse preceding the account: "The Pharisees also, who were covetous, heard all these things: and they derided him" (Luke 16:14). The purpose for this parable was explained. The Pharisees had tried to trap Jesus in His words. He told this story to foretell of their fall from power and favor and His own future glory. What is the meaning of the story?

The "rich man" refers to the Jewish leaders. Why? He called Abraham "father," and must then have been of the natural seed of Abraham. The Pharisees were rich in power and in God's favor. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God" (Rom. 3:1, 2). "You only have I known of all the families of the earth" (Amos 3:3).

The poor man, "Lazarus," which means "God has helped," represented Jesus. No man was helped more by the Father than was the Son, who spoke only the words of the Father. No man could be poorer in this world's goods. Jesus Himself mentioned that fact. He pointed out that the birds had nests and the foxes holes, but He, the Son of Man, "hath not where to lay his head" (Luke 9:58). Yet, "for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). The sores of Lazarus referred to sin. This means not the sin of our Lord, but *our sins—yours and mine*—which He bore for us. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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 the Lord hath laid on him the iniquity of us all" (Isa. 53:4-6).

Lazarus was carried to "Abraham's bosom"—Jesus ascended into heaven to be with the Father. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). The "dogs" represented the comfort given Jesus by the (Please turn to page 9)

The Faiths of the World and Their Origin

Part 2

By J. M. Morgan

FORTUNATELY for us, the development of religion is not too clouded in doubt. We have on record a fairly clear and detailed account of many ancient cults. From these records we can outline the progress of the many different faiths and religions of the world.

The Celts, Their Religion and Faith

Beginning with the animism of the barbarous Celts, we follow step by step the slow march of early religious faiths. Two thousand years ago the Celts were but one of the hordes of Aryan peoples just come out of the night of savagery into the frightful state of barbarism. Their religion, therefore, was still a pathetic gesture. They did not depend, altogether, on magic rites to control the powers that rule the universe. The spirits, they supposed, lived in trees, stones, and many other things. The Celts, however, used petitions and other means to win help from their gods, for they had many deities to win. Every object of nature seemed to contain a spirit that must be conjured with and they believed that certain of these spirits had already been detached from their physical bodies, and thought of them as remote gods and goddesses. Names had been given to them, such as "Ogmios," "Mapomus," and others. Whole mythologies had been spun around them. They offered sacrifices to their gods and had many priests, but no temple. They had only unroofed circles of stones set up as pillars.

The Celts conducted festivals three times each year. These were bonfire festivals. They were conducted to induce the spirits to fertilize the ground. Julius Caesar wrote an early description of these gruesome festivals. He told of the burning of criminals and others who violated some religious rites or laws (called taboo). They also burned their prisoners of war. When the Celts had their festivals of bonfires under the trees in their fields, a king and a queen were chosen to lead them into the field, where the dancing of the hordes, a mad group hurling firebrands plucked from the bonfires, took place. They behaved as do most pagan peoples at their festivals of religion. They were simple barbarians. Their men and women lay together in the fields. They did this act in good faith, believing it should suggest to the sun and their other gods what they, in turn, should do to make

things grow. Not until the Christian ideas of morality were brought to them did they become conscious of any wickedness in their old religious rites. Today, we have the May Pole dance as a result of these pagan events.

There were two other festivals—Lognasad, observed the first of August, and Samhain, observed on the last day of October. Both festivals were marked by rites rather like those of the bonfire and have continued to this day. One is midsummer Night of Saint John's Day, the other, All Saints Day, or Halloween, or All Souls Day. Samhain, or Halloween, is the more important of the two. Even in the Christian calendar it was regarded as the day when the souls of the dead gathered with the living. Food was laid out in the huts of the Celts and fires were kept burning on the hearths, so the hungry shades (souls of the dead) might prepare for the wintry months that were near. The Celts were very much interested in the souls of the dead. They knew little about another world, save that there was in the western seas a "sweet and blissful life." This was reserved for heroes and demigods and they cherished an abiding faith in an after life.

They imagined the souls of the dead to be shades who hovered in the gloaming, intangible wraiths—yet could do great harm or good to them. Therefore, their great festival fires and slaughters of men and beasts were to drive away, perhaps, the evil shades (souls) of these poor Celts forever harried by storms, drouths, and pestilence. They had come to believe that the souls of the dead were in part the cause of all mischief that came to them. The souls of the dead and the spirits of nature seemed to be the masters of the universe, and all of life for the living seemed to depend on their mysterious powers. That was why religious rites played so great a part in the life of the Celts.

These rites were primitive rites—crude and blundering—but they had to be observed. Thus, the ancient Goths and Britons, or Celts, forsook one spell for another but never dared to forsake the Druids (wise ones). They were afraid. The origin of their faith must have had its beginning far back in the dim past. Before the Flood, it is evident the people believed in the continuation of the soul after death, therefore, they believed the Devil's lie, "Ye shall not surely die" (Gen. 3:4).



OHIO, Can you this year equal your delegation at General Conference in 1936?

HE MADE HIS GRAVE WITH THE RIGHTEOUS

By Alfred Anthon

"He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Psalm 53:9).

THE text quoted above reads, in part: "He (Jesus) made his grave with the wicked." The text says that Jesus made His grave with the wicked. We must then conclude that He permitted Himself to be crucified—that He had ample resources to prevent such treatment. Jesus allowed Himself to be executed as if He were wicked. His countrymen esteemed Him worthy of execution; therefore, He permitted them to do it to prove that they were wicked and capable of doing such a dastardly deed.

The text continues: "and with the rich in his death" (the margin reads "deaths"). In the first portion of the text we read that He made His grave with the "wicked"; in this portion He made His grave with the rich. In this instance, the word "rich" is used as if it were the opposite of "wicked." Therefore, "rich" means "rich toward God," which is righteousness. Our text can then read: "He (Jesus) made his grave with the wicked, and with the rich (righteous) in his death," thus indicating that the penitent malefactor is here prophesied. The fact that Jesus was buried in a rich weakling's tomb does not seem to fulfill this prophecy or have anything to do with it. Strong's Analytical Concordance says the word "rich" is translated from a Hebrew word *awsheer*, meaning, when used figuratively, "noble." This verifies our above conclusion. The marginal reading of "deaths" appears to be a Hebraism, indicating that He had died two deaths, one with the "wicked" and the other with the "righteous."

The American Revised Version gives a slightly different thought to the text, but the writer believes the Authorized Version to read more correctly except that the word "although" could well be substituted for "because" in the next clause of the text—"because (although) he had done no violence, neither was any deceit in his mouth." Jesus consented to be entombed with the wicked men and with the penitent sinners, although He had done no violence nor had any deceit been in His mouth.

A PARABLE

(Continued from page 7)

faith of the Gentiles, for the Greek woman showed more faith than the Pharisees when she begged help for her child. "Yes, Lord: yet the dogs under the table eat of the children's crumbs" (Mark 7:28).

The "great gulf" pictured the Jewish hate. At the trial of Jesus Pilate washed his hands and the Jews cried, "His blood be on us" (Matt. 27:25). "Send Lazarus" (Luke 16:24), and the day will come when the Jewish leaders will call for their King. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39).

The "five brethren" pictured the ten lost tribes of Israel, inasmuch as the Rich Man represented the leaders of Judah and Benjamin, the two tribes of the Lord's day.

Jesus gave the parable to warn the Pharisees that they, as we say today, were "riding for a fall." They had lost the favor of God, while He, through obedience, would ascend to His Father. Israel heard not "Moses and the prophets," neither believed they Him, *though He arose from the dead.*

KING OF KINGS AND LORD OF LORDS

(Continued from page 4)

before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Yes, it will be *God* who will stand on the Mount of Olives at that day and will plead with them there, for "my people and for my heritage Israel" (Joel 3:2).

The writer believes that was Job's thought, when 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" (19:25, 26). Job was looking into the future when he should see the Kingdom of God set up and God Himself pleading with the nations for His people. We know God is going to fight for Israel again, and then comes the end of the Gentile reign.

Christ is not sitting on the judgment seat now. He is our High Priest, who intercedes for us. We all must stand before Christ at some future time, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Similarly, Paul said in his Roman Letter (14:10): "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."

Someday we will stand before Christ to receive our just dues. We know this will not be at death, because the dead know not anything; so it must be after the resurrection.

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4).

Christ's judgment shall be to all, not by the appearance, but the true judgment of the heart. We read that "of the increase of his government and peace there shall be no end" (Isa. 9:7).

The slaying of the wicked will be by Christ's judgments—not that Christ will take a life. A man by his own actions condemns himself, and Christ judges.

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15).

Thus, in surveying the Scriptures, we see that God, and God only, holds the position of King of Kings and Lord of Lords. Christ in His times will show them (those of the first resurrection) these things.

God, in the day of wrath, is going to repay the wrongs committed against those who served Him, and will make Christ's enemies Christ's footstool. Christ, the Prince of Peace, will rule and all must appear before Him to be judged.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

THE MAN WHO FORGOT GOD

(Continued from page 3)

better to have the friendships of the "Abrahams" of life than a dozen of the best "Lots" of any Sodom.

Second, Lot lost his wealth, though he had chosen the best for himself. (Gen. 19:15, 16.) When Lot left Sodom, he left it with nothing but a portion of his family. All that he had spent a lifetime in accumulating was gone. Odd how we fail to heed the example of Lot and spend a lifetime in accumulating everything that we want, and then we take nothing with us.

Third, he lost his opportunity for service. Fifteen years, or more, were spent in a wicked city, and there was not a single individual won to God. Regardless of the wickedness of a city, if God has any meaning and one is interested in God and the things of God, surely in fifteen years of time, one could be won. We are as careless as Lot in that respect. We attend some other church when we have none of our own. We stay loyal to the Church of God, but the second generation is lost. We not only fail to win others to Christ, but we lose our own family to preachings of error.

Fourth, Lot lost his influence over men. All his life he had cared more for money than for men. (Gen. 19:4-10.) So little influence did he have, that they would not listen to him when he told them of the doom which was hanging over their city.

Fifth, Lot lost his influence over his children. At home he had a wife and two virgin daughters, who went out of the city with him. In the city, however, he had married daughters (at least he had sons-in-law, indicating more than one married daughter). For this it may be that he was forced to go to the city of Sodom. Who can stand against a society-seeking woman? Many mothers have ruined sons, and especially daughters, by placing society above God. Mrs. Lot undoubtedly had her way and part of her daughters had married well, but they laughed at Father Lot, and had to remain in the doomed city. (Gen. 19:14.)

Sixth, he lost his family. The married daughters stayed behind and met destruction with the city; his wife, finding it hard to leave the city where she had been such a social success as the wife of the mayor, had to look back, contrary to instructions, and stayed as a pillar of salt. His two daughters, going on with him, soon brought

him to shame by presenting him with sons which were his grandsons as well.

Last, he lost his faith in God. He was instructed by the angel to escape to the mountains. He did not trust God to take care of him in the mountains and begged to be allowed to go into the city of Zoar. He did not want to stay in Zoar, so he left to dwell in the cave where his two sons were born; where Biblical record leaves him.

Honor and nobility were gone; he was homeless, friendless, penniless, childless, hopeless, godless. It does not pay to sacrifice one's convictions and one's principles by trying to serve God and the world at the same time. (Matt. 6:24.)

HONORING GOD

(Continued from page 5)

ments and act accordingly to discredit fellow workers, only to find their own reputations have been greatly weakened thereby.

Humility is not uppermost in one's mind when the personal pronoun "I" is heard very frequently in one's speech and writing. Sometimes this is outstanding evidence that the "fathers of the flesh" have not exercised parental authority in development of their children's characters. Eulogizing oneself is a bad practice. Solomon said, "Let another man praise thee, and not thine own mouth" (Prov. 27:2). Let us heed the Apostle Peter's admonition: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6).

THREE WORDS OF STRENGTH

"There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

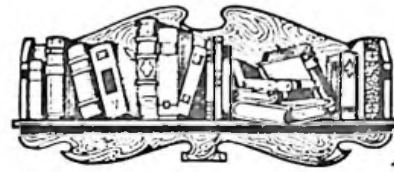
"*Have Hope:* Though clouds environ round,
And gladness hide her face in scorn,
Put off the shadow from thy brow;
No night but hath its morn.

"*Have Faith:* Where'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

"*Have Love:* Not love alone for one,
But man, as man, thy brother call;
And scatter, like a circling sun,
Thy charities on all."

—J. C. F. von Schiller.

Selected by Mrs. Grace Skinner.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

James DeForest Murch has made himself famous by his contributions to Sunday school and religious literature; one of his best works—and one of the briefest—is *The Sunday School Handbook* (Standard Publishing Co.; 35 cents).

The minister, Mr. Murch feels, "ought to be the power behind the throne" in any Sunday school. "He . . . is largely responsible for the success of the school," even though "he should not concern himself with the detailed executive duties of the superintendent." Right there is a point which every pastor should take to heart—and put in practice.

Duties of the several officers of a Sunday school are carefully outlined, so that the *Handbook* can easily be converted into use as a textbook for classes in Sunday school organization and teaching, despite the fact that it is primarily intended for individual study. Chapters on teachers and their specific problems are excellent—not so exhaustive as corresponding chapters in larger texts, but perhaps for that very reason more effective.

"On an average," observes Mr. Murch, "only one in three children of public school age is enrolled in the Sunday school. Only fifty per cent of the enrollment is in average attendance. Only one in four of those enrolled unite with the church." Even so, the Sunday school forms the chief source of supply for church membership.

Ample bibliographies accompany the chapters. Anyone who wishes to go more fully into a given problem thus is provided with source material that is readily available. A good many of the books named by the bibliographies would do well as the nucleus of a Sunday school library.

The *Handbook* essentially is practical. Some of its material is not adaptable to the small school; most of its material is. Suggestions for building attendance are excellent; so are suggestions in regard to necessary equipment, teaching methods, and vacation Bible school organization. A good index makes the *Handbook's* material instantly available. All told, it is pretty much on the "must have" side if you are interested in religious education at all.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:33).

From Psalm Seventy-Two

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. Yea, all kings shall fall down before him: all nations shall serve him . . . He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight . . . 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."

A Review and Preview

Nathan was the prophet to whom God, the Lord of hosts, spoke. He told him to remind David that God had taken him from the sheepfold. It was *God* who anointed David ruler of Israel. Nathan was to tell David that it was God who was with David wherever he went. It was God who cut off and destroyed David's enemies. David was to remember that God made him to become great "like unto the name of the great men that are in the earth" (2 Sam. 7:9).

Nathan was to tell David, in review, the things God had done for His "servant David." He was also to tell him some future plans. Plans made by God are sure. We call it prophecy when the plans or promises are told before the plans are fulfilled.

David had a preview of events which would come to pass concerning his kingdom and heirs. God said that

He would make a home for David. He was referring to the Temple of God. God said that after David slept with his fathers his son would be the one to build this house. Not only was this son to be ruler, but the "throne of his kingdom" was to be established "for ever" (2 Sam. 7:13).

How comforting to David, the friend of God, to hear the Lord say, "I will be his father, and he shall be my son. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (vv. 14-16).

God spoke not only of David's son Solomon. He spoke of Jesus, the Son of God. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32, 33).

What a wonderful throne! How glorious the King! We want a place in that Kingdom. Sometimes we say we will be happy to have the smallest of places in Christ's Kingdom. We must remember, however, that our Lord, in praising John the Baptist, said that there was none greater born of woman. He also said that the *least* person in the Kingdom would be *greater* than John the Baptist. Knowing this, how willingly we should work to help Jesus. How long and lovingly we should labor, realizing that however much we do, we *never* would be worthy of the precious "gift" of God, through His grace.

Live Up to Your Club Name!

Do something to express your love for Christ every day—Every Day Christian Expression Club. (Why not join the club, too?)

Glen Kinsey and John Kinsey of Meyers, Arkansas, join our club today. Their names were sent by their mother. (Who will join our ECE Club this week?)

Happy Birthday Wishes

Janice E. Ward, July 31, age 4, Morris, Ill.
Dorothy J. Dawson, July 31, age 12, Macomb, Ill.
Carolyn Uttech, Aug. 3, age 10, St. Paul, Minn.
George Lederer, Aug. 6, age 13, Cleveland, Ohio.



Ellen Van Fleet, Editor
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In God We Trust

* * *

By Dean Moore, Mineral, Calif.

On every United States coin is the inscription, "In God We Trust." This was taken from the second verse of the ninety-first Psalm: "My God, in him will I trust." If we trust in God, He will help us.

The Jews forgot God and worshiped idols. For punishment, God brought the Assyrians against them. The Assyrians were invading Palestine and their objective was Jerusalem. Jerusalem was weak and could not defend itself. At this time Egypt had a large army and was very strong. Instead of trusting in God, the king of Jerusalem sought help from Egypt. The Prophet Isaiah came to the king and said, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. 31:1). The king heeded Isaiah's words and Jerusalem was saved.

Who is stronger, man or God? Man is nothing. "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth . . . but the word of our God shall stand for ever" (Isa. 40:6-8). Man is like a shadow or a dream that vanishes and is soon forgotten.

What does man think of himself? He has built large cities, invented airplanes, ships, trains, and automobiles. He thinks he can govern himself; he thinks he can win a perfect peace; he thinks he can rule the world. Many people believe that there is no God and that man is supreme. Others believe that God is merely an ordinary man; however, God Himself 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" (Isa. 55:8, 9).

We cannot begin to tell how great God is. If a man spent his entire life talking about God, he would merely begin to tell His greatness. Which is greater, the picture or the painter? Which is greater, the music or the composer? Which is greater, the creature or the Creator? In God we trust!

Indiana Berean Conference

* * *

By Betty Dick, Frankfort, Indiana

The Indiana State Berean Society met in connection with the Indiana Bible School and Conference at the North Salem Church of God near Plymouth, Saturday, July 1, at 9:00 a.m. The following officers were elected: William Dick, Frankfort, president; Sammy Huffer, Michigantown, first vice president; Sally Uline, Nappanee, second vice president; Betty Dick, secretary; and Bonnie Huffer, Michigantown, treasurer.

The Bereans conducted a devotional service each morning during the Bible school. They organized an orchestra under the direction of William Dick, and presented special music for evening services and during a special children's program. Under the direction of Bro. Melville Lyon, they did special chorus work for that program. Some of the Bereans gave instrumental solos, vocal numbers, and readings during the evening services. Everyone present thought the Berean workers were indeed helpful to the work, so ably handled by Bro. J. W. McLain, Sr. Verna Thayer, and Bro. Melville Lyon.

Much interest was shown in the business meeting. Everyone left feeling that there would be more and larger societies in the State of Indiana during the coming year.

Last Call for Berean Day

By this time each of you has probably received your personal invitation to the National Berean Conference to be conducted at Oregon, Illinois, July 31, 1944. Please do not glance at the invitation and then discard it. Give it serious thought and make your plans to meet with us.

It is usually thought that the woman has the last word, however, to reverse the situation, we are giving the Berean Day program chairman, James Mattison, an opportunity to say the last word about the Berean Day program. His last-minute instructions are: "Come and enjoy yourself. We realize that all-day programs are often tiresome and it is hard to enjoy them. This year, however, all possible precautions have been taken to avoid long, wearisome discussions. This is the first time that Berean Day will be conducted before Conference and *your* presence is needed. Come one, come all, and enjoy yourself and help to create a successful Berean Day!"

AMONG THE CHURCHES

CONFERENCE CALENDAR

July 31—National Berean Day at Oregon, Ill.
 August 1-13—General Conference, Oregon, Ill.
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredricktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

WENATCHEE, WASHINGTON

Bro. and Sr. T. A. Drinkard arrived in Wenatchee, Wash., June 8, 1944 and Bro. Drinkard conducted meeting in Wenatchee, June 9 through June 25. Attendance was good notwithstanding the busy cherry season in this locality. Many brethren from Cashmere, twelve miles away, attended all the meetings.

Bro. Drinkard's sermons were teeming with good, sound, Scriptural advice and explanation, as he repeatedly explained, "to stir up your pure minds by way of remembrance." One sermon in particular will always be remembered—"Resurrection." Bro. Drinkard traced this doctrine, upon which our hope rests, from the time godly men began to look forward to a coming-out of the grave until it was demonstrated by Jesus to assure all men that God can and will reward all the faithful by a resurrection from the dead to life eternal.

It was inspiring to hear these gems of Scripture quoted with all the zeal, the pent-up longings, and confidence which the speaker himself portrayed and which must have filled the hearts of those ancient prophets and apostles.

After conducting meetings for a week in Cashmere, and visiting for another week, Bro. Drinkard, on July 9, brought his stay here to a worthy climax by presenting two sermons, "God's Builders," Sunday morning and "Signs of the Times" from the New Testament, on Sunday evening. In the latter he conclusively pointed out how people sometimes drift away from the truth by wresting the Scriptures—a warning that all of us should heed and pray always that we may not fall into such pitfalls.

It was a rare treat and blessing to have a speaker as talented and well-versed in the Scriptures as Bro. Drinkard among us, giving us instruction, warning, and friendly counsel.
 Vivian France, Secy.

ILLINOIS STATE CONFERENCE Business Meeting, August 4

The forty-seventh annual Illinois State Conference of the Churches of God in Christ Jesus will convene at Oregon, August 1-13, 1944. The annual business meeting is called for 3:00 p.m., Friday, August 4.

Paul C. Johnson, President.

NATIONAL BIBLE INSTITUTION

Sister in the Faith	\$10.00
Mrs. Eva L. Page	4.00
Mr. & Mrs. Wm. Lansbery	5.00

SUNDAY SCHOOL DAY

August 5, 1944

By permission of the board of the Illinois State Conference, the annual conference of the National Sunday School Association will be held at Oregon, Ill., Saturday, August 5, 1944—the first Saturday of the coming Conferences.

A constitutional amendment passed during the last Association conference has abolished the delegate system of voting. Anyone in attendance during the sessions may vote, and no Sunday school need appoint a special representative.

Miss Frances Walls, 1016 North Ave., Rockford, Ill., president of the Association, is planning a series of special discussions on Sunday school work for the morning session. A joint exhibit, sponsored by the Association and the National Berean Society, will be held as in the past.

Since Association committees are largely responsible for the lesson outlines used in the two Truth Seekers' Quarterlies, and since sharp changes in these outlines and in the organization of the Association itself will be suggested this year, it is particularly important that all who can, be present.

Arlen Marsh, Secretary.

CONFERENCE AND RATION BOOKS

Bro. Frederick Claussen reports that those planning to be in attendance at the coming Conferences at Oregon, Ill., should remember to bring their current ration books along. Compliance with this request will help to conform to the requirements of the ration board.

Gleanings From the Field

"The field is the world."—Jesus.

"I have enjoyed my work during the past year. In fairness to the brethren planning to vote at General Conference, I believe it best to state now that, due to other obligations, I do not wish again to be a candidate for the office."—Margaret Budrow, Treasurer, National Bible Institution.

"We had a record attendance of ninety-eight last Tuesday (July 11) at the Bible school being conducted at the Maple Grove Church of God, Lawrenceville, Ohio."—Harvey U. Krogh, Jr., Grand Rapids, Mich., who is assisting in the Bible school.

"Seeing the General Conference is nigh at hand, I have decided to spend my two-weeks' vacation with the children of God, and also view the surrounding landscape which I have heard and read so much about."—Herbert F. C. Hill, 59 McMurray Ave., Toronto 9, Ont.

Bro. and Sr. Leslie Niles, 131 Walter St., S.E., Grand Rapids, Mich., announce the arrival of Edward William, July 13, 1944. Sr. Niles is the former Mildred Siple. Congratulations!

Ohioans—Turn to page 9.

HAPPY WOODS CHURCH OF GOD

Hammond, Louisiana

Bro. Vernis Wolfe has accepted the call to serve as pastor in the Happy Woods and Blood River Churches, Hammond, La., for another year. He has been very successful in his work at both churches and the membership is enthusiastic over his acceptance. He is leaving shortly for a two-weeks' meeting at Ater, Texas.

Joyce Landry, daughter of Bro. and Sr. Warren Landry was married recently in Monterey, Mex., to Pfc. John C. Hughes. They are living in Palacios, Texas, where Pfc. Hughes is stationed.

Lieut. (j.g.) Robert A. Landry, son of Bro. and Sr. G. G. Landry, married Sarah Nell Bennett of Anite, recently. They have left for Dallas, Tex., where Lieut. Landry will attend flight school. He has served in the Pacific area.

We wish happiness and success for both couples.

Mrs. J. Arthur Johnson, formerly Ruchie Alexander, who lives at Lake View, Iowa, is here on a visit to her sister and brother.

At the June meeting of the Dorcas Society, the following officers were elected: president, Mrs. Charles E. Bloomquist; vice president, Miss Esther Bottolffs; secretary, Mrs. Albert Siple; treasurer, Mrs. Sam Bottolffs.
 Mrs. Albert Siple, Secy.

MINISTERS' FUND

Golden Rule Church and S. S.	\$ 26.00
Hillisburg Sunday School	58
Lawrenceville Church	20.62
Total	\$2,368.38

Bro. N. H. Geiselman fell recently, causing the fracture of several bones. He is being cared for at the home of his daughter, Mrs. Maude Vanderipe, 1832 E. Manatee Ave., Manatee, Fla., and would appreciate cards and letters from the brethren.

Bro. and Sr. Harvey Krogh, Jr., and daughter Rachel, Grand Rapids, Mich., recently visited friends and relatives in Oregon, Ill.

"We are retiring from farm life. We hope to attend the Eastern Nebraska Conference at Omaha in August."—Mrs. Henry McCann, Helena, Okla.

"I write letters to friends and ministers in defense of our faith. I may have some material for publication in The Herald in the near future."—Ruth E. Barnhart, Phillipsburg, Mo., Rt. 1.

Remember! In connection with the General Conference, the Illinois Bible School still conducts classes for all—old and young—taught by leading teachers and ministers of the Church of God. Come, prepared to stay the full time, and so get full benefit from the instruction given.

MILVERTON BOULEVARD

By R. H. Judd

Between Cuthness and Donlands
Is a lovely beauty spot;
Where the folks are mostly happy,
And we've known them quite a lot.
They've been friendly, hearty people,
In the best sense that we know;
With a smile of recognition,
As we come, and as we go.
Thus it was they met us daily,
With that "touch of human kind,"
Token of a friendly feeling,
That quite often comes to mind.
Now we're going to extend them,
Every good wish that we know;
And pass on to them this welcome:
"Come and see us where we go."

111 Milverton Blvd., Toronto, Ont., July, 1944. Our new address will be: Mr. and Mrs. R. H. Judd, Rt. 3, Colborne, Ont.

FONTHILL, ONTARIO

The second Vacation Bible School is finished and, according to all reports which I have received, it was successful beyond our most ardent expectations. Sr. Verna Thayer, again had charge, and was assisted by some very faithful workers, namely, Irene Holland, Nellie Kirkwood, Ruby McCombs, Mabel Fletcher (now Payne), Grace Anger, Edward and Viola Golt, Thelma Barnhart, Addie and Violet Haines.

The school opened with an attendance of sixty-one, which was the lowest present at any session. The largest attendance was ninety-two. Average attendance the first week was seventy-four, and for the second week, eighty-six. Of the sixty-one attending the first day, forty-one finished with perfect attendance. The two bringing the largest number of new pupils were: Doreen Kirkwood and Dorothy McDonald. Those who had perfect memory work, having learned twenty-one Bible verses were: Dick Rhodes, Arthur Fletcher, Robert Kirkwood, Ellen Lymburner, Joseph Fletcher, Weldon Holland, Harry Anger, Doreen Kirkwood, Shirley Fose, Phyllis Kirkwood, Mary Jane Sullivan.

The following had perfect attendance, and received a New Testament as an award for faithfulness: Dorothy Elliott, Dick Rhodes, Leroy Tampan, Arthur Fletcher, Ralph White, LaVerne Klager, Richard Snider, Clyde Barnhart, Luella McDonald, David Ford, Marlene Leavens, Robert Kirkwood, Ellen Lymburner, Tanya Leask, Betty Elliott, Emily Ferrell, Dorothy Elliott, Virginia Fletcher, Joseph Fletcher, Weldon Holland, Harry Anger, Donald Honsberger, Sammy Lau, Donald Fose, Billy Lampett, Doreen Kirkwood, Phyllis Kirkwood, Mary J. Sullivan, Eileen Yates, Lillian Lampett, Mary Janet Grant, Shirley Fose, Donna Swiereshke, Beverly Howell, Norman Swiereshke, Dorothy McDonald, Maxine Fowler, Joyce Stickers, Jimmy Casin, Ralph McGinnis, Douglas Wright.

On Thursday night of the second week a program was presented by the children. A picnic was enjoyed on the spacious lawn at David Elliott's home, the last afternoon of the school. Sr. Thayer wishes to thank all for their splendid co-operation, and I wish to join her, and also thank her for her untiring labors in making the school a success. Her duties were much heavier than they would have been had I been there to help her. Thanks, Sr. Thayer. C. E. Randall.

HERALD RECEIPTS

Charles A. Pearson; Mrs. B. A. Barnhart; Marvin Cooper; Chas. L. Netts; Chas. W. Howe; E. Logan (self & another); Austin Orr; Mrs. Jack Pease; Edgar Harbert; Clara Freydl; Mae Magnus (others); W. B. Caldwell; Mrs. R. S. Cooper.

TO BROTHER GROVER GORDON

By Elvira Edwards

(Farewell reception—Omaha, Nebr., June 24, 1944.)

"Bouquets to the living are better than sumptuous wreaths to the dead."

Our little church on Seward Street
Is not a structure huge;
It has no hired singers,
Or some other subterfuge
To get the people to attend;
'Tis just a simple place,
Where every Sunday we are told
About God's saving grace.

No men of wealth are gathered here,
To help out with a gift,
But we are glad we do not have
A mortgage, hard to lift.
Our minister preaches earnestly,
In good old-fashioned style;
The Bible is his textbook,
And his sermons have no guile.

We feel we need him, Oh, so much!
This truth you'll find is so,
Folks seldom guess a man's real worth,
Until he has to go.

And tonight, we all are gathered here
And have a chance to say
A tribute and a "Thank you"
In a sort of special way,
For what's been done of splendid worth,
In this little church of ours,
A wish sincere we tend him here
For even greater powers.

SUMMER SCHOOL NEWS

This past week has been full of study and work. Study, provoked by some outstanding questions and work provided by the ever-watchful Student Council. During the week end of July 14, our dean, Bro. C. E. Randall, left us to go to his home church at Fonthill, Ont., to perform a marriage ceremony. Because we had no classes Friday afternoon, many of the students put on their work clothes and spent the time helping to beautify the grounds; trimming the shrubbery and cleaning the lawn and pool.

Among others, our visitors this week included Bro. Paul Hatch and Mrs. Thelma, Hazel, and Violet Reed. We enjoyed having them with us and were glad they were able to stay for our class periods and take part in our discussions.

We students are becoming quite handy at bean canning. On several different afternoons and evenings, groups of students have gone to the home of Bro. and Sr. Frederick Claussen and, with the help of Sr. Claussen, have canned beans for the Bible College. About half the beans canned were grown in the College garden and the rest donated by the Claussens.

Linford Moore's championship volleyball team has been defeated by the only team that has ventured to oppose them. The new champions, led by Kirby Davis are looking for a team that thinks it can rob them of their title.

Tuesday evening, July 18, Bro. Randall showed slides of Niagara Falls, scenes in New York City, Washington, D. C., and Virginia. The students enjoyed them immensely and are looking forward to seeing more soon.

Our new Student Council has been elected, and consists of Virginia Dearing, LaVonne Sorenson, and Kirby Davis. Last week's Council really enforced the rules and imposed penalties.

It is not very long until General Conference and the students are looking forward to seeing you—our friends from all over the country. The young people are especially anxious to see their fellow Bereans on Berean Day, July 31, the Monday before General Conference. Eunice Halls, Reporter.

EVANGELISM

Pomona Church	\$25.00
Mrs. Lela Drake	2.00
Hillisburg Sunday School	4.60

INDIA

Tandy Stinnette	\$5.00
Mr. & Mrs. W. H. Holland	4.00
Tempe Church	4.50
Mary Richardson	5.00
Mrs. E. O. Richardson	5.00

PRINTING EQUIPMENT FUND

Marion L. Long	\$ 4.00
Total	\$1,216.70

OREGON BIBLE COLLEGE

Pennellwood Bereans	\$ 15.00
Walter S. Netts	10.00

OREGON BIBLE COLLEGE Building Fund

Muriel Randall	\$ 25.00
Elmer H. Magaw	5.05
Leonard Brown	5.00
Mr. & Mrs. John Railton	80.00
Oregon Truth Seekers' Class	20.00
Total	\$30,145.05

PROPOSED REVISION OF WORKING RULES

Notice is hereby given that changes in the rules for General Conference representation will be offered at the forthcoming Conference, in conformity with instructions of the last Conference.

The purpose of the proposed changes is to reduce the proportion of ministerial delegates to the total number and to eliminate most of the officer delegates from organizations. At present, all the officers of the General Conference, the National Berean Society, and the Sunday School Association, and all ministers are automatically delegates. The proposed revision would give each of the above organizations only one delegate and limit ministerial delegates to those who are actively serving in the ministry.

We ask that those who plan to attend Conference give advance thought to this matter. No method of equal representation has yet been found. Let us try to work out a system which will be the most fair to the largest number and otherwise to the best interests of the church.

Committee:

- M. W. Lyon,
- G. E. Marsh,
- A. M. Jones.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$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. 60:1-3); 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.

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	First Principles, G. E. Marsh	18	.35 2.00
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? J. A. Patrick	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	Scripture Searcher's Assistant Maurice Joblin	44	1.00 7.50
Shall Never Die, F. E. Siple	4	.10	.60	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00 7.50
The Thief on the Cross, F. E. Siple	4	.10	.60	BOOKS		
A Study of the Word "Soul"	4	.10	.60	Name	Pages	Each Per 6
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10
Jehovah Is One God, Arlen Marsh	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.25 1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	Ancient Mysteries, George Johnston	116	.25
What Is a Christian? J. W. Williams	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75 \$3.50
Can You Believe, H. V. Reed	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45 2.60
The Coming of Christ, R. A. Curtis	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25 1.25
Spiritual Beings, G. E. Marsh	6	.15	.90	The Visitor, paper, Boice	212	.50
Kingdom of God, Harry Gockler	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	BEREAN BOOKS		
Baptism, S. J. Lindsay	8	.20	1.20	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
Glad Tidings of the Kingdom J. W. McLain	8	.20	1.20	Children's Bible Story and Study Book	60	.20
The Gospel Plan of Salvation, Emma C. Rallsback	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			
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00			

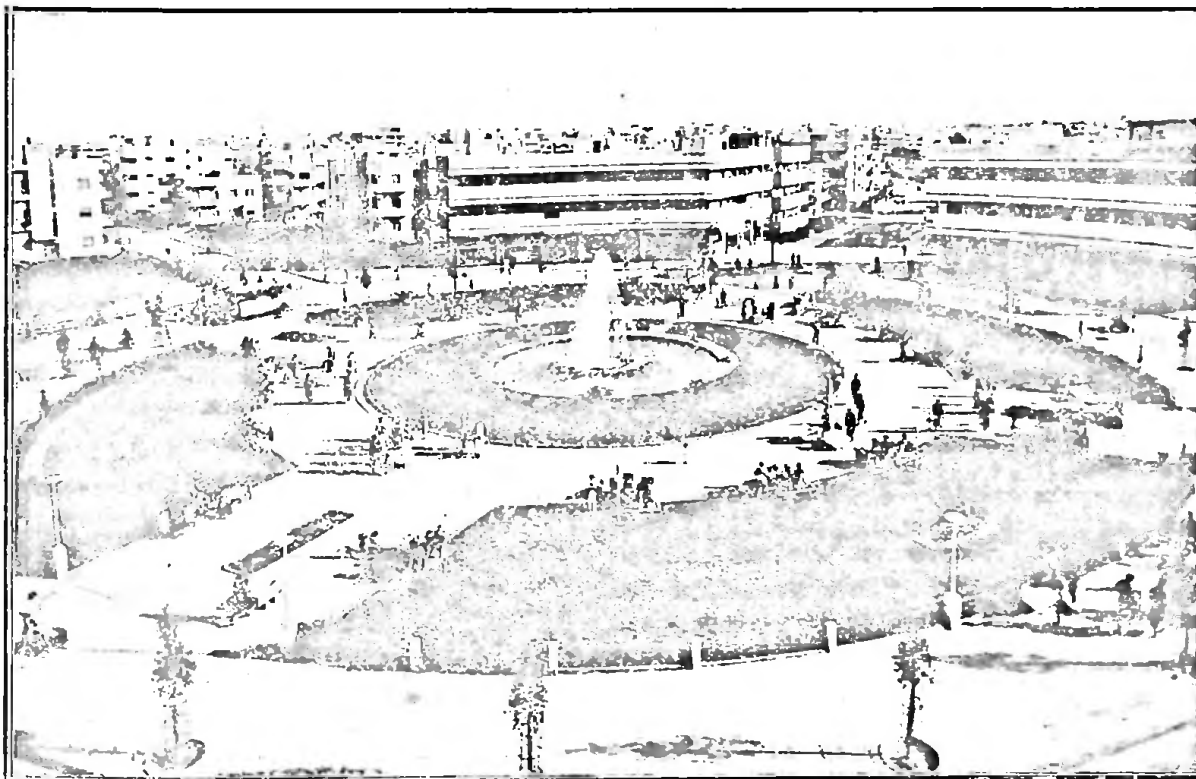
National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

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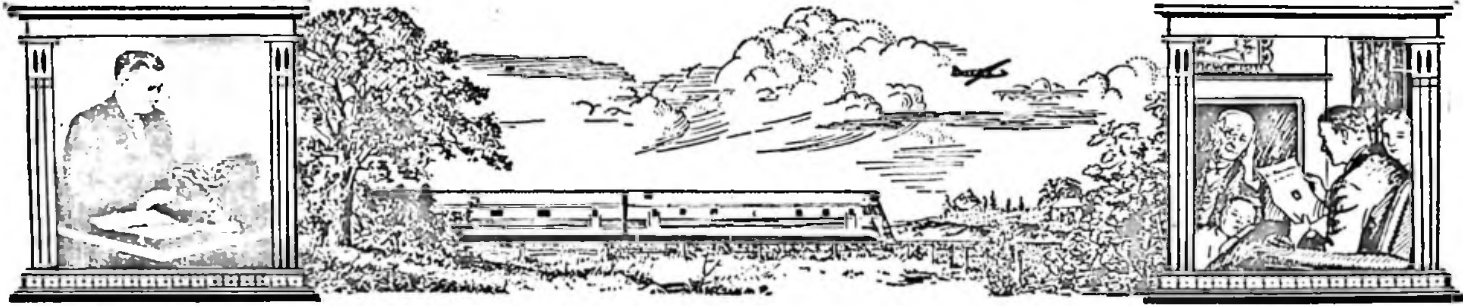


(Black Star photo)

DIZENGOFF CIRCUS, TEL AVIV, PALESTINE

Amos prophesied: "Behold, the days come, saith the Lord, that I . . . will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them . . . and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (9:14, 15). Moreover, "in that day" God will "raise up the tabernacle of David that is fallen" (v. 11), and Christ, the "king" of Isaiah 32:1, "shall reign in righteousness."

One generation ago, there was no Tel Aviv: it was nought but sand dunes of the eastern Mediterranean. Today, Tel Aviv, the only all-Jewish city of the world, is the metropolis of Palestine—approximating a population of two hundred thousand home-returning Jews. One of the Rothschilds has called Tel Aviv "the springtime of the Hebrew nation after many hundreds of years of winter." Soon, we pray, the summer of God's Kingdom will be announced by "the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). *Be ready!*



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Welcome to General Conference

When these lines are published, brethren will be assembling at Oregon, Illinois, for the Illinois State Conference and the General Conference. Persons who have attended Conference before will need no suggestions as how best to become adjusted, but newcomers may need a little help to get "in touch" with the Conference pulse. Primarily, your enjoyment at Conference will depend upon your recognition that every attendant is here to have a happy and profitable time in the Lord. You are welcome and wanted. Wait not for formal introductions, but reach out in friendly attitude to others and they will return the same to you.

Visiting Southern Churches

The Editor and Mrs. Magaw recently enjoyed a most pleasant tour of some of the Southern churches, leaving Oregon, Illinois, on Sunday, July 16, and returning on Tuesday, July 25. The journey was made with Brother J. W. McLain, National Evangelist, who had planned the trip as part of his regular work and who invited us to accompany him.

The first stop was at Macomb, Illinois, where we were privileged to hear a sermon by Brother Gerald L. Cooper, pastor. Next, we motored to the Jordan, Missouri, church, arriving only a few hours too late to meet Brother and Sister Richard Smith, who will return the first of September to begin their pastorate of this congregation. We were royally entertained at the W. A. Sundwall home, where also we were pleased to see Brother James Mattison, student of Oregon Bible College, temporarily employed by National Evangelism to serve this church.

The next church visited was that of Clark Chapel (Ark.) near the home of Brother and Sister W. G. Mofet, where also we were entertained. Clark Chapel is a new edifice, constructed as a direct result of Brother McLain's work in the South. Brother H. Scott Smith is serving as a part-time pastor.

Other churches visited were those of Cleveland, McGintytown, Driggs, Morrilton, and Little Rock—all in Arkansas. The church at Cleveland was being recondi-

tioned, indicating good interest and good prospect for work in the immediate future. In the Driggs community, an excellent schoolhouse is used by our brethren for their church services. Brethren visited in this community were zealous for the truth and looking forward to the time they might be favored with more evangelistic work.

At Morrilton there is no church, but there are a few zealous members. Brother and Sister Vivian Kirkpatrick are at this writing working in Morrilton. Brother and Sister Francis Burnett have also worked in Morrilton, and we hope the good work may prosper in this city.

At Little Rock we were entertained at the R. D. Stanton home, in whose home services have been conducted. At present, a nearby building is being used as a church. This has been one of the fields encouraged by National Evangelism—Brother and Sister Francis Burnett having done good work there.

Of special interest on this tour of the Southern churches was the Arkansas-Oklahoma Conference which this year convened at the McGintytown church—July 20-23. Here we were entertained at the homes of Brother and Sister Pete McGinty and Brother and Sister J. W. McGinty. Doubtless a full report of this Conference will appear later in *The Restitution Herald*. There was good attendance, good interest, and a general spirit of good will that was superb.

On the return trip we stopped again at the Sundwall home, near the Jordan, Missouri, church, Brother James Mattison there joining us to return home at Oregon, Illinois.

This was the first opportunity that Mrs. Magaw and I had to visit brethren in Arkansas. The entire trip was one of pleasure. Ozark mountain scenery must be seen to be appreciated. Most gratifying, though, was the friendliness and zeal for truth on the part of brethren and an encouraging prospect for continued growth of the churches in Arkansas.

A Way to Help

Good, clear photographs (not snapshots) of churches, conferences, and outstanding scenes are solicited.

Upward and Onward

By Arlen Marsh

THIS is a young man's war. No man over 28 may begin training as a combat pilot in the United States Army Air Forces. Men 23 are lieutenant colonels; so youthful, indeed, are many officers that an officers club in Florida has raised a sign: "No lieutenant colonel under 18 allowed at the bar." Generals in command of full divisions are making records at 40; in Russia, a 37-year-old commander's army corps has punched a 200-mile-deep hole in German lines in three months of bloody fighting. Men over 35 are not wanted in the United States Army.

Like the current conflict, the war of Christianity with Judaism and idolatry was a young man's war. Jesus began His ministry at 30; He had finished it, at the very latest, when He was 33. Paul was a young man (Acts 7:58) when he began his work; John, Peter, and most of the remainder of the apostles were still well under 40 when they assumed complete leadership of the Christian church following the Christ's ascension to heaven. Paul must have spoken quite as much from practical experience as from divine inspiration when he exhorted Timothy to let no man despise his youth. (1 Tim. 4:12.)

There was good reason for this. Christianity, in its beginnings, suffered the most intense persecution. It took youth and the strength of youth to stand up under the hammer blows of such sadistic emperors as Nero. Moreover, life itself was shorter, on the whole, in the days of apostolic Christianity than it is now. Men usually were old at 60, and death at 45 was commonplace. Jews, as a rule, lived longer than their neighbors, thanks to the sanitation provided by the laws of Moses; but even Jews considered 70 a ripe old age indeed.

There was, however, a still greater reason than any of these. Youth always has been forward-looking. It took Alexander, who started at 19, fewer than ten years to conquer the known world; practically no great conqueror has been aged. It requires stamina, optimism, a look to the future rather than to the past, to make great causes advance; and Christianity, as suggested by Paul's reference to the armor of the Lord in Ephesians 6:13-17, was as much a battle as the conquests of Genghis Khan and Napoleon.

Finally, the principle that water seeks its own level tends to account for the predominance of youth in ancient Christian leadership. Jesus Himself was young; it was inevitable that He should seek young companionship—and at the same time seek companionship which, after

rigid training, would have sufficient time left in life to train others equally well. The young, too, were more susceptible to the Christian teachings than the old, who were settled in their ways of life, less apt to change opinions and manners of thought. Adaptability—willingness to discard the traditions of the fathers and to adopt entirely new beliefs—was an essential requirement of all Jesus' helpers.

Experience is limited by the individual himself. The fact that a man has been married to one woman for fifty years makes him no more an authority on marriage than the bachelor. Solomon, on the other hand, with his 700 wives and 300 concubines, had a breadth of experience which gave him more reason than any monogamist could possibly have for styling himself a "marriage expert." Experience with a single situation, or from a single point of view, is comparatively valueless; it is only when one's own experience is combined with the experiences of the rest of mankind that it becomes worth-while. Were this fact not true, there would have been no cause for Paul to write, in 1 Corinthians 10:11, that the lives of Old Testament characters, good and bad, were to be used as "examples" for guiding our own lives.

The young, then, who by Biblical example have a right to such church leadership as they are qualified to carry, must prepare themselves to profit by the experience of others—must not, in fact, rely upon their own wishes so much as upon the combination of experience represented by history and general education. This, no doubt, was partially what the Apostle had in mind when he urged Timothy to "study to shew" himself "approved unto God." Correct interpretation of God's Word, like righteous living, is a matter of development, of comparing thought with thought and life with life, as well as of purely original ideas.

Yet, original ideas are by no means out of place in religious education. Age is no barrier to making mistakes. The most grave sins committed by the much-married Solomon, wisest man of human history, were committed during his later life, when he permitted his harem to lead him and Israel into idolatry. Peter, despite both divine inspiration and many years of Christian experience, was sharply reprovved by Paul, long after Jesus' ascension, for the grave sin of hypocrisy. (Gal. 2:11-21.)

So prone were Christians, even after such experiences and length of years as Peter's, (Please turn to page 10)

Sacrifice or Privilege?

By Mrs. Linford Moore, Jr.

IN ISAAC shall thy seed be called" (Gen. 21:12). This was the promise God made to Abraham concerning his son Isaac who was begotten through faith and born of Sarah.

God decided to try Abraham's faith, and told him to take Isaac his son, whom he loved, into the land of Moriah. God directed Abraham to offer Isaac as a burnt offering, upon one of the mountains. Abraham loved Isaac dearly, but he had faith in God and followed His instructions. He assembled his company, which consisted of two young men, Isaac, and himself, and set out on the journey.

When the small company neared the place of offering, Abraham left the two young men and went on with Isaac. Isaac, apparently, did not know that he was to be the sacrifice, for he said, "My father . . . Behold the fire and wood: but where is the lamb for a burnt offering?" (Gen. 22:7). Abraham answered: "My son, God will provide himself a lamb for a burnt offering" (v. 8). Here Abraham referred to his son as a lamb. Many times in the Bible the Son of God is mentioned as the Lamb and also as the Lamb of God.

Isaac must have had great faith in God, also, for in the account we learn that he allowed his father to lay him on the altar without any struggle. His father was quite aged and Isaac could easily have overcome him if he had so desired.

When Abraham stretched forth his hand and took the knife to slay Isaac, the angel of the Lord called unto him out of heaven, saying: "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (v. 12). Then Abraham lifted up his eyes and beheld a ram caught in a thicket. Thus, he offered the ram as a sacrifice rather than his son Isaac. God provided this sacrifice because Abraham had proved his faith in God. God once more repeated the promises, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (vv. 17, 18).

In the New Testament, Abraham's faith was recognized, for we read: "By faith Abraham, when he was tried, offered up his only begotten son, of whom it was

said, That in Isaac shall thy seed be called" (Heb. 11:17, 18).

In comparison to Abraham, however, God made the greatest sacrifice of all, for 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). God asked Abraham to give his son and then substituted another offering; but God actually gave His Son, Christ.

God's Son was oppressed, afflicted, rejected of men. In accordance with the prophecy, He was crucified as a lamb brought to the slaughter. Christ, by the will of God, made this sacrifice willingly because of His love for us. Christ, who was without sin, died for us, even though we are not worthy of such love.

Abraham was willing to sacrifice His son because of his love for God, who was a perfect Being. God's sacrifice was even greater because He gave His Son for us, not because we were perfect but because we were sinful and full of wickedness.

When such a sacrifice was made for our sins, could not we sacrifice for good? Abraham was justified by his works when he offered Isaac upon the altar. The Scriptures say that Abraham's willingness to offer Isaac as a sacrifice was imputed to him for righteousness. In like manner, we are also justified through works and not by faith alone.

Paul wrote: "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 does not mean that we should offer our bodies to be burned, or crucified on a cross, but should live in such manner that our bodies can truly be temples for God. (1 Cor. 3:16.) We should care for them that we might offer a more excellent service unto God. We should not live in a worldly way, but be good and acceptable to God in our deeds. We should use the talents with which we have been blessed. The Apostle Paul wrote: "Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:10-12).

Jesus wrote: "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 hun-

dredfold and shall inherit everlasting life" (Matt. 19:29). This is to be our reward if we sacrifice the things of the world to devote our time to working for Christ. It is a reward for which Christ suffered and died.

If we sacrifice the things of the world, we shall enjoy

the time when there will be no sorrow and sickness, and hate shall not be known. Isaiah said: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

C A I N

By Mary Mae Nedrow

"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 3:12).

WHEN GOD inspired men of old to record different parts of the Bible, He never intended that men who read these sacred writings should change them in any way. Nothing should be added—nothing should be taken away. There are terrible judgments pronounced upon anyone doing this. We quote the warning of John the Revelator: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19). Let us accept the Word of God as it is written, since we are told that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

One day, while visiting a friend in another city, I attended Sunday school in a church near by. They spoke in class of Cain, and excused him on the grounds that he did not know God's way of salvation—that of course he naturally was jealous when God accepted his brother Abel's sacrifice and not his own. Therefore, he killed his brother. They said that God realized this fact because He put a mark upon Cain so that he would not be slain. We have never understood the Scriptures to mean that, for we feel certain that it was not because of what Cain did that God put a mark upon him, but in spite of what he did, because of God's great love and mercy.

Why is it man is always endeavoring to change things to his way of thinking instead of accepting God's way? "Without shedding of blood is no remission" (Heb. 9:22). When Adam and Eve sinned, God made coats of skins for them. That, we believe, was the first blood sacrifice, and proved that Adam and Eve knew they were worthy of death, but that the slain animal provided a covering for their sins. It did not do away with sin, because it had to be repeated over and over again. It did, however, point to a Redeemer who was to come, the promise being found in Genesis 3:15. Cain evidently did not believe in the

Redeemer God said would come. These blood sacrifices were all types and shadows pointing to the perfect sacrifice of our blessed Lord and Saviour Jesus Christ.

The Bible directly states in no uncertain terms: "If thou doest well, shalt thou not be accepted?" (Gen. 4:7). Cain most certainly must not have offered correctly when he offered the fruits of the ground. By faith Abel brought a sacrifice of atonement in acknowledgment of the fact that he was a sinner. There is only one way to come to God, and that is in humbleness and with a contrite heart, acknowledging our need of a Saviour. Cain was very angry when his sacrifice was not accepted, but God, in His infinite mercy, showed His great love for mankind when He said: "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" (Gen. 4:6, 7). God was plainly telling him that if he was so righteous that he needed no atoning sacrifice he would then have been accepted; but, since he was not, he could not be accepted until he had brought an offering for sin. He still had a chance to repent—instead he went into the field and talked with his brother Abel—then killed him. To make matters worse, he lied to God when He asked him where his brother was, saying: "I know not: am I my brother's keeper?" (v. 9). The Apostle John said that Cain's works were evil. (1 John 3:21.) Surely, he needed an atonement for his sins! When judgment was pronounced upon Cain, there was no repentance, only sorrow for himself; still we find him begging God not to turn away from him.

Cain did not choose to obey God; Abel did. The essence of our faith will be shown in our obedience to God. Abel had faith and exercised that faith by obedience. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

The Iron Is Hot!

By C. E. Lapp

WHAT boy is there who has not taken great delight in visiting the old-fashioned blacksmith shop to watch the bender of iron wield his hammer aloft, smashing the red-hot metal into various shapes? The smith was a builder! Many a time I have watched him put the cold iron into the smoldering forge, turn on the bellows, and in a short time take out the white-hot metal, saying, "It is ready; the iron is hot." Experience had taught him that the iron could be formed only at the *right time*—and the right time was *when it was white hot*.

In the course of the past two years, our heavenly Father has seen fit to give the Church of God a beautiful College campus site with all the title clear. Ten years ago we were in the depths of gloom and depression, having no hope before us as has now become a reality. God has opened the windows of heaven and poured out a blessing which we hardly comprehend.

The present College site can become the location of our national headquarters if we have the vision and realize that the iron is hot now! Our present printing plant and office building are in bad condition, and what would be better than to develop all phases of our work as we move forward. A neat, compact, and up-to-date building could be erected on the College campus, with adequate provision for the offices in the front with the printing equipment in the rear. A concrete floor in the printing department would support the new presses and other equipment so badly needed to keep the printing plant on a par with the rest of our work. The old building could be sold—the selling price to be applied on a modern building.

Another move that would be of great help to the College would be to have the home of the dean located on the campus. He could then be near the place of his oversight, and would at all times be in a better position to fulfill his duties.

The Church of God must *never* for one moment consider the possibility of ever closing its Bible school again—though there is a great possibility that days of depression will come. In view of this, we should plan *now* to make the College more self-supporting. We attended a Bible school (for one winter) which had fewer possibilities so far as site and situation were concerned. Our present campus is well favored, in that it consists of twenty acres of fertile, river-bottom soil which should be able to produce a sufficient supply of garden produce, fruits, and berries to supply the College personnel and students.

There is also enough room to erect a small barn to house the necessary number of milk cows needful for the use of the College. Hay, grain, and corn could be produced in quantity to take care of the feed for these animals.

Arrangements could be made whereby students could take care of these duties which of necessity would have to be performed mostly in the summer months. Canning equipment to take care of all these foods would soon pay for itself by cutting down the cost of daily board. Meat in quantities could be canned if desirable.

As a further step toward making the cost of upkeep lower, it could be part of the training course to require each student who came to the College to perform two hours of work each day as his part of its upkeep. Such a system would give the student a feeling of having a share in the work, and would also teach him many things about living with others that may have been omitted in the home. Many times it is a good thing to learn to work with others and for others if we expect to have an understanding ministry for the Lord. Supervision of the washing, ironing, cleaning, and cooking would be in the hands of the matron, and the work could be allocated among the students to the best interests of all concerned.

The College site would also be large enough to take care of some small cottages where the young married people could be by themselves while attending the regular Bible College. No doubt, there will be many such small buildings to be had when some of these army camps are dismantled, but *now* is the time to be thinking about them.

When I looked at the picture of the splendid group of young people who are now attending our Summer Bible Training School, it made me anxious for the day when our School will be training several hundred at one time rather than thirty-five.

Millions of dollars have been invested in the last few years for the purpose of destruction. How much more important it should be that millions be invested to *save* lives for eternity. The Church of God is *not* poor in dollars, and we fully hope and trust it will not be poor in spirit when confronted with this great opportunity of advancing the work of Christ for the salvation of others.

Several years ago one of the mothers of our church was teaching her little girl the Beatitudes. The child made a slight error when she quoted Matthew 5:3, thus: "Blessed are the poor in spirit, for theirs is the Church of God."

Remember the ten spies who brought back an evil report: they were poor-spirited and hence could see only the giants in the land. It was their lot to perish in the desert, while those who had a greater vision and faith saw the

hand of God and followed forward as He opened the way to the Promised Land.

Brethren of the Church of God, *the iron is hot!* Let us bend it while we may!

John the Baptist

By Harold Doan

THE birth of John the Baptist was probably best recorded by Luke. Luke told of Zacharias the priest and his wife Elisabeth. They were Jews who feared God and had lived good lives, yet they lacked one thing to make their lives complete—they had no child. The time came in Zacharias' life when he was to go up to Jerusalem and burn incense in the holy place. Such an opportunity came only once in the life of the priest and this was, perhaps, the greatest event of this priest's life.

As Zacharias stood before the altar making his prayers, he saw a vision in which appeared the Angel Gabriel. Gabriel told him that the Messiah for whom he had prayed was about to come and, also, that he, Zacharias, and Elisabeth were to have a son who was to be named John. As if to remind Zacharias and show him that the vision was real, he was stricken dumb until John was to be named. He remained in Jerusalem until the end of the week and then returned home with his wife.

Mary, who later became the mother of Jesus, came to visit Elisabeth about six months later and stayed until the child was born. When the day came for the child to be named and circumcised, friends began to suggest names for the baby. It was the general opinion that the child should be called Zacharias, after his father. Elisabeth, however, insisted that the baby be called John. Zacharias, who was still dumb, wrote upon a tablet the name, "John," and immediately his tongue was loosed and he told of his experience in the Temple. Thus, John was born and named.

The life of John as a boy is withheld from us except for a single verse: "The child grew, and waxed strong in spirit, and was in the deserts until the day of his shewing unto Israel" (Luke 1:80). His parents probably died when he was young and he went into the country to live. John was not necessarily a hermit or wild man who roamed hither and yon like the wind; he was simply a country boy and he dressed like one. His dress and his food were similar to those of the wandering Bedouins in Palestine today.

When Gabriel predicted John's birth, he said he was to drink no strong drink, nor wine. This was a part of

the Nazarite's vow. John was a Nazarite, and fulfilled the requirements, though abstinence from strong drink, uncut hair, and the refusal to touch any corpse were just outward signs of a real inner dedication to God. John was predestined, from birth, to be the forerunner of Christ and a "prophet of the most High."

Where John received his training, no one really knows. Probably his guide was the Book of Isaiah. From it he learned that the Messiah was coming and that he was the one prophesied to be the forerunner of the Messiah. We find later that Christ referred John to the Book of Isaiah when he was in doubt as to Christ's identity. (Matt. 11: 2-6.)

The exact time when John began his work is somewhat a mystery. Luke states that it was in the fifteenth year of Tiberius, which we think to be about 26 A.D. The place was the lower end of the Jordan Valley where he found plenty of water and, also, he found a place of solitude in which to rest. Several cities are named as different headquarters for John's work. Their location would indicate that he changed his field of work at various times to find new fields and converts. He probably worked on both sides of the Jordan and also at other rivers from time to time.

John's mission was threefold.

First, he came to tell the people that the Kingdom of God was at hand. The people had long awaited the arrival of the Kingdom, but they supposed that it would be a powerful political kingdom which would make them again a free people. John came to tell them that the Kingdom would be set up on a spiritual basis. Though this was his teaching, few seemed to be impressed by it because the former belief was still popular when Christ began His work.

Second, he came to prepare the people and make them ready for the coming of the Messiah. He believed, as did the Pharisees, that the Messiah would come when the people were ready for Him. He preached repentance unto the people that they might prepare themselves. Baptism was the way in which they had to prove that they were ready to receive

(Please turn to page 10)

Pre-Existence of Christ

Facts for Thinkers

By W. H. Bowman

1. An immortal being cannot die. If Christ had been an immortal God, He could not have died. God cannot die. Christ died. *Ergo*: He was not God.

2. An immutable being cannot be changed. If Christ had been an immutable God, as Trinitarians teach, He never could have been changed into a man. If the "Word was made flesh," it was not an unchangeable God. A thing which is made differs from what it was before it was made.

3. An omnipotent being cannot become impotent. Christ could not have been omnipotent God and a helpless babe at one and the same time. If all power was given unto Him, He did not have that power before it was given. If He had been omnipotent, and God gave Him omnipotence, then He was doubly omnipotent. A divine attribute cannot be lost. Omnipotence is, however, a divine attribute. *Ergo*: Christ could not lose His omnipotence by incarnation.

4. An omniscient being can never become destitute of knowledge. If Christ had been an omniscient God, He would have known as much two hours after birth as He did thirty years later. He would have known the time of His second advent; but He said that God was the only person who knew. Omniscience is one of God's attributes. A divine attribute cannot be lost. *Ergo*: Christ was not an omniscient God.

5. An omnipresent being cannot be compressed into an atom. That which is everywhere cannot be confined to one place. If Christ had been an omnipresent God prior to His birth, He never could have been compressed into "the seed of the woman." That Christ could not be in two places at one time is proved by the angels when they said: "He is not here; for he is risen. . . . Come, see the place where the Lord lay" (Matt. 28:6).

6. The doctrine of the trinity—a plurality of gods—is a mixing of paganism and Christianity. It is not taught in the Bible, as the Bible never uses such a term, nor does it assert that there are three persons in the Godhead. The Scriptures never tell us that there is such a mystery as the trinity in the Godhead, which is too mysterious to be revealed. If the orthodox doctrine is a true one, the Scriptures must be wrong, for the Scriptures are not orthodox. To be orthodox, they should use such phrases as "God the Son," and "God the Holy Ghost," as well as "God the

"Pre-existence of Christ," appearing on these pages, was selected from the notebook of S. J. Lindsay, deceased, long-time preacher of the Church of God.—Editor.

Father." To be orthodox, they should call Christ and the Holy Ghost, God, as often and as plainly as the Father. What are the facts? The Father is called God thirteen hundred twenty-six times; the Son, even according to orthodox interpretations, only thirteen times; heathen deities, eleven times; heroes, five times; messengers, two times; and so forth. The thirteen times that Jesus is supposed to be called God, when examined, dwindle to one or two times; and in these one or two the word is applied, not in the highest sense, but in the same sense as it is applied to Solomon.

7. If the theory of the pre-existence of Christ is true, then the Scriptures ought to teach plainly that there were two distinct natures and persons in the one Christ; that He had a human nature and a human personality; that He spoke and acted as a man and also as God. To uphold this theory, the Scriptures ought to say the Father was incarnate; that the Father dwelt in the man Christ Jesus; that the Father remained in heaven, and that it was God the Son who became incarnate, and dwelt in Christ, and taught the doctrines and performed the works. The Scriptures always speak of the Father as dwelling in Christ and never infer that another person called "God the Son" dwelt in Him.

8. If the pre-existence is an essential doctrine, it should have been clearly revealed. All its believers speak of it as a mystery, thus admitting that it is not clearly revealed, but only revealed in part. No essential doctrine should be left to inference; but the doctrine of pre-existence is left to inference. It is not supported by clear statements.

9. If an incarnate God dwelt in the man Jesus, to be orthodox, the Scriptures should represent Christ as strong enough, and wise enough, because God the Son dwelt in Him, to teach correct doctrines and perform miracles Himself. Yet, the Scriptures represent Christ as obtaining His strength and wisdom from the Father, and not from God the Son. If an omnipotent and omniscient God dwelt in Him, it would have been unnecessary for the Father to have aided Him. To teach Christ's pre-existence as a God, when the Scriptures say He was "sent from heaven" or is said "to be in heaven," He should not be called the Son of Man but God the Son! *He is called the Son of Man*, however, when spoken of as coming from God, from heaven, and so forth.

10. In Hebrews 2:17, we are told that Christ was made in all things like unto His brethren. His brethren are not made, however, of a pre-existent God and a perfect man in one person. Christ was "in all points tempted like as we are" (Heb. 4:15). God cannot be tempted as we are; nor can a perfect person, who is made of a perfect God and a perfect man, be tempted as we are. It is said that Christ was "touched with the feeling of our infirmities," or weaknesses. God cannot have our infirmities, nor feel them as we do; neither could a person made of a perfect God and a perfect man. Jesus is called a man. If Jesus pre-existed, He must have done so as a man. If He was a man approved of God, He was not God Himself. Jesus claimed that He was sent from God. (John 8:26; 17:18.) God could not send Himself into the world, neither could one God send another into the world, who was co-equal and eternal with Himself. Jesus is said to have been raised by the power of God. (Acts 13:23.) God could not raise up God; neither could He fulfill His promise by incarnating another God in human flesh. Jesus was sanctified, or set apart, of God, and sent into the world. (John 10:36.) How could God sanctify or separate God? Did God separate Himself? Jesus is said to have been anointed of God. "God anointed Jesus of Nazareth with the Holy Ghost, and with power . . . for God was with him" (Acts 10:38). It does not say He was God. It is absurd to say that one God anointed another God with another God! If Jesus were God the Son, and equal with the Father, He did not need the anointing of the Holy Spirit. Christ is called the Son of God. It is impossible that He who is the true God should be His own Son—or, the Son of God to be His own Father! The word "son" implies derivation and dependence. If Christ is the "only begotten" Son of God, then there was a time when, a place where, a manner how, and a person by whom, for that begettal. If there was a time when, then Christ did not exist for all eternity. If there was a place where, then Bethlehem is the only place named in the Bible. If there is a manner how, the overshadowing power of the Holy Spirit upon the Virgin Mary is the Bible explanation of the method of begettal. If He was begotten of God, then He is not as old as God, and did not exist prior to His begettal. That Jesus Christ was not an eternal God, incarnate in human flesh, is abundantly proved by the following Biblical facts.

a. Christ most clearly showed that He was not God. The Jews who were making a charge against Him, said, "Thou . . . makest thyself God." Christ immediately repudiated the falsehood by saying, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; be-

cause I said, I am the Son of God?" (John 10:33-36). He whom Christ addressed in His prayer was "the only true God" (17:3). Jesus said, "I ascend . . . to my God and your God" (20:17).

b. The New Testament in various passages declares that God is "the God and Father of our Lord Jesus Christ" (2 Cor. 11:31; Eph. 1:3, 17; Rom. 15:6). God could not be the God of a God as old as Himself and coequal in power; neither could He be the Father of a person who bore no relation to Him.

c. The Scriptures teach that Jesus grew and increased in favor with God. (Luke 2:40, 52.) If He had always been in God's favor, and was equal to God, how could He grow in God's favor? How could He be God?

d. The New Testament teaches that all power and authority possessed of Christ were given to Him of God. (John 5:19, 30; 10:18; Eph. 1:22; 2 Cor. 13:4.) If the theory of pre-existence be true, there would be as much sense in saying the Son gave all power and authority to the Father, as to predicate the same of the Father in relation to the Son.

e. Christ said He was inferior and subordinate to the Father: "My Father is greater than I" (John 14:28). If He were equal with the Father, the Father could not be greater than He. If, prior to His incarnation, He was an immortal, immutable, omnipotent, omniscient, and omnipresent God, did He lose all His divine attributes when He came in the flesh? If not, when in the flesh, He was equal to the Father. To save their theory of pre-existence, pre-existentists must either admit that Christ spoke falsely or else lost all His divine attributes. Deity cannot commit suicide!

f. The Scriptures teach that Christ died. If it be heresy to believe that Jesus did die, then we are heretics. If it be infidelity to refuse to believe that the God who created the universe died on the cross, then we are infidels. Was Jehovah crucified? Did the creature crucify his creator? If so, is he not greater than his Creator?

If it be said that only the human part died, then there was only a human sacrifice. The Christ of the Bible was born, lived, died, was raised from the dead, and is now alive forevermore.

Summary

If Jesus was one in a holy trinity, before coming to the earth, He must have been immortal.

He must have been perfect when He left the Father, but in coming to the earth to be born of woman, He became imperfect, for we learn that He was made perfect through suffering.

If immortal, how could He become mortal?

If immortal, why could not God have acted as the sacrifice, for He could have made the change as well as Jesus?

(Over)

Was the decision that Jesus should become the sacrifice a decision by one of the trinity, or did the three select Him by lot?

If Jesus came to Mary as an invisible, immortal soul, and was formed into a human being, does this not support the contention of those who teach the transmigration of souls?

If, when Jesus died on the cross, the immortal soul was released, then that which came down from heaven to die for us, never died at all. It was the clay-formed body.

Jesus said, "All power is given unto me in heaven and in earth" (Matt. 28:18). If power was given to Him, He must not have had it before. There must have been a Giver greater than Christ.

Jesus said of the Father: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). If God is the only true God, that leaves the Holy Spirit and Jesus without such distinction.

JOHN THE BAPTIST

(Continued from page 7)

their Messiah. Though repentance was the main theme, the people had to believe, undoubtedly, that the Messiah was coming and that the Kingdom was at hand. Again, John fulfilled his mission to the extent that Christ was not a stranger when He began His work. Many of John's disciples worked with Christ at a later time.

The third and final mission of John was to point out the Messiah when He came. John probably came to this realization long after he had begun his work. John 1:33 tells us that John would know the Messiah when He came. "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John recognized the Messiah when he saw the dove descend upon Jesus and the next day pointed Him out to his disciples. Thus, John fulfilled his mission to the end.

UPWARD AND ONWARD

(Continued from page 3)

to commit sins that Paul insisted that the youthful Timothy "rebuke not an elder, but intreat him as a father" (1 Tim. 5:1). The rebuke might be deserved, but the age of the sinner was to be respected, and the exhortation or correction delivered in as kindly a spirit as possible. It should be noted, too, that this same spirit was to be applied by Timothy—and, presumably, by us—to the "younger men" and the "elder women," and to younger

women, also. As age was no barrier to making mistakes, so youth was Biblically held to be no barrier to calling those mistakes to the attention of the old.

It is here that original ideas enter into the Christian life. The teachings of the fathers are not to be accepted blindly; the leadership of those who have gone before is not to be followed with the devotion of a Nazi pursuing the dictates of Hitler. Instead, everyone, of every age, is to "try the spirits whether they are of God" (1 John 4:1). The apostles broke sharply with the traditions of the fathers when they embarked on the sea of Christianity; so, in our time, it occasionally is necessary to break with tradition, with past experience, with the teachings of the "elders."

As the church—whether the Church of God or any other group—moves upward and onward in its efforts to fulfill the Great Commission, such breaks probably will become more frequent in the matter of methods. Historic and Biblical doctrines must, of course, be preserved at all costs; but the *mode* of religious education used in 1880 hardly is applicable today, any more than the bows and arrows of the Middle Ages are applicable against tanks and armored cars. To effect such changes, youth—with its modern training, its forward-looking viewpoint, its energy, its lack of complete and depressing opinionation—is required; but simultaneously, youth must be tempered with the experience of the past, garnered from all the available sources among people and books alike.

In no sense is this a shelving of the old. Paul was still working mightily when he was 65. John wrote Revelation when, tradition tells us, he was well past 90—perhaps over 100. The knowledge and experience and conservatism of age are quite as vital to the work of the church now as in the past. Despite Solomon's comment in Ecclesiastes 4:13 ("Better is a poor and a wise child than an old and foolish king, who will no more be admonished"), David, without contradicting his son, said of the righteous that "they shall still bring forth fruit in old age" (Psalm 92:14). As a matter of fact, the old, if they will benefit from their Christian faith, can show *more* of the fruits of religious growth outlined by 2 Peter 1:5-8 than can those younger, who have not had so long an opportunity to add one virtue to another.

Years alone are no measure of youth and age. One is old at 30; another is still young at 75. The physical body may decay, but the mentality can be kept vibrant and alive. If one looks to the future, and does not bury himself in the past, he displays one of the primary indications of youth, whether he is 20 or 90. If one's opinions are adaptable, not so firmly settled that a change in the face of proof is not impossible, he displays another of the principal indications of youth. The youth which leads and works in the war of Christianity against the evils of the

world is not of necessity the youth of the basketball court and the swimming pool.

Each of us, then, has the problem of maintaining his youth, not with a lifted face and a Charles Atlas physique, but with the quickness of thought, the breadth of vision, the adaptability, shown by such masters of Christian education as Paul and John. Letting new ideas into our minds, using new methods, trying new plans, experimenting with different types of classes and church programs—all this is a token of that youth which can lead God's church upward and onward. Doctrines remain. But even Jesus, in His divinely given wisdom and in the strength of His youth, changed His speech and His ways to meet the needs of the moment.

THY WILL BE DONE

By N. H. Gieselman

Lord, in my mind I bring Thee ought
Save this alone, my sovereign will;
Take this as my best offering brought,
Shape me that I may love Thee still.

I love to do Thy holy work,
Whatever it may Thy pleasure be,
When in Thy presence, loving Lord,
I feel the hand that leadeth me.

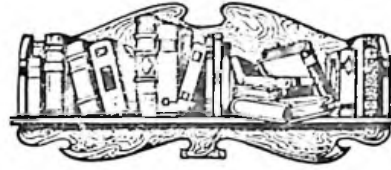
And now I stand, poor and alone,
Thy gracious mercy to secure;
Take this my offering as Thine own,
Help me this life to endure.

I have no other price to bring
Save this alone, my Sovereign fair,
Body, soul, and spirit being
That Thou might consecrate this prayer.

My body that Thy temple be,
My soul that in Thine image shines,
My spirit as it leadeth me
May lead and guide as wholly Thine.

That when the shadows pass away
And we shall see each face to face,
That I may then immortal be,
An emblem of Thy saving grace.

Teach me each day Thy will to know,
And help me till the crown be won,
Whichever way my mind may flow,
To say: "Thy will, Thy will be done."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Many a study—psychological, political, ethical, biographical—of Adolf Hitler has been produced in recent years, from the sanely analytical notes in Farrar and Rinehart's unexpurgated *Mein Kampf* to the admittedly shocking *I Was Hitler's Doctor*. But of them all, none is more comprehensive and authentic than Konrad Heiden's *Der Fuehrer*, even now on practically every non-fiction best seller list in the country.

Der Fuehrer (Houghton Mifflin Co., Boston; \$3.00) is the product of a man who knew Hitler and National Socialism intimately, a man who is capable of drawing upon both his own personal knowledge and the personal knowledge of the members of Nazism's inner circle. *Der Fuehrer* is written in a way that conjures up vivid mental pictures of people and events; it is as gripping as St. John's *From the Land of Silent People*, as informative as *Time*, and as accurate as a dictionary.

The narrative—for this is what it really is—starts with Munich, 1919, and the efforts of Captain Ernse Rohm to seize control of the city from Communist-backed workers. Hitler was Rohm's spy. And it was Hitler's efforts as a spy that set him off on the march that ultimately led him to the dictatorship of two thirds of Europe. Rohm himself, it may be observed, was executed at der Fuehrer's personal order some fifteen years after their first association.

Heiden's is a book of events rather than of close analysis. Hitler is spotlighted by what he has said and done, not by what Heiden personally believes or guesses. In places, Heiden's is a work of horror, as Hitler's was a work of horror; in others, it is a work of calm cynicism toward the German people as a whole. With figures drawn from the electoral ballot of 1933, Heiden demonstrates that the Germans put Hitler into power merely because they could think of no one else to put into power.

The narrative ends with July, 1934, a few days following the bloody *putsch* in which untold hundreds of Hitler's enemies and friends perished before execution squads. "The shots in Stadelheim Prison"—where many of the executions occurred—"were the first shots of the Second World War," Heiden insists, for they marked the enslavement of all Germany.

* * * *

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



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

Remember Your Creator

"The wiser the Speaker became, the more he taught the people knowledge; many a maxim he pondered and examined and arranged. The Speaker's aim was to find pleasing words, even as he set down plainly what was true. A wise man's words are like goads, and his collected sayings are like nails driven home; they put the mind of one man into many a life. My son, avoid anything beyond the scriptures of wisdom; there is no end to the buying of books, and to study books closely is a weariness to the flesh. To sum it all up, in conclusion. Stand in awe of God, obey his orders: that is everything, for every man. For in judging all life's secrets, God will have every single thing before him, to decide whether it is good or evil" (Eccl. 12:9-14, Moffatt's Translation).

The Wisdom of Man

Solomon was a man of wisdom. God said, "There was none like thee before thee, neither after thee shall any arise like unto thee." Of course, that does not mean that Solomon was wiser than Jesus, for Jesus lived perfectly and Solomon did not. Solomon was, however, the wisest king. He ruled justly and wisely.

Because of his wisdom and his desire for understanding, he was led to do what a less wise but more trusting person would hesitate to do. His conclusion of all his searches was: "Vanity . . . all is vanity."

Wisdom, if godly, is good. Some people feel wise unto themselves. They are not wise in God's sight. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. . . . He that glorieth, let him glory in the Lord" (1 Cor. 1:26, 31).

So we see the "wise after the flesh" are not among those who are called to be Christians. We must depend upon Christ, lean upon Him. We must trust Him, feel our need of Him, if we are to be among those who are humble enough to be "called" to be His.

Will you pray to be among the "few" who are "chosen" from among the "many" who are "called"?

We Need Hope

Solomon's prayer for wisdom to rule his people was answered. That was because his prayer was not a selfish one. Many times our prayers are not answered and we wonder why. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). When we pray, let us remember that we must pray unselfishly. Sometimes the selfish things that we ask of God would hurt us if He allowed us to have them.

A little girl might like to watch her mother sew. She could not use a sewing machine, however, until she was old enough to use it without hurting herself. More, unless she could sew something useful, to know how to use the machine would do her no good. So it is with our gifts requested from God. If we cannot make proper use of those gifts, God is good to refuse them to us.

Pray to be able to *occupy a place* in service for the Lord. It may be merely regular and prayerful attendance at all church services. It may be you have another talent, that of explaining God's Word. Or, you may be the church or Sunday school pianist, or soloist. Then, too, teachers and artists to picture God's lessons are needed. If you want to occupy a place, however small, as a worker for the Lord, pray. You will receive an answer if you ask God's help.

Paul wrote: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

Solomon told us that all die, both man and beast. All go to the grave. All turn to dust again.

So, hope is our blessing. We need faith, hope, and love. Without love, our faith will not help nor our hope become reality. So let us live in Christian love, waiting for that blessed Hope, Christ Jesus, to change our faith into sight.

Happy Birthday Wishes

Joyce Telschow, Aug. 7, age 6, Cincinnati, Ohio.
Glenn R. Kinsey, Aug. 7, age 8, Meyers, Ark.
Anne Pearson, Aug. 9, age 3, Troy, Ohio.
Lita Mock, Aug. 11, age 13, Fruita, Colo.
Juanita Croxton, Aug. 11, age 10, Moline, Ill.



Ellen Van Fleet, Editor
Oregon Bible College
Oregon, Illinois

BEREAN DEPARTMENT

Arlen Marsh, President
132 N. Gardiner Avo.
Rockford, Illinois

Evan Knodle, 1 V. President
1612 Crosby St.
Rockford, Illinois

Miss Lorraine Gaspar, Sec. Mrs. Lorna Pearson, Treas. Alva Huffer, 2 V. President
Eden Valley, Minn. Covington, Ohio Oregon, Illinois

Looking Ahead

* * *

By Arlen Marsh

It took the National Berean Society, now preparing to celebrate its thirtieth birthday, to create the General Conference of the Church of God and the National Bible Institution. The founders of the General Conference, since their organizational meetings in Marshalltown, Iowa, in 1920, frequently have given much credit to the example set by the Society as the inspiration for their own work.

Indirectly, then, the National Berean Society is in a considerable degree responsible for the existence of Golden Rule Home, Oregon Bible College, the Summer Training School, the evangelistic activities of James McLain and his staff, the *Truth Seekers' Quarterlies*, the National Sunday School Association, and the various other projects sponsored by the General Conference. This responsibility is heightened still further by the fact that a good share of those who have supported the General Conference most ardently, and most of those who have administered the work of the Conference, were associated closely with Berean activities for many years prior to and after the Conference was organized.

This is a noble history. The National Berean Society has much of which to be proud. But it has no excuse for resting on its hard-earned laurels. There still is an open field for working among "young people and their associates." There still is opportunity for encouraging Bible study, and for training members "for more intensive Christian activity in adult life." This is no time to permit anyone to despise either the dreams or the abilities of youth.

Yet, the National Berean Society can be only what its members make it. The publication of lesson books and tracts, the prime historic purpose of the Society, can be accomplished successfully only if those lesson books and tracts are put to proper use. Unless local groups themselves go at their work enthusiastically, it cannot be expected that national officers and committees will go at *their* work enthusiastically. Enthusiasm and success are built, like any other structure, from the bottom up, not from the top down.

Bereans have accomplished much in the past. They can

accomplish more in the future. What they accomplish, however, rests far more with what you teach and say and do in your home society than with what you teach and say and do during the Berean Conference on July 31. The officers you choose and the plans you make at that conference are comparatively unimportant; officers can work and plans can be made effective only as you, locally, will let them.

So, *be* a Berean; don't *talk* about it. Actually search the Scriptures daily, as your motto says you do. It will surprise you how much you can learn—and it will surprise you, too, how much more enthusiasm it will give you for fulfilling your slogan: "We stand for unity, truth, and righteousness." Unless this spirit be in you, and abound, there is very little point in meeting, nationally or locally.

Giving God Our Best

* * *

By a Berean

We, as Bereans, must give our every thought, action, and intent to our Lord. Paul said that we should be "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Can one heed the words of Paul, the mighty Apostle, and be a "Sunday Christian"? Emphatically, no! All must be in obedience to Christ and His law for us—His law of love. Each man, woman, boy, or girl who is accepting the Name of Christ must give unstintingly of time, money, and personal glory to His Lord.

All the world loves a "Sunday Christian." He is most popular among his fellows. He is at home in anyone's company—the parson's or the liquor dealer's—it makes no difference to him.

Do we Bereans wish to be Sunday Christians? Again—emphatically, no! We should not glory in our own selves—but "glory in the Lord." "Do ye look on things after the outward appearance?" A Sunday Christian does. Do we? A True Christian follows his guide, the Bible, in all that he does and says.

"Give diligence to make your calling and election sure: for if ye do these things (those mentioned in preceding verses), ye shall never fall" (2 Peter 1:10).

AMONG THE CHURCHES

CONFERENCE CALENDAR

August 1-13—General Conference, Oregon, Ill
 August 1-13—Illinois Conference and Bible School, Oregon, Ill.
 August 12-20—Missouri Conference at Fredricktown.
 August 13-20—Western Nebraska Conference at Holbrook.
 August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
 August 19-27—Iowa Conference at Waterloo.
 August 17-27—Virginia State Conference and Bible School at Maurertown.
 August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
 August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.

CREDENTIALS COMMITTEE

The Credentials Committee for the 1944 General Conference has been appointed. Members of said Committee are: Leila Whitehead, chairman; Elizabeth Ordnung; and Mrs. George Loudenslager.

Incoming delegates will please report to the Credentials Committee for certification.
 Leland T. Hanson, President.

GENERAL CONFERENCE Tentative Program of Business

Tuesday, August 1—Secretary's Report and Treasurer's Report.
 Wednesday, August 2—Evangelist's Report and President's Report and nominations for expiring officers.
 Thursday, August 3—Election of Treasurer and Second Vice President (only offices expiring).
 Friday, August 4—Illinois Conference.
 Monday, August 7—New Business; Consideration of Amendments and Consideration of Budget.
 (Remaining program left open.)
 Leland T. Hanson, President.

WESTERN NEBRASKA ACTIVITIES

A cordial invitation is extended to everyone to attend the Western Nebraska Conference to be conducted in Holbrook, August 13-20. Bro. T. M. Ferrell will be assisted by Bro. T. A. Drinkard in giving Bible lessons and sermons each day. Meals will be served in the church basement.

Come and enjoy the fellowship and partake of the spiritual blessing this meeting should bring to you.

Bro. T. A. Drinkard and wife spent from Saturday, July 15, 1944, to Friday, July 21, in Holbrook and Arapahoe. He preached three times on Sunday. He does not mind preaching three times a day. The sermons and the fellowship of the day were enjoyed by all. Bro. Drinkard has promised to return in August to assist in the conference at that time.

A pleasant and profitable service was conducted Sunday, July 23, 1944, in the large shady yard of the home of Bro. and Sr. Orval Shepherd, McCook. Bro. T. M. Ferrell, pastor of the Holbrook Church of God, gave two sermons to an appreciative audience of sixty-six people, all neighbors and friends of the Shepherds. This was the first opportunity for many of these people to hear a minister of the Church of God.

Many favorable comments were expressed concerning the good sermons and the fellowship of the day and we pray that God will bless this service for the Master.

Levi Stebbins.

MACOMB, ILLINOIS

The members and friends of the Macomb church gathered at the home of Mr. and Mrs. Frank Worley recently in honor of the pastor's birthday. It was a surprise party. All enjoyed the singing of old hymns and other music. Delicious refreshments were served.

Ruth Allen recently underwent a successful operation. Her burdens were lightened by the presence of her soldier son, Sgt. Robert Allen, home on furlough. A word of cheer could be addressed to her at 618 W. Chandler.

Sr. Josephine Cheeseman, one of the elderly members has been confined to her bed for about a month. We are happy to report that she is improving. She would also appreciate a message. Her address is 330 S. College.

Bro. and Sr. Walter Fisk and daughter of Ray, Ill., were present at the morning worship, July 16. As they are isolated, but members, we were very glad to have them with us. We wish that they were able to attend more often. In the evening of that same Sunday, Bro. and Sr. Sydney E. Magaw, and Bro. J. W. McLean visited us. Come again!

Sr. Gladys Potts and children, June and Bobby, have returned to Macomb, after having spent the time since Easter with their husband and father of the United States Navy in California. We welcome them back to us.

During the past year, many gifts and contributions have come to us. These have been, in many cases, from strangers to our church who have desired to assist in work for God. To all, the Macomb Church of God can say but a humble "thank you," and pray that we may continue to be worthy of God's blessings.
 G. L. Cooper, Pastor.

OREGON BIBLE COLLEGE

Brush Creek Church	\$16.00
R. H. Judd	1.00
Mrs. Grace Blomquist	3.00

IOWA ACTIVITIES

The Iowa Conference of the Church of God will convene, the Lord willing, beginning Saturday evening, August 19, 1944, and continue through Sunday, August 27, on the camp grounds at Waterloo.

Our guest speaker and teacher will be Bro. F. E. Siple of Grand Rapids, Mich. Other speakers and teachers will be: Bros. J. W. Williams, Ernest Barnum, Paul Williams, Srs. J. M. Kiger, E. L. Swanson, Margaret Moore, Fern Cronlaugh, and Gail Roelf.

Bro. Ernest Barnum will have charge of the music. Meals will be served in the dining room. Tents and bedding will be provided, but anyone wishing to have rooms, notify Mrs. C. W. Howe, 1036 Newton St., Waterloo, Iowa.

Plan to make your vacation a profitable one in Christian fellowship.

"Come now, and let us reason together, saith the Lord" (Isa. 1:18).

Bro. J. W. Williams is making his regular appointments in Iowa.

Bro. Paul Williams is preaching for the several churches, also. He preached six sermons at Stanhope, which we enjoyed. We were also happy to have his wife Hazel visit us. Our well-wishes go with him in the vocation he has chosen.

Bro. Ernest Barnum is doing good work at Waterloo.

Bro. H. S. Hunt is still being bothered with shingles and Bro. Oscar Jenkins is still suffering with rheumatism.

Mrs. Oscar Jenkins, Cor. Secy.

HERALD RECEIPTS

Mrs. Selma Gabrielson; Mrs. Hattie Long; Mrs. Olaf Lewis; Mrs. Mattie Agard; Fleum Anderson; Eliza M. Cassen (self & another); Lynn Leighty; Mrs. Lola Clark; Mrs. Chas. Sibert; Joe D. Lawrence; Bessie Hoag; Mrs. G. B. Sprinkle; Charles Lapp; Mrs. Realand Robinson; Mrs. M. C. Shewmake.

Gleanings From the Field

"The field is the world."—Jesus.

Conference attendants wishing rooms outside the Conference dormitory should contact Sr. Elizabeth Ordnung, Golden Rule Home, or Bro. Linford Moore, Oregon Bible College.

"We are in need of a church of our own faith here; it is hard to have children learn the truth unless it is taught at home."—Wilma and Bryce Wilson, Greely, Colo.

Returning from Washington, D. C., Sr. Verma C. Thayer, New Milford School, Rockford, Ill., recently visited friends in Oregon, Ill., and addressed students of the Summer Bible Training School. During the summer, she was engaged in vacation Bible schools at Omaha, Nebr., Indiana State Conference (North Salem), Fonthill, Ont., and she is now superintending the children's department of the Illinois Bible School at Oregon, August 1-13.

"Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

"I will see you again."—Jesus.

"Send ye the lamb to the ruler of the land," for "in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16: 1, 5).

Correction: Two officers of the General Conference are to be elected this year: a treasurer and a second vice president. Mention was previously incorrectly made that a treasurer, only, was to be elected.

Bro. E. F. Marsh, Seward, Nebr., in making a contribution to National Evangelism, writes: "I am now eighty years of age and wish to help the Lord's cause all I can."

Bro. Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Mich., reports that on July 1, 1944, there was a sum of \$3,360.57 in their church building fund.

SUMMER SCHOOL NEWS

During this, our last week of Summer School, we have enjoyed a variety of activities in both our classes and social life. In our classes, we have had surprise debates and trial class teaching. In both the junior and senior groups, one of our last requirements was the writing of a 500-word theme and, in the junior division, the memorization of an outstanding chapter of Scripture.

It seems that most students are procrastinators and the Summer School students are no exceptions. Most of them left the writing of their themes until the last minute when there was a waiting list established for the use of the typewriter. With much early-in-the-morning rising, the themes were finally completed.

Tuesday evening, July 25, the students took part in a scavenger hunt planned for them by Linford Moore and Alva Huffer. After they trooped home with dead rats, old shoes, milk bottles, and so forth, the Student Council served watermelon. The evening's entertainment was "topped off" by an amateur show in which several of the students took part. Among them, Kirby Davis, master of ceremonies, and Clell France serenaded La-Yonne Sorenson and Shirley Meth; Virginia Dearing and Joy Pearson were featured in a not-so-close harmony tune and rather extemporaneous speeches were delivered by Alva Huffer, Forest Leighty, Gordon Landry, and "Prof." Marsh.

We've been pleased to have Bro. Walter Wiggins with us for the last week and appreciated the message he brought us. The students were also glad to welcome Sr. Verna Thayer who spoke to us on "Teaching Methods in the Primary Groups."

We were all sorry to see Jettie Fay McGinty and Katie Cox leave us last week. We enjoyed being classmates with them and look forward to seeing them again.

The circulation of address and autograph books reminds us it will not be long before we must separate and go to our various homes throughout the country. Besides missing our fellow students we will also miss the Ripley, Ill., church's delicious apple butter, the Mat-fison's whipped cream, "Mom" Wiggins' delectable banana cream pies, and continuous tinkling of the musical powder box in the girls' quarters. To the winter school students, we are pleased to leave all the mosquitoes, chiggers, poison ivy, pepper-filled beds and endless dripping fountain in the library.

We have enjoyed a most pleasant summer in fellowship with new and old friends in our classes and social activities. The students wish to express their thanks to the teachers for their instructive lessons, the dean and matron for their care and guidance, the Oregon church and its members for their kindness and hospitality, and our other friends and our churches for the interest shown in the School and in us, the students.

Those of us who are staying for Conference are looking forward to seeing you there.
Eunice Halls, Reporter.

OREGON BIBLE COLLEGE
Building Fund

Mrs. L. T. Hanson	\$25.00
Leonard Brown	3.00
Mrs. Chas. Baird	20.00
Mr. & Mrs. Walter Wiggins	50.00
Verna C. Thayer	50.00
Total	\$30,293.05

CONSCIENTIOUS OBJECTORS' FUND

Brush Creek Church	\$27.50
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FLETCHER - PAYNE

The Fonthill Church of God was the scene of a very beautiful wedding, Saturday afternoon, July 15, 1944, when Mabel Fletcher became the wife of Harry Payne. The couple were attended by the three sisters of the groom, Irene, Evelyn, and Hilda Payne, and Frank Lane, Alfred Payne, and Ross Anger. Wedding strains were played by Prof. Hannahason, church choir instructor.

Following the wedding service, relatives and guests were invited to the cozy quarters of the newlyweds to view their many shower and wedding gifts, after which all returned to the church basement, where a very tasty wedding dinner was served to a large number.

Both Harry and Mabel are active workers in the Fonthill church, Sunday school, Berean, and sing regularly in the choir. Mabel is the daughter of Bro. and Sr. Joseph Fletcher, Jr., and we feel sure she will create as fine a Christian home as she has enjoyed throughout her life. When Bro. Fletcher presented his girl for marriage, he could do so knowing that she had been well trained in the nurture and admonition of the Lord. Harry comes from a home where all the members are workers and attendants of the church. Many of the young folk of the church will remember him from the Summer Bible Training School of 1942 and the Conference that followed.

After a short vacation in the famous Muskoko district, they will make their home in Fonthill. Our best wishes are extended to them for a happy Christian life together.

C. E. Randall.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$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. 60:1-3); 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

E. F. Marsh	\$ 5.00
Alice Plantner	4.00
Golden Rule Family	20.00
Omaha Church	12.00
Mr. & Mrs. J. S. Mallory	10.00
An Indiana Friend	100.00
Rockford Sunday School	20.74
Maurertown Sunday School	7.00
Mrs. Chas. Baird	20.00
Brush Creek Church	6.00
Mr. and Mrs. C. E. Mills	35.00

NATIONAL BIBLE INSTITUTION

Delos Andrew	\$ 4.00
Maurertown Sunday School	7.51
Mr. & Mrs. C. E. Mills	30.00
Dorothy Magaw	2.00
Mr. and Mrs. Paul C. Johnson	25.00

THE BREATH OF LIFE MAKES



A LIVING DOG BETTER THAN
A DEAD LION

SALVATION

CHRIST

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Gentlemen:

Please send The Restitution Herald for one year to the address below.

I inclose \$2.00.

Name

Address

(Signed)

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	First Principles, G. E. Marsh	18	.35	2.00
Four-second Series B (25 of each of four kinds)				The Sabbath, S. J. Lindsay	13	.30	1.85
Essential Truths	1	\$.05	\$.30	What Is Man? J. A. Patrick	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	Scripture Searcher's Assistant Maurice Joblin	44	1.00	7.50
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What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Can You Believe, H. V. Reed	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45	2.60
The Coming of Christ, R. A. Curtis	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
Spiritual Beings, G. E. Marsh	6	.15	.90	The Visitor, paper, Boice	212	.50	
Kingdom of God, Harry Gocklen	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.25	
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	BEREAN BOOKS			
Baptism, S. J. Lindsay	8	.20	1.20	Name	Pages	Each	
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The Gospel Plan of Salvation, Emma C. Railsback	8	.20	1.20	Senior Berean Book One (The Gospel Plan)	50	.30	
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An Open Letter, R. H. Judd	4	free for postage					
God, R. H. Judd	12	.25	1.75				
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				

National Bible Institution,

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THE RESTITUTION HERALD

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WHAT I SEE

By C. E. Randall

THE EDITOR has asked me to give the readers of THE RESTITUTION HERALD some observations which I have made during the present session of the General Conference. In the first place, there is a goodly representation of the whole membership from the North, South, East, and West. These sectional differences cannot be noted in the fellowship and pervading spirit that dominates the meetings and the social relationships between services. The unity of the spirit and the oneness of the delegates transcends all state and sectional boundaries.

Like the recently conducted Summer Bible Training School, the average age seems to be considerably younger than in previous years. The seniors of past years, who also were the guiding ones during the organizational and early years of the Conference, are gradually thinning out. Responsibility and leadership have passed from one generation to another. This is to be noted most especially in the make-up of the official family. The present leaders were mere youthful onlookers during the early years of our Conference. This does not mean that inexperience is at the helm. It does mean that time marches on, and one generation after another assumes leadership. Those now in places of general leadership are in the prime of life: men of vision and talent, and who possess unquestioned loyalty to the Church; and who have as much love for the doctrines of the Church as did the founding fathers.

One apparent determination which I have observed is that the generation now in control means business. I do not mean just the officers, but those also who elect the officers. The welfare and growth of the Church is their heart concern. With devotion to the cause of truth and interests of the Church tugging at their heart strings, plus the zeal of middle life, the outlook for the future is bright. There is no waning of strength in the rank and

file of the membership; neither do the leaders lack for courage and initiative. As a matter of fact, everything indicates growth in all departments and phases of our denominational life. Look up! We are forging ahead on all fronts. Take courage!

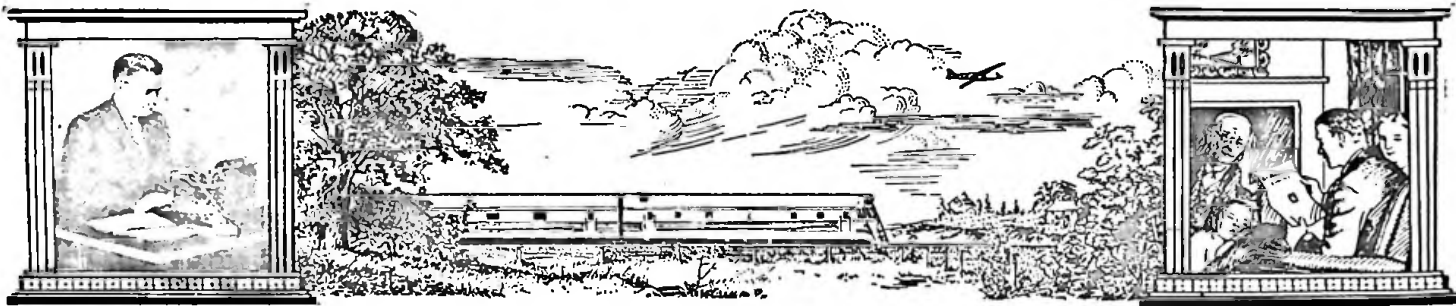


C. E. Randall

It is written: "Where there is no vision, the people perish." There have been times when it seemed our vision circumscribed little planning, without much thought of the future. If this be true of the past, it certainly is no characteristic of this Conference. The most hopeful movement of recent years is under way at this very moment. It is called "Policy Planning." A committee composed of seventeen members, drawn from all sections of the country, and all branches of our work is at present working on a long-range plan of operation

that encompasses the present and the future. This committee has been subdivided into smaller committees, each committee assigned to some department of the work. Each department is being studied—analyzed with a view in mind of making it as efficient as possible, determining its needs for the present, and setting up a policy and plan for the future which will co-ordinate with the policies and plans of the whole general effort. This is a new effort in co-ordination of all phases of the work. The work is being streamlined for the sole purpose of accomplishing greater results at present, and building soundly and progressively for the future. This, in part, is what I had in mind when I said that those attending and directing the work "mean business."

Having been actively associated with the Church for a long time, and having been connected with the General Conference from its beginning, I want to say that the outlook for the work looks good to me. May we all rejoice, and may we hold up the hands of those who have the rule over us. God bless them and our work everywhere!



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Conference Spirit

From year to year, one of the most interesting and most commonly mentioned items of the General Conference has been that of attendance—comparing the figures of each year with those of the last preceding year. Not so this year! The Editor has heard no report, no comparison, as touching this year's attendance with former years. This might indicate to some readers that the attendance is less. Well, perchance it is less—we do not know—but there is a new spirit that overrides any such possibility or consideration. It is the spirit of forging ahead in the Lord's work, whether we are thirty thousand strong or three hundred strong.

One Hope

Sister Floyd Nedrow in a recent communication to the Editor said: "I pray every day that God will send Jesus back to earth to end all conflict and strife." Let all members of the Church of God pray likewise, for there is no other hope. Armies of the world wage war—usually until both contending sides are nearly exhausted. A kind of peace then follows, but a new generation gives rise to new armies and history repeats its tragedy, making the seeming peace nothing more than a "breathing spell" for more concerted struggle.

Jesus, the Christ of God, and He only, can establish the peace eternal—the peace for which we pray. Thank God that, breaking through the clouds of present world despair, there are rays of light—signs of approaching day. Watch! The Prince of Peace, the King ordained of God, will soon appear.

The New Executive Board

Members of the Executive Board of the General Conference for the ensuing year are:

President—Leland T. Hanson, Leaf River, Illinois.

First Vice President—J. W. McLain, Oregon, Illinois.

Second Vice President—A. J. Hoke, 21 Ashwood Avenue, Dayton, Ohio.

Treasurer—Dale Dunbar, Swanton, Ohio.

Secretary—Sydney E. Magaw, Oregon, Illinois.

Brother J. R. LeCrone, Ripley, Illinois, and Sister Margaret Budrow, Oregon, Illinois, retiring Second Vice President and Treasurer, respectively, have been faithful in discharging their duties to the General Conference, and they will be missed at their former posts. To the new members of the Board there is hearty welcome.

Decrease in Sunday School Pupils

A newspaper clipping from Brother Arthur Gilbey, Winona, Ontario, is of sufficient interest as here to be re-published as it first appeared in the *Hamilton Spectator*:

"One of the questions considered by delegates to a recent convention of religious leaders was the steady decrease in Sunday school attendance, which has been reported in all denominations in recent years.

"The leaders say they want to find out what the trends are that are causing this steady decrease.

"The ministers might find at least one reason for poor Sunday school attendance if they checked up to see how the young parents in their congregations, and those not affiliated with the church, spend their Saturday nights.

"The average young couple with one or more small children count on Saturday night as their 'night out.' It is their time to forget for a little while the responsibilities and the routine of their lives and be young. So they call in a high school girl to sit with junior and they get dressed up and go out to recapture fun and romance. That is, on the whole, all to the good so far as their marriage relationship is concerned. They need that night out.

"But, unfortunately, it comes on Saturday—so that the parents can sleep late on Sunday, which they do. And so junior doesn't get taken or sent to Sunday school. It is just too much trouble.

"If religious leaders could somehow persuade young couples to take another night out instead of Saturday, they might have more luck getting them interested in getting up early enough and bright-eyed enough on Sunday to get children to Sunday school.

"But, so long as Saturday night is 'date night' for the young married sets of the country, there are going to be a lot of vacant chairs in Sunday school rooms."

Jesus the Christ

By Mary Mae Nedrow

TOIL, care, and pain! Jesus knew them all, for they were the marks of Sonship. He was "despised and rejected of men" because He loved righteousness and hated iniquities. He was "meek and lowly in heart" (Matt. 11:29). It was by His example and His kind words that He taught men holiness. "When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23). We are told that He "suffered for us, leaving us an example, that (we) should follow his steps" (v. 21). We are not promised that the way will be easy, for Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Only the way of the cross will lead to life immortal when Jesus comes. Though the way be rough at times, we are promised, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . He is (our) refuge, and (our) fortress: (our) God" (Psalm 91:1, 2). If we remain true to our convictions of right, we are assured we will be blessed of God. May we, like Jesus, have an abiding faith that never wavers.

We who are Christians are happiest when working. Jesus worked at hard labor until He reached the age of thirty years. Then He was baptized and started His real life's work which lasted only three or three and one half years. These were full years, however, of service and prayer. Today many sincere Christians worry about this one or that, thinking they are working too hard in the service of their Lord. Dear friends, never pity servants of the Lord, for they covet not your sympathy, but would consider it the greatest privilege to die serving God. May I remind you of our Brother S. J. Lindsay who counted it joy to labor for his Lord to the very end. Though now he sleeps for a little season, awaiting the Master's call when He will set him to work anew, "he being dead yet speaketh." He speaks today through many to whom he taught the gospel message. We could name many others who have faithfully served their Lord.

Jesus believed in prayer and encouraged it. We can visualize our Lord in prayer on many occasions. Once, when the religious leaders of the Temple "communed one with another what they might do to Jesus," He spent the night in prayer to God. He prayed, too, before meals, thereby leaving us an example to follow. In His terrible hour of agony, He prayed in the Garden of Gethsemane, and "fell on his face" (Matt. 26:39). Jesus prayed for His

enemies while hanging on the cross at Calvary between the two malefactors. We wonder if He was thinking of Peter—kind, impulsive Peter who, a short time before, had made his confession of faith, only later to deny Jesus whom he loved so dearly. Perhaps, too, Jesus thought of another friend who had sold Him for thirty pieces of silver. Then, there were the "chief priests and elders of the people (who) took counsel against Jesus to put him to death . . . bound . . . they led him away, and delivered him to Pontius Pilate the governor" (Matt. 27:2, 3). There, along with the mob, they stood at the cross, mocking Him. (27:41-43.) Even the Roman governor had more pity than they. It seems the innocent must always suffer for the guilty.

Many have asked why God allowed this to happen, but to the Bible student it is very clear, for there was no other way. "The Lord hath laid on him the iniquity of us all." Jesus suffered that He might bring us to God, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Because God loved all mankind, He allowed Jesus, the sinless One, to die for our sins. We have naught of which to boast! Wrongdoing, though it be disguised by fancy frills, is sin, just as it was in the days of old. Jesus completely surrendered Himself unto God, and though He died and was buried, God raised Him from the dead to live forevermore, and He became "the firstfruits of them that slept" (1 Cor. 15:20). Jesus assumed our responsibility, became our surety. Though all have sinned and come short of the glory of God, there is provided salvation for everyone through Jesus Christ, if we will but believe. Unless we live according to the standards of Christ, we are going to be held accountable some day. When one resists the truth, he denies God's power. This is called the unpardonable sin.

Jesus' whole life was a pattern of the pure and perfect life. His theme throughout His ministry was the gospel of the Kingdom. We, too, must proclaim this same gospel message, the great salvation message to a sin-sick world. We have no promise of tomorrow. Now is the acceptable time, for tomorrow may be too late. Even an hour from now may be too late. Therefore, it behooves us to proclaim the message of repentance and baptism for the remission of sins, telling all how Jesus died for our sins, how God raised Him from the dead to live forevermore. We must tell of the promise of His second coming—"Whom the heaven must (Please turn to page 11)

SPIRITUALISM

Preliminary Remarks:

By R. H. Judd

DURING the course of very many years past, one intensely interesting fact has been constantly coming to notice in reference to widely varying spheres of knowledge. Whether to class it as a failure on the part of individuals to exert the energy necessary for research into any difficult subject, or to

regard it as a desire on the part of the student to be complimentary to the ability of another, is not always easy to determine. It is, however, unquestionably true that many searchers after truth often prefer to gain information from another because of the high esteem in which that person is held, quite irrespective of the nature of the theme which was fundamental to the reputation which he, or she, had acquired.

Because some person is highly gifted in a particular line of service, such as Hugh Millar in his "Testimony of the Rocks," or Rawlinson, Dawson, or Sayce in archaeology, does not constitute any certain proof that his, or her, expressed opinion is of equal value in some other field where there are no comparative interests. Indeed, is it not sometimes the case that the very eminence attained through intense research of one particular study has a tendency to cause that person, and his admirers, to form somewhat hasty conclusions on another, and that these are too readily accepted and reported as the considered belief (not opinion) of a person of note?

Surely such a possibility should make each and every one of us earnestly careful as to what we put forward for others to read. Paul's dictum to "prove all things" and to "hold fast that (only) which is good" is sound advice. We may quite properly honor men, such as Sir Oliver Lodge and other men of scientific achievement, in the respective spheres in which they labor, and in which they have proved to be of inestimable service in the advance of most practical knowledge, but too often it has been evident that even the best of men forsake the beaten path with which they are familiar for one to which they have not given a tenth part of the attention they so carefully bestowed on the other. Their conclusions are of necessity less reliable, having been received by conjecture rather

Brother R. H. Judd, too long silent, has returned with an article that shows he was using his time. Read not hurriedly. Digest this, and you will have a lasting meal. Perchance you will not accept his every thought; well, who refuses meat because of a bone? More, maybe the horse story is correct! If not, feel free to substitute your own illustration.—Editor.

than by the more laborious method of a continual sifting of the evidence.

While we unhesitatingly take the position that search and research on the part of the inquirer are both commendable and necessary, we would be unnatural personalities did we attempt to ignore signposts along

the highways of our search. Others have traveled the road before us, on this and differing themes, and the record of the impressions they received cannot pass unnoticed. The standpoint from which they give their testimony also has its bearing on the effect produced. When these come from sources, the very nature of which demand unbiased judgment and strict accuracy, and when they include expressions which clearly indicate a leaning for, or against, the subject treated, the conviction is conveyed that strong reasons induced their being put on record; and the very fact that they were so included is tantamount to an earnest plea that the reader himself should make investigation on his own account.

The dictionaries of any language are generally regarded as the most unbiased and the most reliable literature of the civilized peoples of the world. The definitions they give are continually challenged, as to their accuracy, by men and women of every calling and of every shade of belief who go to make up the nation. It will be apparent, therefore, that any deviation from the mere statement of *fact* must have behind it the force of strong conviction, else the loss of prestige caused by the lack of correctness would count heavily against the possibility of financial success.

With the foregoing in mind, let us see what definitions some of the well-known dictionaries give in their attempts to define the phenomena of spiritualism. We quote from three as fairly representative of all dictionaries:

One dictionary says, "Spiritualism is the belief that certain alleged phenomena, as rappings, table turnings, trances, etc., are caused by the presence of departed spirits, who thus manifest their presence."

Another says, "Spiritualism is a system of professed communication with departed spirits, chiefly through per-

sons called mediums, by means of rappings, automatic writings, etc."

A third dictionary says, "The belief that disembodied spirits can and do communicate with the living through the agency of a person called a medium, through whom the supposed communication takes place."

In the foregoing definitions, the careful reader will note that one remarkable feature is common to them all. In each of them is one key word which is indicative of the attitude of the compilers. In the first we have the word "*alleged*," in the second we have the word "*professed*," and in the third is the word "*supposed*." No reader will, we believe, dispute that the use of these words is tantamount to an avowal of disbelief in the claims put forward, and virtually amounts to a warning against them. Coming from three independent sources noted for unbiased and accurate information, this unanimity of expression cannot be disregarded as of no consequence. Indeed, we believe that if this attitude could be shown to be untruthful, it would be deemed actionable by any self-respecting community of established reputation for dependable honesty and sound value. We think it may be stated, without fear of successful contradiction, that no such action has ever taken place on behalf of spiritualism, in defense of its claims. The third, and last dictionary quoted, makes use of a term which, if viewed only from a logical aspect, is basic to the whole subject, and which, apart from weighty religious considerations, approaches the matter from the standpoint of experience—practical acquaintance—and factual science; and no information can be accounted within the realm of science until it passes from conjecture to the certainty of knowledge. The term to which we make reference is included in the phrase "disembodied spirits," with the emphasis on the word "disembodied." Science has no knowledge of active, intelligent life apart from physical organisms; and from the standpoint of experience, even animal and vegetable life cannot be manifested except through bodily structure.

Further, it may be quite safely said that that which does not occupy space does not exist. This is a point the spiritualists themselves cannot deny, for according to the testimony of their own writings, and the practices attributed to the claims of spiritualism throughout the centuries, a human medium is an acknowledged necessity between the inquirer and the supposed disembodied spirit. Both sacred and secular history testify to these indisputable facts. All such conditions clearly indicate that the physical agency belongs to a physical organism, and is not produced by "bodiless beings," for science is not cognizant of any such existence. Before spiritualism can make its claims concerning disembodied spirits valid, it must first demonstrate that its supposed phenomena are impossible of accomplishment through any other agency.

Such an assertion would be equivalent to a declaration that nature had no more secrets to reveal in the realm of physical facts. We maintain that from already known mundane causes precisely similar and analogous happenings do arise, and from such causes, and not from disembodied spirits these manifestations proceed.

Spiritualists, as well as their opponents, admit that if spirits of deceased persons do produce the physical manifestations claimed, they do so by controlling an already existing force in nature, and not by direct physical control of the hands or tongues of mediums; or that disembodied spirits themselves take hold of tables and other objects and control their movements.

Well-informed persons and people in general have long been aware that there are existent in nature natural forces, the nature of which and the laws concerning them, are but little understood. Electricity, magnetism, and animal magnetism, when first introduced to public knowledge were not attributed to natural causes, but anyone today denying them that classification would be considered deficient in his education. The same remarks apply to hypnotism, yet hypnotism is even now being used as a means of securing definite results in the healing of specific maladies.

Years prior to the so-called spirit manifestations through the Fox family and others, medical men, philosophers, and scientific men of wide repute became interested in a peculiar force in nature which they denominated the "Odylic Force." There is now but little, if any, question that this force is identified with, or at least related to, the forces of mesmerism, magnetism, and clairvoyance to which we have already called attention. It is stated that "this force pervades all bodies in varying degree," and that "it has been demonstrated that the physical organisms of individuals of peculiar physical temperament, become in some instances, and in certain localities, so strongly charged with this force as totally to derange the action of the mental powers when the brain is the center of its action."

Spiritualists themselves admit that individuals who are excellent mediums in one locality are often rendered entirely incapable of mediumship simply by changing locality. It is also admitted that mesmerizing and pathetizing are among the common means of developing mediums. When approaching mesmeric subjects on the one hand, and mediums on the other, the same kind of electric shocks are not infrequently experienced. This is clear indication that the two classes of individuals are charged with the same basic force, and that its varying phases are relative to each other. The perfect identity of conditions of entering into these two states, and the disturbing effects common to both, present strong evidence that the immediate causes are practically identical. Fur-

ther, it is acknowledged that "no mesmerer can pathetize his subject when a stronger mesmerer is by who internally resolves that the effect shall not be induced." We would ask how it is that on some occasions no physical phenomena could be evolved without the presence of two persons, and sometimes three. All such conditions, as we have previously said, conclusively prove that the agency in question belongs to the human physical organism, and not to some disembodied ghost.

The late A. Mahan, one-time president of Cleveland University, said, "We ourselves have witnessed the phenomena of table moving in circles where the whole doctrine of spiritualism was utterly repudiated." Again, he said, "Among unbelievers (in spiritualism) such movements occur in response to the calling of the alphabet." He cited instances of families known to him among the clergy "who could now produce them for the interest and entertainment of others." Surely, here we have unimpeachable evidence that while experiences of this kind are comparatively rare, such an invisible and perfectly natural force does exist, varying in degree according to both personality and place; the intensity often being in proportion to the numbers present who are able to concentrate on the purpose in view.

Before going further in our inquiry, we may well seek to ascertain in some measure an answer to the question: *What is the tendency of spiritualism?* There is a sense in which it may be stated that the movement is no doubt progressive, for circles are manifestly on the increase among those who have no solid anchorage where they may find rest for their troubled minds. But increase affords no proof whatever as to the actual truth of any doctrine. Increase should, however, give extended opportunities for the demonstration of its factual realities. When, in spite of the increase of adherents, spiritualism has failed entirely to produce proof as to the certainty of its claims, the worthlessness of those claims is made the more manifest. But by far the more important question in this connection is, In what direction are they moving physically, intellectually, and morally? Progress is not limited to that which is good, for, unfortunately, evil also progresses, and he that sows the wind reaps the whirlwind. Lunatic asylums and jails are peopled to a large extent from persons of abnormal tendencies, and it is from this class that spiritualistic mediums are recruited, and it is among these that the most terrible human wrecks are to be found.

One writer writing against spiritualism states it as his belief that "this mysterious force (the odylic force) is one of the *life forces* as ordinarily developed in the human system, and for that very reason it becomes a *death force* when developed unduly." In some instances of persons of abnormal condition the limbs are affected, and in

others the ability to distinguish between sweet and bitter is lost for the time being, and often the most inharmonious sounds are interpreted as being angelic.

One of the most frequent and most widely known claims of the spiritualists is that the "departed spirits" of particular persons—specially those who were of wide repute during life on earth—may be called through a medium at the behest of almost any inquirer. Without considering the undoubted possibility that such "calls" might prove too embarrassing and too numerous even for a "disembodied spirit" to contact, we would call attention to some important factors which are necessary precautions before sound conclusions may be made. We therefore ask consideration of the following remarks:

The spirits are presented for our regard as *witnesses*. On no other condition than that of perfect *reliability* can the source of any information be accepted. Therefore:

(1) The *witnesses must be identified*. We must know *who* is communicating.

(2) *The character of the witnesses for truthfulness* must also be fully established.

(3) Equally necessary is it to know that they are *fully informed* regarding the subject concerning which information is desired.

If spiritualism is true, it can stand up to the foregoing tests, otherwise it can have no serious claim upon our attention.

With reference to the first of the points named above, we state it as beyond dispute that by no possibility can the witnesses be identified. Circumstantial evidence invariably occurs to nullify the most clever attempts. With regard to the second, it has been well established that "the same supposed spirit will answer the same question differently according to the difference of personality of the inquirer, and the circumstances under which the inquiry is made." As to the third point, no person has yet been able to deny that the information gained in spiritualistic circles is never above that which is already in the possession of some member in the circle.

When in life, such men as Bacon, Sir Oliver Lodge, Conan Doyle, and others were continually uncovering new thought and new principles. They were continually *adding to the fund of human knowledge* until it came to be the fundamental urge of their very being. But no "spirit" of any of these men has ever added a single new thought or new principle which would aid mankind in the forward march of progress. They have not even revealed any new test by which truth may be distinguished from error. Constantly the spiritualists (and "orthodox" leaders also) aver that a new progress takes possession of the human spirit after death. But there is no progress, there is actual retrogression, for the supposed communications often bear no resemblance to the style and ca-

pacities of the deceased. So far from the spiritualists making reliable statements, if they make any at all, they are so mingled with statements that are utterly unreliable that by no possible chance can the one class be distinguished from the other. Change the character of the circle, and on the very spot the very same "spirit" will deny all that he has previously affirmed. As to creeds, the same "spirit" will be a stern advocate of all creeds, or no creed at all, according to the sentiments of the com-

pany in which he finds himself. That fact cannot be denied, for the ranks of the spiritualists have been drawn from every creed known to man since man in any considerable numbers inhabited the earth.

We cannot stay to enter into all the phases—moral and otherwise—that militate against spiritualism. There is evidence in abundance, not only of the lack of worthwhile advancement, but there is also evidence, unlimited, of the harmful effects on the (Please turn to page 10)

Toast to the King James Version

By Mellie Anderson

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

IF ONE sows a corrupt seed that there are many mistranslations in God's most Holy Word (and could there be a more corrupt seed planted?), what but corruption could such a sower hope to reap?

"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."—Paul.

Many thoughts race through the mind regarding the subject, "Mistranslations of the Book." One thought concerns the mark of the Beast—we can assuredly connect this with exaltation. We know that the beast is to set himself above God and the Word. The Word says: "Whosoever shall exalt himself shall be abased" (Matt. 23:12). Christ said, "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed" (Luke 9:26). Again, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

Forty-seven of the most learned scholars worked a period of seven years on the King James Translation. Who can deny that the education of these men was far above par, or that the hand of God was there guiding? Whose mind today is finite? Who can be so self-exalted as to select *what* passages should be termed "mistranslations"? The very word, when used concerning the Bible, gives one the "jitters."

Any readers who knew my father, the late Elder J. H. Anderson, will remember that he could neither sing nor play a note of music. While once giving a Biblical dis-

The King James Version has been a mainstay of Christianity since 1611, but it is not indispensable—else Christians prior to that date were without inspired testimony. The gospel message!—that is important, not the translation. A skillful pianist can get music from an organ, also. Perchance there is melody in all translations, and this without frown at the British king who bore the Apostle's name—Editor.

course and emphatically telling his listeners that *everything* in the Book was, and is, as God wants it, he walked down from the pulpit and started playing on the piano, then turning around to the audience, said, "There's certainly something wrong with this piano, some keys must be out of place, it will not make music." Then he

told them, "When the pianist plays it she gets harmony, but when I play it, I get noise. Well, it's the same way with the Word of God. If we get no harmony, or if it does not suit our theories, and we cannot connect things to suit whims and fancies, the trouble is with us, and *not* the Book—even as with my piano playing. There is, after all, nothing wrong with that piano; the trouble lies with me." Second Timothy 2:15 tells us to *rightly divide* the Word of Truth.

The Bible does not suit certain denominations, and they must have their own man-made copies, but let the Church of God hold fast what it has, inspired from God.

Dear members of the Church of God, unless we stamp out this corrupt seed, how can we expect to march ever onward, carrying the banner of Truth, and fighting evil with the Sword of God? A sword would be useless with niches cut all over the blade! There have already been self-exalted men who down through the ages tried to add to, subtract from, and retranslate the Bible, but the fact remains that the good old King James Version still holds first place as best seller. "God moves in a mysterious way, His wonders to perform."

Baptism for the Dead

By Laurence Howell

ON A RECENT trip to Arizona, the writer came in contact with some Mormons, of whom there are large numbers in that State. One day, while viewing the beautiful temple and grounds at Mesa, some of their literature came into my hands. In reading this, I found they stress very much the doctrine of baptism for the dead.

In 1 Corinthians 15:29 we read, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" To me this was once a puzzling passage. No doubt, it has been puzzling for many others. Since coming in contact with those who make what is to me an utterly unscriptural application of the passage, I have felt impelled to make a careful study of the verse to see what it really does mean.

Before presenting my own thoughts on the subject, I shall first give some opposition data. Of those who practiced vicarious, substitutional, or proxy baptism, Smith's Bible Dictionary says: "Tertullian tells us of a custom of vicarious baptism as existing among the Marcionites; and Saint Chrysostom relates of the same heretics, that, when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized; the living man answering that he did, they then baptized him in place of the departed."

In a Mormon tract by D. M. McAllister on "Temples of the Church of Jesus Christ of Latter Day Saints," he says: "Every principle and ordinance associated with the gospel plan of redemption of all his children, would not be complete without this ordinance of baptism for the dead, which extends its saving power to all who have died without hearing and obeying that law in life. The dead, however, cannot be baptized in the earthly element of water, as required (John 3:5), consequently that ordinance is performed for them vicariously (1 Cor. 15:29). Other essential ordinances have to be performed in like manner for the dead, and temples are the God-appointed places for such sacred work." The same author makes this further statement: "The ordinances performed in the Latter Day Saint temples, in behalf of the dead, are a direct result of fulfillment of the prophecy contained in Malachi 4:5, 6: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.' That marvelous event was fulfilled in the coming of Elijah, April

3, 1836, to the temple erected by the Latter Day Saints in Kirtland, Ohio, and the bestowal by him of authority to perform the necessary ordinances in behalf of the dead." Another Mormon tract, by Elder John Morgan, on "The Plan of Salvation," also states this appearance, or vision, of Elijah was in the presence of the prophet, Joseph Smith, and Oliver Condery.

As a further preface, I should also state the Mormons teach the doctrine of pre-existence of spirits of all the living in a conscious state in the presence of God, before this life. They also teach that the spirits of those dying out of Christ go not to heaven, but to paradise, where Christ preached to them in prison. It is from here that they teach proxy baptism is to redeem them. Well, this is immortal soulism to the limit, but since so many in parts of our country hold such views, I felt it needful to give them as a background for my thoughts.

Now let us get back to the verse in question—I Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Who are the dead here mentioned after the preposition "for"? In Ephesians 2:1, 4, 5, Paul said, "You hath he quickened, who were dead in trespasses and sins . . . but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." These verses establish the fact that those out of Christ are dead in sin. Now, what is necessary to bring them out of this dead condition?

In Mark 16:15, 16, we find these words from Christ to His disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Were they to be baptized for somebody else? No, for themselves, and because of their dead condition in sin. Again, on the Day of Pentecost when the people were convicted by Peter's preaching, they said: "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Again, in Galatians 3:27, Paul tells us, "As many of you as have been baptized into Christ have put on Christ." By the foregoing scriptures, we find that we are brought out of our dead condition in sin by belief of the gospel, repentance (reformation), and baptism. Baptism is the final act which inducts us into Christ and makes us a part of His body. First Corinthians 12:27 reads: "Now ye are the

body of Christ, and members in particular." So we find each one of us must be baptized for the dead (our own dead condition in sin) to put on Christ and become an heir with Him of the promises, and heirs of salvation. (See Gal. 3:29; Rom. 8:17.)

Let us consider the further significance of baptism. Why the requirement to be baptized (immersed, dipped) in water to put on Christ, instead of sprinkling or some other simple little act? In 1 Corinthians 15, Paul's main purpose was to prove the fact of Christ's death, burial, and resurrection to immortality; also to show that because of this sacrifice and ransom paid by Christ, those who obey the gospel will have a like resurrection to immortality in His Kingdom. No other act than baptism can symbolize the death, burial, and resurrection of Christ. By obeying in this ordinance, we indicate our *belief* in His death, burial, and resurrection, which events were necessary for the redemption of anyone from the grave or from the state of physical death.

Romans 6:4 would indicate that baptism also symbolizes the death and burial of our old life of sin, and our being raised to walk in the new life in Christ, for we read: "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." I believe baptism might also properly be regarded as prefiguring our own literal Adamic death, and burial, and resurrection to immortality. Paul continued, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (v. 5).

I now wish to give some reasons why baptism by proxy is both fallacious and unscriptural. In Philippians 2:12, we find these words: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Repeating from Mark 16:16, it is only "he that believeth and is baptized" who "shall be saved." We see from these two scriptures that salvation is clearly an individual, personal matter. Each person must be saved or lost on his own personal record.

Many years ago, the writer was a teacher in the public schools of Ohio. Before receiving a teacher's license, state law required me to pass an examination on certain prescribed subjects. Does anybody think for a minute some friend could have taken this examination for me as my proxy, and thereby have received a license for me to teach? Such a thought is ridiculous, yet it makes equally as much sense as the idea that any person can be baptized for a dead friend, and thereby save him.

Let us now consider briefly the claim that those dying in sin, or their so-called spirits, go to some intermediate place, to a department in the heart of the earth, or some

other mythical location, called paradise, where Christ is claimed to have preached to "the spirits in prison."

The word "paradise" is found only three times in the King James translation of the Bible, namely, Luke 23:43; 2 Corinthians 12:4; Revelation 2:7. In each case, it is translated from the same Arabic or Persian (not Greek) word. Young's Analytical Concordance defines it as meaning "park or garden ground." The Septuagint renders Genesis 2:8 thus: "God planted a paradise in Eden." We know that this garden, or paradise, was lost through the sin of Adam. (Gen. 3:22-24.) In Revelation 2:7, we read these words: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." In Revelation 21 and 22, we have described the conditions in the new-earth period beyond the coming of Christ into His Kingdom. In Revelation 22:2, the tree of life is spoken of as being on "either side of the river." In Genesis 3:22, 24, we see the tree of life also existed then in the Garden of Eden, or in God's *paradise*. By including the Septuagint record of Genesis 3, we have three records indicating the tree of life and paradise being together, and in all cases on the earth.

Next, consider 1 Corinthians 12. In verse 1, Paul said, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord." In verse 4 (Emphatic Diaglott), Paul said he was "suddenly conveyed away into paradise, and heard indescribable things spoken, which it is not possible for a man to relate." From the preface of verse 1, we may know that the things revealed to Paul in verse 4 were by vision. The future was opened to Paul, and he was able to see in vision the restoration of God's paradise in His Kingdom, and things not possible for him to tell. No gospel writer understood so well or wrote as much concerning the Kingdom of God as did Paul.

We have yet to consider Luke 23:43. The penitent thief on the cross quite obviously understood much about Christ's coming Kingdom, so he made this simple request: "Lord, remember me when thou comest into thy kingdom." The Emphatic Diaglott gives verse 23 thus: "He said to him, Indeed I say to thee, This day thou shalt be with me in paradise." What day shall the thief be with Christ in paradise? Why, the day Christ comes into His Kingdom to take His throne! Since paradise was lost through Adam's sin, and will not be restored until Christ comes into His Kingdom after the resurrection, it follows that Christ could not possibly have preached to spirits in the prison of paradise during His three days' burial.

Whenever rebellious men are willing to accept the plain Bible truths that in death they know not anything and their thoughts are perished, they will no longer need to manufacture some mythical abode for conscious spirits that do not exist.

(Over)

If people would only take God at His word on the nature of man and the penalty of actual death for Adam's sin, what a different book the Bible would be to the world! But as long as people continue to believe the Serpent's lie in Genesis 3:4: "Ye shall not surely die," that long will we have the absurdities and contradictions of spiritism and immortal soulism.

Let us beware of false prophets and false teachers. Second Peter 2:1 warns of such coming and bringing in "damnable heresies." In Matthew 7:15, Christ warned us: "Beware of false prophets, which come to you in sheep's clothing." Earlier in this discussion, I related how a Mormon tract stated that Malachi 4:5, 6 was fulfilled in the appearance of Elijah to Joseph Smith and Oliver Cowdery in the temple at Kirtland, Ohio. Does this harmonize with Matthew 17:11-13? "Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." See also Luke 1:17. So it is evident that Malachi 4:5, 6 was fulfilled in John the Baptist only, as shown by Bible evidence.

The above is written in the hope of bringing many to a better understanding of the subject in hand, and to a more abiding faith in the Bible.

SPIRITUALISM

(Continued from page 7)

physical system, and the terrible lowering of the moral standards of those who dabble in spiritualism. Spiritualists divide the "spirits" into no less than twenty-four different classes or grades, and place them in some half dozen zones of varying depths in the heavenlies. They unblushingly inform us that there is "free intercourse" between the sexes according to the advancement they have attained, and that this is regulated only by the affinity of one spirit for another; and that all rejoice to see the "life of God" increased.

Apart from the vast amount of trickery and fraud which is so notably tied up with spiritualism—so much so that there is extant an enormous commercial trade for the purpose of mediumistic supplies, the details and number of which would surprise the reader—there are well-known aspects of the matter which, though small in themselves, help anyone to see the true trend of the phenomena we have been investigating, and to be assured that they arise from natural causes which are not as yet fully understood.

It is no uncommon occurrence when people are much together, as in families, for the thoughts of one person to

be actually reproduced in the mind of some other person in the group, and the remark to be made, "Those are my thoughts," or, "I was just thinking of that myself." This is also illustrated by the current belief expressed in the words, "When we think of a person, he not infrequently appears." The very frequency of these happenings have made us almost oblivious to the facts, yet that very frequency should impress upon us that they cannot all be the result of mere accident or even coincidence.

To corroborate the fact that there are other human powers of which we know but little as yet, we would point out that we are all familiar with accounts of certain individuals, even among children, of most extraordinary ability along specific lines of knowledge. The most frequent, perhaps, are "prodigies" in arithmetic, and others in Greek or Hebrew. I personally have known some, and the explanation is not met by heredity alone. We have not the time and space to call attention, as much as we would like, to some incidents that clearly demonstrate that at least some of these remarkable powers are resident also in the animal creation. How, for instance, can we explain the fact that a horse shut up in his stable is able to detect the approaching presence of another horse even though the distance between them makes it impossible for sight or sound to be the means of recognition? And how explain that this fact is often more noticeable when there has been previous acquaintance between the two animals?

In all spiritualistic literature there is much made of "haunted houses" and visions of "spirits" or ghosts. The "spirits" there seen, and the sounds and voices heard, are not external to the mind. Many people experience unusual sounds and sometimes hear voices which are nothing more than nervous disturbances of the mind which respond to medical attention. The clairvoyant ability of the spiritualist is sometimes given as proof of mediumistic ability. The following instance shows how little reliance can be placed upon them, and how they are often deceived as to their own ability. Two persons, one of them a spiritualist, were conversing together. They suddenly discovered that both were familiar with the same locality, for the identity of their descriptions could not be mistaken. One of them, knowing that the other made claims to clairvoyance and spirit communication by vision, and being of an inquisitive state of mind, repeated to his friend the details of the scene, but in doing so *purposely added* the feature of a chapel which did not exist except in the mind's eye of the one just mentioned. Turning to his spiritualistic friend, he asked him to describe the chapel, and tell where it stood. This he failed to do properly and was then told the real facts of the case.

Referring again to the subject of trickery and falseness obtaining among some of the most noted spiritualists, it

may be well to bring a few instances to the notice of the reader. . . . Miss Fay, who is credited with having duped Sir William Crookes into spiritualism, lived far into the seventies, but before she died she confessed to Harry Houdini her complete disbelief in a future life. "Margery" (Mrs. M. S. Crandon) was exposed by *The Scientific American*. Miss Ada Deane took a number of photographs of the Cenotaph (London, England) with "spirits" hovering round. The London *Daily Sketch* enlarged these and exposed the fraud. Mrs. Houdini told the author of "Beware of Familiar Spirits" (Mr. Mulholland) that the spirit of her husband had never come back to her either through a medium or without one; and that in despite of all the stories that had been circulated. Dr. Joshua Allen Gilbert tried to get into communication with his wife through mediums, as before her death they had agreed upon countersign to prove her communications genuine. Two hundred eighty-four mediums claimed to contact her. All their countersigns were different. Not one was right.

So common is the experience of thought transference in mild degree that the Chinese have a saying for it, and call it "heart-lightning."

The great magician Baldwin said, "I have attended at least two thousand seances, and I am more convinced now than in my early days that under no circumstances do disembodied spirits return to this world." (See page 199, "Beware Familiar Spirits," by Mulholland.)

Dr. William J. Mayo of Rochester, Minnesota, said, "The person who attends a seance in a darkened room surrenders ninety-five percent of his intelligence so far as obtaining accurate knowledge." He further said, "They have not as much chance as a hound dog to detect a fraud by his sense of smell." Again, he said, "Out of such seances come such men as Sir Arthur Conan Doyle, Sir William Crookes, and Sir Oliver Lodge, to become propagandists for spiritualism." To this Mr. Mulholland added, as we have already stated, that, "Outside of his own field a man has no more knowledge than the proverbial man on the street," and, "In spiritualism we cannot avoid the emotions; and when these are brought into play, reason is left behind."

JESUS THE CHRIST

(Continued from page 3)

receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

Unless we have love in our hearts one toward another, we can never attain unto the standards of Christ. As the Apostle Paul said, "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal" (1 Cor.

13:1). If we truly endeavor to conform to the standards set forth by our Lord and Saviour Jesus Christ, we shall find that those who would seek to injure us, will become our friends; anger and selfishness will give place to love. Jesus tried to show men that God cannot forgive their trespasses if they continually harbor an unforgiving spirit toward others.

We find there were class distinctions even in Jesus' day. The Romans considered themselves high above all others, and looked upon the Jews with the utmost contempt. In turn, the Jews called the Gentiles "heathen dogs" and despised them. In the realm of the Jews, the Pharisees and the Sadducees were the aristocrats. There were also the common people who practiced class distinction among themselves. The Judeans looked down on the Galileans. There were, too, the publicans (tax collectors) who were hated by all. Jesus taught us to be charitable in judging others, and on one occasion said, "Judge not that ye be not judged" (Matt. 7:1). Let us cast out the beam in our own eye before we presume to take it upon ourselves to "cast out the mote" that is in our brother's eye. Permit me to quote the prayer of Robert Louis Stevenson, which would be well for all of us to memorize: "Lord, enlighten us to see the beam that is in our own eye, and blind us to the mote that is in our brother's. Let us be in our own eyes and in all conjunctions, the most guilty." Jesus was temperate in all things. He knew when it was best to keep silent, and He knew, too, just when to speak the right word. He cautioned the people about using idle words. (Matt. 12:36.)

Habits are formed early in life, and usually stay with us. In Luke 4:16, we read that it was Jesus' custom to go to the synagogue every Sabbath. It was a habit which was continued through the years. It made no difference to Him if the day was clear or cloudy, warm or cold. If it rained, or if the sun was shining, He was at His accustomed place. Bacon once said: "Since custom is the principle magistrate of man's life, let man by all means endeavor to obtain good customs." Nowhere else in the world can be found that peace and contentment to be found when entering God's holy temple.

All these things written for our admonition make it clear what should be the Christian's walk in life. Jesus "went about doing good" (Acts 10:38). He was never idle—still He took time to be kind to little children.

Let us be more like our loving Saviour in word and in deed. Toil, pain, and care! He knew them all, for they were the marks of Sonship. He "endured the cross, despising the shame" (Heb. 12:2). We are told that "if (we) endure chastening, God dealth with us as with sons; for what son is he whom the father chasteneth not?" "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"What shall we say then to these things? If God be for us, who can be against us?" (Romans 8:31).

Elisha's Faith

Elijah cast his mantle upon Elisha. Elisha had received a double portion of Elijah's spirit. (2 Kings 2:9-12.) It is an interesting account and you will be glad to read it.

The Syrian king was angry because the king of Israel always learned of his plans. Finally, Elisha was blamed for the failure. The Syrians decided to capture him. (2 Kings 6:8-13.)

Elisha and his servants were surrounded. The Syrians had surrounded the whole city of Dothan, as the Syrian king had been informed by his spies where Elisha was.

The servant of Elisha, not having the measure of faith of Elisha, was frightened. Elisha prayed, "Lord, I pray thee, open his eyes, that he may see." The Lord God did open the servant's eyes. What did he see? Elisha was very well protected: "Behold, the mountain was full of horses and chariots of fire round about Elisha" (v. 17).

The Syrian army was blinded in answer to the prayer by Elisha. Then Elisha tricked the army into following him into Samaria. Samaria was the stronghold of the Israelites. The king of Israel became very excited when he saw the army of his enemy. He cried to Elisha, "My father, shall I smite them?" (v. 21). Elisha rebuked the king. He told him rather to "set bread and water before them, that they may eat and drink, and go to their master" (v. 22).

The doing of good to the enemy taught them a fine lesson. It was much better than killing them. The Syrians did not come to Israel any more to fight.

Do we have faith in God today? You do not need always to see your mother to know she is near. She may be in the garden or some other part of the home, but you know she is near when you get up these fine vacation days. We do not need to see God to know He is near. We need to know of His Word which guides us and teaches us of His will and promises. Now we live by faith not by sight or seeing or understanding everything.

They said the other day that the soldiers in the front lines are told the general's commands and plans before they go into battle. Those of us who want to be in front for Christ are able to know Christ's will or our General's

commands, too. We are living in a battle land every day. The enemy is sin. Faith and a knowledge of our Almighty Leader will help us win in the fight, not for this life, but for everlasting life. May we be able to have a big enough portion of faith to be overcomers. Faith comes by hearing and studying the Word of God.

Jeremiah's Faith

Jeremiah thought he was too young to be called to become a prophet of God. We often hear young and old people shirking responsibilities today by saying they are not able to do the tasks they are asked to perform.

God is able to give each one whatever is needful to do what He wants us to do, in a way pleasing to Him.

Jeremiah told of a time yet future. (Jer. 33:15.) "In those days, and at that time" are only partly fulfilled. The "Branch," Christ, is born. He is ready for His Kingdom. The "time" is not now. For at that time "he shall execute judgment and righteousness in the land." Judah will be saved. Jerusalem will be secure. Christ will sit upon the throne of David in Jerusalem. (Luke 1:32.)

May we live by faith!

Lord, help us to have and hold that faith so needed to help us to do Thy will, we ask in Jesus' name. Amen.

New Members—ECE Club

Mary and Vivian Long from Fullerton, California, join our club. Mary just missed our birthday corner this year. Their father, Mr. Clyde M. Long, sent in their names.

Happy Birthday Wishes

Ray Hutchinson, Aug. 21, age 13, Hammond, La.
Franklin Hawkins, Aug. 24, age 4, Minneapolis, Minn.
Tommy Pearson, Aug. 25, age 6, Troy, Ohio.
Ophelia Richardson, Aug. 28, age 6, Hammond, La.
Sharon Saatzer, Aug. 28, age 2, St. Cloud, Minn.
Melissa Grisson, Aug. 28, age 2, Frankfort, Ind.
Mildred Richardson, Aug. 29, age 7, Hammond, La.
Neal Hammer, Aug. 30, age 6, Bird Island, Minn.
Lois Litchfield, Sept. 1, age 3, Macomb, Ill.
Mary Lou VeNard, Sept. 2, age 10, Macomb, Ill.



Ellen Van Fleet, Editor
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1944 Berean Day

The much-talked-about Berean Day of July 31, 1944, is now a part of Berean history. It was a successful day in every way.

The day's program opened with a devotional service conducted by Brother Linford Moore. It was a service of prayer, song, and meditation, giving all present a desire for God's guidance in our Berean work.

The first discussion was led by Sister Verna Thayer, concerning junior Berean organization. At present, there are eleven local junior Berean societies with no state or national organization. Sister Thayer stressed the fact that the finest way for enlarging our senior Berean attendance is to encourage junior Bereans who will later become senior Bereans. No definite action for such a national junior Berean organization was taken, but we hope that plans will be formulated in the near future. It will entail much work on the part of some, including the selection of a sponsor, and the preparation of planned lessons.

Our second discussion was led by Brother Arlen Marsh, entitled "God's Printing." His remarks concerned the work of publishing Berean lessons and tracts and the problems of the publishing committee. Mention was made that few societies use the Berean books printed by the National Berean Society. This is a lack on the part of the local societies. The books are printed for their use and stress the important doctrines of our denomination.

In his "Message From the Field," Brother Alva Huffer presented a resume of his trip into Iowa and Nebraska last year following General Conference. He also discussed the possibilities of such future field trips and the desirability of employing a part-time field man.

The last discussion of the morning was entitled "Berean Progress," and consisted of reports from state and local societies. It was interesting and enlightening to learn of the activities of societies scattered all over our nation. Although all the societies were not personally represented, communications were received and read from nearly all of the societies.

The business meeting was conducted in the afternoon. A complete report of the discussions and actions at that meeting will be printed at a later date. Officers elected

were: Arlen Marsh, president; James Mattison, first vice president; Alva Huffer, second vice president; Mary Catherine Railton, secretary; Faye White, treasurer.

A picnic supper was served in the Oregon city park. Oregon Bereans provided entertainment and desert.

The evening service was well attended. Brother James Mattison, program chairman, conducted the service and introduced the newly elected officers to the congregation. The evening message was presented by Brother Arlen Marsh, entitled "Strength Through Joy."

All in all, it was a day enjoyed by each attendant, which will not soon be forgotten. Encouraged by its success, everyone was inspired to continue working and serving, ever faithfully, for God and His Son Jesus Christ.

Report From Koszta Bereans

During the discussion period devoted to reports from local societies on Berean Day, many interesting reports were read, and some were given orally. During the ensuing weeks we hope to print some of these reports so Bereans throughout the country can become acquainted with the activities of fellow Bereans.

The officers of the Koszta, Iowa, Berean Society are: Mrs. Fern Cronbaugh, president; Mrs. Margery Cronbaugh, vice president; Mrs. Nora Wanamaker, secretary and treasurer.

The Koszta society meets once each month on the first Sunday evening. There are three classes taught: senior, young people, and juniors. During the winter months the members enjoyed a pot-luck supper preceding each meeting. Average attendance is twenty-five persons.

The members pay yearly dues and a collection is also taken which is used to buy books, flowers, and cards for the members who are sick.

Fonthill Bereans

A communication from the Fonthill Berean Society was read on Berean Day. Besides sending greetings and best wishes for our conference, the secretary, Wilson Kirkwood, also told of the activities at Fonthill during the summer months. As in many other groups, most of their members have been taking vacations, but they hope to resume regular meetings in the fall.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 12-20—Missouri Conference at Fred-ericktown.
- August 13-20—Western Nebraska Conference at Holbrook.
- August 14-17—T. A. Drinkard-Joseph H. Cox Debate at Scottsburg, Ind.
- August 19-27—Iowa Conference at Waterloo.
- August 17-27—Virginia State Conference and Bible School at Maurertown.
- August 27-September 3—Ohio Conference at Brush Creek Church near Tipp City.
- August 27-Sept. 3—Eastern Nebraska Conference at Omaha.

EASTERN NEBRASKA CONFERENCE

The Fifty-Eighth Annual Fall Meeting of Eastern Nebraska will be held at 34th and Seward Streets, Omaha, Nebr., August 27-September 3, 1944. Bros. J. W. McLain and C. E. Lapp will be the speakers. An invitation is extended to all brethren to meet with us. If you are planning to come, let the secretary hear from you, and places will be reserved for you.

Mrs. E. R. Appleby, Secy.,
Bennington, Nebr.

LITTLE ROCK CHURCH OF GOD

Bro. and Sr. Francis Burnett arrived in Little Rock, Ark., June 23, 1944. Bro. Burnett preached two sermons, June 25, which were very much enjoyed. After a week's rest, Bro. Burnett held a two-weeks' series of meetings, also a Bible class for the children each afternoon for ten days. At the close of the Bible school a picnic was given in honor of the children.

The Church of God at Little Rock surely did enjoy Bro. and Sr. Burnett's being with us and teaching God's Word to us. We appreciated the work of National Evangelism which helped us get organized. We thank everyone who has sent an offering to help in any way.

We enjoyed, too, Bro. and Sr. Sydney E. Magaw and Bro. J. W. McLain, Oregon, Ill., being with us on Sunday evening after the Arkansas-Oklahoma Conference.

Stella McCown, Secy.

WATERLOO, IOWA

A business meeting was held at the Waterloo, Iowa, Church of God, Sunday evening, July 30, after church, at which time the name of Conger Street Church of God in Christ Jesus was duly voted upon and adopted. The reason for this action was to establish its location and differentiate this church and others of similar name in the city.

An election of officers resulted as follows: presiding elder, Charles Howe; elder, Alvin Phillips; deacons, J. L. Harland and E. A. Ellis; deaconesses, Mrs. W. H. Allard and Mrs. T. J. Ellis; Sunday school superintendent, Mrs. J. L. Harland; secretary-treasurer, Mrs. E. A. Ellis.

At the suggestion of Brother Ernest Bar-num, a "play day" was held for the children in the neighborhood of the church. A tent was erected for them. Fifteen little folks responded. A good lunch was served in the basement of the church, games were enjoyed, also singing of choruses at a worship service in the church.

There has been a very promising increase in the attendance at church and Sunday school.
Mrs. E. A. Ellis, Secy.

RICHARDSON - GOEKLER

A very pretty and impressive wedding was solemnized at the Blood River Church of God on Thursday, July 20, at 8:30 p.m., when Miss Thelma Richardson became the bride of Mr. Harry Goekler.

The single-ring ceremony was used, with Bro. Vernis Wolfe officiating. Before the wedding, Miss Madeline Duan sang, "I Love You Truly," accompanied by Miss Margaret Bartus. Then, to the strains of the Wedding March, came the bridal procession. The bride's only attendant was her sister, Miss Mary Richardson, and the groom's best man was Mr. Warren Landry. The bride was given away by her brother, Mr. Ellsworth Richardson. The bride wore a white bridal gown and veil and carried a small white Bible. Her attendant wore a yellow lace dress. The groom was attired in a dark blue suit. The interior of the church was decorated with beautiful flowers.

After the ceremony, the happy couple left for a short trip, then returned to the home of the bride's parents. Later, they plan to visit the groom's parents in Marshall, Ill. After September 1, they will be at home in Hector, Minn., where the groom will resume his work as pastor of the Hector Church of God.

We pray God's richest blessings may attend them in their future life together.

Mary E. Richardson.

McKEE - HOKE

Miss Charlotte E. McKee was married to George Myron Hoke, son of Mr. and Mrs. A. J. Hoke of Ashwood Ave., Dayton, Ohio, the wedding being solemnized in Catlettsburg, Ky., June 18, 1944. The bride is the daughter of Mr. and Mrs. William E. McKee of Catlettsburg. Her father gave her away in marriage. Mr. Sherwood W. Funk performed the ceremony.

The bride's attendants were her sisters, Mrs. Mae Craze and Miss Helen June McKee, matron of honor and bridesmaid. Sam Hoke acted as best man and Charles Vore as usher.

Preceding the ceremony, Miss Pauline Denlinger sang several numbers, accompanied on the organ by Luther Meek.

After a wedding dinner at the Ventura Hotel in Ashland, Ky., the bridal couple left for a wedding trip to Clifty Falls, Ind.

Mrs. Hoke attended the Catlettsburg schools and later attended Ashland School of Commerce. She is employed at the Dayton Rubber Mfg. Co. Mr. Hoke was graduated from the university of Cincinnati, and is employed at the Frigidaire Division of General Motors Corporation of Dayton.

Mr. and Mrs. Hoke are residing at 650 Redwood Ave., Dayton, Ohio.

Mrs. A. J. Hoke.

OREGON BIBLE COLLEGE

INDIA			
Mrs. Joe Chapman		Omaha Ladies' Bible Class	\$ 3.00
An Isolated Sister	\$5.00	Helen Sheeley	25.00
	5.00	O. F. Marsh	25.00

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Kathleen Boos happily announces the arrival of Orville Leander, Jr., who was born on July 19. Mother and son are doing well, and may be addressed at home: 2322 N. 7th St., Saint Cloud, Minn. Sr. Boos, a war widow, attended the Summer Bible Training School in 1942. She will be remembered by many of her friends as Kathleen Granquist.

"We hope everybody gets a spiritual inspiration from General Conference."—Mrs. Nettie Guge, Plymouth, Ind.

"We had hoped so much to be able to attend General Conference this year, but we have both been ill for some time and it is out of the question. It is our prayer that God will bless you all and give you a grand meeting."—Mr. and Mrs. Peter Benn, 108 Rockwood Ave., Dayton, Ohio.

Bro. Scott Smith, now attending General Conference, is scheduled to be guest speaker of his pastor son-in-law, Bro. C. Alan McLain, Sunday evening, August 13, at the Church of God in Dixon, Ill.

Bro. R. H. Judd, Rt. 3, Colborne, Ont., recently gave a Liddell and Scott's Lexicon to Oregon Bible College. It is appreciated—as are all gifts, some of which may have been overlooked in these columns.

"Born to Mr. and Mrs. R. C. Juden, of Gaston, Ore., a son on July 24. He will be known as Gary Ronald. Four of the Juden family are isolated members of the Los Angeles church, whom the church has missed very much."—Emma C. Raisback, 1020 S. Burlington Ave., Los Angeles, Calif.

"Keep (yourself) unspotted from the world."—James.

"Saints shall judge the world."—Paul.

"When he (Christ) shall appear, we shall be like him."—John.

Sr. Margaret Budrow, retiring treasurer of National Bible Institution, is vacationing at Wenatchee, Wash., and Bro. Harold Doan, employee of the print shop, attended by Sr. Doan, have returned from vacation at Grand Rapids, Mich, where also they were near Harold's father who is seriously sick.

"Repent and be baptized."—Peter.

"Each person must be saved or lost on his own personal record in this present life."—Laurence Howell, Mount Sterling, Ill., in "Baptism for the Dead"—pages 8, 9.

"I am the way."—Jesus.

NATIONAL BIBLE INSTITUTION

Etta L. Elton	\$100.00
Dorothy Magaw	2.00
Maybelle Hanson	5.00
Elmer H. Magaw	2.00
Mr. & Mrs. Charle Netts	5.00
Mr. & Mrs. A. J. Hoke	3.00
An Isolated Sister	22.00
Anonymous	5.00
Arthur Gilbey	3.00
<hr/>	
CONSCIENTIOUS OBJECTORS' FUND	
Arthur Gilbey	\$2.00

HERALD RECEIPTS

Don C. Huffer; Merle E. Bell; J. A. Grant;
Mrs. N. R. Hicks; C. N. Adams; C. D. Shaw;
Luther Wiggins; C. H. Horton; Warren J.
Landry; Mrs. Edith Fridley; Orris Mills;
J. R. Gardner; Mrs. Ethel Weaver; Mrs. Ben
Magedanz; Mrs. Bess Kasper; Earl Smith;
D. C. Dovenbaugh (others); Mrs. A. R.
Wolfe (another); F. Tavenier; Mrs. Maurice
S. Guest; Mrs. Dessa E. Ben; Clint S. Scott;
J. Don Swartz; Maybelle Hanson (self & an-
other); A. J. Hoke (another); C. E. Randall
(self & another); Wayne Thompson; C. Alan

McLain; Mrs. Ellen Williams; Mrs. Julia Mead; H. S. Bell (another); Mary Richardson; Hobart Shelton; Mrs. W. J. Fine; Wm. Fey.

OREGON BIBLE COLLEGE
Building Fund

Ben Carpenter	\$ 10.00
Leonard Brown	1.00
A Friend	250.00
Mr. & Mrs. Francis Burnett	25.00
Pennellwood Missionary Society	6.00
Mrs. Thomas Lewis	5.00

"THIS IS MY FRIEND"

A Selection

"A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother."

FRIENDSHIP is sometimes strange. Occasionally, a person of great spiritual strength accepts the confidence of and associates with an individual of the weakest and shallowest sense of spirituality imaginable. Others (of the faith) may condemn the first for his attitude, quoting Scripture to the effect that followers of the Lord should have no association with those of the world.

Worldliness *is* to be condemned. Christ tells us to avoid following in the way of sinners, warning us especially to beware of imitating their wicked ways. Christ condemned sin. Did He condemn sinners? (See Luke 7: 37-48.)

Understanding and friendliness are often the best ways in which one can approach a person definitely of the world, giving him slowly but surely—at first small—tastes of the gospel, later adding to his spiritual diet, and finally bringing him wholly to Christ. We can say with surety, "I am my brother's keeper," cultivating with care those tiny friendships with worldly ones, offering instead of "the lusts of the flesh" "the love of Christ, which passeth knowledge" (Eph. 3:19).

"If nobody smiled and nobody cheered

And nobody helped us along,

If every man looked after himself

And good things all went to the strong;

If nobody cared just a little for you

And nobody thought about me,

And we all stood alone in the battle of life,

What a dreary old world it would be.

"Life is sweet just because of the friends we have made

And the things which in common we share,

We want to live on, not because of ourselves

But because of the people who care.

It's giving and doing for somebody else—

On that all life's splendor depends;

The joy of the world, when all is summed up,

Is found in the making of friends."

THREE WAYS TO JERICHO

"Three ways lead down to Jericho—

The first way is the way men go

Who stop their ears and close their eyes

And never hear or see the cries

Of poor or sick or maimed or blind,

But leave them on the road behind,

Without a thought, without a care,

They pass them by, and leave them there.

"Three ways lead down to Jericho—

Another is the way men go

Who hear the cry, and stop, and see

The wounded man in misery,

Yet turn their backs and walk away.

'I did not cause his grief,' they say,

'So why should I his troubles share?

I'll pass him by and leave him there.'

"Three ways lead down to Jericho—

The third way is the way men go

Whose ears can hear, whose eyes can see,

Whose feet refuse to turn and flee,

But haste to him to intercede

When they see a brother's need.

Their hearts beat fast, they do not dare

To pass him by and leave him there.

"Three ways lead down to Jericho—

The third way is the way men go

Who follow Christ and His great plan

To try and help his fellow man.

For such a one there is a goal.

On down the road, a ransomed soul

The prize he wins. We do not dare

To pass him by and leave him there."

—Selected by C. L. Netts.

Send THE RESTITUTION HERALD to your friends.
The price is two dollars for a year's subscription.

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	First Principles, G. E. Marsh	18	.35	2.00
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? J. A. Patrick	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 Antigon, J. G. Haupt	4	.10	.60	Scripture Searcher's Assistant Maurice Joblin	44	1.00	7.50
Shall Never Die, F. E. Siple	4	.10	.60	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
The Thief on the Cross, F. E. Siple	4	.10	.60	BOOKS			
A Study of the Word "Soul"	4	.10	.60	Name	Pages	Each	Per 6
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10	
Jehovah Is One God, Arlen Marsh	4	.10	.60	Jesus Christ in the Old Testament, R. H. Judd	88	.25	1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	Ancient Mysteries, George Johnston	116	.25	
What Is a Christian? J. W. Williams	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Can You Believe, H. V. Reed	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45	2.60
The Coming of Christ, R. A. Curtis	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
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	.25	
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	BEREAN BOOKS			
Baptism, S. J. Lindsay	8	.20	1.20	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	
Glad Tidings of the Kingdom J. W. McLain	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				
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, AUGUST 15, 1944

NUMBER 45

A UNIFIED SPIRIT

By Francis E. Burnett

Editor's Note: Francis Burnett, well representing the youth of the Church of God, here gives a quick picture of the General Conference in recent session. He is a graduate of our Bible College and is now engaged in evangelism.

THE General Conference sessions for 1944 are ended. During the preceding several months, resolutions and proposals appeared in The Restitution Herald as they would be discussed at the recent General Conference. Those discussions are finished. Many forward-looking proposals now have been adopted by the General Conference.

Brethren at large may be assured the recent General Conference was a meeting in accord with David's words: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1.) Many weighty problems were discussed, and there were numerous objections to this or that proposal. Throughout all the discussions and all of the meetings, however, there was never an unkind word said about anyone's proposal or motion. This kind Christian spirit prevailed also on the Conference grounds and in the classes. Surely, many can testify this was spiritually one of the greatest conferences the Church of God has known.

As mentioned by a writer in The Restitution Herald, August 8, 1944, a Policy Planning Committee was selected to study the National Bible Institution and its work. This Committee was to recommend to the General Conference plans for the future building of its work—or, we should say, *our* work. The Policy Planning Committee reported and recommended many new ideas. These recommendations were accepted by the delegates with a unanimous vote. It was stated by the chairman of the Committee that its members, likewise, were unified in thought and that there was not a dissenting vote. Ordinarily, when a new proposal is made before the General Conference there is immediate opposition and much dis-

cussion, but the only questions asked of the Planning Committee were on points for clarification. "Can two walk together, except they be agreed?" (Amos 3:3.)

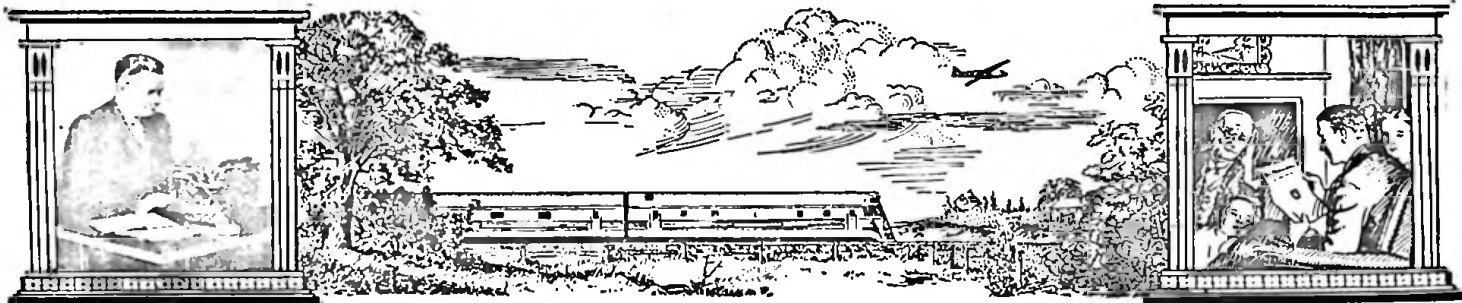
All the plans for progress, as previously mentioned, are on record. They will be acted upon by those in whose authority they are bestowed. *You and I* should be vitally interested. This issue of The Restitution Herald contains all the reports of the General Conference and a thorough record of all the business that came before it. *Read it* carefully and thoughtfully. Consider it again and again. Why? Because the work of the General Conference vitally concerns you and your children!

What is the outlook?

If Jesus tarries in His coming, the Church of God must constantly press forward. A very promising future is in store for the Church of God if we are faithful—both in this age and when the King comes. Comment should here be made that again and again the statement was made that Jesus may come tomorrow. It was the opinion of all that we must continue to look for His immediate coming, for "of that day and hour knoweth no man" (Matt. 24:36).

All departments of our National Bible Institution must go forward together. You and I are able to help in doing that. Our faithful and loyal support are needed, prayer and consecration are needed, giving our lives as lives of service to our Master is needed. We can look forward to a better Oregon Bible College. We can look forward to an extensive and widened work in evangelism. We can look forward to our publishing house operating on a paying basis.

How can the work go forward? It cannot be done by a few workers and supporters. It will require the unified efforts of us all. It will require a unified spirit of us all—even the spirit of Christ. All members of the Church of God have an opportunity in the program to work for the Master. God grant that *we* may do it! It is yet day!



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Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

The Official Record

Were you unable to attend the recent General Conference? If so, the minutes as published in this week's Restitution Herald will give you a fairly complete picture of the Conference business. Were you present, but unable now to recall certain decisions or plans? Turn to the minutes, and by means of the various subheadings you will quickly find any information wanted. Here is your copy of the official record.

Nor is this all! Success of the General Conference is dependent in very large measure upon the interest of Church-of-God brethren throughout the nation and in Canada. As "faith cometh by hearing," so does interest come by hearing. Dry as the lengthy report of the recent Conference may at first appear, we believe it proper to urge everyone in any way associated with our church work to read the official record of this Conference—to the end that there may be the widest possible interest in the plans that have been adopted. Whole-hearted and nationwide co-operation at this time in the history of our work should build a work of tomorrow well beyond anything yet accomplished. . . . "Let us ever keep moving on the way."

Outstanding Decision

Most outstanding decision of the recent General Conference was the launching of plans to centralize the National Bible Institution offices, the publishing plant, college classrooms, auditorium, and offices—all in one new building out on the college grounds. It is the intent, too, that the General Conference annual conventions will be accommodated, eventually, by this new building. How soon this new project can be accomplished is not known, nor is that the important consideration. It is well, though, to envision this goal and to press constantly toward it. Necessity of improved quarters for the printing plant and headquarters' offices was a major factor in making this decision.

Possibly, and with the Lord's blessing, there will be a basement printing plant, with auditorium above, within three years—additions to be made later. Come, *cash!*

C. E. Randall, Publicity Director

Brother C. E. Randall, Fonthill, Ontario, was chosen by the Conference to serve during the forthcoming year as Publicity Director. The forward-looking and forward-moving plans recently adopted will be kept before the church at large in such a way as to keep the interest alive and growing. He will have a message for us soon.

J. W. McLain, Evangelist and Fieldman

First Vice President J. W. McLain has been re-employed as head of the Department of Evangelism, also as fieldman for the General Conference and its National Bible Institution. Hear him "preach the word," and consult with him about the Conference work.

New Help at the College

Brother and Sister Albert Logsdon, Ripley, Illinois, have been employed as caretaker and matron at Oregon Bible College. They are qualified and zealous. They will soon become "pa" and "ma" to the incoming family of students.

College Data

Oregon Bible College will resume classes on September 12, 1944. There will be three or four instructors. Students will be required to co-operate in limited daily work at the College, and tuition will be forty dollars per month. A new College Bulletin is ready for mailing to prospective students and others interested. Freshmen may yet apply for entrance.

"Keep It a Bible College"

Repeatedly during General Conference, the thought was expressed that Oregon Bible College should be maintained and developed as a *Bible* College, primarily for the education of religious workers.

Many of the larger colleges and universities were organized as theological schools, then as the years came and went they turned so largely to secular studies that the Bible and religion were crowded into the background. Indeed, in some instances skepticism has supplanted faith. Let us not forget the Bible in Oregon *Bible* College.

Minutes of the 1944 General Conference

Oregon, Illinois, August 1-13, 1944

Tuesday, August 1

FIRST session of the 1944 General Conference of the Church of God was called to order at 3:15 p.m., August 1, by President Leland T. Hanson. Brother C. E. Lapp, pastor from Tempe, Arizona, led a brief devotional service. Comments following by Brothers C. E. Randall and G. E. Marsh showed our denominational work to be well past one hundred years of age and antedating the Millerite movement.

The Secretary read a communication of good will from the Arkansas-Oklahoma Conference. Brothers F. L. Austin and G. E. Marsh moved that the communication be received with thanks. *Motion carried.*

Delegates properly seated at this first business session of Conference were: Leland T. Hanson, J. W. McLain, and Sydney E. Magaw, members of the Executive Board; James Mattison, representing the National Berean Society; Frances Walls, representing the National Sunday School Association; ministers—Alfred Anthon, F. L. Austin, Gerald L. Cooper, T. A. Drinkard, H. U. Krogh, Jr., C. E. Lapp, M. W. Lyon, G. E. Marsh, Emory Macy, C. Alan McLain, C. E. Randall, C. R. Randall, F. E. Siple, Walter Wiggins, and Paul Hatch; church and conference delegates—Mrs. C. E. Lapp, J. M. Morgan, Mr. and Mrs. Ezra Railsback; Mrs. William Ford, George Siple, Paul C. Johnson, Laurence Howell; Mrs. John Railton; Mrs. Emory Macy, Mrs. D. G. Harvey, Mrs. Ada Simpson, Mrs. Nellie Blakely, Jeannette Siple, Meriem Munshaw, Phyllis Johnson, Mrs. E. W. Johnson, Dale Dunbar, Mrs. G. E. Marsh, A. J. Hoke, Mrs. Paul Overholser, William Halls, Eunice Halls, Mrs. F. E. Siple, Virgil VeNard, and Frank Laning.

As a part of seating the delegates, a motion was made by F. E. Siple and G. E. Marsh that William Halls and Eunice Halls be accepted as delegates of Golden Rule Church, Cleveland, Ohio, said *motion passing*; and another motion was made by Dale Dunbar and Gerald L. Cooper that Ida Eastman be accepted as delegate from the Fonthill (Ontario) Church of God, said *motion passing*.

Brothers C. E. Lapp and F. E. Siple moved that reading of the minutes of the 1943 Conference be dispensed, said *motion carrying*.

The Chair then called for the Secretary's annual report, here given in brief:

Secretary's Annual Report

Golden Rule Home, under direct supervision of

Brother Leland T. Hanson as head of the Department of Benevolence, and the evangelistic work under direct supervision of Brother J. W. McLain as head of the Department of Evangelism, prospered during the year to the credit of those in charge. The outlook for the ensuing year is encouraging in both these departments of our national work. The Secretary's report was brief by reason of reports later to be presented by these departments.

The Secretary reported fair interest and sales of The Restitution Herald, the new Truth Seekers' Quarterly, and the new Intermediate Quarterly. Herald subscriptions, showing a slight decrease during the year, will in all probability show an increase, again, as soon as paper purchasing is stabilized and there is opportunity to give wider publicizing to this branch of our work. The Secretary encouraged ministers, and especially the senior ministers, to contribute more regularly to the columns of The Herald, and spoke of other ways to maintain The Herald as one of liveliness and general interest.

Report was made concerning Oregon Bible College and the recent Summer Bible Training School, showing good work in both schools. At least eleven graduates of Oregon Bible College are active in Church of God ministry. There is outlook for about twenty students to be enrolled when college resumes classes on September 12, 1944. A new "Prospectus and Catalogue" for 1944-'45 was presented, showing in detail the work of Oregon Bible College, copies of which are now available for brethren far and near who may be interested in up-to-the-minute information about our educational work. . . . Thirty-five students were enrolled in the Summer Bible Training School, this school being for the first time organized with both a junior and a senior department. At least two of the students from the Summer School are planning to enter Oregon Bible College. Both the nine-months' school and the six-weeks' summer course were operated well within the financial means available, this due in large part to the wisdom and economy of the respective matrons, Sister Edna Brewer in the College, and Sister Walter Wiggins in the Summer School. Instructors in the College during the past year were Sydney E. Magaw, Vivian Kirkpatrick, Mrs. Benjamin Carpenter, and Ernest Barnum; in the summer school—C. E. Randall, F. L. Austin, and Arlen Marsh.

The Secretary spoke briefly, too, about the several boys of our faith who are serving in Civilian Public Service Camps and our relationship toward them, especially as

regarding financial responsibility. During the fiscal year, receipts for the Conscientious Objectors' Fund totaled \$583.70, this amount in full having been sent to the National Service Board for Conscientious Objectors in Washington, D. C., the organization which co-operates officially with the National Selective Service System in maintaining the Civilian Public Service Camps.

In conclusion, the Secretary reported the missionary project in India, being conducted with Brother G. G. Robinson, the Secretary recommending that this contact with a foreign field be maintained at least until such time as we may have something better. Mention was made, too, that Mr. Robinson would like to start a school in India in which he would teach the English language to natives and at the same time present Bible truths. During the fiscal year, \$201.00 were sent to Mr. Robinson, and there is a present balance of \$311.67.

Motion was made by Brother F. L. Austin and Sister Emma C. Railsback that the Secretary's Report be accepted. *Motion carried.*

Treasurer's Report

The Treasurer, Sister Margaret Budrow, being absent, her report for the fiscal year, printed on leaflets, was distributed among the delegates, said Treasurer's report presented in full on the next page:

Inasmuch as delegates had the printed report, Brother G. E. Marsh suggested it not be read in full during this particular session. The Chair so ruled and invited discussion and questions concerning the report, several delegates making inquiries, and Brother J. W. McLain repeating his last year's recommendation that the Treasurer's report hereafter be organized in such manner as to show all the departments, collectively, as being the National Bible Institution, thus showing, among other things, the total assets and liabilities of the Institution as a whole.

Auditor's Report

The Secretary read the following auditor's report:

"The books of the National Bible Institution, Golden Rule Home, and other affiliated organizations were audited and found correct. All exceptions were reported to the treasurer for correction. Bank accounts were verified and reconciled for all accounts. The monthly statements for National Bible Institution and Golden Rule Home were checked and found to be correct. Final reports of all organizations were checked and verified."

(Signed) H. F. Engelbrecht.

Motion was made by Brothers Gerald L. Cooper and A. J. Hoke that the Auditor's Report be received and filed. *Motion carried.*

Motion was made by Brothers F. L. Austin and F. E.

Siple that the Treasurer's Report be received. *Motion carried.*

Brothers C. E. Randall and F. E. Siple moved to recess until 3:15 p.m., August 2. *Motion carried.*

Wednesday, August 2

President Leland T. Hanson called to order the second session of the 1944 General Conference of the Church of God at 3:15 p.m., Wednesday, August 2. Brother Harvey U. Krogh, Jr., led a brief devotional service.

Sister Leila Whitehead, chairman of the Credentials Committee, called the roll of Conference delegates—forty seven delegates being seated.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

Thank You, Friends

The Secretary then read a communication from friends of the Institution who with the communication contributed the sum of \$250.00 to be used in making final payment on Oregon Bible College. All delegates and other attendants rejoiced to learn that the College will be fully paid, promptly.

Nominations

The Chair then called for nominations for Second Vice President of the General Conference and its National Bible Institution. Nominations were:

Dale Dunbar nominated by Mrs. Ezra C. Railsback.

F. E. Siple nominated by Dale Dunbar.

J. R. LeCrone nominated by C. E. Lapp.

A. J. Hoke nominated by Mrs. T. J. Ellis.

Brother M. W. Lyon spoke relative to the advisability of electing to office workers who are experienced and who represent the best possible talent available, calling attention to the fact that the officers of the General Conference serve as members of the Executive Board, directly responsible for developing all the General Conference program.

Brother Gerald L. Cooper and Sister Ezra C. Railsback moved that the nominations be closed. *Motion carried.*

The Chair next called for nominations for Treasurer, resulting as follows:

Dale Dunbar nominated by J. W. McLain.

Paul M. Hatch nominated by Alfred Anthon.

J. W. McLain supported his nominee with explanation that the Constitution for the National Bible Institution does not require its bookkeeper to be the Treasurer of the Institution, though for several years that has been the procedure.

F. E. Siple and Laurence Howell moved that the nominations be closed. *Motion carried.*

The Chair announced that election of a Second Vice President and a Treasurer would be conducted on the morrow.

(Please turn to page 6)

Treasurer's Annual Report

NATIONAL BIBLE INSTITUTION
Statement of Income and Expense
July 1, 1943 - June 30, 1944

Return from sales		
Merchandise sales	\$4,375.43	
Restitution Heralds	2,591.91	\$6,967.34
Cost of goods sold		
Merchandise purchased	\$2,068.87	
Inventory 7-1-43	1,619.62	
	3,688.49	
Less inv. 6-30-44	1,784.36	1,904.13
Gross profit on sales		\$5,063.21
Contributions		2,819.08
Windstorm insurance		256.48
Total income		\$8,138.77
Operating costs		
Office salaries	\$3,203.10	
Postage & express	255.60	
Plant salaries	3,099.75	
Sundry expense	1,753.91	
Repairs	43.77	
Roof repair	199.23	
Taxes	19.67	
Depreciation	192.10	8,767.13
Excess expense over income		\$ 628.36

NATIONAL BIBLE INSTITUTION
Statement of Assets and Liabilities
June 30, 1944

Current Assets		
Cash on hand	\$ 19.96	
Cash in bank	826.29	
Accounts receivable	242.53	
Merchandise inventory	1,784.36	\$2,873.14
Fixed Assets		
Furniture & fixtures		757.25
Machinery & equip.	3,842.19	
Less depreciation	383.76	3,458.43
Real estate		3,600.00
		\$10,668.82
Liabilities		
Accounts payable		293.92
Note payable		300.00
Net Worth		
N. B. I.	\$10,723.26	
Less loss	628.30	10,094.90
		\$10,668.82

INDIA MISSIONS
June 30, 1944

Cash on hand	\$350.00
Contributions	162.67
	\$512.67
Sent to India	201.00
Cash in savings	\$311.67

STUDENT LOAN FUND

Balance, July 1, 1943	\$199.59
Loans in	238.70
	438.29
Loans out	238.70
	\$199.59
Cash in bank	\$107.89
Cash on hand	91.70
	\$199.59

GOLDEN RULE HOME
Statement of Income and Expense
July 1, 1943 - June 30, 1944

Income		
Contributions	\$ 431.23	
Rent	1,420.00	
Interest	321.13	2,172.36
Expense		
Sundry expense (including groceries)	\$1,466.57	
Insurance	80.05	
Interest expense	35.36	
Depreciation	138.40	
Light & fuel	824.71	
Repairs	947.29	
Salaries	1,438.94	
Taxes	125.99	5,057.31
Excess expense over income		\$2,884.95

GOLDEN RULE HOME
Statement of Assets and Liabilities
June 30, 1944

Current Assets		
Cash on hand	\$ 275.07	
Cash in bank	95.28	
Savings account	6,144.76	
Bonds receivable	1,520.00	
Notes receivable	300.00	
Haywood mortgage	1,000.00	
Phillips contract	2,261.55	
Drew agreement	2,430.42	14,027.08
Fixed Assets		
Furniture & fixtures	\$2,769.79	
Less depreciation	271.15	2,498.64
Real estate		26,505.00
		\$43,030.72
Liabilities		
Trust funds		\$25,539.60
Net Worth		
Golden Rule Home	\$20,356.07	
Less loss	2,884.95	17,471.12
		\$43,030.72

EVANGELISM
July 1, 1943 - June 30, 1944

Checking account	\$463.62
Income	
Contributions	\$6,801.18
Drawing acct. credit	55.00
	\$7,319.80
Expense	
Contributions	\$ 366.29
General expense	412.95
Drawing acct dr.	45.00
Salaries	3,876.86
Truck & trailer	1,022.23
Sound system	85.00
Camera expense	212.43
Insurance	128.23
Literature	261.53
Glider trailer	606.63
	7,017.20
Excess income over expense	\$ 302.60

Cash on hand, June 30, 1944	\$ 68.46
Cash in bank, June 30, 1944	306.23

MINISTERS' FUND
June 30, 1944

Savings, July 27, 1943	\$1,979.35
Contributions	340.11
	\$2,319.46
Savings, June 30, 1944	\$2,314.46
Cash on hand	5.00
	\$2,319.46

OREGON BIBLE COLLEGE
July 28, 1943 - July 11, 1944

Cash on hand	\$ 72.66
Receipts	
Tuition	\$5,333.79
Contributions	1,523.86
Rent	369.21
	7,226.86
	\$7,299.52
Expense	
Merchandise	\$ 116.84
Groceries	1,480.46
General exp.	439.78
Taxes	109.70
Fuel & light	748.35
Salaries	3,640.73
Rent	127.50
Library	78.71
Telephone	88.05
Cash to savings	278.95
Insurance	56.40
	7,165.47
Cash on hand, July 11, 1944	134.05
	\$7,299.52

Cash in savings, July 11, 1944	\$387.19
Outstanding tuition	339.44

OREGON BIBLE COLLEGE
Building Fund
June 30, 1944

Total cash received	\$29,960.00
Expenditures	
Freight	\$ 27.78
Plumbing & furnace repair	1,706.48
Carpenter work	657.99
Wiring	203.44
Plastering	77.00
School furniture	319.27
Inlaid linoleum	169.00
Beds	622.20
Removing boiler	40.00
Lawyer's fee	194.53
Paint, nails, etc.	97.74
Miscellaneous furniture	88.75
Insurance	32.66
Miscellaneous	52.80
Paid to Spoons	25,000.00
Interest paid	200.00
	29,494.64
Cash in bank	356.71
Cash on hand	108.65
	\$29,960.00

\$1,000.00 plus interest still due on mortgage.

PRINTING EQUIPMENT FUND
Balance received to June 30, 1944 \$1,213.70

SUMMER BIBLE TRAINING SCHOOL
July 27, 1944

Receipts	
Tuition	\$1,205.00
Contributions	60.00
Meals	.90
	\$1,265.90
Expense	
Groceries	\$321.90
Salaries	722.50
Coal	32.44
Electricity	41.09
Installing stove	18.40
General expense	46.77
	1,183.10
Cash on hand	\$ 85.80
Savings account	\$948.00

CONSCIENTIOUS OBJECTOR'S FUND
June 30, 1944
\$583.70 received and sent to national headquarters.

Margaret Budrow, Treasurer.

MINUTES OF THE 1944 GENERAL CONFERENCE

*(Continued from page 4)**The President's Report*

President Leland T. Hanson then called First Vice President J. W. McLain to the chair, the President making his report about Golden Rule Home. He reported, first, having appointed F. E. Siple, A. J. Hoke, and Dale Dunbar as members of an Appraisal Committee to study the needs at Golden Rule Home and to make recommendations that they might deem advisable.

During the fiscal year, it was necessary to employ help at the Home to replace Brother and Sister Harry Palmer who resigned. Accordingly, and most satisfactorily, Mr. and Mrs. L. D. McLain of Mount Sterling, Illinois, have been serving as superintendent and matron during most of the last fiscal year.

The President reported that there are ten residents in the Home, and that there are other prospective members—one, at least, planning definitely to enter. Sickness of members has been slight, and some of the members show a good spirit of co-operation by caring for their own medical expenses. Special mention of appreciation was tendered Brother and Sister George Loudenslager for their co-operation—particularly with reference to the gardening.

Report was then made of the assets of Golden Rule Home. The Drew property in Dixon, Illinois, has been sold, for \$3,100.00; regular payments are being made by the party who more than a year ago purchased, on contract, the property in Riverside, California; another small contract with a party in Ontario continues to show returns.

Two new residents entered Golden Rule Home during the year, namely, Mrs. Ida Orem, and Miss Jennie Mishler.

Explanation was made that the "Ministers' Fund," now amounting to over two thousand dollars, is a fund reserved and being developed to care for retired ministers or retired ministers' wives who might wish residence in Golden Rule Home.

Brother Hanson then returned to the chair, whereupon C. E. Lapp and M. W. Lyon moved that the present so-called Ministers' Fund more correctly be called the "Ministers' Retirement Fund." *Motion carried.*

National Evangelist's Report

The President called for J. W. McLain's report as National Evangelist.

Reading from the Working Rules, Brother McLain showed that his work is in close keeping with the initial purpose and plan of the General Conference.

During the past year, National Evangelism worked over a wide field, in several states, emphasis being given teacher-training work and organization of Sunday schools. He reported a field trip into Arizona and Cali-

fornia, the returns being in sufficient quantity to pay all traveling expenses, his salary, and more than one hundred dollars. Mention was made of this trip, especially, to show that promotional work for General Conference can be done, and that it can be done profitably—both as to the spiritual welfare of the Institution and the actual financing.

Special mention was made of good work being done by Francis Burnett, a graduate of Oregon Bible College now in employ of National Evangelism. There is need of one or two more evangelists in the field, especially if these evangelists come from more experienced ministers of the denomination. McLain recommended, too, that our horizon for missionary activity be extended into foreign fields.

Next, the Evangelist showed motion pictures of his work during the past fiscal year—pictures representing several of the churches, generally, his field trip into Arizona and California, and especially evangelistic work in Arkansas.

Brother M. W. Lyon inquired as to the number of baptisms during the year, McLain replying that twenty-six converts had been baptized by himself and his fellow workers.

The Policy Planning Committee

President Leland T. Hanson, in anticipation of continued progress and development of our national work, and seeing the need of brethren throughout the nation having a part in laying the plans for such progress, named a Policy Planning Committee, it being composed of delegates representing practically all sections of the nation and our churches in Canada, namely: J. W. McLain (temporary chairman), Sydney E. Magaw, Paul C. Johnson, Frank Laning, F. E. Siple, A. J. Hoke, M. W. Lyon (later chosen chairman of the committee), Ella Siple, Dale Dunbar, James Watkins, Mrs. T. J. Ellis, Mrs. Ezra C. Railsback, Walter Wiggins, H. Scott Smith, Harvey Krogh, Jr., C. E. Lapp, G. E. Marsh, William Halls, C. E. Randall, and Lyle Rankin.

Brothers C. E. Lapp and A. J. Hoke moved to recess until 3:15 p.m., Thursday, August 3. *Motion carried.*

Thursday, August 3

President Leland T. Hanson called to order the third session of the 1944 General Conference at 3:15 p.m., August 3. C. E. Lapp led a brief devotional service.

Sister Leila Whitehead called the roll of delegates, sixty-four delegates being present. G. E. Marsh and C. E. Lapp moved to accept Elizabeth Ford as alternate delegate for Mrs. William Ford. *Motion carried.* F. L. Austin and Sister Ezra C. Railsback moved to accept Beulah Dunbar as alternate for M. W. Lyon. *Motion carried.*

The Secretary's minutes were read, corrected, and approved.

The Secretary read a message from Brother R. O. Turner, via J. M. Morgan, expressing best wishes for the General Conference. F. L. Austin and G. E. Marsh moved to receive the letter with thanks and that the Secretary make proper reply. *Motion carried.*

Committees

Brother C. E. Lapp, vice chairman of the Planning Committee, read the personnell of the several sub-committees as follows: *College Committee*—Dale Dunbar, F. E. Siple, Mrs. T. J. Ellis, Mrs. Ezra C. Railsback, Sydney E. Magaw, W. J. Halls, C. E. Lapp, Leland T. Hanson; *Evangelism Committee*—James Watkins, G. E. Marsh, Ella Siple, Lyle Rankin, Scott Smith, Walter Wiggins; *Publishing and Printing Plant Committee*—C. E. Randall, Harvey U. Krogh, Jr., J. W. McLain, Paul C. Johnson, A. J. Hoke, Frank Laning.

Election Results

Next order of business was to elect a Second Vice President and a Treasurer. Voting for Second Vice President resulted as follows: Dale Dunbar—12; F. E. Siple—13; J. R. LeCrone—5; A. J. Hoke—32.

Brother A. J. Hoke, 21 Ashwood Avenue, Dayton, Ohio, having received a majority vote, was declared elected Second Vice President for the regular term of three years.

Balloting for Treasurer resulted as follows: Dale Dunbar—41; Paul M. Hatch—21.

Brother Dale Dunbar, Swanton, Ohio, was declared elected Treasurer for the regular term of three years.

The Chair announced that the new Executive Board would meet for its first regular session in the National Bible Institution office at 2:00 p.m., Saturday, August 5.

Proposed Revisions

Brother G. E. Marsh, representing the Constitution Revision Committee, read the following proposed changes in rules governing representation:

C. "Delegates at large shall be:

The presidents of the National Berean Society, the Sunday School Association and the state and district conferences associated with the General Conference.

Ministers associated with the General Conference who are giving their entire time to preaching or teaching of the Word, or who have no other principal occupation."

F. "Ministerial credentials shall be issued by the Secretary of the Ministerial Association after the eligibility of each applicant has been recognized by a majority of its officers. (Continue as is.)"

Songbook Possibilities

Brother F. E. Siple, speaking for a Ministerial Association Committee, made brief report about the prospect of

publishing a Church-of-God songbook. Research had revealed that an edition of five thousand copies of a book as now being considered would cost approximately \$5,000.00. The report further indicated that by certain other provisions the books could sell considerably below one dollar per copy. . . . The Chair directed that a more detailed report by said committee be made to the Publishing and Printing Plant Committee.

Sister Leila Whitehead spoke in favor of the heretofore proposed budget plan, calling attention especially to needed equipment and better facilities in the Illinois Conference Hall which is used as the dining room and dormitory of the General Conference. She pleaded, also, for more respect toward the present facilities, asking the Conference people kindly to co-operate in maintaining orderliness.

Sister F. L. Austin inquired about the yield at the College acreage, chiefly to compare same with last year's estimate of its income. . . . The Chair replied that the crop has not yet been harvested.

Brothers C. E. Randall and Gerald L. Cooper moved to recess until 3:15 p.m., Monday, August 7. *Motion carried*, and the meeting was dismissed in prayer by C. E. Randall.

Monday, August 7

Brother Leland T. Hanson called to order the fourth session of the 1944 General Conference at 3:15 p.m., August 7. G. E. Marsh led a devotional service. Forty-three delegates were seated.

The Secretary's minutes of the preceding meeting were read and approved.

Action on Proposed Revisions

Brother G. E. Marsh explained the proposed revision regarding Rules Governing Representation. Discussion of the proposed revision followed, participants being: M. W. Lyon, C. E. Randall, William Huffer, Ben Carpenter, F. E. Siple, J. M. Morgan, Dale Dunbar, Sydney E. Magaw, G. L. Cooper, Mr. and Mrs. G. E. Marsh, J. W. McLain, F. L. Austin, and Leland T. Hanson—First Vice President J. W. McLain taking the chair while the President spoke. After lengthy consideration and several proposed changes and withdrawals, the following revisions were made:

G. E. Marsh and Harvey U. Krogh, Jr., moved that point "C" under the present Rules Governing Representation be changed to read in its introductory statement and first paragraph:

C. "Delegates at large shall be:

"The officers of the General Conference; and one delegate (preferably a board member) from each of the following named organizations—the National Berean Society, the Sunday School Association, and each state and

district conference associated with the General Conference." *The motion carried.*

M. W. Lyon and G. E. Marsh moved that the second paragraph under "C" of said Rules should read:

"Ministers associated with the General Conference who are giving their entire time to the preaching or teaching of the Word, or who have no other principal occupation." *Motion carried.*

M. W. Lyon and G. E. Marsh moved that "F" of said Rules be changed to read:

"Credentials for ministerial delegates shall be issued by the Ministerial License and Ordination Committee. (Continue as is.)" *Motion carried.*

Upon inquiry, the Chair informed that the present Ministerial License and Ordination Committee are: C. E. Randall, C. E. Lapp, and Vivian Kirkpatrick.

Upon inquiry as to the real significance of the foregoing changes, the Chair recognized Harvey U. Krogh, Jr., to make reply. He explained:

The National Berean Society and the Sunday School Association will hereafter be allowed one delegate, each; part-time ministers will be eliminated unless they are chosen as delegates to represent an organization meriting representation; and that hereafter the Ministerial License and Ordination Committee shall determine whether or not a minister merits delegate credentials and issue same.

Home Survey Committee Report

The Chair next called upon F. E. Siple to make report for the Golden Rule Home Survey Committee, said Committee consisting of F. E. Siple, Dale Dunbar, and A. J. Hoke. Brother Siple's report showed that the Committee had done commendable work. The Ordnung property was appraised at \$5,000.00, the O'Byrne property at \$3,500.00, the Knapp property, \$4,500.00, and Golden Rule Home, itself, \$12,000.00—all said properties being in Oregon, Illinois. Various recommendations were made, chiefly:

Painting of the Ordnung property and carefully considering the possibility of converting the upstairs of said Ordnung property into an apartment, expenditure of same probably calling for about \$2,000.00, it being thought this expenditure would result in a monthly rent of not less than \$25.00 per month.

Painting of both the O'Byrne and Knapp properties and placing of a dormer window in the south kitchen roof of the Knapp property.

Another recommendation concerned Golden Rule Home, namely, that the present steps and front porch be replaced by a cement platform and steps; that the present washroom be enlarged to the north corner of the building; painting of the exterior woodwork; and that the Executive Board look forward toward erecting a brick ve-

neer building approximately 28 by 36 feet, two stories high, west of the present Home between the elm trees and the garage, said building to be connected with the present Home by an enclosed hallway. Several other recommendations concerning the foregoing properties were made, a list of same being presented by the Survey Committee to the Executive Board.

In addition to appraising the foregoing named properties, appraisement was made on various contracts and bonds, same showing Drew contract as approximately \$2,450.00, the Phillips contract, \$2,700.00, and the Haywood contract, \$1,100.00. The bonds were appraised at a little over \$300.00, and the Committee recommended that these bonds be liquidated. Also, there is a note of \$300.00 and approximately \$6,000.00 in savings to the credit of the Home. The total appraisal of Golden Rule Home plant, its properties, contracts, and bonds was given as approximately \$37,868.75, mention being made that this figure pertains in no way to the value of the college property or the value of the printing and office building which, however, if added to the value of Golden Rule Home and its properties would raise the total value of the Institution well above \$66,000.00.

F. E. Siple and Dale Dunbar moved to receive the Survey Committee's report. *Motion carried.*

Plans Being Developed

The Chair then recognized F. E. Siple, secretary of the Policy Planning Committee, to make a temporary report. Forward-moving steps were being considered, especially relative to continuing the policies of National Evangelism, making certain immediate improvements at the college, and proceeding promptly to replace obsolete equipment in the printing shop.

Following the foregoing report, the Chair asked for questions from the floor. F. E. Siple and G. E. Marsh spoke briefly, Brother Siple questioning the wisdom of placing young ministers in charge of the better established churches, and Brother Marsh explaining the need of experienced men in evangelistic work.

J. W. McLain, noticing a number of delegates had been leaving the meeting, mentioned that, properly, delegates duly seated should not leave the meeting without being excused, and their names being withdrawn from the record of delegates seated, especially because twenty-five delegates are required to conduct an official meeting of the General Conference.

C. E. Randall and A. J. Hoke moved to recess until 3:15 p.m. on the morrow. *Motion carried.*

Tuesday, August 8

The fifth business session of the 1944 General Conference was called to order by President Leland T. Hanson at 3:15 p.m. J. W. McLain led singing and M. W. Lyon

offered prayer. Roll call was answered by fifty-one delegates. The Chair announced delegates wishing to leave during sessions must first be excused.

The Secretary's minutes of the preceding meeting were read and approved.

Brother Hoke's Address

Brother A. J. Hoke, newly elected Second Vice President, addressed the Convention, thanking delegates for their confidence in him and pledging to do his best in serving on the Executive Board. He mentioned, too, that as a board member he would expect brethren at large to do their best in maintaining the work. He mentioned that a large percentage—probably eighty per cent—of the income necessary to operate National Bible Institution comes by contributions. Then he asked: "May the Executive Board look forward to you for your whole-hearted support?" promising, "We will use it to our best ability to promote and glorify the name of our Lord and Master." Brother Hoke mentioned, too, that it would mean considerable sacrifice on his part to attend Executive Board meetings at Oregon, Illinois, inasmuch as he lives at Dayton, Ohio, but that he would make this necessary sacrifice whole-heartedly, not only in respect to the Conference, but for the Lord and Master. Of significance, too, was Mr. Hoke's statement: "We will handle all finances in a very careful manner—securing the finances first, then proceeding."

Further Revision of Constitution

Brother Arlen Marsh read his previously advertised proposed constitutional amendment as follows:

"Article IX (14). The election of officers shall take place at as early a meeting of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee in the first electing ballot, balloting shall continue, after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived."

Arlen Marsh and Harry Goekler moved to adopt the proposed amendment. F. E. Siple favored the changing of the specified day for election to Tuesday of the second week of General Conference. Discussion followed. Motion was made by Brothers F. E. Siple and Paul C. Johnson to amend Arlen Marsh's motion to read, in part, "The election of officers shall take place on Tuesday of the second week of the annual Conference." F. L. Austin advocated so outlining the General Conference program at its annual meetings as to place the climax toward the end of the meetings. *The motion to amend carried. The original motion carried.*

Further Report on Plans

M. W. Lyon reported some of the plans of the Policy Planning Committee, followed by a further and similar report by J. W. McLain. Both men indicated the need for expansion of the College and Evangelism. Brother Lyon emphasized the importance of the General Conference and the Illinois Conference working together in the outlook to expand the general work out to the College campus, and showed that a kind and appreciative spirit must be maintained in these organizations, one with the other, and with the local Oregon church. Brother McLain mentioned that the first emphasis should be placed on providing a good printing plant and headquarters' offices, then an auditorium, and eventually to have a building adequate for the College, printing plant, and an auditorium suitable to entertain the General Conference. He mentioned, too, the need of developing foreign missions and enlisting experienced men into Evangelism.

Arlen Marsh inquired as to the general policy of Oregon Bible College. Reply by the Secretary and G. E. Marsh was that it is the avowed intent to maintain the College as one Biblical and religious, primarily for the education of public Christian workers, but not limited to them. . . . On this question, Sister Leila Whitehead called attention to an expression on the part of the President she especially liked, that the College should be maintained for training "religious workers."

F. L. Austin spoke briefly concerning the growth of the National Bible Institution as being beyond expectancy of its founders. He called for continued spirit of sacrifice on the part of all and advocated establishment and development of Berean and Sunday School departments, having their respective heads, directly linked with the national headquarters—comparable to the present departments of Education, Evangelism, and Benevolence.

F. E. Siple suggested the Summer Bible Training School so be conducted as to have its last two weeks overlap with the General Conference, thus postponing the graduation toward the close of General Conference and helping to maintain interest in the annual meetings until well toward their close.

The question of establishing a minimum age for Summer School students was suggested by Arlen Marsh, several others entering into the discussion, the general trend of thought being that students of immature age have been enrolled.

Discussion of Quarterlies

There was lengthy discussion about the use of our own Sunday School lesson outlines, the subject being introduced by Brother Ben Carpenter who favored returning to the International Sunday School Lesson Outlines. Sister Ezra Railsback and Sister T. J. Ellis supported Car-

penter's recommendation. William Huffer and Laurence Howell made similar pleas.

The discussion led into sharp criticism of the senior quarterly comments and its staff of writers, suggestion being made that a whole new staff of writers be chosen. Leading spokesmen in this particular were Brothers M. W. Lyon, F. E. Siple, and C. E. Randall. Many others seemed to be of the same mind. There was also criticism of the Children's Quarterlies, especially as to the art work. Brother McLain reported he had found the new Intermediate Quarterlies useful in his evangelistic work. Brother G. E. Marsh and the Secretary defended the use of present Church-of-God outlines as being better for the Biblical education of our youth. Sister Verna Thayer said plans are under way to improve the Children's Quarterly. Brother Lyon favored using the present lesson outlines in our quarterly work, objecting only to the present staff, and recommending the use of senior writers. Brother Gerald L. Cooper publicly resigned. Brother T. A. Drinkard pleaded for the day when the Bible only would be used as a textbook in our Sunday school and other educational work. The Secretary explained difficulty in getting and holding writers for the quarterly, but assured, also, that he was willing for the Sunday School Committee, or the General Conference in session, to secure new and better writers.

G. E. Marsh and F. E. Siple moved to recess until 3:15 p.m. on the morrow. *Motion carried.* C. E. Randall dismissed in prayer.

Wednesday, August 10

The sixth business session of the 1944 General Conference was called to order by President Leland T. Hanson at 3:15 p.m., Wednesday, August 9. J. W. McLain led devotions, Sister Ezra C. Railsback offering the prayer. Roll call was answered by forty-nine delegates.

The Secretary's minutes of the preceding meeting were read and approved. Also, a letter from Brother Howard Hawkins, president of the Ohio State Conference was read. Brother Hawkins, like the Conference in session, is looking forward to the time the General Conference work can be expanded. Brother C. E. Randall and Sister Ezra C. Railsback moved to accept Brother Hawkins' letter and to instruct the Secretary to make reply. *Motion carried.*

C. E. Randall presented a report of the Ministerial License and Ordination Committee as follows:

Report of Committee on Ordination and License

(Concerning qualifications for license, ordination, and recognition.)

At request of the General Conference, the Committee on Ordination and License submits the following report as rules which will govern the Committee in the con-

sideration of applications for license and ordination. These rules will come under the following categories:

1. Doctrine.
2. Morals.
3. Educational qualifications.
4. Motives.

Section on Doctrine:

Under the heading of "Doctrine," the teachings as set forth in "The Declaration of Understanding of the General Conference of the Church of God," under section 14, paragraphs "a" to "o," and "kindred truths," shall form the basis of doctrinal qualifications required of those seeking license or ordination, and shall also be requisite of those seeking ministerial recognition. Further, those subscribing to these teachings must be "apt" to teach them, and have a heart to do so.

Section on Morals:

Biblical qualifications as set forth in 1 Timothy 3, and Titus 1, as pertaining to an Elder, and other scriptures that bear on the moral life of a Christian, shall form the basis of moral qualifications.

Section on Educational Qualifications:

Those hereafter seeking license or ordination, not having previously been under such orders, shall be required to have their degree from Oregon Bible College, or the equivalent in school credits or experience. Exceptions to these requirements can be made where age and circumstances warrant.

Motives:

The motives of each candidate shall be considered upon their own merits. It is hereby construed that the chief purpose for the issuing of license and the service of ordination shall be for the preaching and teaching of the Word of God.

Qualifications for Ministerial Recognition by the General Conference of the Church of God, Oregon, Illinois.

All ministers of the Churches of God, whose General Headquarters are in Oregon, Illinois, incorporated under the name National Bible Institution, and who are under license or ordination of the Ordination Committee of the General Conference of the Church of God, state conferences, or local churches, and who subscribe to those doctrines as set forth in the Declaration of Understanding of the General Conference of the Church of God under Working Rules, Section 14, paragraphs "a" to "o" and "kindred truths," and whose moral character conforms to the requirements of an elder as set forth in 1 Timothy 3, and Titus 1, and such other scriptures as pertain to the moral life of a Christian shall be recognized as a minister of the Church of God by the General Conference of the Church of God, Oregon, Illinois, excepting that no one who teaches or preaches or otherwise advocates Univer-

sal Salvation, otherwise known as Universal Reconciliation, shall be accorded ministerial recognition.

Further, those meeting the above requirements, and conforming to the constitutional requirements of the National Bible Institution, shall be accorded full delegate privileges upon attendance at business sessions of such organization.

C. E. Randall and J. M. Morgan moved to adopt the foregoing report. There was general discussion, and various questions, Brother Randall replying to the general satisfaction of the house. *Motion carried.*

Songbook Committee's Report

The Chair next called for F. E. Siple's report from the songbook committee authorized by the Ministerial Association. As earlier in the Conference, Brother Siple related details as to prospect of getting out a new songbook at an initial expenditure of about \$5,000.00, single copies to sell from fifty-five cents to one dollar per copy, then asked for an expression of the delegates as to whether or not they were interested. Upon question by Arlen Marsh, Brother Siple informed that no songs could be edited to better fit Church of God theology, that songs having unsatisfactory parts would be eliminated. J. M. Morgan was opposed to singing the Devil's lie and urged caution against the use of any such songs. Sister Railsback suggested use of any available songs written by early preachers of the Church of God, Brother Siple replying that such arrangement could be made. Many delegates spoke in favor of the prospect, there being indicated that the following churches would in all probability be interested in securing the songbooks under consideration: Hector, Minnesota; Ripley, Macomb, and Rockford, Illinois; Waterloo, Iowa, and the Iowa Conference; Kokomo, Indiana; Lawrenceville and Brush Creek, Ohio; Blair, Nebraska; Southlawn Park, Grand Rapids, Michigan; and the Northwest Conference.

Sister Leila Whitehead mentioned that a former songbook committee had not been dismissed, that this committee (herself a member) has a dummy prepared but that the cost of getting the book published had hitherto seemed prohibitive. There was indication that the two committees will co-operate.

F. L. Austin and G. E. Marsh moved that the Chair appoint a permanent committee to continue the songbook project, the committee to publish in The Restitution Herald a list of titles of songs to be published in the proposed book, then to wait sixty days for orders and other response to the project, the Executive Board thereafter to proceed as it deems best. *The motion carried.*

Sister Verna Thayer and Brother Arlen Marsh supported F. L. Austin's suggestion of the preceding meeting relative to establishing a Sunday school department and

Berean Society department in direct association with the National headquarters, said departments to be represented by membership on the Executive Board. Brother Marsh also urged proper advertising of expected duties of Summer School students at the college, to avoid any and all possibility of surprise and disappointment on the part of these students after they arrive.

It was moved by C. R. Randall and F. L. Austin that National Bible Institution pay the traveling expenses of Executive Board members making trips to and from Oregon for Board meetings, the amount of such expenses being recognized as contributions if and whenever Board members might decline said remuneration.

The Secretary called attention to the possibility of this expenditure becoming as high as \$2,000.00 a year, and questioned the advisability of passing the motion. *Motion lost.*

Increase in College Tuition

J. W. McLain and Sister Railsback moved that the tuition for college students be increased to \$40.00 per month, plus a minimum of two hours work per day, or \$50.00 per month. The Secretary, while recognizing certain desirable features in the idea of students being required to work at the college, questioned the practicality of requiring them to work two hours per day at the present time. Brother McLain asked for an expression of the house concerning the increase of tuition to \$40.00 per month. The house unanimously favored the increase. Brothers McLain and F. E. Siple then moved to table the motion. *Motion carried.*

Growth of Contributions

Brother Dale Dunbar then presented a neat chart showing the growth in contributions to National Bible Institution from the fiscal year of 1937-'38 to the present time—the annual increase being from about \$6,000.00 to approximately \$33,000.00 the last year. Brother Dunbar's purpose was to encourage continued confidence and growth of the Institution and to encourage everyone to co-operate in the forward-moving proposals to expand the General work and to improve its headquarters.

F. L. Austin and F. E. Siple moved to recess until 3:15 p.m. on the morrow. *Motion carried,* and M. W. Lyon dismissed the meeting with prayer.

Thursday, August 10

President Leland T. Hanson called to order the seventh meeting of the 1944 General Conference at 3:15 p.m., Thursday, August 10. Francis Burnett led the singing and M. W. Lyon offered prayer. Roll call was answered by forty-four delegates.

C. E. Randall read a resolution of appreciation from the Ministerial Association as follows:

"Be it resolved that we commend the delegates and

workers attending the Conference for the Christian spirit which they have manifested in the meetings and on the Conference grounds. This spirit has contributed to the successful operation of the Conference and we thank those attending for such a helpful contribution. May God bless all of you."

F. E. Siple and Sydney E. Magaw moved that a specified amount of work be required on the part of students attending Oregon Bible College as devised by those in charge. *Motion carried.*

M. W. Lyon, chairman of the Policy Planning Committee, introduced F. E. Siple to make final report of this Planning Committee, Brother Siple presenting the following recommendations:

Recommendations of Planning Committee

"Inasmuch as a Planning Committee of twenty-one members, representative of the different sections of our country, was appointed on August 1, 1944, by the President of the General Conference, and since this Committee has worked long and faithfully, studying the various assets and possibilities of the work which is under the direction of the General Conference, we, the Committee, present the following recommendations:

"1. We recommend that immediate steps be taken toward planning for a building on the College campus in which may be housed our printing office, the National Bible Institution offices, College administrative offices, and an auditorium suitable for use by the College and for the use of our annual Conference sessions. We further recommend seeking early advice of competent architects and landscape gardeners with reference to our over-all plan, that this building may be so constructed as to allow for possible wings or additions in future years, and that it be so placed as to fit in with any proper development of the campus for other possible buildings or recreation grounds.

"2. We further recommend that if and when the move is made to hold the annual Bible School and Conference on the College grounds, the meeting continue to be jointly managed by the General Conference and the Illinois State Conference through a joint committee, and that the General Conference Board lend any proper aid to the local church and to the Illinois Conference in making necessary adjustments to the change.

"3. It is unanimously recommended by this Committee that the financial program for the year 1944 to 1945, include \$1,000.00 earmarked for a Foreign Missions Fund, and \$1,000.00 for a Hymnbook Publishing Fund.

"4. It is also unanimously recommended that Brother C. E. Randall be appointed Publicity Director of the financial program.

"5. Concerning the publishing department, it is recommended that plans be made for adding necessary new

equipment, especially looking forward to properly equipping a modern printing establishment when a new building is provided for that purpose. We further recommend that arrangements be made to establish an efficient bookkeeping system, and that the bookkeeping expense be prorated between the different departments and funds of the Institution.

"6. The Committee recommends a vigorous and progressive continuation of the work of Oregon Bible College, which includes the regular winter school and the summer school. Necessary repairs and improvements to building and grounds should be maintained. It is also recommended that both a matron and caretaker be employed, husband and wife if possible. A part-time teacher of Bible should be secured, and all students residing at the College should be required to do a definite amount of work as a part of their tuition. Keep the school essentially a Bible College. We further recommend that effort be made to secure funds for the future expansion of our College facilities, and that such a fund be started at once.

"7. This Committee commends the work of the permanent committee on evangelism, and offers the following suggestions:

"a. That the evangelistic effort be considered largely in two parts; first, the opening of new fields and, second, pastoral assistance;

"b. That assistance be conditioned upon a genuinely shown willingness on the part of the worker and community to go forward;

"c. That pastors be located in new fields as soon as practical;

"d. That the general rule be not to sponsor a pastor in his own local community;

"e. That the more experienced evangelistic workers be obtained and used whenever possible;

"f. That the practice of ownership of transportation equipment be reduced to a minimum;

"g. That the Institution provide equipment with a proved worth, such as cameras, projectors, and the like, to a reasonable extent.

"h. That an automobile allowance of four cents and six cents per mile be established as a basis of expense allowance for evangelistic trips with and without trailers, and that too stringent rules be not set up concerning the practice of using the cheapest methods of transportation, and that the value of assistance often rendered by other members of the family be taken into consideration.

"i. That in sponsoring resident pastors, sound financial practice be followed. That proper ministerial standards be maintained, and that local responsibility be established by a program of gradually decreasing assistance;

"j. That consideration be given to the possibility of encouraging the avowed interest of some of our young men

in foreign missions, and that foreign speaking groups in our own country be considered as possible stepping stones in fostering this work."

F. E. Siple and Sydney E. Magaw moved that the foregoing resolutions be adopted and placed on file for further consideration by the Executive Board. There was considerable discussion relative to the resolutions, general agreement and support of same, and apparently satisfactory replies to all questions. The Secretary explained that there was no intent on the part of the Planning Committee to move Golden Rule Home out to the College grounds. *Motion carried.*

M. W. Lyon then introduced C. E. Randall who reported for the Finance Committee as follows:

Report of Financial Program Committee

Offices and Publishing:

Expense last year	\$8,767.13	
Increase in Fieldman salary	180.00	
Increase in Secretary's salary	180.00	
Increase in Bookkeeper's salary	480.00	
	<hr/>	
Total amount	\$9,607.13	
Increase in operating costs in salaries		\$840.00

Evangelism:

Evangelist J. W. McLain	\$1,440.00	
Mileage	1,000.00	
Evangelist Francis Burnett	1,500.00	
Additional full-time evangelist	1,800.00	
Promotional work	250.00	
Literature	498.00	
Help for resident pastors	2,160.00	
Foreign Missions Reserve	1,000.00	
	<hr/>	
Total	\$9,648.00	
Expense in 1943-'44	7,017.20	
	<hr/>	
Increase		\$2,630.80

Oregon Bible College:

Sydney E. Magaw	\$1,012.50	
Vivian Kirkpatrick	1,250.00	
Part-time Instructor	300.00	
Caretaker-Matron	1,200.00	
Music	180.00	
Art	180.00	
	<hr/>	
Total salaries	\$4,122.50	
Total expense, 1943-'44	\$7,165.47	
Increase in salaries	510.03	
	<hr/>	
Total	\$7,675.50	

Improvement	1,500.00
Maintenance	1,000.00
	<hr/>

Total operating cost \$10,176.50

Songbooks \$1,000.00

Total program cost \$30,431.63

Income for last year:

National Bible Institution \$5,063.21

College 4,860.00

\$9,923.21

Balance to be raised \$20,408.44

C. E. Randall and A. J. Hoke moved to accept the report of the Finance Committee. Again there were various questions and discussion, but general agreement as to suggested procedure. The Secretary explained that previous plans of expending from \$1,500.00 to \$2,000.00 on the library at the College have been abandoned by reason of the outlook of having better facilities in a new building on the College campus. Harvey U. Krogh, Jr., spoke briefly about the duty of planning for foreign missionary work. Upon question by C. R. Randall, C. E. Randall explained that any and all contributions made for any specified department of the General Conference definitely would be used as specified—any amounts surpassing the present needs as specified would be held in reserve for later expansion. M. W. Lyon advocated educating our people at large to make contributions direct to National Bible Institution, thus giving the Institution the privilege of using the money where needed to comply with recommendations and requirements of this General Conference. Arlen Marsh recommended that the various departments share the overhead expenses of the Institution—the Chair replying that plans were being developed to that end. Alfred Anthon, though not a member of the Policy Planning Committee, complimented the Committee as having made plans in keeping with his understanding of the best possible forward-moving steps for the Institution. *Motion carried.*

The Chair then called for the Secretary's minutes of the preceding meeting. They were read, corrected, and approved.

F. L. Austin spoke in praise of the Planning Committee and its forward-moving recommendations, giving also a historic resume of the National Bible Institution which, starting with no money and little experience, has made its present attainments—all this to encourage further consecration and co-operation for continued growth. He pleaded that brethren support the work with their tithes and offerings and moved that a vote of thanks be tendered

(Please turn to page 15)

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 12-20—Missouri Conference at Fred-
ericktown.
August 13-20—Western Nebraska Conference
at Holbrook.
August 19-27—Iowa Conference at Waterloo.
August 17-27—Virginia State Conference and
Bible School at Maurertown.
August 27 - September 3—Ohio Conference at
Brush Creek Church near Tipp City.
August 27 - Sept. 3—Eastern Nebraska Con-
ference at Omaha.
September 4-8—Evangelistic meetings at Hill-
isburg (Ind.) Church of God.
September 10—Annual Homecoming at Hillis-
burg, Ind.

MRS. NANCY GOBLE

Nancy Wilson, daughter of Asa and Eliza-
beth Wilson, was born May 15, 1885, in Man-
annah Township, and resided in the vicinity
of Eden Valley, Minn., throughout life. She
became the bride of George W. Goble at Eden
Valley on June 9, 1904. Five children were
born to this union. They are: Mrs. Clara
Reach, Eden Valley, Pvt. Chester Goble, U. S.
Army (England); Loyd Goble, Lutsen,
Minn.; Mary and Earl, Eden Valley.

Death came to Sr. Goble at the age of fifty-
nine years, July 29, 1944. Funeral services
were held at Eden Valley, interment being
at Lake View Cemetery. Besides her five
children, she leaves nine grandchildren, six
sisters, two brothers, other relatives, and a
great number of friends. The sisters and
brothers are: Mrs. Alto Mills, Mrs. John
Driver, Mrs. Charles Mills, Mrs. W. F. Hos-
kins, all of Eden Valley; Mrs. Ross Adkins,
Duluth, Minn.; Mrs. James Walkley, Kim-
ball, Minn.; Louis Wilson, Sauk Rapids,
Minn.; and Joe Wilson, Park Rapids, Minn.

Family and friends find much reassuring
comfort in knowing that she rests in death
awaiting the call of One who said, "Behold,
I am alive for evermore. Amen; and have the
keys of hell and of death." Truly, "the dead
shall hear the voice of the Son of God; and
they that hear shall live!"

John L. Denchfield.

No Herald next week!

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of
the General Conference of the Church of God.
Subscription rate: 50 issues per year, \$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 immorta-
lization 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 Gen-
tile nations (Esa. 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 repent-
ance and immersion in the name of Jesus Christ
for the remission of sins (Acts 2:38), and a
consecrated life as essential to salvation.

BAPTISMAL SERVICE

A baptismal service was conducted in Rock
River, Oregon, Ill., Wednesday, August 9,
Misses Mary Lou Bengo of 906 S. Diamond
St., Kokomo, Ind., and Julia Jean Bengo of
Rt. 1, Plymouth, Ind., who is now a mem-
ber of the North Salem congregation, were
assisted in putting on Christ by the writer.

May God's richest blessing rest upon these
new spiritual babes in Christ,

E. L. Macy.

HERALD RECEIPTS

Mrs. Bessie Huffer; Mrs. Minnie Wahl-
gren; Mrs. Leora N. Spindler (self & an-
other); Benjamin Johnson (self & another);
Ivan W. Magaw; Mrs. Ida Eastman; Fred
Hale; Mrs. Orval Shepard; Mrs. A. J. Hoke
(another); Mrs. Emma Smith; Mrs. Mary C.
Jones; Mrs. Grace Lippincott; O. F. Marsh
(another); Nettie S. Evans; Claude L. Davis
(another).

EVANGELISM

Mr. & Mrs. Don C. Huffer	\$ 8.00
C. N. Adams	10.00
Omaha Ladies' Bible Class	3.00
Mr. & Mrs. Richard Smith	10.00
Brush Creek Sunday School	18.90
Maybelle Hanson	5.00
Elmer H. Magaw	3.00
Hope Chapel	1.19
Mr. & Mrs. D. G. Harvey	5.00
Morrilton Church of God	30.00
Dixon Bible Class	8.00
An Isolated Sister	5.00
Arthur Gilbey	5.00
Mr. & Mrs. C. Alan McLain	1.00
Mr. & Mrs. M. Fairbrother	10.00
A Friend	15.00
Oregon Sunday School	10.71
Mr. & Mrs. Claude Davis	8.00
A Friend	16.23

No Herald next week!

Gleanings From the Field

"The field is the world."—Jesus.

No Herald next week!

Ernest Barnum, Apt. 212 Walnut Court,
Waterloo, Iowa, here expresses thanks for nu-
merous birthday remembrances.

Bro. and Sr. Alfred Anthon are visiting his
son in Wisconsin, then they will visit Kansas
before "setting sail" for home at Corvallis,
Ore.

Sr. Leota B. Hanson, a former treasurer of
General Conference, will return to Oregon, Ill.,
about October 1, 1944, to serve as book-
keeper and office manager of National Bible
Institution.

Bro. A. M. Jones will assist his son, Delbert,
in a series of evangelistic meetings at the
Hillisburg Church of God, Ind., September
4-8, inclusive, then on September 10 there
will be the Annual Homecoming services.

Bro. Harold Doan reports good interest at
Marshall, Ill., where he preaches twice month-
ly. Next Sunday, August 20, he will preach at
Hope Chapel, South Bend, Ind.

The church at Maurertown, Va., is planning
some improvements on its building.

"I have started a library, and I have about
fifty books so far."—Floyd Kessler, Jr., West
Milton, Ohio.

A letter of appreciation from Bro. John
Lehman, West Milton, Ohio, acknowledges
that there are "temporal needs" even in the
Lord's work, and enclosed was found a
"healthly" check to care for some of them.

Flesh is flesh: Try as one will, mistakes
persist. We have already discovered the
"Yau" on the front page, but it is too late
to make correction. Beg your pardon, Francis
and all.

No Herald next week!

Bro. and Sr. Charles Pearson, West Milton,
Ohio, plan to accompany Bro. and Sr. G. E.
Marsh to the Virginia.

No Herald next week!

Bro. and Sr. James M. Watkins, Eldorado,
Ill., and Bro. and Sr. Delos Andrew, Oregon,
Ill., are vacationing in Wisconsin.

Bro. and Sr. Lyle Rankin, en route home-
ward to Cashmere, Wash., from General Con-
ference, are doing some gospel work in Tennes-
see and Kansas.

Bro. and Sr. Ezra C. Railsback, returning
home from General Conference, plan to make
some gospel calls in northern California be-
fore reaching their destination at Los An-
geles.

Bro. and Sr. Walter Wiggins visited friends
and relatives at their former home in Eldo-
rado, Ill., before returning from Conference
to their present pastorate at Eden Valley,
Minn.

Many surprises: There were many pleasant
surprises at Conference—brethren arriving
who were little expected: for instance, Sr.
Ellen Williams of Ponchatoula, La., who for
many months critically was sick in a hospital,
Sr. Eda Bankston of the same city, and Bro.
Bernard Lobell of New Orleans. Similarly,
other local people were surprised, undoubt-
edly, by arrival of unexpected friends. Gen-
eral Conference provides the best possible
means for a Church-of-God family reunion.
Coming back next year?

Bro. Emory Macy, pastor at Kokomo, Ind.,
is enjoying success in getting children and
young people interested.

There were several baptisms during General
Conference. Please, officiating ministers, re-
port these services: news of this type will en-
courage brethren everywhere.

dates that of some of the larger denominations (the Methodist Church, for instance), even antedating the period of the American Revolution, and that there are people of our Faith abroad. *Motion carried.*

M. W. Lyon asked for information as to policy procedure by department heads, and their responsibility to the Executive Board. Reply was made by the Secretary and the Chair that the department heads are directly responsible to the Executive Board, and that the Executive Board determines the action in the more important matters of policy, leaving the details peculiar to the several departments to their respective heads. Brother Lyon pleaded for using senior and experienced men as writers in Truth Seekers' Quarterly and as teachers in Oregon Bible College.

Membership Transfer Form

Brother F. L. Austin presented a form for "Letter of Transfer of Membership," he and Sister Ezra C. Railsback moving that National Bible Institution print said form in sufficient quantity to be stocked. The purpose of the form is to provide information about a member moving from one church locality to another, or to make inquiry for needed information, the form providing a section for reply. It was suggested these forms would be helpful, especially to ministers or church secretaries. *Motion carried.*

India—Far Away

The Secretary asked the attitude of the General Conference toward the present India Missionary Project. Reply was made by Dale Dunbar that the Committee on Evangelism would probably consider the matter.

F. L. Austin and Francis E. Burnett moved that the Policy Planning Committee be given a vote of hearty thanks and appreciation for its excellent work, and be discharged. *Motion carried.*

Shoulder to the Wheel

Dale Dunbar addressed the house, assuring all that he would use his good office to the best of his ability, that care would be taken not to print the Devil's lie and that he would try at all times, and with full counsel of the Executive Board, to do only those things that would be for the best of the church and always with the thought of giving best possible service to the Lord. That the forward-looking plans adopted by this General Conference would be successful, he urged all brethren to enter into the work with a whole-hearted spirit and to make any and all necessary sacrifices for success.

F. L. Austin and H. U. Krogh, Jr., moved to recess until 1:30 on the morrow. *Motion carried.* Sister Ezra C. Railsback dismissed with prayer.

Saturday, August 12

President Leland T. Hanson called to order the final business session of the 1944 General Conference of the Church of God at 1:30 p.m., August 12. James Mattison led in devotions. Alberta Appleby was seated as alternate delegate for Francis Burnett. Thirty-five delegates were seated.

Report of Credentials Committee

Leila Whitehead gave a brief report of records concerning the delegates, showing the highest number present to have been sixty-five and the lowest number, thirty-five. There was an average daily attendance of forty-six delegates. Delegates who attended every meeting to date of August 11, were: Officers—Leland T. Hanson, Pres.; J. W. McLain, 1 Vice Pres.; Sydney E. Magaw, Secy.; James Mattison, National Bereans; Frances Walls, National S. S. Assn. Ministers—Alfred Anthon, Washington; F. L. Austin, Illinois; H. U. Krogh, Jr., Michigan; M. W. Lyon, Indiana; G. Eldred Marsh, Ohio; E. L. Macy, Indiana; California—Emma C. Railsback, Ezra C. Railsback; Illinois—George M. Siple, Frederick Claussen, Frank Lansing; Louisiana—Albert Siple; Ohio—Dale R. Dunbar, A. J. Hoke.

Fifteen delegates missed only one session, and nearly everyone missing asked to be represented by an alternate.

Signed: Leila E. Whitehead, Elizabeth Ordnung, Etta Loudenslager.

F. L. Austin and Frances Walls moved to receive the Credentials Committee report and discharge same. *Motion carried.*

Leila Whitehead spoke in brief recommendation that churches and conferences select delegates always with considerable care, choosing those who are really interested. Also, she spoke a few words of encouragement for youth participating in church life, believing that early Sunday school and Berean training qualifies many young persons for active places in the church.

The Chair spoke briefly in appreciation of delegates who were present at every session, especially those who came long distances.

The Secretary's minutes of the preceding meeting were read and approved.

The Chair announced that the Executive Board is proceeding upon one of the recommendations of the Planning Committee in conditioning the Ordnung property as additional room for Golden Rule Home—there being several persons interested in becoming residents of same. He reported, too, that he would appreciate correspondence relative to any other prospective members for the Home, and announced that National Bible Institution is interested in securing job printing from our brethren at large.

Brother James M. Watkins inquired as to whether a historian had been appointed. The Chair replied that this would probably be done at the September meeting of the Executive Board.

Sister Ezra C. Railsback and Brother F. L. Austin moved to adjourn after reading of the Secretary's minutes of this final meeting. *Motion carried.* The Chair then called for several short prayers—Alfred Anthon, Sister Railsback, F. L. Austin, and Leland T. Hanson participating.

The Secretary read these final minutes, they were approved and the meeting adjourned.

Sydney E. Magaw, Secretary.

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, AUGUST 29, 1944

NUMBER 46

General Conference Program Development

By Leland T. Hanson, President



Leland T. Hanson

TIME has passed since the General Conference of the Church of God adjourned in business meeting, Saturday, August 12. A full report of the minutes has been published in the August 15 issue of The Restitution Herald, and, if you have not already read the minutes, please look up the above Herald and carefully do so.

During our recent General Conference, we reached almost unanimous decisions in most of our business matters. It was indeed a pleasure to preside over a meeting where such a spirit of unity prevailed. I hope this same spirit continues throughout the year.

The Policy Planning Committee did an excellent job in mapping out the work for the coming year. It now falls to the Executive Board and the appointed committees to see that the work proceeds on schedule.

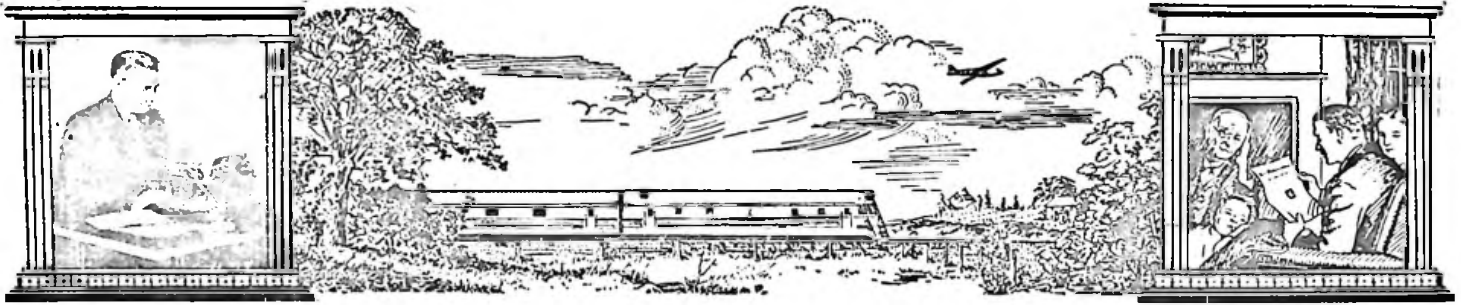
I wish to discuss briefly two phases of our work, the print shop and the Golden Rule Home. The Planning Committee provided not only for new equipment for our print shop, but also for a future new plant in which to house this equipment. While we are waiting for this to materialize, we want your help. You ask, How can we help? Send us mail orders for your personal stationery, envelopes, letterheads, invoices, and so forth. If your job is a large one, write to Brother Paul C. Johnson, and he will gladly give you figures on the job. It is the plan of the Executive Board to increase our printing output now, so that when the time does arrive to purchase new equipment, our business will be sufficiently large to keep the machinery busy and paying its way.

For the past year, the Golden Rule Home has been practically filled to capacity. In spite of this fact, at least five inquiries have been made as to the possibilities of entering the Home. Most of the people inquiring want permanent membership. On recommendation of the Survey Committee of the Home properties, it is deemed advisable by the Executive Board to open the Ordnung property for additional Home members. This property will be equipped so as to offer the same comforts as the present Golden Rule Home. It will be a most desirable place for those of our brethren who wish to come into the Home, and enjoy the comforts of life which they cannot now have because of advanced years.

The opening of this Auxiliary Home will enable the Executive Board to accommodate at least six more people. Please correspond with me at once if you know of anyone interested in coming into the Home. Plans are now under way to open this Auxiliary Home by December first, or possibly before, if a sufficient number of our brethren are interested.

In closing, I wish to urge each and every one of you to put your shoulder to the wheel and to see that every phase of our program develops and grows after a well-balanced plan.

May the Lord bless us in our working together.



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

\$2.50 per year

Paul C. Johnson, Associate Editor

The College Presses Forward

The Lord willing, Oregon Bible College will begin its sixth consecutive year on September 12, 1944. To date, five incoming freshmen are enrolled, and there is prospect of a total attendance of about twenty students for the first semester. Two or three other students are planning to enter at the beginning of the second semester.

By reason of incompleting plans for the forthcoming term, only limited publicity has been given the College during recent weeks. We are glad, however, now to report that final arrangements are about completed. We are praying, too, for another successful school year. A new "Prospectus and Catalogue" is ready for mailing to anyone wishing further information about the College. We hope there may yet be young men or young women to enroll for the school this fall. The time is short, though, so write promptly, if interested.

According to present plans, the faculty for the first semester will consist of F. L. Austin, Vivian E. Kirkpatrick, Mrs. Benjamin Carpenter, and the writer. Sister Carpenter's work will be, as heretofore, in religious art. Brother Austin will teach two Bible courses: "God and the Bible" and "Millennial Prophecy." Brother Kirkpatrick and the writer will teach a sufficient number of other Biblical and practical courses as to give some little option to the students, and to provide a sufficient number of courses, separately, for freshmen and the upper classmen.

The tuition for the forthcoming year will be forty dollars per month, payable monthly in advance. In addition, the students will be required to do a reasonable amount of work, daily, at the College—this, not only to co-operate with the matron and caretaker in maintaining the College and campus, but as an integral part of student development. The paid tuition of forty dollars per month will cover the student expense of board, room, and actual tuition for classwork. There will be small additional charges for textbooks.

We would call to the students' attention, too, certain "Rules and Regulations" recently adopted by the Executive Board of the General Conference. (See page 15.)

To brethren everywhere, we plead for continued interest and financial support for Oregon Bible College, only theological school of the Church of God, and an institution dedicated to the high purpose of training youth for better service to the Lord. Success or failure of Oregon Bible College will determine, in no small measure, the future of the Church of God.

Fig-Tree Religion

It is written of Jesus that "when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth for ever" (Matt. 21:19). Then follow the significant words: "Presently the fig tree withered away."

In God's wise design, the fig tree was created with characteristics peculiarly adaptable to parable. It is nature of the fig tree to develop fruit—if it is to have any, at all—before the foliage develops its outward show. God requires the same of man: there must be fruitage before voluminous spreading of the green.

What, though, found Jesus on the fig-tree nation? "Leaves only"! Like Adam and Eve in their wilting aprons, Israel would have covered her shame, her spiritual barrenness, with "leaves only." Heaven penetrated the leaves, saw the shame, pronounced the curse of death, then, at the sacrifice of innocent blood, atoned for sin and made mantle of praise.

There is a present application: proud arms of man (whose life is shorter than the tree's), like lofty branches, stretch high in doubtful praise, and, like branches, wave hither and yon with every changing wind. There is religion—there is *green* in abundance. God, though, sees through the waving of arms, through the foliage, to the very heart of tree, and to the very heart of man! . . . "Presently the fig tree withered away."

Have I only this fig-tree religion? Have you? Well said the Saviour to His Twelve: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8), and thus speaks the Saviour to you and to me. If we abide in Him, and He in us, there will be fruitage, and very little boasting before God or men.

Eternity Is Now

By G. E. Marsh

GOD is not in some distant realm. He is here, right here! Eternity is not some far-off time. It is now, right now! The divine nature is not something which we may possess and experience only after the Lord comes. We may have it, and we do have it to a degree, today! "Beloved, *now* are we the sons of God" (1 John 3:2).

I realize that in making these initial statements I am laying myself open to misunderstanding and, possibly, severe criticism. But I am willing to do all that if I may lead some among you into a richer, fuller, and more present fellowship with God the Father and Jesus Christ His Son. For this is something to be desired above all else.

The supreme purpose of revelation, the chief object of religious teaching and experience, is to bring to men and women a definite and appreciative knowledge of Him in whom "we live, and move, and have our being." Jesus associated such knowledge with the attainment of the greatest blessing God has for us, immortality! "This is life eternal," He said, "that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

That we may be brought into personal contact with God and with Jesus Christ His gracious Son is the aim and purpose of it all. When God's great plans are finished, when they are all accomplished so far as the Age of Restitution is concerned, and the earth is full of the knowledge of the Lord as the waters cover the sea, then, and then only, will it be no longer necessary for one to say to another, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34).

The blessedness of a full, satisfying, personal knowledge of God is seen in this: it excludes selfishness, and it enhances and emphasizes the value of love. The Apostle of Love suggested this fact when he said, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7).

Render the word as you may—"He that is *born* of God," or, "He that is *begotten* of God"—the conclusion is not changed. It is not even modified. Whether we are in this present time "born" of God, or whether we are "begotten" of Him, it is clearly stated that our new life in Christ has begun! We have here and now entered upon our new and divine life through our blessed Saviour! That is the vital and important thing.

Peter made this glowing truth of our transformation from one nature, that of the old man, to another nature,

that of the new man in Christ, very clear. "Grace and peace be multiplied unto you through the *knowledge of God* and Jesus our Lord." "Grace," the favor God pours out upon us at the present time; and "peace," the "peace that passeth understanding" which only the child of God can know; the "grace and peace" that Paul prayed might rest upon the Christians in Rome, are the grace and peace that come from "God our Father, and the Lord Jesus Christ." These, I insist, are blessings that come to us now, and are evidences that we have indeed been born or begotten of God the Father to a new nature that is spiritual and not carnal, divine and not fleshly.

Returning to the first chapter of 2 Peter, we read: "According as his divine power hath given unto us all things that pertain to life and godliness through the *knowledge of him who hath called us to glory and virtue.*" We notice that all this is applicable to us at this time. The glory and virtue to which we are called are to be experienced by us in our present lives of godliness and service. Peter continued:

"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." Again the present is indicated. By the "exceeding great and precious promises" of God, which have come to us "through the knowledge of him who hath called us to glory and virtue," we are able now, at this present time, to become "partakers of the divine nature"!

Immortality is but one of the concomitants of the divine nature of which we are "partakers," or part takers, today. Of course we shall not come into our full heritage as children of God and experience the glory of immortality until the Lord comes and fits our bodies to bear the full pressure of the "power of an endless life." But the divine nature is ours in part, to a degree, now—ours to possess, ours to enjoy!

With many of us, thoughts of eternal life are too widely separated from our lives today. In our well-justified desire to deny the Serpent's falsehood, "Ye shall not surely die," we have lost sight of the inspiring fact that, although we are mortal, we may live in closest fellowship with the eternal God now. We have failed to grasp the concluding thought of Paul when he said, "O man of God, flee these things" (the love of money and overindulgence in the things of the flesh), "and follow after righteousness, godliness, faith, love,

(Please turn to page 10)

Spiritual Values—Light

By M. W. Lyon

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings . . . in Christ" (Ephesians 1:3).

ONE day when Jesus had been teaching an impressive lesson on the need of His disciples giving up all to follow Him, Peter expressed the deep concern of his fellow apostles when he said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27.) It is a worthy question. We often ask it, too. For the cross is a very real experience in the life of true disciples, and we dwell so much on the sacrifices required of the Christian that I fear we sometimes overlook the fact that the sacrifices are far outweighed by the rewards.

So our theme for this series will be "Spiritual Values." The world gives so much emphasis to material values, that we Christians can appreciate the more those spiritual values we have in Christ. Have we thought sufficiently on the greatness of those values we Christians alone of all people possess? I do not mean material values, although there are many of them. But over and above all material rewards, there are priceless spiritual values that make every sacrifice worth while, even of life itself.

After all, material values are not the best assets, even at the world's valuation. Consider, for instance, the value placed on life itself, for "all that a man hath will he give for his life." Or on health; how much money goes into medicine, and for doctors and hospital care! Or on pleasure; how many billions are spent every year just for pleasure! Think of what a high value we place on friendship, good will, morale, freedom, personality. Now none of these are material things, yet all of them are so prized by men that heavy sacrifices of material values are thought worth while to gain or preserve them.

If things like these are so highly prized, how much more the spiritual values! For example, let us think of that spiritual value to which Jesus referred in His words of John 15:15. Let us call it Light, Knowledge, knowledge of God's purpose. He said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Here Jesus has taken us into His confidence, revealing to believers things about God's great plan and purpose that others know not. It gives us "inside information." It

This article and others of the series are adapted from radio morning devotional talks presented over WSBT, South Bend, Indiana.

gives us light on the meaning of life.

The hunger for knowledge is as imperative as the hunger for food. But while there are many sources of physical food, and also of mental food, there is only one source of spiritual food. Only the Word of God can satisfy that spiritual hunger. There we find the knowledge that gives satisfying purpose and direction to life, and sets before us a glorious hope for the future.

A satisfying philosophy of life is one of our greatest needs. From earliest times philosophers have tried to search out the answers to life's great mysteries: Why are we here? Whence have we come? Whither are we bound? What lies beyond death? These and similar problems have challenged the intellects of the world's greatest thinkers. On their answer depends the use to which we put our life. For we cannot wisely determine what to do with our life until we know what is its goal.

Various answers have been given. Many, like the Epicureans of ancient Greece, have said that pleasure was the highest good; others have gone to the opposite extreme, and said that suffering was the highest virtue, as those who deliberately torture themselves for the good of their souls, as they think. Some have denied the flesh, as being the source of all evil; while others have glorified the flesh and even worshiped it to the extent of licentiousness. Many have no philosophy of life at all. They just drift through life with no goal and no purpose. To them life is an unsolved mystery. They never find out what it's all about.

But Jesus Christ has given us the only satisfying answer! "I call you not servants . . . but . . . friends." We do not walk in darkness but have the light of life. We *know* whence we are, whither we are going, and why! Life is filled with high purpose, with rich meaning. We have the blueprint of God's plan. We have the road map of our journey so that we can trace its course plainly. Of this Jesus reminded the apostles in the words of John 14, "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. Thomas 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."

Paul has put this same truth in different words in Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Only Christians believe this, for only they know enough of God's purpose to trust Him that much. Even many of them do not enter into it, for they are afraid, discouraged, and bewildered. The

reason is that they have neglected to read the promises of God's Word and study their rich meaning so that they can have enough faith to trust His Word.

A great English philosopher once said, "It is worth a thousand pounds a year to have the habit of looking on the bright side of things." Then how much do you think it is worth to us to know that "God giveth us the victory through our Lord Jesus Christ"? Give a man hope and you give him more than gold. Would you exchange your hope of life in Christ for any amount of money?

How much, too, is lost when hope is lost! Without it even life itself becomes of little value. Who are the people who hurl themselves from *(Please turn to page 9)*

The Early Training of a Child

By Mrs. Elizabeth Lee

SOLOMON taught in Proverbs 22:6 to "train up a child in the way he should go: and when he is old he will not depart from it." If more parents would remember this text in the training of their children, the Sunday school teacher would not have such a problem in the church schools. As a teacher, one can quickly select the students who have been reared in Christian homes. The personality of an individual depends greatly upon his environment in youth. So many parents think they are too busy to attend Sunday school with their children. They comfort themselves by saying, "As long as I send my children to Sunday school, and they are receiving the correct training, there is no reason why I should go." As the child grows older, he begins to wonder why his parents do not attend the church schools. So often the child becomes discontented, and thoughts similar to this will wander through his mind: "My parents make me go now; but when I grow up, I won't go." On the other hand, if the parents take their children, such thoughts never enter their minds.

The time a child spends in church school is very little compared to the time he spends elsewhere. The teacher has a great responsibility; and without the co-operation of the parent, there is very little he can do. If a child has been disciplined at home, he will surely practice his training in the church. Respect for the house of God should be taught children when they make their first appearance in church. If you walk into a church where everyone is moving about, and each one whispering to his neighbor, laughing and talking, you cannot possibly catch the spirit of worship. It is quite different from the church where there is harmony and unity in all things. Immediately,

you feel the presence of a higher power. At all times the house dedicated to God for worship should be treated with the fullest respect.

The church school should be properly equipped. The first step should be to have a staff of teachers suited for the students they are to teach. They should be familiar with the doctrines of the church, the history, law, prophecy, and all the other teachings of the Bible. They should have a desire to teach, and should be well acquainted with their students, to be successful teachers. The classrooms should be kept in order: the chairs, benches, and tables should be made to suit the students. Each teacher should see that his classroom is decorated so the children will enjoy their surroundings.

Each teacher has two great objectives: the subject matter and the person. He should have a good organization of material for each lesson prepared, and should know that the lesson material is well suited to the pupil. The teacher must have a good personality, to draw the attention of his class. Interest is necessary for the students to derive anything from the lesson. At times it is good for the teacher to deal with the students as individuals to gain their interest.

Our church membership comes mostly from the Sunday schools: therefore, we should strive to improve them in every way possible. The future of our church depends on the Sunday school entirely. The best should be given to the building of the church. If we rear our children under proper surroundings, it will be much easier for them to adjust themselves to the work of Christ, and in the future the church will not suffer the disadvantages it has in the past.

The Rich Man and Lazarus

By R. H. Judd

Prelude: The writer has been requested, on various occasions, to give an exposition of the story about the Rich Man and Lazarus, as recorded in Luke 16. While there have been many attempts by others to give a satisfactory exegesis, I have been obliged to confess that none of them gave me entire satisfaction. I have never yet met with an explanation that places Lazarus in the proper connection in the narrative, when it comes to the interpretation as to who is represented by him. Most expositors, whose exegeses it has been my privilege to read, have generally regarded Lazarus as representative of the Gentile nations outside of Israel. But his is so distinctively a Jewish name, and the whole setting of the story so outstandingly Jewish in character, one has felt that there must be a solution that will meet this difficulty. In one's study of Scripture, it has been necessary at times to accept a line of interpretation that does not give full satisfaction because of some portion that does not "fit in" with other parts of Scripture. In many instances, one has sometimes had to wait patiently, even for years (a waiting, however, that does not mean want of effort), before he comes to the realization that he has at last the answer he has so earnestly desired. Such has been the experience that the present writer has passed through in connection with this much-discussed parable, until a new and comparatively recent approach to the subject has brought clearer understanding.

LOOKING at the story as a whole, and to the setting in which it is placed, the conviction of its intensely Jewish character is deepened. It was not a private address, as were some of the Saviour's addresses to His disciples. The verses preceding verse 19 prove this, and the fact that the Pharisees were present also proves this claim. Further, as we shall see later, it cannot be successfully denied that the story is parable; and additional proof that the story is parable, is the fact that multitudes listened, for Matthew tells us that "all these things spake Jesus unto the *multitude*, and without a parable spake he not unto *them*" (Matt. 13:34; see also R.V.). In Mark 4:3, this conclusion is emphasized by the remark: "But privately to his own disciples he expounded all things" (R.V.). It is remarkable that no exposition was given the parable, for its objective teaching was so evident, and so in accord with the writings of Moses and the prophets, no explanation was deemed necessary. When all these points are duly considered, we think they give us incidental and circumstantial evidence that it was spoken strictly to, and for, the people of Israel.

If this account be one of actual historical occurrence,

as is claimed by the generality of expositors of the "orthodox" persuasion, then Lazarus was a real person afflicted with bodily sores, and was laid by someone at the rich man's gate to beg, and the dogs came and licked his sores.

Keeping in mind that the story is history, let us read on—"It came to pass that the beggar (not his never-dying soul) died, and was carried by angels into Abraham's bosom. The rich man also died and was buried." Death is not one thing to one man and something else to another, nor is it different in fact to every other living thing; for the plain declaration of Scripture is that "as one dieth, so dieth the other." Death is the loss of life—the ceasing to live. The Prophet Isaiah told Hezekiah that he should "die and not live," and so important does Scripture regard this fact that it is twice recorded. (2 Kings 20:1 and Isa. 38:1.) No dictionary on earth has yet supplied a better definition of death. In all the story of the rich man and Lazarus, there is no mention whatever of an immortal soul in connection with either of these men. From the time of its first allusion to them to the time of their death, both men are regarded as being essentially of the same nature—human and mortal. The generally assumed difference that the rich man was buried, but that Lazarus was not is merely superficial.

In Christian lands, every man, regardless of his station in life, is entitled to decent burial. In Eastern lands, that rite is not always granted lower grades of "the common people." Anyone who reads the account with an unbiased mind will readily admit that the man "that died and was buried" is the same man that "fared sumptuously every day," and from the language used he will also admit that it is the same man who "lifted up his eyes in Hades." That the rich man was *buried* in *Hades* cannot properly be denied; nor will anyone who desires to be practical deny that the only eyes the rich man was known to have were buried with him. Obviously, the story is parable. Other facts in the narrative abundantly confirm this view, and in dealing with people of rational mind, who desire to think for themselves, there is no occasion to dwell further on this point. Any child knows that a dead man cannot speak any more than the trees of the field can converse or "clap their hands."

The following quotation by Albert Barnes, so highly renowned for his commentary on the Scriptures, is typical of many so-called "evangelical" writers, even to this

day. Indeed, one still meets with language equally strong, if not stronger.

"The sufferings of the wicked in hell will be indescribably great. Think what is represented by *torment*, by burning flame, by insupportable thirst, by that state where a single drop of water would afford relief. Remember that *all this* is but a representation of the pains of the damned, and that this will have no intermission day nor night, but will continue from year to year, and age to age, without any end, and you have a FAINT VIEW of the sufferings of *those who are in hell*. . . . It is impossible to make anything of it (namely, the parable), unless it be designed to teach that."

The determined student will not be affrighted by this piece of learned dogmatism. Having read it, he will lay it quietly aside, and proceed to an investigation of the story on his own account. Let us look a little more closely than we already have done at the principal figures mentioned in this dramatic episode.

The Rich Man

First, let us consider the rich man clothed "in purple and fine linen." That he was an Hebrew, and possibly a priest and a Pharisee, is indicated by his calling Abraham "Father," for surely it was the Pharisees who made direct claim that Abraham was their father. The purple and the fine linen would seem clearly to point to his priestly office, for purple and fine linen were the materials of the garments worn by the priests as ordained by Moses in Exodus 28:2, 4, 5, 6, 8; and robes of purple and scarlet were distinctive of wealth and station. "Behold, they which are gorgeously apparelled, and live delicately, are in king's courts" (Luke 7:25). Sometimes the girdle was made of linen, and adorned with beautiful ornaments of metals, precious stones, and embroidery. The Mitre of the high priest was a magnificent headdress formed of about eight yards of fine linen, gracefully arranged in circular folds. Upon its front was a gold plate bearing the inscription, "HOLINESS TO THE LORD."

Thus the rich man was representative of a class who "fared sumptuously every day," and whose exalted position both in church and state rendered them proud, hypocritical, self-willed, and inconsiderate of their poor brethren, for whose care and charity they were so strictly bidden by the law of Moses. "Do not rich men oppress you and draw you before the judgment seats? Do they not blaspheme that worthy name by which ye are called?" (James 2:6, 7. See also 5:1-6.) Of all manner of deceit, crime, and extortion, Jesus said they were "full"; and Jesus further said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of *gehenna*?" All this came to pass with terrible exactitude.

The Beggar

Next, we have a certain beggar, named Lazarus, full of

sores. The name signifies "the help of God," and points to that large class of Jewish society who were dejected and oppressed, and who were socially, politically, and religiously, "full of sores." They were the sheep having no true shepherd, hungry and pining, not only for actual daily bread, but also for the bread (or meat) that "endureth unto everlasting life" (John 6:27). This was the actual predicament of the common people in the days of Jesus. Many were "desiring to be fed," but others had deprived them of "the key of knowledge." To these, Jesus was a welcome Shepherd, providing them in times of necessity with the bread of nature; giving them also the opportunity to have the true bread "whereof if a man eat he shall not die in the age"—namely, "the age to come." "Tell John," said Jesus, "the poor have the gospel preached to them." This was a new thing in the state.

The next, and third, feature which commands our attention is

Concerning the Dogs

which came and licked the sores of Lazarus. Who or what did these dogs represent? We very strongly question that they represent, as some have suggested, the Jewish leaders. When Jewish leaders are compared to dogs, it is not on account of their good offices, or kindly acts, but because of their greedy and inconsiderate attitude towards those in their care and under their power. This was the character of the scribes and Pharisees in the time of Christ. "His (Israel's) watchmen," said Isaiah, "are blind, they are all without knowledge; they are all dumb dogs, they cannot bark"—giving no alarm of approaching danger—"sleeping"—dreaming or walking in their sleep (see margin)—"lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from every quarter" (Isa. 56:10, 11; combining the A.V. and R.V.). Recalling the scathing words of Jesus against those in authority in His day, we have no difficulty in coming to the conclusion that these very words of the Prophet had burned themselves into Jesus' memory.

So, once more we ask, Who and what are "the dogs" so prominently brought to the fore in this parable? The dogs in the parable are *sympathetic* of the sufferer, and that characteristic did not enter into the spirit of the Jewish leaders when they had dealing with the class represented by Lazarus, namely, "the common people." Indeed, the history of the times reveals much murmuring and outcry against them. So strong was the feeling against them because of their discriminating practices, often attended with cruelty, that the people whom Lazarus represented were only too glad to make appeal to the Romans for protection from those who oppressed them. Herod's son, Archelaus, commenced his reign

(which began in the infancy of Jesus) by slaughtering *three thousand citizens*. In comment concerning this treatment, Josephus wrote: "Whereupon they prayed that the Romans would have compassion on them." The Gentiles were quite commonly, and designedly, compared to dogs even when no feeling of bitterness existed, as in the case of the woman of Canaan to whom Jesus said: "It is not meet to take the children's bread, and cast it to dogs" (Matt. 15:26). To the shame of Israel, "the dogs" of the Gentiles had to succor those for whom they refused to care.

An Entirely New Stage

We have now to consider a new and very important part of our study, and one concerning which we feel there has not been sufficient consideration. The *death* of the rich man and the *death* of Lazarus *end* one phase of the story. Those deaths also *end* the sumptuous living of the rich man and the sores and sufferings of Lazarus. Even those of us who believe that *life* and *death* are two opposing conditions have failed to realize, as we should, how very definitely the story is divided here: the first section having to do with "the life that now is," and the second with "*that which is to come.*" Many Scriptural facts indisputably prove this in the most decisive way that anything can be proved; and in almost uncountable passages in which the most forceful and emphatic language is used that is possible for human lips to express.

Scripture declares that the dead do *not* live (Isa. 38:1), and that in the day that a man's "breath goeth forth," in "that very day his thoughts perish" (Psalm 146:4). Such passages as these make it impossible to believe that while *life* covers a period of *years* (see Gen. 25:5-10), *death* is, as "orthodoxy" teaches, but a momentary act. Christ distinctly denied that such was the case when He said: "Your fathers did eat manna in the wilderness, and *are dead*" (John 6:49). Moses stated that Abraham *died*; and centuries later, Jesus the Christ tacitly admitted that that fact was still true. Isaiah also bore the same testimony. (See John 8:53 and Isa. 63:16.)

When the scenes enacted in the second phase of the story occur, all the actors in the drama will be living, for the resurrection will have taken place. The conditions of the rich man and of Lazarus will be completely reversed. The "poor in spirit"—those who were oppressed—will be in the Kingdom of God, and "the meek will inherit the land." (The Hebrew word *eretz* primarily means "land.") They will "sit down with Abraham, and Isaac, and Jacob, in the kingdom of God" (Matt. 8:11), and those who refused to honor them will be "thrust out" (Luke 13:28). That this condition will actually occur in the *land* of Israel is surely made plain by Luke 13:29, for those who were previously shut out from the land given to their fathers Abraham, Isaac, and Jacob, by the high-handed

treatment of those who oppressed them, will then return to it "from the east and west, and from the north and south," and the oppressors themselves will be "cast forth without." (Luke 13:28, R.V.) Just as literally as Christ foretold the fall of Jerusalem and the literal destruction of the Temple, so now does He predict the absolute reversal of conditions prevailing in His time.

What of the Great Gulf?

As others doubtless have done, so has the present writer met with various opinions attempting to define this unique expression. Some have claimed it to be the Mediterranean Sea which will separate the occupants of the Holy Land from those thrust out beyond. Others who hold a similar viewpoint say that the territories outside the early boundaries of the Kingdom of God are *Hades*. While it is not impossible for there to be some symbolic sense in which such a thought may have a measure of truth, we cannot, in faithfulness, accept it as a definition of *Hades* (or *Sheol*), for *Hades* in its literal sense is *the place of the dead*. Still others have stated it as their belief that the law of Moses is the gulf, because it is said by them to separate the true Christian from the non-believer. We cannot endorse that view, for the reason that the Lord Jesus held the law of Moses in such high esteem, and for the further reason that He made the law of Moses the only possible means of reconciliation, for Moses and the prophets spoke of Him. Also, did He not say: "They have Moses and the prophets; let them hear them"? (V. 29.)

We believe that the true explanation of "the great gulf" goes much deeper, for it records something that *cannot* be done. There are, thank God, comparatively few things in this life that *cannot* be done. But again we say, Thank God; there are some! *Life* and *death* can *never* be made to mean the same thing. Longfellow tried it and failed. "Orthodoxy," in trying to follow his dictum, instead of God's, has made confusion worse confounded.

The Revised Version offers a different translation of verse 26 in the margin, and Dr. Schofield is authority for the statement that "the marginal renderings of the Revised Version are very generally to be preferred." That may not be the exact language given by him, but it is, I believe, very close to it. Let us look at the verse. Instead of "beside all this," it gives—"in all these things." In other words, it is *not* a geographical condition of *place*, as is so generally interpreted from the Authorized Version, but is rather a reference to the "things" spoken of. The thought occurs many times in the Scriptures, the context in each instance conveying the substance of what is intended. For instance, in Luke 1:1, we have the expression, "The things most surely believed among us"; and Christ Himself said, "These things have I spoken unto you"; and again, "These things have I told you."

Put briefly into a sentence, the whole parable has to do with "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12), and of which *all the prophets have spoken*.

It is most interesting to note here that the Revised Version omits the comma after the word "God," in the above-quoted verse (Acts 8:12), for the gospel of the Kingdom *cannot* be separated from the name of Jesus Christ. Try to do it, as some have, you *cannot* cross into the Kingdom of God, for, as the Scripture has said: "There is *none other name* under heaven given among men, whereby we must be saved." That is blunt language, but it is no more blunt than the language of the parable itself. The Syriac Version (which many believe to be the language Christ spoke) of this verse makes it even more emphatic. It reads: "Whereby ye may have *life*" (Acts 4:12) The whole question is one of *life* and *death* in the age to come. Christ came that men might have life more abundantly.

Notice another difference between the Authorized Version and the Revised Version of verse 26. The Authorized reads, "They which would pass from hence to you cannot" (no matter how much they may desire). The Revised says, "They that would . . . may not be able," then it adds—"none may cross over from thence to us." There is a difference, and there is also a distinction. The one class is where *eternal life* dwells, and, like the angels, they "may" (if permitted) be messengers of mercy, for God makes His sun to shine on the evil and the good. The other class, those who refuse to believe in Moses and the prophets who spoke of Him who is "the Way, "the truth," and "the Life," and who *will not come* unto Him that they may have *life—eternal life*—will find their end in "everlasting destruction" (which is *death*—the "great gulf" which divides the *living* from the *dead*).

This article is already long, and we have made no comment concerning the "flame." Flames have always, if prolonged, resulted in the *death* of the human personality, and they always will. Without extending this article unduly, we should say that we believe the destruction of the wicked (referred to in the parable in the language of suggestion) will be of the most literal kind "when the Lord Jesus shall be revealed from heaven with the angels of his power, in flaming fire taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus." (1 Thess. 1:7, 8. See also verse 9, R.V.).

"Hail to the Lord's Anointed:
Great David's greater Son;
Hail! in the time appointed,
His reign on earth begun.
He comes to break oppression,
To set the captive free;
To take away transgression,
To rule in equity.

"Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing.
O'er every foe victorious,
He on His throne shall rest,
From age to age more glorious,
All blessing and all-blest."

"Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (Psalm 98:8, 9). . . . Pray for fulfillment of the blessing promised. It cannot fail.

SPIRITUAL VALUES — LIGHT

(Continued from page 5)

bridges, blow their brains out, and take various other means to "end it all"? In nearly every case, they are the ones who have nothing left to live for. Life for them has become a blind alley. It has no purpose, no goal. All hope is gone. Many of these suicides are rich, too, yet money and possessions lose their value when life loses its purpose.

The famous "depression" is not yet so far in the past that you have forgotten how low was people's morale, what discouragement there was, what hopelessness. It was not just that people had no jobs, bad as that was. It was the fact that there was no prospect of jobs to look forward to.

That is the condition the world is in spiritually. They are, as Paul describes them, in Ephesians 2:12, "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," as he adds in the following verse, "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." No longer do we walk in darkness. No longer do we live in hopelessness and ignorance. God has revealed to us His glorious purpose for this earth. We have Christ's promise, "I will come again." When He returns He will know how to rule the nations righteously and deal with evil men. Then shall peace spread her wings over all the earth. Then shall men "beat their swords into plowshares and their spears into pruning hooks." Then shall every man sit under his own vine and fig tree and none shall make him afraid. Then shall God "wipe away tears from all faces," and there shall be no more sorrow or pain or death, for the former things shall have passed away.

With this hope before us, what matter if we meet with

sorrow, suffering, and loss? These are to test and prove us. What matter if death invade our homes, and snatch away our loved ones? They shall rise again, for Christ has conquered death. What matter if the wicked flourish as a green bay tree, and no man layeth it to heart? We must all stand before the judgment seat of Christ to give account of our doings. He shall break in pieces the oppressor and plead for the poor and needy. And what if the world be bathed in blood and tears, with men's hearts failing them for fear? This is the just punishment of the sins of mankind to teach us that "God is not mocked" and that "whatsoever a man soweth, that shall he also reap." These sorrows are to pass away when the King of kings takes control, and are only "for a short moment," as God puts it, in comparison with the endless ages of glory to follow, for those who love and obey God.

The Bible is filled with promises to those who love God and keep His commandments, and of prophecies of the glory in store for them in the ages to come. If you are one of those happy enough to have been raised in this "blessed hope," perhaps you cannot visualize the emptiness in the hearts of those who have never seen the beauty of God's grand purpose in the world and of His revealed plans for His children. Read those promises over again, and cherish them the more, for the day of their fulfillment is near, and hasteth greatly. Soon will His Kingdom come, and His will will be done, on earth as it is in heaven.

How dark indeed would be this world if there were no overruling purpose revealed by our kind Creator! But "light is sown for the righteous." We have this priceless treasure. We can see our way. We know what God is doing, for He has made known to us His will. Life for us Christians is transformed because we understand its purpose. Have you valued this spiritual asset at its true worth?

"The servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

(Prayer) Almighty and all-wise Father, who hast known the end from the beginning, we thank Thee for the wise design by which Thou hast purposed a glorious destiny for those whom Thou hast called to be Thy children. We thank Thee that Thou doest all things well. Send out Thy light upon all who are reached by this message. May they desire Thee above their chief joy. May we hunger and thirst after righteousness. Put it into our hearts to study our Bibles more, that we may be satisfied with the treasures out of Thy Word. Make clear before us Thy purpose for each day, that we may walk therein. And do Thou, O God, increase our faith as we come to know Thee more perfectly. This we ask in Jesus' Name. Amen.

ETERNITY IS NOW!

(Continued from page 3)

patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called" (1 Tim. 6:11, 12). Too often we have not realized that it is possible for us to "lay hold on eternal life" and its peace and joy at this time. There is a very real sense in which it may be said of us that we "have passed from death unto life." Whereas we "were dead in trespasses and sins," and so separated from God, we have now "been brought nigh" to Him through our absorption in the body of His Son. The oneness Christ prayed might exist between His disciples and God may be realized by each one of us, for in Christ we are as close to God as we will ever be in the ages that are to come.

Emphasizing this wonderful truth, Paul wrote to the Christians in Rome like this: "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:8, 9).

Observe the strength of the present tense: "Ye *are* not in the flesh, but *in* the Spirit." In the sight of God, we are spiritual creatures in Christ Jesus. We are no longer carnal, in the flesh. Or, as Peter pointed out, "Having escaped the corruption that is in the world through lust," we have become children of God. Jesus Christ has broken the fetters of sin that bound us and has set us free. And, "being made free from sin, ye became the servants of righteousness." All this is true of us today, for "as many as are led by the Spirit of God, they are the sons of God." Such is our relation to the eternal Father now: we "*are* the sons of God" (Rom. 8:14). "*Now are* we the sons of God" (1 John 3:2).

Peter affirmed that "God *hath* given unto us all things that pertain to life and godliness," that we might be "partakers of the divine nature." "Life is more than meat," and, "Man shall not live by bread alone," Jesus said. Physical being is only a small part of life, even of our present mortality. Animation but gives us power to enjoy, utilize, and expand the boundaries of our lives. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Jesus wants us to have a full, rich, abundant life here and now, that we may gain an equally abundant entrance into His everlasting Kingdom when He comes. He wants us to begin living our Kingdom life, our abundant eternal life, right now!

Life is not merely existence. It is much more than that. Life is what we *do*, and what we *are!* How we live, and think, and act, is *life!* Just to live means little. How we live means much!

In this present we are experiencing a sample of what our future life in Christ will be. We are serving God now.

We will go right on serving God when Christ comes and changes our mortal bodies and fashions them like His own glorified body. We are living with Jesus Christ all the time, for before He went away He left this promise: "Lo, I am with you always, even unto the end of the world." We will still be living with Him when the end of the present world shall come. "Time" and "eternity" lose all distinction to those who are in Christ Jesus, those who are united with Him who is both their present and their future Life.

Paul concluded his comforting words concerning those who sleep like this: "Then we which are alive and remain shall be caught up together with them," the resurrected saints, "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. 4:17, 18).

"So shall we ever be with the Lord!" That will be true in the future. Praise God! it is true today! Jesus is keeping that promise now. "Lo, I am with you always, even unto the end of the world. Amen." We would add our "Amen" to the Amen of our Lord. He is with us now! We can sense His presence here in the church today! He will be with us wherever we go, wherever we are! In days to come; in years to come; in ages to come, Jesus Christ will be with us to guide and keep and bless and comfort! It cannot be otherwise! *We are living with Jesus Christ in an eternal now!*

A NEW BEGINNING

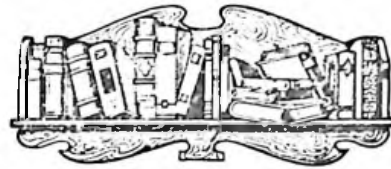
"Every day a new beginning!
Oh, the happy thought!
Failures all may be forgotten
That the past has brought.

"Opportunities for service
Wait along the way,
Let us, then, be up and doing,
Start afresh each day."
—Selected.

IT MAY BE SOON

By *Mary Mae Nedrow*

Who knows? It may be soon that He will come.
Don't let Him find us with our work undone!
Or that we've wasted many precious days
Walking in our willful, selfish ways.
Only because of God's unfathomed grace
May we behold our blessed Saviour's face.
O hasten then—your days fill to the brim!
Give time, and thought, and work today for Him!
Who knows? Before the setting of the sun
He'll come—and find us with our work undone.



BUILDING YOUR LIBRARY

Book Reviews

By *Arlen Marsh*

Much more thorough than his *Sunday School Handbook* is James DeForest Murch's *Christian Education and the Local Church* (Standard Publishing Co.; \$2.50). Its thesis is that "Christian education is the hope of the world," and that, despite many an educator to the contrary, the problems of Christian education are not identical with those of secular education. "Modern secular philosophy, psychology, and pedagogy," in Mr. Murch's opinion, are applied too often "to the religious situation with little regard for the teaching of the Word of God."

Part I of the book concerns the history of religious education, from "in the beginning God created the heavens and the earth" to the current trends in detailed organization and teaching methods. Much attention is devoted by this part to the ways in which the Hebrews educated their children in the law and the prophets, and to the scheme of teaching employed by Jesus.

Part II touches on the purpose and personnel involved in Christian education. Mr. Murch quotes Acts 2:41, 42, and uses the verses to show that "the church, through evangelism, education, worship, and fellowship, fits men to live in harmony with God's will." Christian education, it will be noted, is not confined by Mr. Murch to the problems of Sunday schools and young people's meetings alone.

Part III aims at the special difficulties of church school operations. Here, the treatment shows outstanding practicality, although—as with the *Handbook* mentioned earlier—many of the suggestions are not adaptable to the needs of the smaller school. However, a sufficient number are so adaptable to make Part III worth while for any Sunday school leader, whether officer or teacher. Special attention to Mr. Murch's ideas on the architectural needs of a church building should be given by those contemplating new or remodeled building of their own.

There are approximately 67,000,000 now unreached by churches in the United States. *Christian Education and the Local Church* should, if practically applied, help to correct this deficiency. Outlines for study and discussion are provided at the end for class use.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52).

"How Long Halt Ye?"

Little is told of Elijah's private life. His chief characteristic was his long, thick hair which hung down his back. He wore a girdle of skins around his loins. Sometimes he wore a "mantle" of skins around his shoulder. He was a prophet during the reign of Ahab and Jezebel who were wicked rulers. Ahab let his wife decide many important things. It was she who decided that Israel should have Baal to worship instead of our living God. Many refused to forget God and remained faithful to the God of Abraham. Others worshiped Baal.

Elijah said Baal's prophets were four hundred fifty, while he was the only remaining prophet of God. "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." This story is found in 1 Kings 18.

A Test of Fire

Elijah and the four hundred fifty Baal prophets had a contest. Elijah suggested they each make an altar. One altar was to Baal. The other was to God. On each altar they placed an offering. Then, they were to call in prayer for fire. The one who sent fire to burn the offering was to be the God to worship.

The prophets of Baal made ready their offering. They called to Baal from morning until noon, saying, "O Baal, hear us." There was no answer. They leaped and cut themselves, but no answer. Elijah laughed at them. He told them to call louder, that perhaps Baal was asleep.

Finally, in the evening, Elijah made his offering ready. He used twelve stones, one for each tribe of Israel, in making his altar. He had water poured over his altar, which filled a trench around the altar.

Elijah said, in faith, "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." The "fire of the Lord" fell. It burned not only the offering but the stones and the dust and the water in the trench.

The people fell upon their faces. They said, "The Lord, he is God; the Lord, he is God" (1 Kings 18:39).

Do You Worship Baal?

"Of course not!" you say. But let us think a while.

The word "Baal" means "owner" or "lord." It means "possessor." Baal is no one supreme deity. Baal is a god of convenience. There are many Baals.

Let us modernize this god of possessions. We know that anything can become our idol if it stands between us and God. Cannot the covetousness of today be called Baal?

People fight, yes, even nations, because they want land that belongs to other peoples. Are they not then worshipping Baal? Our Bible says that the Gentiles seek after food and drink and clothing. Let us consider the words of Jesus: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things" (Matt. 6:31, 32).

To seek for a thing, one must put his mind and body to the work. Did you lose a nickel and look for it? Perhaps it took some hard work before you found it.

Gentiles were also called heathen. Those who seek after worldly goods and possessions, and make that first in their lives are Baal worshippers. They are heathen.

Our Bible says Christians should "seek . . . first the kingdom of God and his righteousness" (Matt. 6:33).

That is the place of Christ, of the Kingdom and of His righteousness in our lives: *first*, not last; *first*, not left-over or spare time or talent or money.

We, in this time, must watch ourselves. Take heed lest you fall. Like Paul we should keep our bodies, our desires, and wishes under subjection. We must live by what we know in order to receive salvation. To know is not enough. (See 1 Cor. 9:27.) We who are begotten of God must keep ourselves from Baal. (See 1 John 5:18.) "Little children, keep yourselves from idols. Amen."

Happy Birthday Wishes

David Skinner, Aug. 16, age 10, Sauk Rapids, Minn.
Bruce Savage, Aug. 18, age 8, Waite Park, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
Oregon, Illinois

Berean Day Business Meeting

The thirtieth annual Berean business meeting was conducted Monday afternoon, July 31, 1944. A precedent was established in that it was the first Berean conference to be conducted on the day before the opening of the General Conference.

The Secretary's minutes of the 1943 meeting were read and approved and placed on file.

The Treasurer's report was read and accepted. Sister Lorna Macy Pearson asked that she be relieved of her duties as treasurer. She has given several years to the position and her efforts have been much appreciated by all the Bereans.

The reports of the standing committees were read and accepted. Those committees which reported were: Publishing Committee, Berean Editor, Junior Correspondence Committee, from which Sister Pearson also resigned, and the Senior Correspondence Committee. There were no reports from the Junior and Senior Home Study Groups as these committees have not been active during the past year.

New Business

There was general discussion concerning the organization of a National Junior Berean Society. Sister Verna C. Thayer suggested that if such a society were organized it would give the younger Bereans an opportunity to train for later positions in the Senior Berean Society. The only authority of such an organization would be an opportunity to attend and act in the annual business meeting.

There was lengthy discussion on the subject of what should be the relationship between the Berean Society and the General Conference. Some expressed themselves in favor of remaining an independent and separate organization, while others felt the Bereans could be more effective as a subsidiary of the General Conference. Arlen Marsh and James Mattison moved that a committee of three be appointed by the Berean Executive Board to consider the matter of incorporating the Berean Society with the General Conference and to discuss the matter with the Executive Board of the National Bible Institution. *Motion carried.* The report of this committee will be made at the 1945 Berean business meeting. To incorporate with the General Conference would take a two-thirds vote of all Bereans present.

Discussion of the Berean history books was conducted. There was general agreement that more effort should be made in the coming year to keep the history up to date. Gerald L. Cooper and James Mattison moved that the incoming secretary be instructed to bring the history book up to date. *Motion carried.*

There was brief discussion of the matter of having lessons appear each week on the Berean Page. It was suggested that the lesson plan be tried for two or three months. The purpose of the lesson plan will be to encourage more unified study among the Berean societies. From the reports of the local societies, it was learned that many of them are not using Berean material. It is hoped to correct this weakness in the coming year.

There was general agreement that a definite standard should be observed in the publishing of tracts and books. More effort is to be expended in the coming year for the printing of new tracts and books.

Election of Officers

The election of officers was the last order of business. Arlen Marsh was nominated for the office of president by James Mattison. The rules being suspended, the secretary was instructed to cast a unanimous vote for Arlen Marsh.

James Mattison was nominated for the office of first vice president by Alva Huffer. The Secretary was instructed to cast a unanimous vote for James as first vice president.

Alberta Appleby nominated Alva Huffer for second vice president, and the Secretary was again instructed to cast a unanimous vote.

Mary Catherine Railton was nominated for the office of secretary by Faye White. The President cast a unanimous vote for Sister Railton as secretary.

Faye White was nominated by Alva Huffer for the office of treasurer. Again the rules were suspended and the Secretary was instructed to cast a unanimous vote for Sister White as treasurer.

The new Executive Board members pledged themselves to execute the business of the National Berean Society in a Christian and businesslike manner.

Brother Melville W. Lyon offered the benediction and another inspiring and successful National Berean business meeting was brought to a close.

AMONG THE CHURCHES

CONFERENCE CALENDAR

August 27 - September 3—Ohio Conference at Brush Creek Church near Tipp City.
August 27 - Sept. 3—Eastern Nebraska Conference at Omaha.
September 4-8—Evangelistic meetings at Hillisburg (Ind.) Church of God.
September 10—Annual Homecoming at Hillisburg, Ind.
September 10 - October 4—Special meetings at Ripley, Ill.

J. M. MORGAN AT KANSAS CITY

We were favored to have Bro. J. M. Morgan preach for us on his way home after attending General Conference in Oregon, Ill.

After his fourth talk, he had to hurry to the Union Station to board a train taking him to Tulsa, Okla., which is not far from his home near Kellyville.

His sermons were all freighted with the love of God and crammed with important Bible truth. We plan to have him with us again in the near future to spend more time with the little church in Kansas City. As I believe Bro. Morgan to be an able and fearless defender of the Faith, I shall pray in his behalf the effectual fervent prayer in which my congregation will join.

John F. Green, Pastor.

EVANGELISM

Marion L. Long	\$ 5.00
Wayne Yows	4.75
Lillian & Alta King	10.00
H. S. Lasher	10.00
Mary L. Hale	3.00
Mrs. Lela Drake	2.00
Pomona Church	25.00
Carl Bunch	3.00
Mr. & Mrs. Wayne H. Wilson	8.00
Jennie Salisbury	5.00
Clyde M. Long	25.00
Los Angeles Church & S. S.	33.72

HERALD RECEIPTS

J. H. Frazier; J. W. Grimsley; Frances Walls; Amy Weaver; Mildred Somers; Mrs. Harvey Jenkins; Mrs. A. L. White; W. W. Booth; Nora Wanamaker (self & others); Mrs. Ola Hornaday; Maurice Stephenson; Mrs. Grace L. Myers; Wayne Yows; Roy Morrison; Leland T. Hanson; Mrs. James Cole; Mrs. Clara Claypool; Dale Dunbar; Mrs. Russell Parks (self & another); Mary L. Hale (self & another); Robert Bailey; O. M. Anderson; Eblridge Ellis; Wilda McCorkle (self & another); Mrs. Lorrin P. Gaiency; Mrs. G. E. Black; Mrs. Wm. Poland; M. C. Brake; Mrs. Winifred Gould; Arthur Gilby (self & others); George Holson; Mrs. Oscar Matthews; Mrs. Dossa Cokrell; Mrs. Barton Smith; Mrs. R. D. Stanton; Mrs. Emma B. Coleman; W. H. Arrington; Mrs. Max Tarrant; Arlen Marsh; J. M. Morgan; Mrs. J. A. Guttery; Leonard Brown (another); H. A. Mattison; Fred E. Hall; Elizabeth O. Frier; Wilma O. Jada; Mary Belle Moses; Ellen Van Fleet (others); L. D. McLain; Nettie M. Baharsh; F. B. McCullough; Mrs. Chas. Baird; Meriam Hendon; Sgt. Robert L. Jones (another); W. R. Simmons; Mrs. Graceton Houser (self & another); Wayne H. Wilson; Mrs. Pauline Chapman; Mrs. Vernie Cunningham; Mildred Dolph; Clyde M. Long; Mrs. Maggie Beuge.

BAPTISMS IN ARKANSAS

At the recent Arkansas-Oklahoma Conference conducted at McGintytown, Ark., the following were baptized, July 23, 1944: Mrs. Alice Lela Glover, age 21; Mrs. Benoni McGinty, age 22; and Mr. Doyce Freeman, age 22—all of Greenbrier, Ark.

The first two are daughters of Bro. C. E. Weaver, Greenbrier, minister of the Church of God, a former pastor at McGintytown. All are residents near the McGintytown church. You are invited to welcome these into our fellowship.

Evangelist J. W. McLain.

OREGON BIBLE COLLEGE

Harold Lewis	\$4.00
RETIRED MINISTERS' FUND	
Saint Cloud Sunday School	\$2.93

OHIO STATE BEREAN CONFERENCE

The Ohio State Berean Society will conduct its fourth annual meeting, Saturday, September 2, at the Brush Creek Church of God, near Tipp City, Ohio. A business meeting will be conducted at 3:00 p.m. There will be election of officers for the coming year and new business discussed. The evening service will be conducted by the Bereans, and Bro. James Mattison, Oregon, Ill., will be the guest speaker. A cordial invitation is extended to all isolated Bereans as well as to those from active societies.

Amy Dunbar Frye, Delta, Ohio.

OREGON BIBLE COLLEGE

James Siple	\$50.00
"INDIA"	
Marion L. Long	\$5.00

Gleanings From the Field

"The field is the world."—Jesus.

Following the recent General Conference at Oregon, Ill., Bro. C. E. Randall went to Mora, Minn., where for several weeks Sr. Randall had been visiting her mother and other relatives and friends. Bros. C. R. Randall and Gerald L. Cooper also journeyed to Mora, the latter then going to Eden Valley, Minn., where several years ago he served as pastor. On their return trip homeward (to Ponthill, Ont.), Bro. and Sr. C. E. Randall and Sr. Ida Eastman were guests at the Editor's home. Come more often!

Bro. Vernis D. Wolfe, pastor of the Louisiana churches, will conduct a series of evangelistic meetings at the Ripley (Ill.) Church of God, September 10—October 1, 1944, both dates inclusive.

"We enjoyed the Conference very much."—Mr. and Mrs. A. J. Hoke, 21 Ashwood Ave., Dayton, Ohio.

Bro. H. U. Krogh, Jr., and family left Oregon, Ill., August 17, for a brief visit with Bro. Krogh's father at Blair, Nebr., from whence they have returned home to Grand Rapids, Mich., in time for Bro. Krogh to preach on Sunday, August 27.

Cpl. Bill Cullen, a former employee of National Bible Institution and now serving Uncle Sam in France, writes that he appreciates letters being received from home friends and that he hopes to see us soon.

We are glad to learn that Bro. Lyle Doan, 3561 Hillcrest, S.W., Grand Rapids, Mich., is home from the hospital and, though his condition is yet very serious, the outlook is brighter than it was.

Long Happiness to Bro. and Sr. Walter Croxton who were united in marriage on August 18, 1944, in Swanton, Ohio. Sr. Croxton was the former Lucille Krauss, and both newlyweds were students last year at Oregon Bible College. They plan to make their home in Washington, D. C.

"Love keeps no record, takes no thought of wrongs."—Vivian Kirkpatrick in Truth Seekers' Senior Quarterly now in the making.

Bro. M. C. Brake, New Port Richey, Fla., writes that he has been reading The Restitution Herald and its predecessor, The Restitution, during the past forty years, and that he hopes to continue reading The Herald as long as he lives. He is now eighty-three years of age.

The new "Letter of Transferring of Membership" form, as authorized by the recent General Conference, is now ready for sale at fifteen cents per dozen copies. Pastors and church secretaries will do well to have copies of same constantly on hand.

Printing orders solicited. The National Bible Institution print shop solicits your orders for printed matter—letterheads, envelopes, invoices, statements, leaflets, or books.

Following General Conference, Bro. and Sr. C. E. Lapp separated briefly, Sr. Lapp going for a short visit with her mother to Troy, Ohio, and Bro. Lapp going to Fredericktown, Mo., for the Missouri Conference. Later, they expect to meet in the Midwest for their return together to Tempe, Ariz. We understand that Mother Brewer plans to go with them to Tempe.

When these lines are in print, Mrs. Magaw and the writer, accompanied with five of our children and Sr. Ruth Hoskins, will be at the Brush Creek Church of God, host of the Ohio State Conference. On the return trip, we plan to preach one evening (probably September 4) at Hillisburg, Ind.

We are pleased to learn that Bro. Kirby Davis, scheduled soon to enter Oregon Bible College, was baptized by his father, Bro. Isaac Davis, August 6, 1944, the service being conducted in the Columbia River, near Wenatchee, Wash.

ILLINOIS STATE CONFERENCE AND BIBLE SCHOOL

The 1944 Bible School got off to a good start Tuesday morning, August 1, with a total attendance of 144. This was the average attendance maintained throughout the school, the highest attendance being 202 on Friday morning, August 4. The children's classes, which are included in the aforementioned figures, had an average attendance of 69. Their lowest attendance was 61, and the highest was 84. There were 32 with a perfect attendance record. The children presented a program Friday afternoon, August 11, in which they demonstrated some of the work they had been doing in their classes.

The ladies of the Priscilla Auxiliary were official hostesses on the Conference grounds. They conducted some very interesting and informative "get-acquainted" circles and also arranged group tours through Golden Rule Home, East Oregon Chapel, and Oregon Bible College. They are to be commended for the valuable services they rendered.

There were five baptisms during the meeting, namely, Norman Burch, Walkerton, Ind.; Miss Della Belle Holtkamp, Ripley, Ill.; Miss Mary Lou Benge, Kokomo, Ind.; Miss Julia Benge, Plymouth, Ind.; and Mr. Walter Lay, 1810 N. Monitor, Chicago, Ill.

The annual business meeting was held Friday afternoon, August 4. Reports from seven of the churches in the State showed a membership of 462, which is somewhat less than the total membership for the State, as one or two churches neglected to send a report. A monthly bulletin is being planned which will be mailed to Illinois members in an effort to keep everyone informed of the progress of the State work, the activities of the various churches, etc.

Officers elected for the State are: president, Paul C. Johnson, Oregon; vice president, James M. Watkins, Eldorado; secretary, Esta L. Starbuck, Rockford; treasurer, Tessa Laning, Ripley; board members, Frank Laning, Ripley, and Paul Hatch, Oregon. Board members holding over from last year are Frederick Claussen, Oregon, and C. Alan McLain, Dixon.

The spirit of unity and Christian fellowship that prevailed throughout the Conference was a source of joy to all, and served to remind us of the time when the whole earth shall know peace and harmony because the knowledge of the Lord shall cover the earth, as the waters cover the sea. May we all prove faithful that we may have a part in bringing about that glorious condition.

Esta L. Starbuck, Secy.

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ROCKFORD, ILLINOIS

During the month of August, all services at the Blessed Hope Church of God, Rockford, Ill., are discontinued, except for Sunday school to be conducted at 9:45 a.m. on each of the last two Sundays of the month.

Suspension of services during the General and Illinois State Conferences made it possible for nearly all members of the Rockford church to attend Sunday sessions at the Oregon, Ill., church. At a special business meeting on August 6, it was decided to hold no preaching services in the latter part of the month, so the money which otherwise would be spent for such services could be put in the building fund.

The pastor, who is on vacation the last two weeks of August, conducted a special Bible class for the Blair Ladies' Aid Society on August 18 at Arlington, Nebr.

Arlen Marsh, Pastor.

RANDALL - REEVES

A very pretty wedding ceremony took place in the city of Salina, Kans., at 10:00 p.m., August 14, 1944, when Rowena Claire Randall, daughter of Mr. and Mrs. Arthur Randall of Saint Cloud, Minn., became the bride of Cpl. Victor J. Reeves, Jr., son of Mr. and Mrs. Victor J. Reeves of El Paso, Texas.

Both bride and bridesmaid, Miss Scenia Livgard of Remer, Minn., wore tailored blue dresses, trimmed with white saddle stitching.

During the ceremony, both bride and groom gave and received rings.

Although Cpl. Reeves has been stationed at Camp Phillips, near Salina, for the past four months, a change is anticipated. Consequently, Mrs. Reeves plans to return to her work at Minneapolis, Minn., for the present.

Both these young people will be remembered in their various localities for activity in the Church of God. Rowena is also well known to many Summer School and General Conference attendants.

We pray God's richest blessings as these two of "like precious faith" continue life's journey, hand in hand, and both hands in His.

John L. Denchfield.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is 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. 60:1-3); 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.

RULES AND REGULATIONS
Oregon Bible College

The following rules and regulations have been authorized by the Executive Board of National Bible Institution, that students of Oregon Bible College might better understand what is expected of them so as to be able to co-operate with the management of the College through mutual understanding to the end that Christian principles might be reflected at all times:

1. Students should at all times keep in mind that this is a BIBLE College. The conduct of its students should at all times be a reflection of its high Christian character.
2. Certain hours will be designated for prayer, meditation, and study, during which time absolute quiet must prevail in the building. All violations of this rule should be called to the attention of individuals in charge of the building.
3. Each student will be required to do a specific daily task in addition to his studies, as directed by those in charge. (The amount of time to be determined by those in charge.)
4. Students at all times must receive permission from the Matron or Superintendent to leave the building after 7:00 p.m., state where they are going, the exact time of leaving, and expected time of returning. In addition, they must receive permission from the Dean or Matron to stay out exceptionally late or over night.
5. Rooms must be kept presentable at all times for visitors and inspection after 10:00 a.m., each day.
6. Unseemly conduct at any time in the building, on the campus, or while off the campus will not be tolerated.
7. Planned recreational periods will be worked out by the Dean, Instructors, Matron, and Student Council for the enjoyment and uplift of the students.
8. Student marriages will be prohibited during the first two years of college, and thereafter permitted only by approval of the Executive Board of National Bible Institution.
9. Students will be required to attend at least one service weekly, and are urged to participate in all services and activities of the local Church of God.
10. Tuition shall not be in arrears more than one month.
11. At no time should a student place his own individual desires above those of his group when such would in any way be detrimental to the College.

Signed by

Parents

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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.

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Four-second Series A (25 of each of four kinds)			\$.25	First Principles, G. E. Marsh	18	.35 2.00
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God's Promises, Anna E. Drew	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25 1.75
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What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75 \$3.50
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The Coming of Christ, R. A. Curtis	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25 1.25
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God, R. H. Judd	12	.25	1.75			
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00			

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VOLUME 33

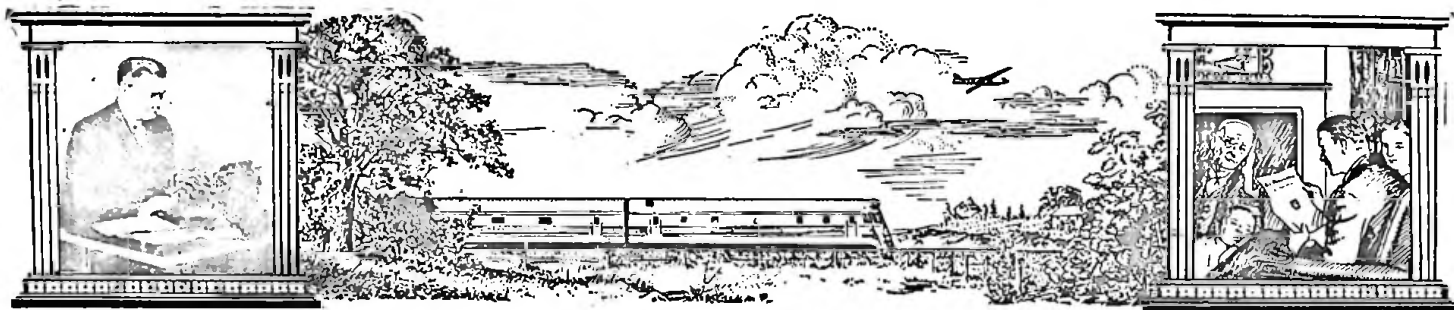
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(Black Star Photo)

GLIMPSE OF VICTORIA FALLS, SOUTH AFRICA



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

Victoria Falls and Missionary Spirit

Victoria Falls on the Zambezi River, Rhodesia, South Africa, vies with other grandeurs of God in magnificence and phenomena. First white man to see the Falls was David Livingstone (1813-1873), a Scottish missionary and explorer, who, under the auspices of the London Missionary Society, went to South Africa in 1840—when he was only twenty-seven years of age! Traveling down the Zambezi River, he discovered the Falls—probably in 1849.

Shown on the front cover is a glimpse of Victoria Falls and its resulting "Boiling Pot." The rim of the Falls is one and one-fourth miles wide. The water plunges four hundred feet into a gorge that is only four hundred feet wide, the gorge running at right angles to the Falls. A constantly rising mist makes it difficult to get a clear picture of the Falls, suggesting to appreciative minds that many of the beauties and wonders of God must be diligently sought, if ever found. How blind are we; how little do we see! Nevertheless, in fullness of time, all mists will pass away, the veil over all faces will be lifted, and we shall see and know as God sees and knows us.

Consider, too, that Victoria Falls is millenniums older than this recent brief span in which the white man has marveled at its splendor in the sun. Only the Creator knows its beginnings; only the Creator comprehends its mysteries. Slowly, almost reluctantly, does man discover the hidden wonders of God. Cherish, then, the spirit of Livingstone who explored and found: he found beauties of God and presented them to men, and he found men who were lost and presented them to God.

As water incessantly pours over the rim of the Falls, opportunities of service pour over the rim of time—never to return. Let us, as a people who love the Lord, be quick to the rescue—quick to explore and to find men for God.

Messiah in the Psalms

Jesus, declaring Himself after resurrection, said to the apostles: "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).

That Moses and the prophets foretold the Messiah is commonly accepted. It is not as commonly appreciated that the Psalms, likewise, foretold the Christ, but Jesus' testimony indicates that *the Psalms were Messianic*—"psalms concerning me." Certain students of the Bible believe all the Psalms are Messianic. Whether or not this is true, a very profitable study about Christ can be based upon the Psalms—truths there being told about Him that are not recorded elsewhere in the Bible.

The Sixty-Ninth Psalm, for instance, is largely prophetic of Christ, several parts being quoted in the New Testament and in direct application to Jesus. Indeed, there is only one verse (v. 5) that presents much problem in applying the whole Psalm to Jesus. Verse 5 may best be interpreted as referring to David, the author, though, in a special sense, there is a possibility of this verse, too, referring to Christ—not that Christ was foolish or a sinner, but that He carried the foolishness and guilt of the world, all of which was "not hid from God."

In verse 4, Christ is seen as the One hated "without a cause." There was no manner of fault in Him! Consider in this verse that Someone "restored that which (He) took not away"—Christ stole from none, He deprived no one, yet He restored life to fallen and death-doomed man.

Verse 6 suggests this question: Has anyone who truly waited upon Christ ever been ashamed of Him? When did Jesus err? "He doeth all things well." He has not only done all that might be expected, but He went that "second mile" in service.

Verse 8, saying, "I am become . . . an alien unto my mother's children, links well with John 7:5—"neither did his brethren believe in him."

"I was the song of the drunkards" (v. 12) presents a thought not to be found in the Gospels, yet a thought in no sense contradictory to them. Verses 9 and 21, and their respective quotations in the Gospels, conclusively stamp the Psalm as Messianic.

Yes, we see Jesus in the Psalms, and in many of the Psalms not commonly considered Messianic as are Psalms 2, 22, 45, 72, 91, 110, 149. Said Jesus: "Search the scriptures"—even the Psalms—"for . . . they . . . testify of me."

Spiritual Values—Forgiveness

By M. W. Lyon

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ . . . in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:2,7).

EVERY Christian has a number of spiritual vouchers which he has only to cash, in order to enjoy. Are you making full use of the values there are in your Christian faith? In addition to the light God has shed on our way, let us consider a second spiritual voucher which we may cash if we will. This one is Forgiveness. It is one of the most precious possessions a Christian has.

Think of what guilt does to a person. How terrible it is to know one has done wrong! Fear enters in, fear of being discovered. Secretiveness develops, the eyes are averted, shame preys upon the mind, and life turns sour. Few things are so depressing as a sense of guilt. This forms a large part of the psychiatrist's work, digging out hidden complexes brought about through fears and guilt in people's lives.

But what a load is lifted when we know we are forgiven! We can walk in the light of day again, and fear no man. Conscience no longer is an accusing witness against us. We are at peace with ourself, with our fellow whom we have wronged, and with God.

Now, all mankind are sinners, as you well know, and condemned before God. Nearly all religious faiths recognize the guilt of sin. Not only Christians, but pagans as well. The Hindu sitting on his bed of nails, the Mohammedan wending his dusty way to Mecca, the Easterner resigning himself to the weary round of reincarnation, the pagans sacrificing to their idols, oftentimes human sacrifices—these all proclaim with one voice the same story: the dreadful sense of condemnation in sin, and the yearning desire in some way to make atonement. How burdensome were the continual sacrifices of many kinds observed by Israel under the law! They were necessary because of sin, and were sin's perpetual reminder, to teach men that "there is none righteous, no, not one."

But God be thanked! There is freedom at last! In Christ there is final forgiveness. He is the perfect Sacrifice. Hear His words in Matthew 26:28, "This is my blood of the new testament, which is shed for many for the remission of sins." Note the confirmation by the apostles throughout the Book of Acts. At Acts 5:30, 31, "The God of our fathers raised up Jesus, whom ye slew

This article is the second one of a series adapted from radio morning devotional talks presented over Station WSBT, South Bend, Indiana.

and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." At Acts 13:38, 39, "Be it known unto you therefore, men and

brethren, that through this man 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." At 10:43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Animal sacrifices can never really atone for sin, hence have to be repeated over and over again. But the offering of the body of Christ, once for all, has cleansed sin forever, and there is now no condemnation for those who are under His blood. This is the promise of John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." Then again, in Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

What happy prospect! God is no longer against us, but for us! There is no Judgment Day for those who are in Christ. They are fully pardoned. Their sin is cancelled. It is as though it had not been. The whole fifth chapter of Romans teaches this glorious fact, showing the contrast between works and grace. We are not saved by keeping the law, or by anything we have done to earn it, but by God's favor, pure and simple. The sixth chapter of Romans continues the same thought, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? 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: (Please turn to page 9)

Men of Faith

By G. J. Gordon

FAITH is usually defined by the words: belief, confidence, trust, fidelity, conviction. Faith is all these, but mere words do not clearly and properly define it. Faith must be seen in operation to be fully understood; it must be demonstrated to be appreciated. "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*" (James 2:18). Abraham's faith was demonstrated and perfected by his works. It was by his works that "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" (v. 23).

Faith is the one indispensable attribute linked with diligence (being active, laborious), as shown in the following: "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).

Why then is love said to be greater than faith or hope? (1 Cor. 13:13.) Quite evidently, it is because love, in operation, demonstrates and perfects faith. "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). All three abide, but love is greatest because it is the visible operation of faith and hope. It might be stated in the words of the Apostle James: "Even so faith, if it hath not works, is dead, being alone" (James 2:17). Jesus said: "A new commandment I give unto you, That ye *love* one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, *if ye have love* one to another" (John 13:34, 35). Love is first on the list of the fruits of the Spirit in Galatians 5:22 and is called "labour" in Hebrews 6:10, so our faith is shown or proved by our "labour of love" (works) before God and man.

Faith is that supreme confidence that God will do what He has promised in His Word. We have the assurance in that Word that "he is faithful that promised" (Heb. 10:23). Isaiah 46:11 says: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Full conviction of the truth of these and other similar statements moves us to put into operation the principles set forth in God's Word. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Several men of faith (women also) are mentioned in

chapter 11 of the Book of Hebrews. Let us examine a few to see, if possible, why they are so listed, the reason for some particular statements about them which not only reveals the basis of their faith, but is given for example to us. Their experiences were given for an everlasting assurance to those who were to follow.

First mentioned was Abel, then Enoch, and afterward Noah, of whom it was said: "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). Why was this said of Noah and not of Abel or Enoch who preceded him? We usually think of the first as the heir or the second as God's choice, but here it is the third. Why? Our conclusion is that it was because Noah was the first to experience the *power of God unto salvation* from the judgment which He had pronounced upon a wicked world, and that this



G. J. Gordon

was the first concrete demonstration or illustration of the truth of that judgment given to man. This experience of Noah was referred to as "the like figure whereunto even baptism doth also now save us" (1 Peter 3:20, 21). Jesus, also, used it as a warning to teach that like conditions would prevail in the days of the coming of the Son of man. (See Matt. 24:37-39.)

There are men who do not believe the record given concerning the judgment of the Flood, and perhaps many more give little or no heed to the judgment to come which is stated in God's Word, but we have been forewarned that such would be the case. Borrowing the Apostle's words, we would counsel: "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your *work* and *labor* of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had *patiently endured*, he obtained the promise" (Heb. 6:9-15).

This brings us to a closer study of the next man of faith, Abraham, who is said to be the "father of all them that believe" (Rom. 4:11), "the father of us all" (v. 16). "They which be of faith are blessed with faithful Abraham" (Gal. 3:9). Why were these statements made about Abraham, and how do they affect us?

(1). Abraham believed God. He "staggered not at the promise," though it seemed to him impossible, but was *fully persuaded* that what God had promised, *He was able to perform*. For a description of the "Abrahamic Faith," see Romans 4:17-25. It is an example to us.

(2). God promised Abraham a definite territory (the first tangible thing promised man) which has boundaries so well-defined and so well-fixed that time has been unable to erase them. They stand to this present day: the eastern boundary, the Euphrates River; western, the great sea "toward the going down of the sun" (Mediterranean Sea); north, Mount Lebanon; south, the river of Egypt or the wilderness. (See Gen. 15:18; Josh 1:4.) It was a place which Abraham could see, feel, enjoy, and a place where he was told, "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:17). The promise of the "land" could be said to be the foundation of Abraham's faith, for before "the seed" was promised, God had said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (12:1). "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). So, the very roots of the Kingdom of God on earth were planted in that land when 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).

(3). The promise of a Seed. It is evident that the nation of Israel was not the seed, for the Apostle Paul said, concerning the law which was given to them, "It was added because of transgression, till *the seed* should come to whom the promise was made" (Gal. 3:19). "Now to Abraham and his seed were the promises (plural) made. He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is *Christ*" (v. 16). That Seed (Christ) was born in the land of promise, grew up in it, and during His ministry there, He likened the people who were occupying it, to husbandmen, who when they saw the son, said, "This is the heir; come, let us kill him, and let us seize on his inheritance" (Matt. 21:38). They fulfilled those things that were written of Christ, but God raised Him up to sit on David's throne, which was in that land promised to Abraham and his Seed, and in that land only.

Proof? "David is not ascended into the heavens" (Acts

2:34). Therefore, he (David) has no throne there. The throne which was his and which he occupied was on Mount Zion, in Jerusalem, in the land of promise. Abraham did not possess the land in his day, "no, not so much as to set his foot on: yet he (God) promised that he would give it to him (to Abraham) for a possession, and to his seed (Christ) after him, when as yet he had no child" (Acts 7:5). Jesus Christ (the Seed) did not possess the land when He was here the first time, for He said: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58).

It is evident that Abraham's faith looked far into the future, and that he was strong in the faith that he and his Seed would come into possession of that land and that city. "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9, 10). Jesus, speaking to the people of the land, said: "Your father Abraham rejoiced to see *my day*: and he saw it, and was glad" (John 8:56).

The apostles also must have believed in the literal fulfillment of the promises, for they came to Jesus before His ascension and asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.) The only question seemed to be the matter of the time. Jesus said this was not for them to know, but He made plain to them their work: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (v. 8).

The tabernacle of David (his house or throne) had fallen down because of sin and disobedience. It must be repaired, or built again "that the residue of men (not Israel only) might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15: 17). This verse was quoted from Amos 9:11, 12 to prove what "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14), and to prove it to be in harmony with the prophets. The "Righteous Branch" of David (Jer. 23:5) has been raised up. "He whose right it is" (Ezek. 21:27) is waiting, as David prophesied He would—sitting on the right hand of God "until I (God) make thy (Christ's) foes thy footstool" (Acts 2:35). Peter foresaw the same, saying: "Whom (i.e., Christ) the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

This space of time between the raising of the "Righteous Branch" and the time when "a King shall reign and prosper, and shall execute judg- (Please turn to page 10)

The Holy Spirit

By *W. H. Arrington*

DOES the Holy Spirit operate upon persons today as it did in the days of the apostles? To give a satisfactory answer to this question, it will be necessary to consider the operation of the Holy Spirit as manifested in the days of the apostles, and then make a comparison to its operation today. Jesus gave commandment to the apostles He had chosen that "they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5). In verse 8 we read: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Having received such a commandment, the apostles tarried at Jerusalem, and "when the day of Pentecost was fully come, they were with one accord in one place" (Acts 2:1), quietly and devoutly waiting for the promised Comforter, which was to guide them into all truth, bring to their remembrance the words of Jesus Christ, and show them things to come. (John 14:26; 16:13.) While the chosen apostles were waiting, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2).

The next phenomenon mentioned consisted of "cloven tongues like as of fire, and it sat upon each of them" (v. 3). Not only were they surrounded by the Holy Spirit, but they were filled with it, "and began to speak," not merely in the language in which they had hitherto conversed, but "with other tongues, as the Spirit gave them utterance" (v. 4). Not only did they say things they could not otherwise have known or expressed, but one spoke in this language or tongue, and another in that, so representatives of a large number of widely separated localities understood them.

Let it be carefully observed, also, that the Holy Spirit was given only to the "witnesses chosen before of God" (1:2; 10:41), and not to the multitude. The Holy Spirit had been promised especially to the apostles, and it was given to them on the Day of Pentecost. The multitude "were all amazed and marvelled, saying one to another, Behold, are not all these Galileans? And how hear we every man in our own tongue, wherein we were born?" (2:7, 8.) The apostles were considered "unlearned and ignorant men" (4:13), or untaught and private persons;

and since they were to begin "at Jerusalem" (Luke 24:47), and not being able to speak in foreign languages, the Holy Spirit gave them utterance in the tongues of those at Jerusalem upon this occasion.

Pentecost was the "feast of weeks," which was the second of the three great national feast days upon which all the males in Israel were commanded to appear before the Lord at Jerusalem. (Deut. 16:10, 16.) That speaking in tongues was a gift of the Spirit is further evident from the language of Paul. Tongues comprised one of the signs that should follow the believers in the Apostolic Age. (Mark 16:17, 18, 20.) They were intended "for a sign, not to them that believe, but to them that believe not" (1 Cor. 14:22).

There are, also, a number of instances on record where the Holy Spirit was imparted to persons through the laying on of the apostles' hands. When Peter and John laid their hands upon the believers in Samaria, they received the Holy Spirit. (Acts 8:17.) Notice this: "When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (vv. 18, 19, 20). At Ephesus, Paul laid his hands upon those who had been baptized at his direction, and "the Holy Ghost came on them; and they spake with tongues, and prophesied" (19:1-6).

The apostles were "able ministers of the new testament" through whom the Holy Spirit was ministered in those days. (2 Cor. 3:6; Gal. 3:2-5.) Thus, the Holy Spirit proceeded from the Father (John 15:26), who shed forth the Spirit on Pentecost (Acts 2:33), and by the apostles was ministered to believers. There are no cases upon record in the New Testament where the Holy Spirit was ministered, or shed forth, upon persons without an apostle ministering it, except in the case of Christ, on the Day of Pentecost, and at the house of Cornelius. To the apostles were committed the ministry of the Word (6:4), and the ministration of the Spirit (2 Cor. 3:3-8). They were the stewards of the mysteries of God. (1 Cor. 4:1.) Since their days, no one has had such a commission as they had. An apostles is one sent by another: Jesus Christ chose His apostles (Acts 1:2), and they were His witnesses (13:31). He also equipped them with the

signs of their apostleship (2 Cor. 12:12), by which they could be recognized as the sent ones of Jesus Christ. These signs had for their object the confirmation of the Word preached by the apostles. "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

These "mighty signs and wonders" were wrought by the power of the Spirit of God through the apostles. (Rom. 15:19.) Thus the apostles were duly authorized as the sent ones of the Lord; and when they laid their hands upon people, these likewise received some gift of the Spirit. When the elders, who were appointed under apostolic authority and sanction (Titus 1:5-11) were called to the bedside of the sick and prayed over them, anointing them with oil in the name of the Lord, the prayer of faith saved the sick (James 5:14, 15). Thus, apostles, prophets, evangelists, pastors, and teachers, had the gifts which

Christ gave to men (Eph. 4:8-11), constituting the official body of the early church. They were equipped with the gifts of the Holy Spirit, which they could demonstrate as occasion required.

Does the Holy Spirit operate upon persons in this manner today? Have we apostles, prophets, evangelists, pastors, and teachers today who can exercise apostolic powers such as herein given? Have they the *gifts* of the Holy Spirit as the apostles had? Do they speak with tongues? Do they heal the sick? Do they cast out demons? This is a matter upon which the world should be enlightened. When the apostles, the sent ones of Jesus Christ, preached the Word, their preaching was "in demonstration of the Spirit and of power" (1 Cor. 2:4). This is the power which Jesus had promised to give them as His witnesses (Acts 1:8), and the "mighty signs and wonders" were done "by the power of the Spirit of God" (Rom. 15:19).

Evangelistic Fields—1944

(Pictures on back page this issue)

THE past year has been a busy one for the Department of Evangelism of the General Conference. The pictures and this article serve as a report to the people who have so loyally supported this work.

Jordan Missouri

In the fall of 1943 we received a request from the church at Jordan, Missouri, to send an evangelist to help them organize. They had had no minister or Sunday school for several years. Evangelist Francis E. Burnett was sent to them. He spent several months with them, developing the Sunday school, establishing a finance system, and conducting regular Sunday preaching services. At the close of his work there, arrangements were made for James Mattison to supply as pastor for the summer. Beginning September 1, 1944, Richard Smith became the full-time pastor of the church. There is splendid zeal for the work at Jordan. They plan to build an additional Sunday school room under the porch. A member has donated a strip of ground for a parsonage which they hope to build this fall. The Missouri Conference is helping by supplying about one third of the pastoral salary. Eight persons were baptized here.

Clark Chapel

This work is more the result of work done in the year 1943. This new chapel was erected, however, in the summer of 1944 with the help of National Evangelism. Clark Chapel, near Magazine, Arkansas, is on the circuit supplied by H. Scott Smith. He preaches for them two Sun-

days a month. They have Sunday school three Sundays each month.

Little Rock, Arkansas

This is a new work organized the past winter. It was the result of a request from R. D. Stanton and family at Little Rock, for some more regular Bible studies in their vicinity. H. Scott Smith and J. W. McLain made a visit there at which time arrangements were made for H. Scott Smith to include Little Rock on his circuit of churches. In the meantime, the Stantons got busy and organized a Sunday school and made provision for the use of the house, shown in the picture, as a temporary meeting place. Evangelist Burnett conducted two weeks of meetings there recently. The Sunday school is prospering. Soon they will need a permanent chapel building. They already have had their first baptism.

McGintytown, Arkansas

Several months were spent by J. W. McLain and family at McGintytown church last winter. A teacher's training class was conducted and a Sunday school organized. As a result of that effort, six have been baptized. This church is on the circuit supplied by H. Scott Smith. At the present time they have preaching once a month. Sunday school is conducted every Sunday. A recent report stated that there were more than sixty in attendance at Sunday school. The McGintytown church entertained the Arkansas-Oklahoma Conference this year. While the picture is too small to see and identify faces, it serves to

indicate the large attendance at the Arkansas-Oklahoma Conference this year, also it shows the McGintytown church. The ministers in attendance at the Arkansas-Oklahoma Conference, as shown in the picture, are, left to right: Simmons, Burnett, Moffet, Kirkpatrick, Magaw, McLain, Weaver, Smith, and Morgan.

Morrilton, Arkansas

There is no picture representing this work, as they have not yet been able to get a permanent meeting place. A Bible study class was organized here last winter with about twenty-five in attendance. Evangelist Burnett conducted two-weeks' meetings. Vivian Kirkpatrick spent the summer here as pastor, giving practically full time to it. Evangelist Burnett will make his headquarters at Morrilton this coming winter to further develop this work preparatory to obtaining a regular pastor. Probably this work will be harmonized with the work at Cleveland, Arkansas, which is only twenty miles distant.

Cleveland, Arkansas

Cleveland is considered to be the home of the Arkansas Conference. Although the church building has not been in use for some time, it has been painted and is being re-decorated and refinished inside preparatory to reorganizing the work there in the near future. It is likely that Evangelist Burnett will work at Cleveland in the next several months.

Driggs, Arkansas

The building shown in the picture is the public school in Driggs. It has been used as a meeting place for the church for many years. As they have not had a regular pastor at Driggs for many months, the work is in need of building up again. We have given them a couple of Sunday afternoon services, promising to help them soon.

The Arkansas Circuit

At present, H. Scott Smith is caring for four churches. It is hoped that we may be able to provide another pastor for the circuit, in addition to Brother Smith, to divide the work.

Other Arkansas Fields

There are other church buildings in Arkansas which are not shown, as they have not been a part of our evangelistic work, or they have no activity at the present time. There are several fields for new work in which we have not yet had the time to work.

Among All the Churches

While we have been developing this circuit of churches in Arkansas and Missouri, we have also conducted many evangelistic meetings in the churches of many states and have visited several state conferences. In a future article we hope to outline our goals for 1945 Evangelism. Do not forget us! Thanks again for your splendid support during the past year.

TEACHING INVENTORY

By Mrs. G. E. Marsh

(Presented by the author at the 1944 National Sunday School Association Conference at Oregon, Illinois.)

AS WE ENTER upon the new year of service to our King, let us take stock of ourselves and the possibilities around us. An analysis of self, class, and community will guide us in planning equipment and preparation for a year of profitable class work. Answer the questions carefully and prayerfully. Then put the questionnaire with your teaching equipment and study it frequently through the year, that your aims and hopes may be ever fresh in your mind.

1. Was my teaching adequate for the needs of my class last year?
2. (a) Has there been an upward trend in the ideals and habits in the class members?
(b) Do they show a definite increase in Bible knowledge?
(c) Have they learned to apply their knowledge to their school, social, business, home, and church problems?
3. (a) Have I increased my Bible knowledge consistently?
(b) Am I following a definite teacher-training program?
(c) Am I adding to my understanding of material things in order to better interpret spiritual things?
(d) Can I interpret the beauty of God's world to the class?
(e) Is my daily life an inspiration to others to do God's will?
4. (a) Do I, by example and planning, lead my class to a fuller understanding of worship?
(b) Is my class active in projects of service for others?
(c) Have we reached the unchurched with our message?
(d) Do I help to guide my class in fun and fellowship?
(e) Am I helping my class to assume their Christian responsibilities?
(f) Am I inspiring my pupils to "think through" their problems from God's point of view?
5. Do I interest myself sufficiently in the everyday life of the individual pupils?
6. Do I give sufficient preparation to each lesson?
7. (a) What teaching equipment do I use?
(b) What shall I add?
8. I can do these things to add interest to the class period.
9. (a) In these things I have progressed:
(b) In these things I need improvement:
10. (a) My aim for myself for the coming year:
(b) My aim for my class for the coming year:

SPIRITUAL VALUES—FORGIVENESS

(Continued from page 3)

knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." At verse 14 we read, "Sin shall not have dominion over you: for ye are not under the law, but under grace." At verses 20-22 we read, "When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Now, going to Colossians 2:13-15, we read again, "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." John sums it up with these words taken from the first chapter of his First Epistle, beginning at verse 5, "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. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but 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. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Who can measure the worth of the realization that God is on our side and counts us His children! Or, as Paul puts it, "If God be for us, who can be against us?" No amount of "works" could ever *earn* this boon, but God has given us His forgiveness freely, as a present for becoming obedient to Christ. How blessed is the lot of him whom God has forgiven! Paul voices this thought in Romans 4:4-8, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." This does not mean that Christians are relieved of doing good works; far from it. But their salvation is not based on their good works. It is based on their faith in Christ and God's resultant forgiveness of their trespasses.

I know of people, and so do you, who are estranged

from their families because of some foolish mistake of their youth. The bitterness of regret over that past mistake is made the more bitter because of the unrelenting attitude of their own flesh and blood who will not receive them back into their favor. How much of the world's goods would each such one exchange, if he could, for the forgiveness and reconciliation he cannot find! How much enmity and bitterness there is in this world because people will not forgive even their own!

But God has forgiven us our sins. He no longer holds them against us. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high 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."

Have you ever put yourself in the shoes of a convict sitting in his penitentiary cell waiting the day to be led out to the chair? Or have you ever put yourself in the place of a person who has a loved one so condemned? If any amount of money could buy the freedom of the one condemned, would it be withheld? How many mothers and wives and sweethearts have pleaded on their knees with tears for governors to exercise their power of pardon for their loved ones! And when, in certain cases, the governor has seen fit to pardon the condemned and set him free, what words can express the gratitude and joy of the freed man and those who love him!

My dear friends, you *were* in that place once, whether you know it or not, and some of you may be in that dreadful situation right now. Jesus bought your pardon! He paid for it with His own life, and now you need never be condemned for your sin if you have accepted His gift. Would you give up this forgiveness for anything in this world?

Without it is hopelessness and the blackness of darkness forever. Without it there is no place to look forward to in God's future Kingdom of joy, no eternity of bliss at Jesus' side when He returns to take us to Himself, but only a "fearful looking for of judgment and fiery indignation, which shall devour the adversary."

But with it is righteousness and peace and joy throughout all eternity, in the Kingdom which God hath prepared for those that love Him.

Oh, how precious is the forgiveness of our sins which we have in Christ Jesus our Lord!

Prayer—Father of mercies, who didst love us even when we were yet sinners, we thank Thee that Thou hast put our sins behind us, and rememberest them no more. May we keep this in remembrance, so that we do not sin anew, forgetting Thy goodness. May we rejoice in the blessed promises of Thy Word, and so live that we may be Thine in the day when Thou makest up Thy jewels. Through Him who loved us and gave Himself for us, we ask it. Amen.

MEN OF FAITH

(Continued from page 5)

ment and justice in the earth," is being utilized by our God to take out of the Gentiles a people for His name, but the Jews are not excluded. "Ye are *all* the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female: for ye are all one in Christ Jesus.* And if ye be Christ's, then are ye *Abraham's seed, and heirs according to the promise*" (Gal. 3:26-29). "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God" (Rom. 8:16-19). This brings us to the fourth principle of Abraham's faith.

(4). "In thee shall all nations be blessed" is said to be the gospel preached to Abraham. (Gal. 3:8.) God said to Abraham, "In *thy seed* shall all of the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:18). This seems to indicate a future work for Abraham and his Seed (Christ and those who are His) when the time comes to possess the land of promise. The complete fulfillment of the promises, which Abraham and all the faithful embraced, demands at least four things:

1. The resurrection of Abraham is necessitated, for he and other faithful ones died (Heb. 11:13), receiving not the promise (v. 39), and they were not made perfect, "God having provided some better thing for us, that *they without us should not be made perfect*" (v. 40).

2. The second coming of Christ is necessary—this time not as an offering for sin, but "unto salvation," to resurrect "those who are Christ's" (both Jew and Gentile) at His coming. (See Heb. 9:28; 1 Cor. 15:23.) Therefore, there is now sounded the call for repentance, for remission of sins now, preparing for "the times of refreshing" which shall come from the presence of the Lord. God "shall send Jesus Christ which before was preached unto you" (Acts 3:20).

3. The possession of the *land of promise* must be accomplished, including re-establishment of the *throne of David* in that land—the throne promised to Jesus before His birth, and announced by the angel 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: and he shall reign over the house of Jacob for ever; and of his

kingdom there shall be no end" (Luke 1:31-33).

4. The blessing on all nations must be fulfilled. "Judgment and justice will be executed *in the earth*, the law will go out of *Zion* (from David's throne), the word of the Lord from *Jerusalem* (the "City of David" in the "Land of Abraham"), and many nations shall flow unto it. "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*" (Isa. 2:3).

If, then, we are "the children of God" and "joint-heirs with Christ" and the whole creation is groaning, and waiting for the manifestation of the sons of God, what a great blessing awaits those who are of faith, *who* will be "blessed with faithful Abraham! At the same time, we have great responsibility in fitting ourselves so we shall be approved before God, for work in His Kingdom to bring the promised blessing to the nations.

Paul said: "Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; *but the word of God is not bound.* Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, *we shall also reign with him:* if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. 2:7-13). Sometimes we do not heed the warning given in the next verses, but strive about words to no profit and thereby subvert (overthrow the foundation) the hearers. We sometimes fail to study and rightly divide the Word of truth, which is given and is profitable for these four things: doctrine, reproof, correction, instruction in righteousness (2 Tim. 3:16), that "the man of God may be perfect, throughly furnished unto all good works" (v. 17).

What a blessing is in store for the nations when "the mountain of the Lord's house shall be established in the top of the mountains"! "Nation shall not lift up sword against nation, *neither shall they learn war any more!*" (Isa. 2:2-4.) We can think of no greater blessing to be given the nations, who are giving full time to the learning of war. Even in what is termed "the post-war world," the general opinion is that it will be a peace enforced by an armed police force, so it will still be necessary to keep "up to date" in the "art of war." The God of heaven will set up a Kingdom "which shall never be destroyed," but it "shall stand for ever" (Dan. 2:44). Though it will have a small beginning, as "a stone" (that is what the territory first promised to Abraham is in comparison to the rest of the world), still, Daniel said, it "became a great mountain and filled *the whole earth.*"

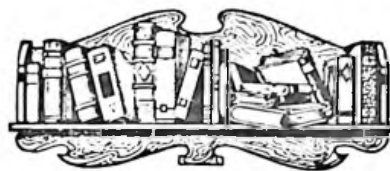
This "land" is said to be the geographical center of the world. It is destined to be the governmental and religious center, also, when "the government shall be upon his (Christ's) shoulder" and He is proclaimed "The Prince of Peace." "Of the increase of his government and peace there shall be no end, *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).

Simply to believe in the restoration of the land, or only to believe in the promised Seed (Christ), without realizing the purpose of His first coming, would have little meaning. Paul stated he "was delivered for our offences, and was raised again for our justification" (Rom. 4:25). He is *coming again*, the second time, not as a sin offering, but "unto salvation" (Heb. 9:28). Merely to believe in the resurrection of "those who are Christ's at his coming" (1 Cor. 15:23) would seem selfish and insufficient. Not until we include the blessings on the nations, the final destruction of sin, and a time when there will be no more death (the result of sin), sorrow, crying, or pain, will the promise to Abraham be fulfilled completely. Not until we are fully persuaded of all these things, embrace them, and have obtained "a good report through faith" (Heb. 11:39), and have "patiently endured" (Heb. 6:15), can we claim "the Abrahamic Faith" and be worthy to be listed with the men and women of faith.

May the time soon come when the King's Son shall reign, for "he shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and *abundance of peace* so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:2-8). "They shall not hurt nor destroy in all my (God's) holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). Is that your faith?

The Scripture says there is "one Lord, one faith, on baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:5, 6). Do you have them all? If not, why not? They are for those who diligently seek Him.

"Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it" (Num. 13:30).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

What *The Fight of the Norwegian Church against Nazism* has done for Norway, what the editorially annotated *My New Order* and *Mein Kampf* have done for politics, Carl Carmer's *The War against God* (Henry Holt & Co., New York, 257 pages, \$2.75) is doing for the whole world and for religion.

Mr. Carmer's thesis, as expressed in his introduction, is that this war is in no sense a repetition of the last, either in cause or effect. As a veteran of the 1917-18 holocaust, Mr. Carmer recalls vividly the conflicting, often ridiculous, propaganda, the contradictory prayers offered by Christian leaders in both Germany and the Americas. But he knows, does Mr. Carmer, that this war is not like that other war; and he knows that it is the avowed intention of the Axis powers to drive Christianity from the earth.

Mr. Carmer's book is not of his own making. It is the product of Hitler, of Tojo, and of the satellites of these two egomaniacs. Did you know that Hitler had declared, long before he came to power, that "whether it's the Old Testament or the New, or simply the sayings of Jesus . . . it's all the same old Jewish swindle. . . . One is either a German or a Christian. You cannot be both"? Did you know that Mr. Miyasaki, secretary of the Japan Christian Church, has insisted, "I believe that Japan is ordained as the Kingdom of God. If Jesus who made a pilgrimage to the Jewish temple at Jerusalem on the occasion of the Passover every year had happened to live in Japan, He would have made this yearly pilgrimage to the Grand Shrine at Ise as His Heavenly Father's abode"?

The positive statements of the Axis leaders are used, the definitely proved facts of Axis efforts to stamp out Christianity are used—and only these. Mr. Carmer's own opinions are to be found nowhere except in the introduction.

The latter half of *The War against God* is given over to sermons and utterances of various sorts by Christian leaders in the United States and elsewhere. These utterances are, presumably, replies to the Axis threats. Those of us who accept the millennial view of the Kingdom will find them only sounding brass, however. It is the *first* half of the book that is important.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"In the days of these kings shall the God of heaven set up a kingdom . . . and it shall stand for ever."

Give Thanks

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregations of the people, and praise him in the assembly of the elders" (Psalm 107:31, 32).

Daniel's Heart Was Steadfast

Daniel was a prisoner of the people of Babylon. He and three other boys had been chosen from among the Jewish boys of noble rank. They were taken to the king's palace. They were to be trained in the language of the Chaldeans, their captors. Babylonia was part of the country of the Chaldeans. Babylon was its capital city.

Daniel did his part in all these stories we will read. By the way, Babylon is the rich country which has been said to yield grain so plentifully that it returned two and three hundredfold to the sower. Today it is an arid waste and no one lives there. It is located above the Persian Gulf, in the country of Asia.

Daniel and his friends had many exciting experiences.

Do you recall how they refused the rich food offered them by the king's own request? They would have none of the rich food or wine from the king's table. The words from our Bible are that Daniel and his friends "purposed in their hearts" not to defile themselves. They asked for vegetables and water instead. At the end of their testing period these four boys were found ten times better than the magicians in the king's realm.

Daniel once told King Nebuchadnezzar of a dream the king had forgotten. The king's wise men could not tell him what he had dreamed. Daniel did, through God's power. He also told the meaning of the dream.

The golden text above is part of Daniel's meaning of the king's dream. The king was so happy he made Daniel a great man and gave him many gifts. Daniel also asked that his three friends be appointed with him. So they were able to help their poor fellow captives who were not so fortunate.

Daniel served three kings—Nebuchadnezzar and Belshazzar of Babylon and Darius the Mede.

God Delivered Daniel

Daniel was chosen among some special rulers. Daniel's enemies were jealous and tried to find wrong in his work. But Daniel was a loyal ruler, so they could find nothing.

Then they decided they would find something wrong about his worship of his God. They went to King Darius. They flattered him. They had him make a law and sign it, saying no one could pray or worship any other god save to the King Darius for thirty days. Those who disobeyed were to be thrown into a den of lions.

Daniel did not quit praying to God. Three times a day he went into his home, opened his bedroom windows facing toward Jerusalem, kneeled down, and prayed as he had always done. Was not Daniel brave and loyal?

It is worth noting that Daniel prayed *three* times a day, not just at night or at meal time, but three times a day. Perhaps that was one reason he remained loyal to God.

King Darius was sorry, but Daniel had to be thrown to the lions. He told Daniel that perhaps Daniel's God would deliver him.

The king was very unhappy. The next morning he went very early and looked into the lions' den. He called, "Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?"

"O king, live for ever," answered Daniel. "My God hath sent his angel, and hath shut the lions' mouths."

Then the king had the wicked men who tried to kill Daniel thrown to the lions. He also decreed that the men of his kingdom should tremble and fear before Daniel's God, "for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed . . . He delivereth and rescueth (and) hath delivered Daniel from the power of the lions" (Dan. 6:26, 27).

Happy Birthday Wishes

James Grisson, Sept. 6, age 4, Frankfort, Ind.
Ruth Dell Savage, Sept. 6, age 12, Waite Park, Minn.
Zona Derr, Sept. 9, age 10, Lawrenceville, Ohio.
Anna Lee VeNard, Sept. 11, age 7, Macomb, Ill.
Donna Rae Eyster, Sept. 16, age 11, Oregon, Ill.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
Oregon, Illinois

Illinois Berean Business Meetings

The first Illinois State Berean business meeting for 1944 was called to order by President James Mattison, at 12:30 p.m., Thursday, August 10. There was a brief devotional period and the President led in prayer.

Arlen Marsh and Wayne Laning moved to dispense with the reading of the minutes of the 1943 meeting. *Motion carried.*

In the absence of the Treasurer, the President read the Treasurer's report. Arlen Marsh and C. Alan McLain moved to accept the report. *Motion carried.*

The Dixon Bereans reported that they have a young people's and a junior society. They conduct weekly meetings for each group. They have Bible study each week and a party about once a month. They have some new activities outlined for the fall season when they will resume classes after the summer's vacation.

The Ripley superintendent, Mrs. Wayne Laning, reported that they have only a junior society at present. Besides their regular weekly Bible study, they also have a party about once a month.

The Rockford society report a membership of fourteen active members, composed mostly of adult Bereans. This group is very proud of the fact that they were responsible for the organization of the present church. There are six charter members who still take an active part.

The Eldorado Bereans reported an average membership of eighteen members. The Berean class is also the nucleus of their present church. One of their main purposes is to add new members to the church rolls.

The Oregon Bereans have both a young people's and a junior group. During the past year they have been studying specialized questions such as those concerning the Trinity, and the immortal soul. During the year they enjoyed several parties and sponsored a penny supper. They conduct one service each month at the Oregon church.

After some discussion, Arlen Marsh and Wayne Laning moved that the Illinois State Berean Society appropriate funds to pay for one issue of the Illinois State Conference bulletin. *Motion carried.*

There was general discussion of the employment of a part-time field man. It was decided to leave the matter to the decision of the board. The advisability of conducting rallies in the several local societies was also discussed.

The last order of business was the election of officers. Those elected, were: James Mattison, president; C. Alan McLain, first vice president; Wayne Laning, second vice president; Marjorie Burnett, secretary; and Mary Catherine Railton, treasurer.

Arlen Marsh and Wayne Laning moved to recess until the following day at 12:30 p.m. *Motion carried.*

The second business meeting of the Illinois State Berean Society was called to order by President James Mattison, Friday, August 11, at 12:30 p.m. Arlen Marsh and Wayne Laning moved to dispense with the minutes of the previous meeting. *Motion carried.*

The proposed constitution was read. Arlen Marsh and C. Alan McLain moved to adopt it. Discussion of the constitution then followed. Arlen Marsh and Wayne Laning moved to amend Article 4 of the By-laws of the proposed constitution to read: "Each Illinois Berean present at any meeting of the State Society shall have the power to vote and present motions. *Motion carried.*"

Arlen Marsh and Wayne Laning moved to eliminate Article 6, Section 2. *Motion carried.*

The motion to adopt constitution with its amendments carried.

Arlen Marsh and Wayne Laning moved to adjourn. *Motion carried* and meeting was dismissed with prayer.

Hillisburg Bereans

Brother Delbert Jones, pastor of the Hillisburg (Indiana) Church of God, reported recently that the Hillisburg society is one of the most active societies in the Indiana State Berean Conference. They conduct their meetings each Friday evening at eight o'clock. They have an average attendance of nineteen but are anticipating a larger attendance in the coming winter months. They have a social about once a month, making a point to celebrate the birthdays of the members. Their officers are: Bonnie Huffer, president; Sammy Huffer, vice president; Shirley Huffer, secretary; and Billy Dick, treasurer.

We are hoping that the other Indiana Berean societies which are not enjoying regular activities will follow the example of the Hillisburg group. In these days when so few young people are interested in church work, Bereans can find many ways in which to spread the gospel. One of the best ways is to conduct regular Bible studies.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- September 10—Annual Homecoming at Hillisburg, Ind.
 September 10 - October 4—Special meetings at Ripley, Ill.
 September 17-21—Pre-conference meetings at Kokomo, Ind.
 September 22-24—Indiana Quarterly Conference at Kokomo.

A SPLENDID CONFERENCE

All readers of The Restitution Herald will have read the report of the business sessions and other writings concerning our recent General Conference work, ere this; but having enjoyed the two-weeks' season of conferring with the workers in God's vineyard and visiting with old friends, mostly associates in the work in former years, and also being privileged to meet others of whom we have heard, we feel constrained to write a few words of approval of the spirit of the meeting.

The success of the undertaking of the Conference of 1943 seemed to be the stimulus for the brethren at large to step out in faith and demand that a greater project be undertaken this coming year, than in the last. The spirit of the meeting seemed to be, that God will bless our efforts if we faithfully do our part to spread the gospel message in these trying times. World conditions cause Christians to more fully realize the futility of making plans for promotion of present-day enterprises, to the neglect of the gospel work.

We feel sure that all delegates and visitors to this year's Conference will return to their home congregations with more zeal and enthusiasm than in any former year; that we may look forward with full assurance to the spreading of God's message, and to a more concrete evidence of our zeal in the way of a centralized headquarters of our work.

Personally, we are feeling happy over the results of our trip; and we must say that traveling conditions are not nearly as bad as had been described to us.

We are now enjoying a delightful period of rest and relaxation with our children, the Howard Moores, in the mountains at Mineral, Calif. The atmosphere and mountain water are the "best ever," to say nothing of all the beautiful scenery and modern convenience of their fine six-room home. Last evening we attended a picnic with a company of twelve where the men of the group enjoyed a swim in a pool of warm mineral water, with Indian teepees for dressing rooms, after which we drove to a beautiful canyon which is a natural setting for a picnic. The food was prepared by placing it in a spring of boiling water, while splendid cold drinking water was obtained about ten feet away. This was a unique experience. Last Sunday we conducted church service in the local schoolhouse, following the Sunday school which is superintended by Sr. Thelma Moore.

We plan to stop off to see Sr. Fay Logan who is seriously ill in a hospital in Stockton, going on to Tulare for Sunday, August 27, to be with our dear faithful ones there. May we all realize that because iniquity abounds in the earth, the love of many is waxing cold. May each faithful one try to encourage and inspire others to be zealous.

Mr. and Mrs. Ezra C. Ralback.

HOLBROOK, NEBRASKA, BAPTISMS

It was the writer's privilege, on the last day of our Western Nebraska Conference, August 20, to baptize two persons in the name of Christ. They are: Mrs. George Redfern of McCook, Nebr., and Mr. Henry Engel of Vernon, Colo. Sr. Redfern is the daughter of Sr. Alice Johnson of our congregation. Bro. and Sr. Engel and son Neil are a part of the group of Church of God members at Wray, Colo., where Bro. E. E. Giesler visited in May of this year. We pray God's blessing in the lives of these loved ones.

T. M. Ferrell.

WESTERN NEBRASKA CONFERENCE

The Western Nebraska Conference was conducted at Holbrook, August 13-20, 1944. A devotional service, two adult classes, two intermediate classes, and two sermons were conducted each day, with the exception of Sundays when three sermons were delivered. Sermons of interest and edification were given by Bros. T. A. Drinkard; T. M. Ferrell, and E. E. Geisler. Teachers of classes were: T. A. Drinkard, Roscoe Story, T. M. Ferrell, Orpha Ferrell, and Icel Stedman.

Thirteen Nebraska towns and four states were represented.

We were sorry Sr. Drinkard was unable to attend services because of illness.

Election of officers resulted as follows: Roscoe Story, president; Wayne Wilson, vice president; Eva Phelps, secretary; Lulu Johnson, treasurer; Icel Stedman, corresponding secretary.

Bro. Ferrell baptized two people into the all-saving name of Jesus Christ on Sunday, August 20. They are: Henry Engel, Vernon, Colo., and Mrs. Elsie Redfern, McCook, Nebr. May God's guidance be ever with these two and with all of God's people wherever they may be.

Icel Stedman, Cor. Secy.

PRINTING EQUIPMENT FUND

Anna Fales

\$10.00

OREGON BIBLE COLLEGE

Anna Fales

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Gleanings From the Field

"The field is the world."—Jesus.

Along with a contribution to the work of Evangelism, Sr. Lillian Dauntler, Dixon, Ill., writes: "Our evangelists in the field are working hard, and we by our prayers and substance can show them that we are one hundred per cent behind them in their work, which will give them much encouragement."

In the absence of Bro. F. L. Austin, who was on vacation, Bro. Alva Huffer, junior at Oregon Bible College, and Bro. James Mattison, senior at the College, spoke for the Oregon congregation, Sunday, August 27, morning and evening, respectively.

Correction: "Julia Jean Benge," a name recently appearing in a report from Kokomo, Ind., should have been "Julia Jean De Mein." Sorry.

PREACHING THE GOSPEL

The writer preached at Mill Creek Chapel, Ark., July 9, 1944. There were services at 11:00 a.m. and 8:00 p.m., with good attention.

Leaving Mill Creek, I arrived in Morrilton, Ark., where in company, with Bro. Eugene Eubank, I attended and much enjoyed Bro. Francis Burnett's Bible class. Bro. Burnett is a good teacher of the truth of God.

I delivered seven Bible discourses at Bald Knob Schoolhouse, northeast of Morrilton, near the home of Bro. Joe Robinson. A good interest was shown by non-members, and the few dear ones of "like precious faith" were encouraged to live closer to their Lord.

Bro. and Sr. Robinson took me to McGintytown where the Oklahoma-Arkansas Conference convened July 20, 1944. There I was pleased to meet many brethren of the like Faith, and to see Bro. and Sr. Sydney E. Magaw and Bro. J. W. McLain from Oregon, Ill.

I closed the Conference meeting, Sunday, July 23, after Bro. Burnett conducted the song service. I preached about "God's Essential Plan of Salvation." There was good interest, and I may be wanted later to conduct a protracted meeting.

I arrived at Saint Louis, Mo., July 25, and was privileged to preach for the brethren there. Also, I visited Bro. E. Sutterfield in Bismarek, Mo.

I arrived at Oregon, Ill., August 1, 1944. Did I have a fine time? Yes, indeed! It was a feast long to be remembered. I made many friends while there and hope to attend next year.

On my return trip home, by invitation of Bro. John E. Green of Kansas City, Mo., I delivered four discourses on Bible subjects. There was good attention, and I hope to return for a longer series of meetings.

J. M. Morgan, Kellyville, Okla.

Welcome back. Bro. and Sr. Vivian Kirkpatrick and daughter Judy arrived in Oregon, Ill., August 30, after spending the summer in Arkansas. Bro. Kirkpatrick served as the pastor at Morrilton, Ark. He will now resume his duties as instructor in Oregon Bible College.

"You do not know what The Herald meant to me during my illness. Some weeks I read it all over three times. It surely was a comfort to me."—Mrs. Pearl Zecheil, Culver, Ind.

Bro. Ernest Barnum, pastor of the Church of God at Waterloo, Iowa, was a visitor at The Herald office, Monday, August 28. He was en route to his home at Hammond, La., for a two-weeks' vacation.

MISSOURI CONFERENCE REPORT

The thirty-seventh annual Missouri Conference of the Church of God of the Faith of Abraham, was conducted at the Fredericktown church, August 12-20, 1944.

Bro. C. E. Lapp of Tempe, Ariz., was principal speaker and also taught the adult Bible class each day at 10:00 a.m. Bro. Edwin Graham of Saint Louis was in charge of the song service, and also taught the intermediate class each day. The primary class was taught by Sr. Ralph Thomas of Flat River. Our attendance was good. Other churches represented were: Saint Louis, Morse Mills, and Blush.

Our business meeting was conducted Saturday, August 19, at 2:30 p.m.

We were glad to have with us the last Saturday night and Sunday, Bro. J. W. McLain, who spoke to us Sunday morning.

There was a basket dinner Sunday in the park. Then, at 2:30 p.m., a baptismal service was conducted at the river, followed by a Communion service at the church. The right hand of fellowship was given to the one who had just put on Christ by baptism, Sr. Mildred Cooper, wife of Bro. Dale Cooper.

Bro. Lapp presented the final sermon of the Conference, Sunday night. May we all be benefited by having been brought together to study God's Word. Ethel Manken, Secy.

Pictured below are: (left) the church building at Fredericktown and (right) a group of conference attendants.



HARRIET E. BOICE

Harriet Eliza Coats was born October 28, 1868, at Jamestown, Mich. She was the third child of George Washington Coats and Abby Jane Richardson, the others being George Edwin, Emma Jane (both deceased), Ethel May, and Alice Lynette. The family moved from Jamestown to Coats Grove, Mich., in 1876. Harriet attended the local grade school and later took a short business college course in Grand Rapids, Mich. She was married to Levi Augustus Boice, October 20, 1888, going to McBrides, Mich., to live until 1895, when they moved to Champaign, Ill., which has since been their home.

In both places, she took an active part in church and Bible school work, teaching a class of girls and singing in the choir.

She was ordained for the ministry at a conference of the Church of God (Abrahamic Faith), but used her time in Bible and religious study and writings. These consisted of many articles and leaflets, culminating in "The Visitor."

She was devoted to her home and church and leaves a faithful and loving husband and son, Milford C. Boice of Maywood, Ill. She planned the home on Wright Street, just across from the University, and much of her time was devoted to the beautiful yard which surrounded it—an object of admiration to many.

She was stricken with paralysis in October, 1943, and died August 10, 1944. Loving and generous, she will be greatly missed by the immediate family. Funeral services were conducted both at the home in Champaign and at the Wing Funeral Home in Woodland, Mich., Mr. Wing officiating. She was laid to rest in the Woodland Memorial Cemetery.

MISSIONS FUND

E. H. Magaw \$3.00

HERALD RECEIPTS

J. A. Renneker; Virgil Claypool; Mrs. Arthur Barnett; Lota B. Huffer; Mrs. Mary Walden; Mrs. Ida Harding; Mrs. Pearl Zechiel; Mrs. Leola Clark; Muriel Randall; Mrs. Effie Hess, Warren Knodle; William Eckert; Mrs. Frank Moran; Mrs. Alvin Bennett; Mrs. Marian Ellsworth; Walter Wiggins; Leonard Brown; E. Macy (another); Charles T. Lindsay; Anna Fales; Mrs. Paul Williams (another); J. W. Williams; T. Ferrell (another); C. H. Simpson; Mrs. Alvin Ratering; Mrs. E. Bultman; Mrs. J. D. Bowers; J. W. Hammond; Norman LaMunton; Ieal Stedman (another); Emily Blackwell; John E. Miller; C. E. Weaver; T. J. Holley; Pete McGinty; J. W. McGinty; Ed Ring; Harve McGinty; W. T. McGinty; Verna C. Thayer; Mrs. L. M. Kiger (another); Lillian Boatright; Ivy Millsap; Mrs. L. F. Slocum; A. Harper; Mrs. D. P. Gambrell; Mrs. Tom White; Mrs. Elmer Strosnider.

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HYMNBOOK PUBLISHING FUND

E. H. Magaw	-\$2.05
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EVANGELISM

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THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is 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. 60:1-3); 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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Jordan, Mo.



Ministers at Ark. Conf.



Clark Chapel, Ark.



Cleveland, Ark.

THE RESTITUTION HERALD

VOLUME 33

OREGON, ILLINOIS, SEPTEMBER 12, 1944

NUMBER 48

Spiritual Values—Prayer

By M. W. Lyon

"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" (Psalm 91:1,2).

NO MATERIAL values the world can offer are half as precious as the spiritual values we have in Christ. Let no one say he sacrifices anything for Christ. What we give up is nothing in comparison with the weight of blessings He gives in fullest measure to those who believe. We have considered as spiritual values our knowledge of God's purpose and the forgiveness of our sins; let us think now of prayer as a spiritual value.

Prayer is not so much a duty as a privilege. If some cynic rises and asks, as the one quoted in the Book of Job (21:15), "What profit should we have, if we pray unto him?" we answer with James (5:16-18), "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

When the "tight little isle" of Britain had for a full year and more stood off alone the Nazi hordes; and when at last the miracle happened, and our great resources were thrown into the scales of war, all England thrilled to the triumphal cry of Churchill, "We are not alone!" That knowledge in itself was worth an army.

We Christians can say, too, "We are not alone!" We are not alone in the warfare of life. There is One in heaven who is our Ally, and He will never forsake us. How beautifully the Psalmist expresses this conviction in Psalm 139:7-10, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there

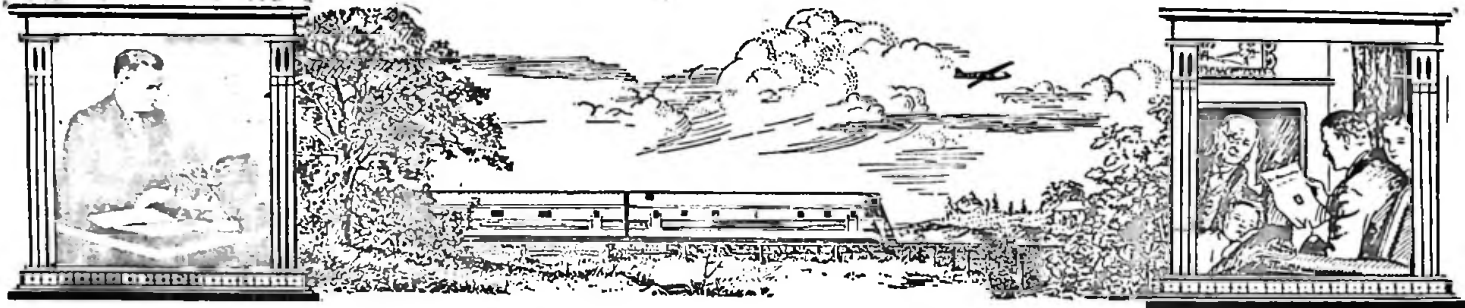
shall thy hand lead me, and thy right hand shall hold me"! What a wonderful thought this is for those brave and sometimes lonely boys who, in defense of our liberties, ride the skies in swift planes, or live like sardines in their "tin fish" far beneath the sea, or perchance, find themselves adrift and otherwise helpless on the limitless expanse of the ocean! There is no spot so obscure or so far away that God is not there at our side waiting to hear our prayer.



M. W. Lyon

What does prayer mean? It means that we have contact with our Maker, that we have companionship with the Almighty, that we have a hearing before the Judge of all the earth.

This divine Friend is more to be valued than human friends. A true friend cannot be bought with money, yet his worth is beyond price. Some thoughtful observer has said that "he who has made the acquisition of a judicious and sympathizing friend may be said to have doubled his mental resources." If this is true of a human friend, how much more is it true of our heavenly Friend! Think what a glorious privilege it was for Abraham to be called the friend of God! You are glad to pay out good money for consultation with your doctor, when you are sick, or your lawyer, when you are in trouble, and consider it money well spent. How much, then, is it worth to have the privilege of consulting with God Himself at any time of the day or night? Do you doubt that God can speak to you today? If your friend can transfer thoughts from his mind to yours, doubling your mental resources, and if I can transmit my thoughts to your mind through these words, as at this moment, how can you question that God, who is infinitely greater than we, can make His will known to us and reinforce our (Please turn to page 9)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

Tribute to the Slain

Bro. Harold Hardesty, Oregon, Illinois, died in France, August 8, 1944, from wounds received three days earlier. Sympathy flows to those most bereaved. Sorrow is deep, especially as one considers the evident loneliness of Brother Hardesty during the last three days of his life: his wife could not be near, nor his brother, nor his mother—nor any other long-time friend, except One.



Harold Hardesty

“Jesus knows all about our troubles,
He will guide till the day is done,
There’s not a friend like the lowly
Jesus—
No, not one, no, not one!”

God be praised, in whose wisdom and love the Christ was perfected through suffering and death, that He might the better minister to the suffering and dying—the Slain for the slain!

As long as memory lasts, it will retain pictures of Brother Hardesty as one sincere and devoted to truth and righteousness. More, though we could not be near, we shall always picture him as not utterly alone at death. There are always two in times of sacred prayer: the one in need and the Friend indeed. Standing on the promises of God, we picture, too, the coming of the Redeemer for the redeemed, a union not to be marred by sorrow or death, but joyous and unending. Pray for the coming of the Lord—for peace and victory, for life from the dead!

The poem here following by Sister Mary Mae Nedrow was written with Brother Hardesty in mind; and we use it as conclusion to this editorial:

Asleep in Jesus

The war, he could not understand;
So Jesus took him by the hand
And led him out through shadows deep,
And said, “Lie down, and gently sleep
Until the Resurrection Day

When sorrows all shall pass away.”
Some happy day we’ll meet him there,
At that great meeting in the air.
No storm-clouds then shall e’er affright—
For He said, “There shall be no night.”

As School Begins

When these lines are published, Oregon Bible College will have started its sixth consecutive year of work. Brother and Sister Albert Logsdon, Ripley, Illinois, have been at the College since about September 1, making preparation for the incoming students. Brother Vivian Kirkpatrick, having spent the summer months in Arkansas, returned to Oregon the last of August to complete the schedule of courses, and make final orders of textbooks. He thus relieved the Editor of much working with details, enabling us to attend the Ohio Conference. He says, “Everything is ready.”

At this writing, we cannot be sure as to the number of students who will be studying in the College, but there is fair prospect of about twenty students—notwithstanding that there were last year six seniors, and that three or four young women who came last year as special students are not planning to return. There is prospect, too, that at least two or three additional students will enroll for the second semester. . . . With the Lord’s help, the College moves steadily forward—not perfectly, for its leaders and its students are human, but it does move forward, and nearly all its graduates are successfully *preaching the gospel*.

The instructors this year will be F. L. Austin, Mrs. Ben Carpenter, Vivian Kirkpatrick, and the writer. Unitedly, we pledge to do the very best we possibly can, and ask your prayers that, by the grace of God, our “very best” may become even better. May the the Lord build His house, using us only as willing workmen.

New Subscription Rate

The General Conference recently in session voted unanimously to place the subscription rate of *The Restitution Herald* at \$2.50 per year. Please remember and remit!

The Road to Peace

By Arlen Marsh

FROM the furthest historic times of Christianity, the Communion has had four major objectives: to commemorate Jesus' death; to indicate fellowship of communicants with Jesus; to indicate fellowship of communicants with each other; to express thanks for the sacrifice of Jesus.

These four objectives have been amplified by later doctrines; some have even been discarded in the face of later doctrines. But regardless of what other and newer interpretations have done to them, it is definitely known from the writings of such early Christian leaders as Martyr and Origen that the church, during and immediately following the apostolic era, accepted almost universally these four purposes for the Lord's Supper.

That the first objective, at least, has a sound Biblical basis is well demonstrated by 1 Corinthians 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come." Quite obviously, fulfillment of this objective requires a dual belief on the part of the communicant: belief in the ability of Jesus to die, and belief in a literal return of Christ to the earth to set up a kingdom here. As a matter of fact, fulfillment of this first objective goes so far as to demand belief in every one of the vital doctrines laid down in the Scriptures.

The commemoration of Jesus' death points to two necessary convictions; both are stated bluntly by 1 Corinthians 15:14: "If Christ be not risen, then is our preaching vain, and your faith is also vain." Belief in our own mortality, and in the need for a physical resurrection if we are to gain immortality, is required if we accept the view that the Communion represents death and simultaneously predicts a return to the earth of Christ. More—unless Jesus died, and unless He was resurrected; unless, in short, men are mortal and can be themselves resurrected (as argued throughout 1 Corinthians 15), there is no point whatsoever in Christianity, for our "faith is . . . vain."

It would, of course, be impossible for God to die. God, according to 1 Timothy 6:16, is immortal. It follows, then, that celebration of a Communion which commemorates Jesus' death necessitates belief that Jesus and God are distinct personalities, rather than two manifestations of a supreme Godhead. If the Communion is to be meaningful, the communicant must concede mortality to Christ, a thing he

cannot do if Christ is any part of an eternal God.

The second objective of the Communion as taught by the ancient church (to indicate fellowship of the communicant with Jesus) can, if Christ Himself is to be believed, be accomplished only if our own lives are in harmony with Christian teaching. "Ye are my friends," Jesus told His apostles, "if ye do whatsoever I command you." To conceive of a "Communion" for those who consistently are not Jesus' friends is to strain the imagination beyond anything ever attempted by Baron Munchausen. The virtues set forth by Paul's Letter to Titus must be cultivated by the individual before Communion has significance for him.

Indeed, all these virtues must be cultivated by the communicant if participation in the Communion is not to be positively dangerous for him. "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (1 Cor. 11:28, 29). There is no reason to assume that these instructions from Paul do not apply to both Christian living and doctrine; that is, Paul's statements appear to indicate that both correct belief and correct practice must move the individual before the Communion service can become anything but a road to disaster for him.

All this is comprised in the third objective of the Lord's Supper—to express fellowship of communicants with each other. Unity of belief and action, said by Psalm 133:1 to be "good" and "pleasant," is represented by, or should be represented by, *(Please turn to page 11)*



Conditional Immortality

By G. G. Robinson

IN THESE days, many are disturbed by the thought of death and the condition of those who have passed into the unseen. Many are the books written with the object of helping such, and too often the authors succeed in misleading and confusing their readers. Comparatively few are in a position to see through the fallacies and unscientific position assumed by writers who accept the traditional creed. If I can help anyone to a truer conception of the truth as God has given in His Word, I shall be amply repaid for my trouble. I would repeat my warning not to take anything for granted that I say, but to bring every word to the test of Scripture, with "earnest prayer" for divine light and leading.

God's solemn declaration to Israel by the Prophet Isaiah (55:8): "My thoughts are not your thoughts," is just as applicable today, for when considered, it will be found that popular views lack Scriptural authority, and represent man's thoughts only. It is frequently remarked on the death of a good man that "he is now with the Lord," or, "gone to his reward," or, "called to higher service." Only recently, I was told by a man speaking on the subject, that it was *just like going upstairs to another room*, but the simile was not made to extend to those who descend to the basement.

These ideas owe their inception to Satan's, "Thou shalt not surely die," and the Platonic doctrine of immortality, both of which taint much of our hymnology and grave-stones. The Platonic doctrine teaches that all men possess inherent immortality, so that when death comes their spirits are perpetuated to an endless existence—the good in Paradise, the bad in hell and torment. The spiritist also tenders his proof of life after death by claims of communication with the spirits of the dead, which are unscriptural and forbidden.

Some texts put forward by traditionalists in support of their views:

A—*The Dying Malefactor* (Luke 23:42, 43).

This passage is commonly understood to mean that the thief's request was to be answered that very day; that both he and the Lord would be together in death by six

This thought-provoking article from George G. Robinson, Fraser Town, Bangalore, South India, is encouraging to the Editor in that it evidences teaching of truth on the opposite side of the earth. Shortly after the sun sets to us in America, it rises to teeming millions in the Orient. May we, as servants of God, recognize that it is always day someplace, and may we keep alive the testimony of truth twenty-four hours of every day until the responsibilities of time and mortality cease.—Editor.

o'clock, the hour which terminated the Jewish day. Is this the *true* interpretation? If it is, we need answers to certain questions.

(1). When does the Lord enter into His Kingdom? Was it when He died? or is it to be at His coming? Did He not descend into hades at death, thus fulfilling the Scripture? (See Matt. 12:40.) Is it not abundantly clear from Scripture that

the Kingdom will only be realized when the King comes in His glory?

(2). Did the Lord Jesus procrastinate with an answer that was no answer to the thief's request, at all? Is it possible that He who is the Truth and Love itself could have deceived the poor man, and put him off with a mere truism, with the assertion that they would both be in the abode of the dead that day? To hint such a thing is to evoke indignant repudiation.

(3). What did our Lord mean by His use of the term "paradise"? Granted that the Jews use it of a part of hades, as the commentators say, the answer to the previous question makes it certain that the Lord did not so use it. He evidently meant it to correspond to the word "kingdom" as used by the man, who was satisfied by the answer. It could not mean "heaven" in any sense, for we know that the Saviour did not go there until His ascension. What, then, is Paradise? There is only one answer. "Paradise" means a "garden," or "park," a place of enjoyment of life. It is used in the Bible of the restored Edenic state (Rev. 2:7; 22:12), or the Kingdom from heaven established on earth when the Lord Jesus Christ comes in His glory.

(4). Did the man die before six o'clock on that day? It is not impossible that he did, but we think the strong probabilities are against such a supposition, and, of course, if he did not, then our Lord could not have been speaking of the day of twenty-four hours on which they were crucified as is the usual idea. Just before six o'clock, soldiers came to remove the persons from the crosses, as they could not be allowed to remain there during the Sabbath, a special one. They were surprised to find that Jesus was dead already, since it was usual for death by crucifixion

to require two or three days. Our Lord, however, did not die solely of crucifixion, but of a broken heart, the effect of man's sin and ingratitude. The two others were so far from being dead, that the soldiers had to break their legs. So, while not impossible, it is exceedingly improbable that either of the men died on that day.

These questions and their answers make it certain that the Lord Jesus did not mean the day then passing when He used the word *semeron*. Its proper meaning is "this day," as also is the case with our word "today." Competent lexicographers have explained that it is equivalent to the Greek words *tede te hemera*, which mean "on this day." Now, the man had spoken of a special day, the day of Christ's coming in His Kingdom, and it is certain that Christ answered his request, saying that on the day of which he spoke he should be with Him. I do not see how else this word can be construed with any logical consistency. Those who deny this connotation, and contend for the meaning "today" as indicating the day then passing, and argue that Christ thereby asserted that both He and the thief would be together in hades, assume that hades, or the grave, is a land of joy and life, "heaven," in fact, and that men are conscious apart from their bodies—assumptions entirely unwarranted by any word of the Master's. In no sense whatever can Christ's words be an answer to the man's request if hades, the place of the dead, was in His mind.

B—"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 14:3).

Where is the place which our Lord has gone to prepare and to which He will come to receive us? The common assumption is that it is "heaven," the spirit-world, the abode of God, because that agrees with the assumption that man's true home is in that world. But is this so? Man's true home, the place for which he was created, is this earth, or, at any rate, this universe. Our Lord, as Head of humanity, having conquered death, and ascended to the right hand of the throne of God, is awaiting the time when He is to return to this world to take His Kingdom. When He comes, He will summon His saints to meet Him, not in heaven, but "in the air," somewhere in space, and to proceed with Him—where? Not to heaven, but back to this world to reign with Him in and over it, they having received bodies like His—bodies evidently intended for life under the conditions of the renovated earth. The "place" which the Lord is preparing is, therefore, not heaven but earth. He is coming, not to take us away to God's home, a sphere for which we were never meant, but to have us with Himself—"where I am,"—at the time of His return, not "where I am now going," as it is apparently read.

C—"As I said to the Jews, Whither I go, ye cannot come, so now I say to you" (John 13:33).

This is another passage of the same purport as that upon which we commented. It is argued that our Lord was thinking only of this life, but He did not say so. The clear meaning of the word is that men are not made for other worlds (*cosmi*) than this. As I have shown, there is no meaning in the great doctrine of the resurrection if this be not the case. Along with this we have such declarations of Scripture as that God dwells in light unapproachable—"whom no man hath seen, nor can see" (1 Tim. 6:16). "No man hath seen God *at any time*" (John 1:13), and, "There shall no man see me, and live" (Ex. 33:20). These are commonly assumed to refer to the present life only, but, as we believe, entirely without warrant; there is no promise of going to heaven at death!

What is the cause of these misinterpretations? We think it is found in the acceptance of the Platonic philosophy by the church in the early days of decadence.

I believe, and therefore assert, that God, in the Bible, most definitely teaches that—

(1)—Man is not a spirit being inhabiting a body temporarily for disciplinary purposes, but a body made alive by the spirit of life. The body is, therefore, an essential element in man's constitution, without which he cannot have any conscious existence, either before or after death.

(2)—It follows from this that the resurrection, a doctrine of the utmost importance in the Scriptures, is an absolute necessity for the continuance of existence after death, or, in the case of those who, living when Christ comes, are caught up without dying, for their continuance in life in the ages to come.

(3)—Death, not misery, is the threatened punishment of sin. It is this death that our Lord suffered to the full as the Head of mankind. It means the very opposite of all that constitutes life. It is the deprivation of life, not its continuance under any circumstances whatever. The death of Christ has not stopped the death of man, but has altered its outlook for all who are believers in Him. It is not true to say now, as many under the influence of Platonism do, that "there is no death," "I shall never die," and so on. All must die the "first" death, save those who are alive at Christ's coming. As the Lord Jesus told Martha at the grave of Lazarus, "Though he (the believer) die, (as he will, the first death), yet shall he live (through resurrection), and whosoever liveth and believeth in me, *shall not die for ever*." (See the Greek text.)

(4)—The gift of life to man is entirely conditional on obedience and union with the Source of life, the "Tree of Life," the Lord Himself. "Eternal life" means eternal existence and all that such existence makes possible for redeemed man. None can have eternal existence but those to whom God chooses to give it. Those whom sin brings

under punishment will continue just so long as God shall see fit, and no longer. Justice and mercy are perfect in Him, but no sin will escape certain appropriate penalty that is not blotted out of the Book of God's remembrance in the blood of the Lamb. Let no sinner dream that death will end all, and that he will escape divine justice. "The rest of the dead" (i.e., those not "sleeping in Jesus") will be raised for judgment at the end of the Millennial Reign—judgment that will be sure and unescapable. The Bible is definite enough on this, and that the end of the finally impenitent and intractable is that "they shall be destroyed for ever," "burned up" like chaff, "cease to be" as entirely worthless rubbish. "If the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

(5)—Death itself is to be destroyed, to cease to be. It is to be cast into the "lake of fire" (Rev. 20:14) for utter destruction. This is true, whatever view of death we take. That is, if death means "eternal misery," then "eternal misery" is to come to its end in the lake of fire. Is there any escape from this conclusion? If this is so, then those suffering "eternal misery," if such there be, must either cease to be, or be restored. We believe the former to be the truth.

(6)—The resurrection to a body spiritualized, but with the same personality, implies that we shall know each other in the after-life. The conditions of that life will no doubt be vastly different to those of our present state, and our knowledge and powers of apprehension will be greatly extended. We need not fear, however, that the joys of relationship and fellowship that have been enjoyed on earth will be stopped, if we are "in Christ." There will doubtless be fuller life, not less. Present life is but an introduction to the higher, and present relationships will be found to be a preparation for those to which we shall be introduced. At the same time, all carnality will be entirely excluded.

(7)—The question of *time* need present no difficulty when we consider that time is one of the elements of this world and is not necessarily carried over into higher worlds. Eternity is not merely extended time. That with God "a thousand years are as one day, and one day as a thousand years" can only mean, surely, that He does not reckon as we do. Past, present, and future with us are determined by the revolutions of the earth in relation to the sun. Away from the solar system these cannot apply. Even here and now in this world we know states in which, as in sleep, time is eliminated and inappreciable. Archbishop Whitely has truly said in his "Scripture Revelations of a Future State": "The long and dreary interval between death and the Day of Judgment (supposing the intermediate state to be one of profound sleep) does not

exist at all, save in the imagination. To the party concerned there is no interval whatever, but to each person the moment of closing the eyes in death will be instantly succeeded by the sound of the last trumpet, which shall summon the dead, even though ages have intervened."

Thus there is removed the awfully terrible thought that our departed friends are somewhere in a state of unsatisfied incompleteness, conscious alike of the passing of the years, and of the sins, sorrows, and sufferings of those still alive on earth. The possibility of the imputation of injustice to God for punishing men without trial, that is, sentencing them to "hell" before the Judgment Day, which is an unavoidable inference on the orthodox view, is also forever put away.

Some persons, as notably the Hindus, profess to believe that in dreams the soul actually quits the body and can visit other places. To the Hindu, however, the soul or *atme* is a material thing, "the size of a thumb," which leaves the body through the suture on the top of the head. There are undoubtedly some experiences in mesmeric and hypnotic states that are not yet explainable in our present very limited knowledge. The human mind is certainly capable of strange experiences under certain little known powers. Much that has hitherto been explained as contact with another world, is now thought to be explained by telepathy or thought-transference, and there is no doubt a great deal in it, far more than we can at present realize. Dreams are for the most part absurd and profitless excursions of the imagination uncontrolled by reason. They occur only when the brain is in a partially conscious state, never in a state of deep sleep, but there are certain experiences in dreams that are not easily explained. When the mind is in a quiescent state, it may receive impressions from outside itself. God has, as Scripture declares, used the dream state to convey revelations of His will or purpose to specially selected men like Pharaoh, Joseph, Nebuchadnezzar, and Daniel—but this is confessedly exceptional. Some people also have had warnings of coming trouble, or of danger, given them in dreams.

The whole question of the dream experience is very much in the dark as yet. Of this we may be sure, however, dreams are connected with the material brain, and do not in the least explain conditions in which the brain is absent. They cannot, therefore, be in any way proof of consciousness apart from a brain.

Many persons are fully assured they have actually seen the forms, heard the voices, and even felt the touch of friends who were either known to be dead, or who, being at a distance at the time, have been found afterwards to have died or been in dire peril at the time they were seen. The fact that such visions have been seen in the case of persons who were not dead shows that they were caused

by some power of thought transference. That thought can be conveyed long distances and communicated to others is a well-proved fact, but, as in the case of wireless telegraphy, there is need of a transmitter and a receiver. Brains are needed for this transference, and without

brains there is no possibility of it being accomplished. How the transference is effected we have as yet no knowledge, and it is of little use for us to speculate about it. Here again there is no proof of any such experience apart from an organized nervous system. Very many curious

(Continued on next page)

Organization and Evangelism

Importance of the Sunday School to the Church

By J. W. McLain

A SPEAKER at a recent ministerial conference compared the Sunday school to a gardener's hotbed in which the little seedlings get special care to develop them ready for transplanting. The Sunday school is the hotbed from which young people are transplanted into the work of the church. Find a church without a Sunday school and you will find one that is busier keeping record of those who die and move away, than of those who are entering the church as new members. The statistics of all religious groups show that the parent organization is dependent upon the training of youth to fill the ranks of those who die and move away, and to expand the work of the organization. How often the evangelist entering some broken-down field is told, "We used to have a large congregation, but so many have died and moved away that it just seems we can't do anything any more!" People die and move away even in the strongest of churches. These things are not the cause of failure. *It is the lack of vision*, the lack of foresight in training the youth to fill the ranks.

Find a church without a Sunday school and usually you will find one barren of young people in the congregation, poverty-stricken financially, and unprogressive generally.

The Sunday School and Finance

Whether or not there is a Sunday school has a direct bearing on the ability of the church to raise funds to employ a pastor. A condition often found is as follows: There is a small group of members. They have a building, reminder of more prosperous days. There is an occasional speaking service by a passing evangelist or circuit pastor. There is no Sunday school. When the minister preaches for them, a few of the faithful members make up a purse among them, which often barely pays the travel expenses of the minister. In such fields, our first task is to organize a Sunday school. The second is to begin a treasury, appoint a treasurer to keep record, and encourage regular, systematic giving to the work of the

Lord. Immediately, the group's treasury begins to grow, providing funds with which to buy materials and to look toward hiring a pastor. Where there is no Sunday school, there is no regular opportunity to offer substance to the Lord, hence no funds with which to hire a pastor. This situation becomes a vicious circle from which we can depart only by organizing a Sunday school and starting a treasury. There are circuit pastors who have never organized a Sunday school, nor encouraged their existence, who have often wondered why their fields seem so poor financially.

In evangelism, we advocate one treasury—both for church and Sunday school, so the Sunday school can be an instrument of development toward the support of a full-time pastor in that field. We discourage the secret making up of a purse that denies the little children and the whole membership an opportunity to make their offerings to the Lord. The handing of offerings to the treasurer or the minister is a detriment to the development of the finances of the work. It obstructs worship. We advocate placing a treasury box on a stand in the front of the house, or by the door, so all may make their offerings in secret to the Lord, without anyone but the Lord knowing how much or how little is offered. It is not necessary to pass the plate either in Sunday school class or in worship, if the system of one treasury and a regular treasury box is adopted.

Through this system, new evangelistic fields, and undeveloped old fields, soon enjoy regular pastoral services which they previously thought they were financially unable to employ. Tithing is the finance plan taught in evangelism, bringing the tithes to the storehouse that there may be meat in the Lord's house. We lay claim to the faith of Abraham. Do we do the works of Abraham? He paid tithes to Melchizedek, the high priest. Do we of the Faith of Abraham pay tithes to Christ who is a Priest forever after the order of Melchizedek? (Heb. 7:48.) Let the tithe be the minimum of our service, the beginning from which to go to a greater service of God.

circumstances formerly ascribed to Spirit influence are probably fully accounted for by thought transference. Not only can thought be conveyed over considerable distances, but it can influence minds even at some considerable interval of time. Thus, such influence may be received from persons who have been dead some time, that influence having left them *before they died*.

As to apparitions seen in haunted houses, it is of course easy to denounce them as tricks or deceptions of the subconscious mind. There are, however, cases which cannot be so readily explained. That "ghosts" do "walk" and do all sorts of things to perplex and frighten men, may be accepted on unimpeachable evidence as fact. It may be noted that such "ghosts" are never those of persons who during life were servants of, or even believers in, the Lord Jesus Christ; nor do they ever seek in any way to influence men for righteousness. They are, probably without exception, persons who during life were such as might have been possessed by evil spirits, or demons, whom we know can and do so possess men. We therefore believe these phenomena may be explained by the supposition that after death of these possessed persons the demons possessing them go on impersonating them for their own evil purposes. (Could it not be that persons said to be possessed of demons in Christ's day were simply lunatic, or "possessed" with diseases?—Editor.)

Such apparitions which have been known to visit even godly persons, as in the case of the Wesleys at the vicarage of Epworth, have usually been found to be stopped by prayer, as one would naturally expect. It may be taken as certain that dead human beings cannot show themselves to men, except as permitted of God for very special purposes, as, for example, when Samuel appeared, to Saul at Endor or Moses on the Mount of Transfiguration (n.b.—Elijah never died). Whenever such visitations have taken place, however, it has been not as spirits which are invisible, but *in physical bodies*. Such experiences, therefore, cannot be quoted in proof of the supposed essential spirit-nature of man; only as evidence that the first death does not end all for anyone, whether a believer or not. Any spirit-manifestations that may have sufficient evidence to render them credible must necessarily be caused by beings other than human. Man may, by instigation of the Devil, declare that no such evil possibilities exist, as burglars announce their departure from a city the more easily to carry on their nefarious work, but this does not prove his non-existence.

We may be only too sure that Satan's wiles are innumerable—he is out to destroy humanity, and he will use any and every means to accomplish his purpose, even by becoming an "angel of light" (2 Cor. 11:14) and masquerading as the very Christ Himself. His presence may be suspected when there is any influence at work to de-

preciate the work and Person of the Lord Jesus Christ, and in His place to *exalt man* and his powers.

Spiritism

As to Spiritism, we do well to remember that, on the testimony of those who are best able to judge, much of this widely spread "religion" (as men call it) is simple fraud for money-making purposes, while there is good reason to think that some of it is directly demonic in its origin. We have personally known a scientific friend who was a member of a psychological society and who told us of a seance with a medium who, when compelled by questions, declared with awful trembling and manifest fear that she was acting under the power of a demon. And we have also heard of cases where seances were rendered quite impossible by prayer being offered in an adjoining room.

In these last days, the Devil is out to do all the mischief he can among men, and he is unfortunately only too successful, especially among those who are ignorant of the Scriptures, and are, therefore, a ready prey to superstition, or who have been misled by current "orthodox" teaching as to the assumed spirit-nature of man. Spiritism has never yet done any real good in the world, while it has ruined the minds of multitudes. Doctors assert that a very large proportion of the inmates of lunatic asylums are there in consequence of dabbling with such things. If men could indeed hold converse with the dead, it is surely only reasonable to expect that the police, for example, would be able to use their power for the elucidation of crime; and so far, at any rate, that does not appear to have been the case. Even if the police could so use it, we would have no proof that demons were not impersonating the dead. Indeed, they must be, since no dead men are in any condition or position for holding converse with the living.

Our blessed Lord declared, in the Parable of "Dives and Lazarus," that between the dead and the living there was a great and impassable gulf fixed, over which there was no commerce. This is, of course, final for all Christians. God has absolutely forbidden all contact with spiritism, necromancy, and so forth, as being only evil and unsafe. None can therefore touch these things except by deliberate disobedience to Him who knows us better than we know ourselves, and loves us too much to allow us to run any risk of spiritual hurt.

The difficulty with regard to man not being a "spirit" may be simplified for some when it is pointed out that God in the Bible declares "spirit" to be *a possession* of man. Whatever may be included in the idea of the word, and we do not wish to minimize this for a moment, whether it stand for life or character or anything else, *it is nothing more than a possession which must be surren-*

dered at death. This is clearly seen in the case of our Lord. He surrendered His spirit, or breath of life, into His Father's hands, as He died. So also with Stephen. As he "fell asleep," he said, "Lord Jesus, receive my spirit." Both Christ and His martyr descended into the grave (*hades* or *sheol*), but they gave up that which had been their possession during life. The "spirit" in no sense constituted their real selves. It is this false thesis, that the spirit is the real man, that has led to such confusion of ideas. Let us repeat God's own definition of man: "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." If men would but accept the simple, unvarnished, uncamouflaged Word of God, they would escape many pitfalls and much error.

Life in Christ Alone

This is our reading of the gospel: Man in himself has no life or power to produce life. God alone is the infinite Source of life, and He has revealed this life in the Person of His Son, the archetypal Man, in whose image God created mankind. Man, having sinned, has forfeited all that should have been his if he had not sinned. But, mystery of mysteries, the God-Man descended to "the likeness of sinful flesh" (Rom. 8:3), and became the Sin-offering for the guilty race. (Not many of our brethren in America believe, however, that Christ actually existed with God at the beginning.—Editor.) Now, through the death on the cross, and the resurrection on the third day, it is possible for every child of man to be restored to his lost estate, if only there is true repentance and the forsaking of all sin.

"The living, the living, he shall praise thee, as I do this day" (Isa. 38:19).

SPIRITUAL VALUES — PRAYER

(Continued from front page)

faith and resolution if we will but put ourselves in tune with Him?

"Our Father." This is the word that He has chosen to use of Himself. To us He is not the austere Judge, sitting on a high throne, aloof from men. Rather, He is our Father who loves us as His own children, and delights in our fellowship. Even David in his day recognized this relationship. How beautifully he has put it in Psalm 103:13, "Like as a Father pitieth his children, so the Lord pitieth them that fear him." He is closer to us than any earthly parent, and is more interested in the small details of our life. This is shown by Psalm 139:1-4, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou

knowest it altogether." What a comfort to have such companionship!

Now see what Jesus taught about how much God *loves* us. In Matthew 6:26-33, He says, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . 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." This does not mean we are not to plan for the future. It means that we should trust our Father in heaven to provide for us and be happy in the knowledge that He is caring for all our needs.

In the next chapter, Matthew 7, the words of Jesus show how eager God is to grant our petitions. Verses 7-10 read, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" In Matthew 10:29-31 He says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

So then, where is there any ground for anxiety or worry? Heed Paul's good advice of Philippians 4:6 (Revised Version), "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." James adds this helpful word of encouragement (1:5), "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." These are just a few of the numerous promises in the Bible of answer to prayer.

On the other hand, now, contrast what the lack of prayer means to those who are denied its blessing. What a terrifying thing to have God turn away from our cry, as in Isaiah 1:15, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many

prayers, I will not hear: your hands are full of blood"! Even their sacrifices were rejected as abominations in the sight of God. What a terrible punishment to have to hear such words as these from Proverbs 1:24-29, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord"!

Perhaps you have been in the place where you felt God would not hear your prayers, because of some sin in your life. It is a dreadful feeling.

So, if we are in fellowship with God and have the joy of communion with Him, how we ought to prize this blessing! Prayer is to the Christian what sunlight is to a plant. It is our spiritual vitamins. It purifies the heart, for we cannot entertain sin in the very presence of the Almighty. It trues our motives, for when we behold the perfect standards of God, we are ashamed of our own. Prayer can banish sorrow from our heart and leave a song in its place. This wondrous asset is ours! If we do not enjoy it and make use of it, we are but the losers.

Perhaps only Jesus appreciated fully the value of prayer. His prayer life was an inspiration, and may have been the real source of the strength for many of the mighty works He was able to perform.

Who can count the true value of communion with the Almighty? Then

"Speak to Him, thou, for He heareth;"
Man with his Maker "can meet;
Closer is He than breathing,
Nearer than hands and feet."

(Prayer). O loving Father, who knowest our frame and rememberest that we are dust, we do thank Thee that Thou hast condescended to be concerned with our little affairs. We thank Thee for the happy reality of living in fellowship with Thee. Bow down Thine ear, O Lord, according to Thy promise, and hear us when we pray. Put out of our hearts all that would dim Thy voice. Make our lives clean, our hearts courageous, our vision clear, and our devotion to Thee undying. And may we ever live in sweet communion with Thee, our God, through Jesus Christ our Lord, Amen.

Does this apply in 1944?—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). *Let's do it!*

KINGDOM OR KINGDOMS?

By Lyle Rankin

THE records given by the apostles of Jesus' ministry show that He went throughout all the land of Judah and Galilee, preaching the things concerning the Kingdom.

Matthew recorded these words: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" and, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (4:17, 23).

Mark wrote, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God" (1:14).

Luke spoke of it this way, "It came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (8:1).

These writers mentioned the very beginning of Jesus' ministry, each referring to the Kingdom, yet one said "kingdom of heaven" and another, "kingdom of God."

When Jesus informed His disciples that "a rich man shall hardly enter into the kingdom of heaven," He also said in the following verse, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19:23, 24.) Was Jesus speaking of two separate kingdoms? Paul said in his Letter to the Ephesians: "This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (5:5). Paul did not say "kingdoms," but "kingdom." Jesus said, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom" (Luke 22:29, 30). Compare this last with verses 16 and 18 of the same chapter: "I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God," and, "I will not drink of the fruit of the vine, until the kingdom of God shall come."

"Kingdom of God," "Kingdom of heaven," and "Kingdom of Christ" are one and the same thing. "My Father's kingdom" is the same as "My kingdom," and it is the same Kingdom that Christ appointed unto His disciples.

Some thought the Kingdom Jesus preached should immediately appear, therefore, He gave them a parable concerning the coming of the Kingdom. It is recorded in Luke 19:11-27. Realizing that Jesus is to be the King in the promised Kingdom, the "nobleman" in the parable represents Christ. He was to go into a "far country" to "receive for himself a kingdom, and to return." Verse 15 tells of His return, having received the Kingdom, and the time of reward.

Now, who was it that gave the nobleman the King-

dom? Surely, it was One greater than Himself. Daniel calls Him the "Ancient of Days." Jesus said His Father "hath appointed" it. So we learn the Kingdom was appointed by One whose throne is in heaven—hence the expression "kingdom of heaven." It is indeed ordered from heaven. According to Jesus' parable, the reward of reigning with Him in His Kingdom will be given when the Nobleman returns.

Jesus preached about one Kingdom of God and of Christ which is promised to the heirs. The righteous will be joint heirs with Christ. It will pay the reader well to be an heir, for the promised Kingdom draws nigh.

"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. I will call upon the Lord . . . so shall I be saved from mine enemies."

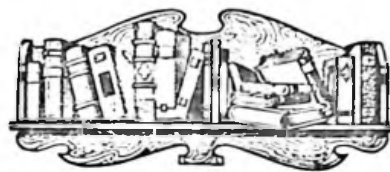
THE ROAD TO PEACE

(Continued from page 3)

the Lord's Supper. Charity toward each other, patience, understanding, longsuffering, forgiveness, all should be so much a part of Christian life that minor disagreements remain unimportant and create no ill-feeling to make a communicant unworthy and "guilty of the body and blood of the Lord" (1 Cor. 11:27). Self-examination should be rigid on matters of both doctrine and practice; the spirits—our own convictions, in this case—should be tried with every care.

The fourth and final historic objective of the Communion—to give thanks for Jesus' sacrifice—hinges on the other three. "This do in remembrance of me," Jesus commanded. Why, though, should we remember Him? Unless we have some fairly complete conception of His origin, His mission, and His past and future accomplishments, we have no more reason to remember Jesus than we have to remember Mohammed. Nor, unless we have such a conception, have we any more reason to give thanks for Jesus' sacrifice than we have for giving thanks for the sacrifice of life on the part of Colin Kelly.

In the final analysis, the Communion is significant of all the major doctrines of the Bible: man's mortality, the resurrection from the dead, the coming earthly Kingdom of God, the existence of God and of Jesus as distinct and separate individuals, the need for repentance and forgiveness of sins, the mission and work of Christ, the use of prayer—and, through all these, baptism by immersion. Communion is more than a sacred rite; it is an entire Christian education.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Of the numerous personal accounts to come out of this war, *God Is My Co-pilot* (Charles Scribner's Sons; \$2.50) is something pretty special. Col. Robert L. Scott, Jr., who derived the title for his book from the comment of a medical missionary at Kunming, has seen more excitement and adventure than a thousand ordinary men; and he has packed a good share of it into the vivid pages of his autobiography.

For that is, in the aggregate, what *God Is My Co-pilot* really is—autobiography. Col. Scott begins his tale with his boyhood in Macon, Georgia, a boyhood interspersed with pranks played on Negro Holy Rollers and unsuccessful efforts to make a glider fly from a house roof. The persistence and determination the future Air Forces officer was to show in more serious situations later cropped out in 1921, when constant repetition of a \$75 bid finally got him his first airplane.

Through more troubles than you could even guess without actually reading about them, Scott ultimately managed to graduate from West Point and, subsequently, from Randolph Field in Texas. From Randolph, he notes, he drove every week end (without the permission of his superiors) to Georgia, there to see his girl; by doing so, he managed to have at least ten minutes to two hours with her before having to start on the return trip.

Scott flew through the 1934 air mail disasters, when the Army took over the flying of letters from the air lines, and when fourteen pilots were killed along a single route. From this point on, his story picks up in tempo, running from a flight down the Amazon to locate a lost flyer in 1937 and on to hundreds of sorties against Japanese bases in Asia. Scott's colonecy came as a result of his being fighter commander from Gen. Chennault's China Air Task Force.

Throughout his book, Col. Scott maintains the feeling that God rode with him constantly as co-pilot. Quite obviously, he is sincere in his views; quite as obviously, he has none of the theological conceptions of religion. God, for him, is simply the sort of Being that is mentioned by "The Last Round-up." It is an attitude typical of many a soldier nowadays.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"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" (Matthew 12:40).

Praise the Lord

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; so he bringeth them unto their desired haven.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"
(Psalm 107:1, 23-31).

A Great Fish Story

Now and then we hear a "fish story" told to make us laugh. That kind of a story generally is untrue or enlarged so it is false.

This story today, children, is a true fish story. It is the only one of its kind. No other person ever experienced the events that happened to Jonah.

God had told Jonah to go to the city of Nineveh and tell the people their sad fate if they did not mend their ways. Jonah, just like you and I sometimes, wanted his own way. He wanted to go in the opposite direction! He fled in a boat to Tarshish.

Could he escape God's all-seeing eye? Was he then out of reach of God's hand? We know he could not hide from God.

The Lord said nothing to him then, but He "sent out a great wind into the sea." It was a great and terrible storm. Even the men, used to being at sea, were afraid.

What was Jonah doing? What do we do when we resist God's will and go our own way? Jonah was down in the "sides of the ship" sound asleep. It seems we sleep,

too, and drift on our own way, following the tide. The sailors cried to their gods for help. They threw overboard such things that would help lighten the ship.

The shipmaster came to Jonah. He awakened him, and said, "Why do you sleep? Arise and call upon your God that we will not perish."

The sailors agreed to cast lots to find out who caused this evil to come upon them. The lot fell to Jonah! They questioned Jonah.

Jonah admitted he was fleeing from God and told all about himself. He told them to throw him into the sea to save their own lives. The sailors did not like to do that, so they worked very hard to land the ship, but finally they threw Jonah into the sea.

The Sign of Jonah

Jonah was swallowed by a fish. The Bible says that God "prepared a great fish to swallow up Jonah." Jonah was in the whale's belly three days and three nights.

Jonah prayed to God. He told God of his thoughts as he sank into the waters. (Jonah 2.) He repented of his desire to do his own will. The Lord spoke to the fish and Jonah was vomited upon the seashore.

When God called Jonah a second time to go to Nineveh and preach, he obeyed. The people believed Jonah's message and repented, saving themselves and their city.

Jesus spoke of this story. The golden text (above) was literally fulfilled.

New Members

Billy and Anita McCorkle of Gatesville, Texas, join our club. Wilda McCorkle sent in their names. Billy was baptized this summer.

Happy Birthday Wishes

Lucille Lobell, Sept. 18, age 9, Hammond, La.
Donna Lee Claussen, Sept. 20, age 3, Oregon, Ill.
Harold Swanson, Sept. 21, age 5, Hector, Minn.
David Otto, Sept. 21, age 10, Paynesville, Minn.
Wallace Hawkins, Sept. 22, age 12, San Saba, Texas.
Mary E. Mahoney, Sept. 22, age 9, El Paso, Texas.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
Oregon, Illinois

It is in sorrow that we dedicate this page to the memory of Harold Hardesty. A faithful worker and fellow Berean, Harold died August 6, 1944, in France.

Present Thyself to the Lord

* * *

By Margaret Budrow

Fellow Bereans—serve the Lord while you are young, vigorous—and while you are yet alive. “All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.” No one knows when death may strike him from the active list of Christ’s followers, as it so recently has Brother Harold Hardesty.

Bereans brought up our brother to manhood—for both his father and his mother were Bereans. They believed it was right to “train up a child in the way he should go”—in the way of the Lord. Here was no departing from the way of truth and the following of the Lord. Instead, there was conscientious teaching of righteousness put to practice in daily life; Harold was not one to read Scripture, learn it, and then forget it—he lived it.

These days are perilous indeed. One must be prepared as nearly as he possibly can be every day and every hour to meet the Lord—for we do not know when we will perish. As Christ said, the days of the rule of man are very wicked; they are getting increasingly wicked as time goes by: destruction is now seen on every hand, the innocent being slain with the guilty. Man, with his machines, is wantonly destroying the life God has so graciously given. Jehovah gave each of us life to be used in service for Him; but, as a result of wrong use of inventive power and the wickedness of men’s minds in *man’s* earth, destruction takes toll of all mortals alike—not discriminating between the godless and the godly.

We must serve the Lord in our youth. Our brother gave his years—such as he had—to study and promotion of the gospel. Oregon Bereans and many others are indeed richer for his thoughtful counsel and friendly association.

The vicious bite of the sin-dragon Death is more keenly felt as it reaches, groping, into our midst, seeming not to care where its powerful hand falls. No one likes sin; no one likes death. We have only one hope: “The Son of man is not come to destroy men’s lives, but to save them” (Luke 9:56). We rejoice that our brother prepared for

His coming. Bereans, the rest of us should prepare as diligently, so that we may be “found of him in peace, without spot, and blameless” (2 Peter 3:14).

Thus we humbly pay tribute to our fellow servant who is now awaiting the call of his Master.

Take the Path of Righteousness

* * *

By Norman Burch, Walkerton, Ind.

Are we walking on the right path? Are we walking in the path of righteousness? or are we walking on the path of the wicked? If we are on neither the path of the righteous nor the path of the wicked, which one shall we take?

The path of evil is wide, smooth, easy going; but the path of good is narrow, rough, and hard to stay on. We would naturally take the easy path, but the righteous path is the wise choice. Once you are on the right path, let nothing sidetrack you. The righteous path leads to everlasting life, while the path of the wicked leads to destruction. The wicked walk in darkness, while the righteous walk in light with Jesus as their guide.

Today, this world is a wicked one, but a time will come when the wicked will perish and the righteous will have everlasting life. The wicked will be cut off from the earth, and the transgressors will be rooted out of it. You will walk in the way of good men if you stay on the path of righteousness.

New Standing Committees

The members of the Berean Executive Board met recently for the purpose of appointing several standing committees.

James Mattison, Oregon, Illinois, was appointed chairman of the Publishing Committee, with instructions to select whatever help he needed to fulfill his duties.

Faye White, Bennington, Nebraska, was appointed chairman of the Junior Correspondence Committee. It is the purpose of this committee to contact young people and isolated members.

Alva Huffer and James Mattison were appointed to consult with the Executive Board of the National Bible Institution concerning the possibility of co-ordinating the Berean Society with that of the General Conference.

Berean page policy was discussed and the editor was asked to serve in her present capacity for another year.

AMONG THE CHURCHES

CONFERENCE CALENDAR

September 10 - October 4—Special meetings at Ripley, Ill.
 September 17-21—Pre-conference meetings at Kokomo, Ind.
 September 22-24—Indiana Quarterly Conference at Kokomo.

1944 CONFERENCE OF NATIONAL SUNDAY SCHOOL ASSOCIATION

The fourth annual conference of the National Sunday School Association of the Church of God convened at Oregon, Ill., August 5, 1944. Morning sessions were devoted to papers on various Sunday school problems; most, at least, of these papers will appear from time to time in *The Restitution Herald*.

At 3:05 p.m., the business meeting was called to order by President Frances Walls, following a brief song service led by Francis Burnett. The minutes of the 1943 conference were read and approved. Reports from the committees on adult and intermediate 'Truth Seekers' Quarterlies were received with thanks.

After a brief discussion of the advisability of disbanding the Association and incorporating it into the General Conference as a new department of the National Bible Institution, it was moved by F. E. Siple and M. W. Lyon that the president appoint a committee to study this problem and to report its findings at the next annual meeting. The motion carried.

Miss Frances Walls, Rochelle, Ill., was re-elected president; Arlie G. Townsend, Grand Rapids, Mich., was re-elected vice president; Arlen Marsh, Rockford, Ill., was re-elected secretary; and Mrs. Esta Starbuck, Rockford, Ill., was elected treasurer, replacing Mrs. Mildred Laning of Mount Sterling, Ill.

The meeting adjourned at 4:15 p.m. F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Mich., delivered the evening sermon at 7:30.

Arlen, Marsh, Secy.

EVANGELISM

C. E. Anderson	\$ 5.00
F. J. Snow	1.00
Missouri Conference	25.00
Eastern Nebraska Conference	60.00
J. D. Lawrence	5.00
Dr. & Mrs. Samuel Matheny	10.00
Mr. & Mrs. Arthur White & Family	25.00
Omaha Friend	20.00
C. E. Lapp	1.00
Isolated Sister	5.00
Hope Chapel	1.83
Mr. & Mrs. L. D. McLain	5.00
Oregon Sunday School	5.13
Mauertown Conference	16.50
Mrs. May Kezler	5.00

NATIONAL BIBLE INSTITUTION

Mrs. Clarence Bassett	\$10.00
Oregon Church	11.78
Anonymous	8.00
Mr. & Mrs. F. A. Stilson	5.10
Isolated Sister	7.00
Mr. & Mrs. Wayne Laning	25.60
Brush Creek Church	75.00
Hillsburg Church (via Delbert Jones)	10.00
Lorenzo Orr	5.00
Mauertown Conference	16.50

RIPLEY, ILLINOIS

As Bro. and Sr. Albert Logsdon are leaving us to take their duties as caretaker and matron of Oregon Bible College, the church gave a farewell party in the church basement in honor of the family, Wednesday evening, August 30. Quite a number of brethren and friends were present and enjoyed a social time together. Pie was served for lunch. The pastor, Bro. J. R. LeCrone, made a short talk, which was responded to by Sr. Logsdon. The church here will miss the family in its church work, but bids them Godspeed in their new work.

Just lately, Sr. Merle (Paisley) Van, his band and baby moved into our community from Washington, D. C. Both Mr. and Mrs. Van were for many years government employees in Washington. Mr. Van was with the Seabees at Guam at the time the Japs took the island. He was severely wounded at that time, was one of the few in his command to escape alive, and was later honorably discharged from the service. We trust Mrs. Van will soon find it possible to add her presence to our active church workers. Come, and bring the family.

On the morning of August 27, Bro. LeCrone went to Camp Eastman, near Hamilton, Ill., to deliver a sermon to a group of rural youth. In his absence, the Ripley pulpit was supplied by Bro. Francis Burnett, then on vacation at the home of his parents, Bro. and Sr. Loren Burnett.

Since our last report, the Ripley church has installed a service flag for our boys. For

those we know about we will give the location of the boys: Pfc. Harold Burnett was in India, now in Burma. Harold Lee Lewis is an army M. P. in North Ireland. Collis Clark, son of Sr. Wm. Fey, we believe is a private of the invasion army in France. Our son, S-Sgt. Francis L. Howell, is a radar operator of the U. S. Marines in Guam. He has seen extended service, having been in New Zealand, and through the New Hebrides, Solomons, Marshalls, and Mariana Islands.

Those living near enough, please remember the Ripley evangelistic meetings, September 10 through October 1. Bro. Vernis D. Wolfe comes to us recommended as a fluent speaker. He is from Hammond, La., and now pastor in that State. Laurence Howell, Secy.

BAPTISMS AT McCOOK, NEBRASKA

Services at the Holbrook Church of God were suspended September 3, 1944, when the writer, accompanied by Sr. Ferrell, Diane, and Sr. Eva Phelps, drove to the farm of Bro. Robert Larrington, some thirteen miles north of McCook to hold meeting. About forty people attended the morning and afternoon preaching services.

Our hearts were made glad by the adding of two believers to the household of faith. They are: Dawn Larrington, the wife of Bro. Leon Larrington, of Bartley, Nebr., and Doris Larrington, the wife of Bro. Devere Larrington of north of McCook. The baptisms were performed in Red Willow Creek, near Bro. and Sr. Robert Larrington's farm.

T. M. Ferrell.

Gleanings From the Field

"The field is the world."—Jesus.

The Indiana Quarterly Conference will meet at Kokomo, September 22-24, 1944. Each church is asked to furnish one special musical number. Bro. Emory Macy is pastor of the host church. May there be many guests!

Bro. C. Alan McLain, pastor at Dixon, Ill., writes: "We are on full schedule again, having the following services: Sunday school at 9:45 a.m.; morning worship at 11:00; Sun-lite Bible Class and adult Bible class at 6:45 p.m.; preaching service at 7:30 p.m. Also, there is a young people's Bible class at 7:30 p.m., each Tuesday, and the Doreas Society meets at least once each month, and evangelistic meetings are under consideration for this fall."—Good going, Alan!

Bro. and Sr. F. E. Siple, following a vacation period at Delevan Lake, Wis., there being the guests of Bro. and Sr. Earle Mogle, Rockford, Ill., have returned to their duties with the Southlawn Park Church of God, Grand Rapids, Mich.

"Our Sunday school Rally Day is to be October 1."—H. C. Krogh, Jr., Pastor Pennellwood Church, Grand Rapids, Mich.

Bro. F. L. Marsh, Oregon, Ill., died September 8, 1944, funeral services being conducted at the Oregon (Ill.) Church of God, Sunday, September 10. Obituary will follow.

Seldom have we enjoyed life more than while attending the recent Ohio Conference at the Brush Creek Church of God, visiting, also, the Hillsburg (Ind.) Church of God on our return—as it were, dessert to the feast.

Bro. Norman J. McLeod, 207 Palm Place, Pomona, Calif., in pleading for continued use of the Church-of-God outlines for the Truth Seekers' Quarterly (which is being done), added: "We wish to express our very great appreciation to the editors of the quarterlies for their splendid work. If, as is ascertained, the members of that group are very young, then they are even much more to be commended."—Oasis!

Sr. Mary Hatch, Oregon, Ill., takes this means of thanking her many friends who remembered her with birthday greetings on her seventy-ninth birthday (seventy-eight years young), September 1, 1944.

"Anyone expecting to attend the Indiana Quarterly Conference at Kokomo (September 22-24) may be interested in the following directions: Those coming on State Road 31 should come to junction of 31 and 35, turn east to Jay Street, then go south three blocks; those coming on 35 will proceed on same until they reach Jay Street, then turn south and go three blocks."—Elsie Harvey, Secretary of Kokomo Church of God.

VIRGINIA CONFERENCE AND BIBLE SCHOOL

August 17-27 at Maurertown

Our 1944 annual meeting has become a pleasant memory: pleasant because of renewed associations with Bro. and Sr. G. E. Marsh and others of like precious faith and the pleasure we all enjoy when meditating upon the wonders to come in the Restitution Age.

Bro. G. E. Marsh taught the adult class. The theme of his lessons was "The Kingdom of God and Its Re-establishment on This Earth"—a timely topic for Bible study in these closing days of Gentile Times. Much interest was manifested in the purpose and outcome of this present terrible war and the changing conditions that will follow when Christ becomes King of kings.

The young people's class was taught by Bro. Timothy Pearson for the first three days, until Bro. John Mercer came on Sunday. Bro. Pearson's lessons were about the ten plagues in Egypt, as compared to the vials of wrath in Revelation. Beginning on Monday, Bro. Mercer took over the class and developed lessons on the Holy Spirit and the Restitution Age.

Sr. G. E. Marsh taught the intermediate class. Her lessons were made up in attractive booklet form on the subject of "God's Armor Bearers" (Eph. 6:11-18). Various kings and queens of Judah and Israel were used to illustrate God's good and evil soldiers in the past, but Jesus is the only example of a perfect Armor Bearer, and all true Christians must grow to be like Him.

Sr. Verna Thayer kept the primary class busy learning "How God Cares for Them"—antecedents of "Them" being Moses, the spies, Gideon, Samson, David. Each lesson was illustrated by outline drawings to color and paste together. Sr. Thayer also led the Children's Hour each day at 1:30 p.m., and taught them the Bible pledge, appropriate and helpful songs, one in particular:

"Be careful, little head, what you think;
There's a Saviour up above
Who is watching you in love—
So be careful, little head, what you think."

Their eyes, mouth, ears, hands, and feet were admonished to be careful. The children's classes gave a combined program the last Friday afternoon, which was a summary of the lessons their teachers had taught them during the preceding week.

Bro. Timothy Pearson, a student from Oregon Bible College who had spent his summer vacation pastoring the churches in the Valley of Virginia, led the devotional service each week-day morning, and Bro. Mercer from the Washington, D. C., church led the vesper song service at 7:30, which was followed by a sermon each evening. The average week-day attendance was between fifty and sixty, with over a hundred on Sundays, which was not quite up to normal, due to gas rationing, war jobs, and sickness over which some had no control. The interest was good and the lessons and sermons excellent, as one can discern by the following topics: "Storm Signals," "The Jew and World Peace," "Days of Vengeance," "In the Cross of Christ I Glory," by Bro. Marsh; "Water Turned to Blood" and "The Devil's Four Walls, but No Roof," by Bro. Pearson; "Falling Away" and "The Chart of Faith" by Bro. Mercer.

Our guests from other states were Bro. S. W. Hiott, Waltherboro, S. C., and Bro. and Sr. Charles Pearson and son Douglas who came with Bro. and Sr. Marsh from the Brush Creek Church in Ohio. Their hearts were made glad when Douglas made the good confession of faith and was baptized into the all-saving name of Jesus Christ in the Shenandoah River, not far from the Maurertown Church, by his older brother.

The business meeting was held Thursday afternoon, at which time reports were given by members from affiliated churches and plans were made for 1945 conference. The president, J. M. Boyer, appointed a Finance Committee, with the treasurer, W. E. Boyer, as chairman, to pass upon and pay all bills relating to the expense of the present conference. The election of officers resulted in no change being made in the Conference Board.

At a special meeting of the Executive Board, Bros. Mercer and Pearson were granted yearly ministerial certificates.

On the last Sunday afternoon, Bro. Marsh told the congregation of the plans made by the General Conference in regard to the work of the Church of God for its present and future growth, materially and spiritually. We pray that Divine Wisdom may guide, guard, and direct them in all they think, say, and do as co-workers with Christ.

Now, since the 18th annual session of the Virginia Conference has become memory, let us cherish the hope refreshed by our recent Bible study, purifying ourselves even as Jesus is pure. (1 John 3:3.) Only in this way can we make ourselves ready for Him when He shall appear—then we can see Him as He is and be made like Him. What a Blessed Hope! What joy awaits the faithful! "Even so, Come, Lord Jesus—we are waiting.

Virginia R. Kincheloe, Secy.

IOWA CONFERENCE

The 57th Annual Iowa Conference was held in Waterloo, from August 19-27, 1944. The meetings were well attended from beginning to end. In the early part of the week, there were many more registered than at the same time last year. Over two hundred registered. The interest was very good. It is indeed gratifying to note the growth of the Spirit as it was manifest this year. It is evident that when the Gospel of Grace takes hold, it will produce works, or "fruit of the Spirit."

The fore part of the week, Bro. J. W. Williams was called away for two funerals (one at Gladbrook and one at Belle Plaine), but the work went on with the visiting minister, Bro. F. E. Siple, and the other workers, Bros. Paul Williams, Charles Howe, and H. S. Hunt, Srs. J. M. Kiger, Fern Cronbaugh, and E. L. Swanson.

Bro. Ernest Barnum led the music and choir which was accompanied on the piano and organ by Amy Lou Moss, Srs. Pauline Prime, and Blanche Harland. Several special numbers were rendered beautifully.

Many good and interesting reports of the year's work were read. The treasurer also reported a nice balance in the State treasury. The dormitory building fund is slowly growing, and anyone wishing to help this project may send contributions to the treasurer.

The officers were re-elected as follows: Bro. H. S. Hunt, president, Clarksville; Bro. E. L. Swanson, vice president, Sac City; Sr. W. H. Allard, recording secretary, 1118 Rainbow Dr., Cedar Falls; Sr. Oscar Jenkins, corresponding secretary, Stanhope; Bro. C. W. Howe, treasurer, 1036 Newton St., Waterloo.

An amendment to the by-laws was made that the trustees serve a term of three years, and the following trustees were appointed (to expire one each year): Bro. Eldridge Ellis, three years; Bro. Leonard Harland, two years; and Bro. C. W. Howe, one year—these to succeed Bro. A. M. Jones, Bro. Elmer Berggren, and Bro. J. M. Prime.

Two young people were baptized into the body of Christ by Bro. J. W. Williams. They are: Orion Sealine, son of Bro. Arnold Sealine, and Patty Bean, a granddaughter of Bro. and Sr. J. M. Kiger. Report was made that Sr. J. Arthur Johnson is in very poor health at Hammond, La.

Greetings of sympathy and encouragement go out from the Conference to those who are bereaved and ill, and to any who may have made the complete sacrifice in this world struggle for the four freedoms.

The Bereans held their State meeting on Thursday. The new president is Richard Torry of Nevada. Sr. J. M. Kiger made the motion and it was voted to start a printing fund in honor of Bro. J. W. Williams' seventieth birthday, which was on August 6, this fund to be used in preserving his writings. Sr. Lora Reinhard of Gladbrook was chosen as chief secretary, and with a branch secretary at each church in the State. The Koszta Bereans started this fund with \$5.00. Anyone wishing to contribute may address Sr. Reinhard.

Bro. Williams' work will continue in the State, mostly with Koszta and Gladbrook, while his son Paul will have charge of the Pleasant Prairie Church near Lake View and the church at Stanhope, where he and his wife will locate. Occasionally, they may be called to other places. Bro. Ernest Barnum is working with the church at Waterloo.

We were happy to have Bro. and Sr. F. E. Siple, Bro. and Sr. Paul Williams, Bro. Ernest Barnum, and Bro. and Sr. J. W. Williams and family with us this year. Bro. Siple was given an invitation to return again next year for conference, which he accepted, the Lord willing.

While it is sad, many were kept away for various reasons. Still, we can say, to the glory of God, that this was a very enjoyable conference.

Mrs. Oscar Jenkins, Secy.

HERALD RECEIPTS

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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. 60:1-3); 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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Policy Planning Program—Willing Hearts

By C. E. Randall, Publicity Director



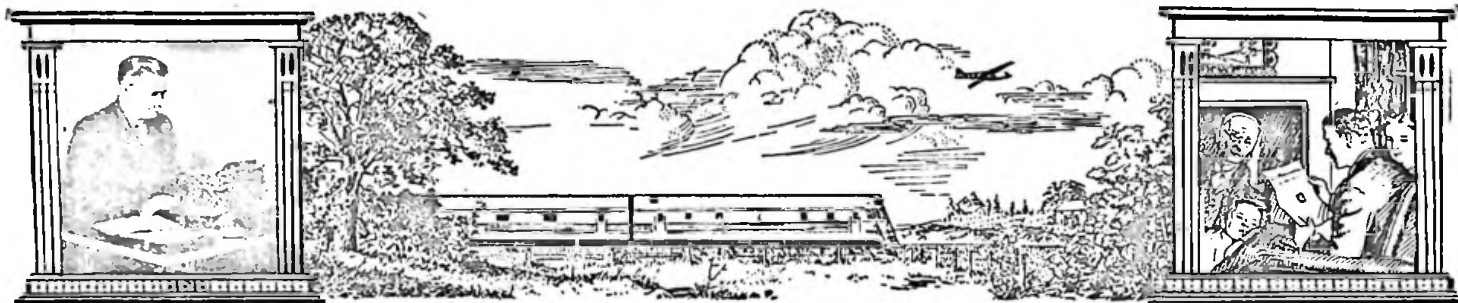
C. E. Randall

THE FIRST building program undertaken by the Lord with His chosen people was a "sanctuary"—the purpose being, "That I may dwell among you." The material for this movable sanctuary, and the work in preparing and constructing the tabernacle, were to come from and be done by "willing hearts." "Whosoever is of a willing heart, let him bring it, an offering of the Lord." "Willing hearts." What a challenge! What a tribute to the power of a people whose hearts are stirred up! The Lord wished to dwell with His people, but He wanted a dwelling place created by full hearts, made willing by the indwelling spirit, and built by free and ready hands.

Such a building would please God and be a great blessing to the people.

This opportunity of service to the Lord was seized upon by the thankful of Israel, and they brought a "willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded." Building for the Lord—serving the Lord—is a joyful and gainful life when prompted by pleasure of one's own accord. It was a great day in Israel! If you would like some inspiring reading, take time to read the thirty-fifth chapter of Exodus. It will enthuse you. It is the story of a great people moved to voluntary labor and cheerful giving.

We, too, have a work of the Lord to do. We, also, feel the urge and the command of the Lord to build. We are workers together with God. There is a call for "every one whose heart is stirred up, and whose spirit is made willing" to come with the Lord's offering. You have already read what the General Conference plans and intends with God's grace to do during the next fiscal year in Evangelism, Bible College work, Publishing effort, and in an ESSENTIAL Building Program. The plans are conservative, yet they are progressive. We are building—expanding; building for the Lord—expanding for the future. The church is providing opportunity for every man, woman, boy, and girl of our fellowship to become builders—workers with the Lord. The plans are ready, the work already under way. *The call is for those whose hearts are willing to come with their offerings unto the Lord. Church of God, your greatest day of work is at hand. Let all of us arise and make this our finest hour!* We can do this by making our policy one of prayer, our planning a work of preparation, and our program the means of providing. PRAY — PREPARE — PROVIDE.



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The Three Abiding Gifts

First Corinthians 13:13 says: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." The preceding twelfth chapter enumerates the several gifts of God's Spirit as manifested in the apostolic days: healing, speaking in tongues, prophesying, interpretation of tongues, and various kinds of miracles. At the very close of chapter 12, the Apostle said: "Covet earnestly the best gifts; and yet shew I unto you a more excellent way"—the way of love as expounded in chapter 13.

While explaining the merits of love, or "charity," Paul showed that certain gifts yet manifest in his day would "fail," "cease," or "pass away." Indeed, said Paul, "Now abideth . . . these three" (not four, or five, or six) "faith, hope, charity." Why, then, do men today try to talk in tongues? Why do men try to heal by miraculous touch? Why do men try to prophesy the day for the coming of the Lord? or any other event? Prophecy has already been written, and there is not one man in all the world who can add Inspiration to Inspiration finished. There is not one man in all the world who can talk the Chinese tongue without first studying it. There is not one man in all the world who can by touch, or merely speaking the word, heal the leper or raise the dead. Be not deceived: "Now abideth faith, hope, charity, *these three*."

Only to the tyro theologian does Mark 16:17, 18 present any difficulty. Indeed, the Christ promised that certain miraculous signs would follow the preaching of the gospel. Indeed, those signs long ago did follow that preaching, confirming the Word of God as only those signs were intended. Verse 20 makes excellent conclusion to the Book: "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

Must God continue two thousand years to confirm His Word that was confirmed to the overwhelming amazement of the generation living in the days of Christ and the Twelve? When God confirms a matter, is it not confirmed? Twentieth-century snake bites, even if not fatal, cannot make the Word of God more dependable than it already is.

Hebrews 3:3, 4, similarly, shows that the special gifts of the Spirit served their purpose a long time ago. We read: "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 will?" It is plain that confirming of the gospel of Christ was by miracles, and that it was accomplished a long time ago. We read not: "Now abideth miracles," but we do read, "Now abideth faith, hope, charity, these three."

"Love Unfeigned"

Several translations use the word "love" instead of "charity," thus reading: "Now abideth faith, hope, love." "Love never faileth," so often quoted to prove it can accomplish every possible purpose, really means, as shown by the context, that love will never end as did some of the other gifts of God's Spirit. Love was needed and provided in the Garden, it is needed and provided today, and it will be a flowing stream from the throne of God and of the Lamb throughout the endless ages of Eternity.

Now, there is love, and there is love. There is love that looks only for returns, as when a Palestinian so graciously inquires into the welfare of members of one's family, but at the same time coaxes the unwary a little closer to his bargain counter. The love that ought indeed to abide in Jew, in Gentile, in member of the Church of God, is that "fervent" and "unfeigned love" of 1 Peter 1:21: "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*."

Fifteen Students, to Date

Fifteen students are now busily engaged at Oregon Bible College, and at least one other is yet to come. Names and home addresses of the students appear on page 15. . . . Remember the School in prayer. Report names and addresses of prospective students for the second semester.

Christians Not Restrained

By Francis E. Burnett

OCCASIONALLY, one meets somebody who feels that what he is doing for the Lord is not enough. When considering our gifts to God, seldom do we believe that we are lacking in service, but in our financial giving.

One often hears the remark, "If we could just go back to the good old days!" Let us go back, years back, to the days when God's will was uppermost in the hearts of His people. We read in Exodus 36:5-7, "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." This display of love and service was an answer to a request of God.

Perhaps this question may come to your minds, "Does God request us to do things as He requested Israel?" It may be the thought that we are not as close to God as were the Israelites. We should like to suggest, however, that our lives are more closely associated with God than were the Israelites, because of Jesus Christ. Yes, God worked and spoke to Israel through the prophets, judges, kings, and others, but He also works with us through Jesus our Saviour.

In Hebrews 2:17, 18, we read, "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Jesus intercedes for us, as Moses interceded for Israel. Our requests to God are made through Jesus' Name, as were the requests of Israel made through Moses or Aaron.

Jesus taught by word and example that we, His followers, should be devoted, faithful, and honest. We wonder if these attributes are truly in our lives. It seems that Christians too often complain about lack of blessings, and they are too frequently despondent. Why? What is the cause for such an attitude?

We know that God is still true, and that "his mercy endureth for ever" (Psalm 136:1). The reason, then, for such an attitude must be lack of service on our part. Take special notice of the following words spoken by Azariah, the chief priest of the house of Zadok: "Since the people

began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store" (2 Chron. 31:10).

The blessing of Israel depended on the service given. When Israel served God and followed in His statutes, blessings abundant were enjoyed. So much of the time we worry about providing for our families. Often is heard the old excuse, "If we took one tenth of our income, we would not have enough on which to live. These same people, without giving anything to God, or practically nothing, fuss and fret because they can hardly live on what they make. As long as anyone feels this way, God will merely be the Creator and not the loving Father that He should be. Our regard for the needs of the day should not come before our service to God. Words of Jesus here quoted truly mean this: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Surely, all will agree that the words of David were true and yet have application. He said in Psalm 37:25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Look about you as you may, you will not find one who has faithfully served God who has been forsaken or is in need.

The primary cause for our discomforts is lack of service unto God—both physically and financially. We have never been restrained because of giving too much! Some might ask, "Why should we give so much to God?" Again we turn to the words of David. In 1 Chronicles 29:13, 14, we read, "Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

If only our National headquarters at Oregon, Illinois, would have to restrain us from our giving, because of more finances than could be used! "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever . . .) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God" (2 Cor. 9:7-11).

Spiritual Values—Happiness

By M. W. Lyon

"I bring you good tidings of great joy which shall be to all people" (Luke 2:10).

ONE can scarcely pick up his Bible and read for any length of time without being struck by the note of joy which runs through both Testaments.

Of all religions, Christianity is the religion of happiness. So this time I should like to suggest "happiness" to you as one of our fine spiritual values. By an odd coincidence the word "happiness" does not occur in the Bible, but the idea fills it from one end to the other.

Run through the Bible with me and see how often it speaks of joy and gladness, sampling verses here and there. In the Book of Psalms, 144:15, we see, "Happy is that people, whose God is the Lord." At 146:5, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." At 97:11, 12, "Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness." At 100:1, 2, "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing." In 1 Chronicles 16:31, 32 we have, "Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein." Proverbs 16:20 says, "Whoso trusteth in the Lord, happy is he." Isaiah 61:10 reads, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." So goes the Old Testament.

In the New Testament the spirit of joy is equally prominent. Luke 2:10 heralds the birth of Christ, "Behold, I bring you good tidings of great joy, which shall be to all people." This news was the happiest earth has ever heard, and the coming of the Babe of Bethlehem and the religion He founded has brought more joy to mankind than anything else in all history. Jesus, speaking to His disciples in John 15:11, said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The very word "gospel" means "good news," as in Romans 10:15, where it is called, "the gospel of peace . . . glad tidings of good things." Romans 14:17 tells us that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy." Joy is one of the fruits

This article is the fourth one of a series adapted from radio morning devotional talks presented over Station WSBT, South Bend, Indiana.

of the Spirit listed in Galatians 5:22, 23. In 1 Thessalonians 5:16 we are told to "rejoice evermore."

You will have noticed that all these quotations are descriptions of God's people, in the Old Testament of Israel, and in the New Testament of Christians. So you see that anybody who thinks that Christians must be long-faced people has the whole Bible against him. God's people are meant to be happy people!

It's worth a lot to be really happy. How men seek after happiness! It seems to me that this is very nearly the supreme quest of life. For, why do we seek wealth? Is it not for the sake of the enjoyment wealth can bring? And why do we covet power? Is it not for the thrill that comes from the wielding of power? And what are fame and honor, and what are home and friends, and all the rest of the values we prize, but means by which we hope to find the real goal, happiness? What good is life itself if it does not yield happiness? So, then, joy is one of the very greatest of the values for which we will sacrifice nearly everything else.

But, by some strange paradox, we so often seek for happiness in the wrong place. Our standards have become confused, so that sin is associated with happiness, while religion is associated with gloom. Now, just the opposite is the real case, and strange indeed it is that so many do not discover this fact until too late. Because the law of cause and effect is written into the constitution of the universe, we always reap what we sow, whether in the grain field or in the harvest of life. The "wages of sin is death." The way of the transgressor is hard, and this can be illustrated by the simple fact that it takes sixty-four muscles of the face to make a frown, but only thirteen to make a smile. Why, then, do it the hard way? Wrongdoing never brings happiness. Like drink, it only seems to do so, then in the end deceives us, leaving us nothing but broken illusions and bitterness. True happiness is found only in Christ's way of life.

Would you know the recipe for happiness? It comes only as a sort of by-product, and is not gained by direct means. The expression, "pursuit of happiness," is really a misnomer. Happiness cannot be successfully pursued. She is a very coy maiden, and like some of the maidens of other days, pursued, will run the other way. But if we

run the other way, she will pursue us relentless and we shall find what we appeared to have lost. This is what Jesus meant when He said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25). Tell me, where does a mother find her happiness, in getting or in giving? In giving herself unstintingly for her children, she finds a joy that those who live for themselves can never know. Happiness in marriage, as in anything else, comes from unselfish living. People think they'll be happy if they just have everything their own way. They never are; nothing but disillusionment results, and often a wrecked home. This

conclusion is underlined by the fact that there are a hundred times more divorces among non-church families than among those which are actively Christian. Happiness, therefore, comes to the homes where the most unselfishness is found.

Contrary to the common expectation, wealth does not in itself bring happiness. The story of Midas is not entirely fable. Its lesson is true. For even if, Midas-like, all that we touch should turn to gold, we should not be happy, but desperate, just as he was. Neither does power bring happiness. Alexander conquered the world, and was more unhappy after he (Please turn to page 10)

Hatred or Kindness?

By Glenn M. Birkey

THERE have been two world wars within the past thirty years, and it is generally conceded that hatred was the primary cause of all that sorrow and bloodshed. Webster defines "hatred" as a bitter aversion; continued hostility of feeling. A follower of Christ should not hate sinners, but their sins only.

In First John 3:13-15, we read: "Wonder not, brethren, if the world hate you. We know that we have passed over from death to life, because we love the brethren. He that loves not, abides in death. Every one who hates his brother is a murderer; and you know that no murderer has *aionian* (eternal) life abiding in him" (Emphatic Diaglott).

Christ certainly made truth very plain in Matthew 22:37-40, saying: "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 *dependeth the whole law and prophets*" (Emphatic Diaglott).

It is no small task for one who is carnal to do away with hatred, and have only love for everyone, and especially toward those who do him wrong at times. That seems to me a true test of being like Christ.

I well remember learning a little jingle when young that ran like this: "Kindness is to do and say the kindest things in the kindest way." I have failed to "live up" to this thought, and no doubt many good people have so failed. Some people, though, have personalities that they cannot be other than kind, while others must cultivate the habit of being kind.

The measure of good influence one may have on other people depends largely on his approach to them. Will it

be with kindness or with roughness? Recently, I came across an excellent poem by Douglass Malloch in the *Misson Messenger*. Here it is:

"Kindness keeps us young,
Anger makes us old.
With a bitter tongue,
Youth is hard to hold,
Youth will fly away,
As the birds depart,
From a sky of gray,
From an angry heart.

"Anger furrows deep
Ev'ry frowning brow—
Furrows we shall keep
Long, long after now.
Much we talk of fate,
When old age appears,
But the marks of hate
Mark us more than years.

"Would you have the days
Gently deal with you,
You, in all your ways,
Must be gentle, too.
All life's truths among,
This the truest told:
Kindness keeps us young,
Anger makes us old."

May God help us to apply these words of the Apostle Paul: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:9, 10).

Privilege of Turning to God

By Cecil U. Wilson

TO BE converted means that one is ready to "turn around," but if he does not turn to a new beginning, to a starting place for a new advance, there is no object in turning in the first place. The fact that man turns from sin is ample proof that he is no longer satisfied to follow the ways of the world, and is ready to seek a better life through Christ. For the upright man, the future holds no fear.

The time of thinkers has come. If we would be classified as thinkers, it is our duty and our privilege to begin now. To some who have denied God for so long, it is time for them to take advantage of this privilege of turning to God, for the things of the old world are dying and vanishing before our eyes. The new day is dawning, and unless we dawn with it, we are very likely to be refused entrance into that beautiful Kingdom of God. All who will may enter, but there will be many disappointments. The shadow of the Almighty is bomb-proof against disappointment, which is unknown to those whose wills are blended with the will of God.

In these days of world-wide distress, turmoil and trouble, the majority of people tend to follow any leader who will champion their cause and bring them peace from the ills of the world, which ills have befallen them. That is where the church proves its worth: by showing ample proof that God, and God alone, can bring them ease from the world's ills. We must teach people that each thought coming from God is good, so they will be willing to partake of the privilege of turning to God, and not be carried away by harmful reports of the radio, press, and careless, unthinking individuals. The Apostle Paul said, "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). That is what we must do—fix our hearts and eyes upon the Christ!

It requires courage and fortitude to take up the cross and follow the Lord. When we give ourselves wholly to God, and in our work follow His direction, He makes Himself responsible for its accomplishment. Not once should we ever think of failure! The Bible assures those who "acknowledge" God that He "shall direct" their paths. "In all thy ways acknowledge him (God), and he shall direct thy paths" (Prov. 3:6). We read, also: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).

There is not only the privilege of turning to God; there is also the privilege of being called a son of God after one has turned. By faith and by prayer, one who is accepted as a child of God can then lead those who are of the "delights" of the world to enter the Master's house and therein find peace, contentment, and security.

It is a *privilege* that we, as children of God, are accounted worthy to teach the Word of God. Daily, God is opening doors for the blessing of mankind through faith and learning. These two lamps, faith and learning, are the hope of the future and the light of the world. It is encouraging that the Church of God opened a school of learning not long ago, wherein both young and old alike are eligible to prepare to teach the Word, providing they are truly willing to turn from the "delights" of the world and to take up the cross of Christ.

How will one begin to teach the Word to people in sin? By first teaching repentance of sin! Repentance of sin is man's first step of faith in turning from the world to God and to Christ Jesus. To sin against God is transgression against His law. Conviction of sin leads to humility and repentance. Men must "learn to do well" and "cease to do evil" (Isa. 1:16). This step is necessary to salvation, for Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3)—perish like certain others well known to be dead.

We who have already turned to God must tell all who will listen how Christ gave Himself, a sacrifice, to save men from their sins—not *in* their sins. He was sent to redeem mankind. Men can be redeemed only by faith in Christ and by obedience to His gospel. Man can do either right or wrong. In this, he is a free agent. On the final Judgment Day, however, he will be judged according to his works. (Rev. 20.) God's law provides a way whereby man can be redeemed—he can receive remission of sin through baptism into Christ. There is no other way to eternal life than through Christ, and baptism is the means into Christ. Here is another privilege to man: the chance to repent and to receive eternal life by following God's plan of salvation.

The plan of salvation does not change to suit the various opinions of man, nor does it vary among different nations. It is the *everlasting* gospel. Baptism for the remission of sins was taught by John the Baptist. Jesus said, "Except a man be *born of water* and of the Spirit, he cannot enter the kingdom of God" (John 3:5). Jesus also stated, "I am the way, the truth, and the life: no man

cometh unto the Father, but by me" (14:6). How true this is! Right here is the gateway, and the path, to eternal life. If we look upon Jesus from this viewpoint, we shall be able better to study His life as a living Example.

It is now about two thousand years since Christ labored in the vineyard of human endeavor, pointing out the way to eternal life. Centuries have passed; nations have risen

and fallen. Scientists have solved countless problems, and the world is filled with institutions of learning. Much learning is of the worldly order, yet never before has there been such a searching after God. Biblical teachers should teach with caution, though, for it is possible to educate men *into* the knowledge of the truth, or *away from* the truth. We must be very. (*Please turn to page 11*)

Organization and Evangelism

How Churches Are Started — Article 2

By J. W. McLain

MANY churches that are substantial today had their beginning in the homes of interested believers. In one instance, a grandmother desiring to teach her children and grandchildren the faith once delivered to the saints, gathered them together each Sunday in the parlor of her home, telling them Bible stories. Soon, they began to bring their friends, until the parlor was no longer able to contain the group. A small building was rented for a Sunday school. It was used until it was overflowed. By this time, the group was in need of a permanent quarters. This same faithful witness had a four-room bungalow in addition to her home, which she made available for use as a church and Sunday school building. Its partitions were removed to make a one-room auditorium. By stages the work grew, and the building was altered to accommodate the growth. The church now employs a full-time pastor and carries on a full church program. "Large oaks from little acorns grow."

Another church owes its existence to an incident that a less zealous worker might have passed by without taking advantage of the opportunity. A church family ran a filling station in the outskirts of a town which already had a prosperous Church of God. The people in the vicinity of the station were of a poor class, considered by the unthinking as unfortunates who would not be interested in the gospel. One day, a little urchin in the filling station picked up the Bible laying on the counter. Having never seen one before, he inquired as to what it was. Inquiry on the part of the lady in the filling station brought forth the stark truth that the child had never heard the things the Bible teaches. This lady began to tell the child about Jesus. Soon, there was a regular group of children meeting in the filling station to hear the gospel. Later, the church in town built a splendid chapel near the filling station to accommodate the Sunday school work among these people. Today, this work is growing and prospering

to the glory of the Lord. "Large oaks from little acorns grow."

The timely use of a situation is the secret of successful missionary work. The comedian would call it "timing." The business man would call it "opportunity." The Christian word for it is "zeal." Jesus could see a *harvest* all about Him, but self-interested people could see only *people*.

No one can lay down a rule whereby you can start a new work in your community or in a nearby field. You must be prepared to take advantage of whatever opportunity presents itself to you. Has some acquaintance shown interest in your faith? Invite him to your church. Is there no church near you? Offer to visit with him in his home to discuss the Scriptures, or invite him to bring his friends with him to your home for an evening discussion of your faith from the Scriptures. Has anyone said to you, "I wish our minister would teach the Bible as yours does"? Why not offer to have your minister hold a Bible class in the home or community of the individual? Not all will welcome your offer, but it is that one true response that makes all your trying worth while. Jesus taught all who would be taught, but passed over those who were not responsive. One sure way to begin is to have regular instruction for your own children. We are not ready to reach out until we can do this highly important bit of work in our own homes.

With the changing times and the inflow of rural people to the factory centers, there sometimes accumulates a number of people of the faith in those centers who need only someone with initiative to get them together to start a new Bible class or Sunday school. Perhaps you are the worker they have been needing to "start the ball rolling." Why not try to arrange for them to meet some evening soon to plan for a Bible class?

"Large oaks from little acorns grow."

The Heir Will Take a Bride

By Willie Stone

ISAAC, the immediate heir of the promises made to Abraham, was a type of Christ, the Heir who is yet to come for His bride. Let us now consider the first heir of the promises made to Abraham and the way he took his bride.

Abraham objected to his son taking a wife of the daughters of the Canaanites, therefore he sent his servant into his own country, to his kindred, to take a wife for his son, Isaac, the immediate heir of the promises. The servant questioned his master Abraham, saying: "Peradventure the woman will not be willing to follow me unto this land (the land of Canaan): must I needs bring thy son again unto the land from whence thou camest?" (Gen. 24:5.) Abraham replied that his son must not return to the land of his kinsman, for "the Lord God of heaven . . . took me from my father's house, and from the land of my kindred" (v. 7). Abraham also assured the servant, saying: "God shall send his angel before thee." By this divine leadership, the servant would know whom to choose as the bride for Isaac. Moreover, if the woman refused, the servant who had sworn to get the wife for Isaac would be released of his oath to Abraham.

The servant started forth, seeking a special kind of woman and looking for a sign by which he would know when the right woman was found. When he came to Mesopotamia, to the city of Nahor, he stopped at a well of water at the time of the evening when the women came to draw water. He then offered a prayer to the Lord God of his master Abraham, saying: "Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master" (Gen. 24:14). God began answering this prayer before the servant finished speaking!

Rebekah, the granddaughter of Abraham's brother Nahor, approached the well to get water just as the servant finished his prayer. As she ascended from the well with a pitcher of water, Abraham's servant came to her and asked for water. Rebekah did exactly as the servant had prayed the maid would do.

After the camels finished drinking, the gifts the servant brought were offered to Rebekah, and she accepted them. As the custom was in those days, the servant knew all was well when she accepted the gifts, so he asked for lodgment for the night at her home. There was room

for him and his camels at her home. By that time, the servant knew fully that God had led him to this maid. Rebekah then ran to her mother's house, to tell her of all these things.

Kindness and hospitality were shown the servant by Rebekah's family. The servant, however, refused to think of himself before he had fulfilled his task. After hearing the story told by Abraham's servant, Rebekah's people agreed he was sent from God. Henceforth, they would let her go to be the bride of Isaac. Gifts, brought from Abraham, of jewels of silver, and jewels of gold, and raiment were given to Rebekah—and "to her brother and to her mother precious things" (24:53).

When the servant arose to go, Rebekah's brother and mother asked that she might stay a year or ten months (see margin of 24:55), then she could go. Rebekah preferred to go immediately with the servant. Then, her people blessed her and said: "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them" (v. 60). Rebekah then arose and followed the servant.

At a certain eventide, Isaac was meditating in the field. He lifted up his eyes and beheld the camels coming. Rebekah saw Isaac, alighted from her camel, took a veil and covered herself, and went to meet him. The servant told Isaac of everything he had done, and Isaac brought Rebekah to his mother's tent, where she became his wife. He loved her and was comforted by her after his mother's death.

This was a type of the love between Christ and the church, so we shall now study Christ and His bride. To whom were the disciples sent? To strangers? Jesus said: "Go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). The Word of God was first given to the Israelites (the kinsmen), but they rejected it, and it then went to the Gentiles. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:28).

Paul taught those of the Gentiles who wished to follow Jesus Christ to come out from among the people of the world, and to be separate, that God might receive them. Were we not bought with a price? Jesus Christ, the only begotten Son of God, shed His blood on the cross, that we through Him might have a more abundant life. Was not this Man who "knew no sin" (2 Cor. 5:21) a redemption for our sins? By Christ's death, He showed His love for the church, for those who truly follow His example.

The bride, the church, is composed of members of His body, of His flesh, and of His bones.

"Our conversation (seat of government) 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."

Jesus is preparing a place for the righteous and will come again—come in the same manner as the men of Galilee saw Him ascend into heaven. After His resurrection from death, He was taken up and a cloud received Him out of sight. When Christ returns, He will invite us into a secret tent, as it were, saying: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20, 21),

but the bride will be safely sheltered and united with Christ, her Husband.

God did not appoint us "to wrath, but to obtain salvation by our Lord Jesus Christ"—the Chief Corner Stone of the church, the Head of the church, and the Heir of all God's treasures.

The righteous are Christ's bride. When He returns to earth to establish the Kingdom of God, the bride, the church, will meet Him in the air. (Did not Rebekah go to meet Isaac?) "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)—not always to stay secretly in the marriage tent, but always to be united with Christ, serving at His side.

Honoring Them that Fear the Lord

By Emma C. Railsback

THOSE who honor God will also honor those who render reverential fear to Him. David, in the Twenty-fourth Psalm, asked this question: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer is concise: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Practically the same question was considered more in detail by David in Psalm 15. The righteous man will condemn the vile person, but he will honor "them that fear the Lord." By "the vile person", here we understand David to have referred to all manner of wickedness.

To change the thought slightly, we will look at Proverbs 22:1, saying: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." By "a good name" we understand Solomon to have referred to the reputation. One who goes about doing good—visiting the sick, relieving the destitute, encouraging the oppressed, and exhorting all to put their faith and confidence in the Creator of all things, by explaining His promises to them—will sooner or later obtain a good name, or a reputation for righteousness. It may be possible for one to do many or all of these things and not be pure in heart—depending on whether his

motives are selfish or prompted by the love of God and of humanity.

A poet has said (we do not recall the author): "Who steals my purse steals trash . . . but he that filches from me my good name, robs me of that which not enriches him, and makes me poor indeed." (Shakespeare.—Ed.) When one's reputation for integrity, honesty, and deeds of kindness has been destroyed by an unscrupulous character, his field of usefulness will necessarily be narrowed for a time, and he will find his efforts thwarted on every hand. He will meditate upon the injustice and wonder why God permits such things to take place. He will recall the scripture: "Man looketh on the outward appearance, but the Lord looketh on the heart." He will say, Why should I sorrow so greatly because I am not esteemed of men, as long as God sees and knows that I have not "lifted up my soul unto vanity, nor sworn deceitfully"?

God abhors hypocrisy. "The joy of the hypocrite (is) but for a moment." "An hypocrite with his mouth destroyeth his neighbour." "The innocent shall stir up himself against the hypocrite." How often God rebuked the Israelites for their hypocrisy! "Away with . . . the solemn meeting . . . your appointed feasts my soul hateth . . . I am weary to bear them" (Isa. 1:13, 14). "This people . . .

with their lips do honour me, but (they) have removed their heart far from me" (29:13). John the Baptist, seeing the hypocrisy of the Pharisees and Sadducees, said, "O generation of vipers, who hath warned you to flee from the wrath to come?" Our Saviour, too, rebuked them in no uncertain terms: "O ye hypocrite, ye can discern the face of the sky; but can ye not discern the signs of the times?" Again, Jesus said, "It must needs be that offences come; but woe to that man by whom the offence cometh." How often we hear it said, and have said it to others, "It is so much better to suffer wrong than to do wrong"!

Solomon, in Proverbs 6:16-19, enumerated seven deadly sins that God hates. The seventh one concerns him "that soweth discord among brethren." The word "brethren" here may be applied to those of like precious faith and, likewise, to one's immediate family. An honorable man of the world will suffer much injustice before he will stoop to commit the contemptible sin of sowing discord between members of the same family. This being true, what estimation can one put upon the character of a professed Christian who for selfish motives has deliberately committed this act and has later boasted of accomplishing his purpose by so doing? Dear brethren of like precious faith, let us honor God in every possible way, and take heed to David's advice to "honour them that fear the Lord."

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SPIRITUAL VALUES—HAPPINESS

(Continued from page 5)

had done it than before, like the spoiled child who takes everything he can lay his hands on, and then bawls because he can't have more. Nor does wisdom necessarily confer happiness. To Solomon it was given to be wiser than any who lived before him or since, yet even he was not a happy man. He writes down all the sad story in the second chapter of Ecclesiastes. He had not withheld from himself, he tells us, anything his heart desired. He satiated himself with knowledge, wisdom, pleasure, folly, great buildings, vineyards, gardens, orchards, and pools of water, servants and cattle and possessions of every kind, wealth, sex, fame, power; he withheld not himself from any joy, he says. Yet, appraising it all, he calls it "vanity." In all this he had not found happiness.

The path of history is strewn with wrecks of those who sought happiness by selfish means. New ones are being piled up by the history being written on the teletypes of today. Millions lie slain on the battlefields of the world,

wrecked nations lie all over Europe, and the world is in the mightiest upheaval of all time, simply because men have continued to seek after happiness by selfish means, taking from others what is rightfully theirs.

But, although others have sought it everywhere in vain, we Christians have found happiness in our Christian way of life, in serving others instead of self. It cannot be bought, or sought, but it comes as a gift to those who are deserving. It must be earned, in other words. So, because Christians seek first things first, they are the happiest people on earth. They realize that the only true joy is in righteousness.

If we should try to itemize some of the things that contribute to the Christian's joy, we might find some such reasons as these:

For one thing, we have found the pearl of great price, life's greatest prize. As Jesus put it, in Luke 10:20, we are not to rejoice over our earthly triumphs, "but rather rejoice, because your names are written in heaven." For another thing, we have found a satisfying philosophy of life. Life's greatest question mark has found an answer in our faith. In the third place, we know that we are accepted by God, and that He is on our side through thick and thin. We can call upon Him in any time of need, and He will ever watch over us and guide us to victory in our life's endeavor. Another reason we are happy is that we are free from fear and worry, for we know that all things work together for good to those who are God's children, and that God can turn even the evil into a blessing. Not the least of our reasons for joy is the realization that we have been made partners with Jesus Christ! As we are told in Romans 8:16, 17, "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

These are some of the reasons why we are the happiest of all people, and any one of them would be sufficient to make us rejoice. How hath God chosen the weak things of this world to bring to naught the mighty! The world has sought to find happiness through selfish accumulation of things materialistic, and has not found it; but the Christian has found it through denial of himself in humble, loving service to others for the sake of Christ. The world cannot take away that joy. Cherish it, and rejoice in the blessed service of the Christ we love!

(Prayer)—O God, we thank Thee for the joy of sharing with Thee in Thy great purpose for men. We thank Thee for the song Thou hast put into our hearts. Restore unto any who have lost it, we pray Thee, the joy of their salvation. Take out of our lives all selfish motives, and give us the power, by the happiness we find in serving Thee, to draw others to the joyous service of Him whom to know is life eternal, Jesus Christ our Lord.

This we ask in and through His Name, Amen.

PRIVILEGE OF TURNING TO GOD

(Continued from page 7)

sure that the knowledge and information we teach are true.

Everything is gained and nothing lost when men rely upon the teaching and guidance of Bible truth. "Truth is the logic of the Chinese. It is the reasoning of destiny: it is the mind of God. Nothing that man can devise or discover can take its place."—Frank Crane.

So, let us be happy with the privileges heaped upon us by our Lord. Let us be ever willing to pour into the ears of those who are willing to listen, the beautiful story of Bethlehem, and this promise—that the Lord will bequeath the most in the future life to those who do the most, faithful, willing service in the present life.

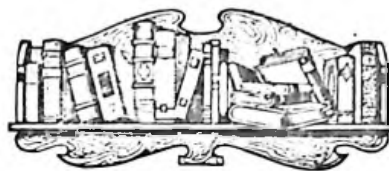
A POEM SELECTED BY (MRS.) GRACE SKINNER

"Just to take loss or gain,
 As He sends it;
 Just to take the joy or pain,
 As He sends it,
 He who formed thee for His praise
 Will not miss the gracious aim;
 So today and all thy days
 Shall be molded for the same.

"Just to leave in His dear hand
 Little things;
 All we cannot understand,
 All that stings!
 Just to let Him take the care
 Sorely pressing,
 Finding all we let Him bear
 Changed to blessing.
 This is all! and yet the way
 Marked by Him who loves thee best!
 Secret of a happy day,
 Secret of His promised rest.

"Just to let thy Father do
 What He will;
 Just to know that He is true
 And be still.
 Just to follow hour by hour
 As He leadeth,
 Just to draw the moment's power,
 As it needeth.
 Just to trust Him, this is all—
 Then the day will surely be
 Peaceful, whatsoe'er befall,
 Bright and blessed, calm and free."

—F. R. Havergal.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

My Life with the Enemy (Macmillan; \$3.00) is Phyllis Argall's account of Japan, as seen from the viewpoint of a mission school teacher, both before and after Pearl Harbor. It is a fascinating book—more so by a good deal than most similar records. Miss Argall may not write with the tongue of angels, but she does write surpassingly well.

The author was educated partly in Canada, partly in England; but she lived the greater share of her life in Japan, where her father was for many years in business. Because of her opportunities to become acquainted with the Japanese on a close personal basis, she has found a different conclusion from that discovered by many a current writer on the sons of heaven: Miss Argall thinks that some—not many, but some—of what General Stilwell calls "our little yellow brothers" can be trusted. Not enough can be trusted, in Miss Argall's evident opinion, to make Japan a good neighbor when the war is over.

The Argall work was mainly in a mission school. When the Imperial Rescript (actually a statement of Confucist philosophy) was ordered raised to a place of worship, when it was commanded to be read while the face of the pictured Christ was veiled (in order to keep Him from being ranked above the emperor), Miss Argall began to see the beginning of the end of Japanese Christianity. Finally, in 1941, the head of Japan's Black Dragon Society observed that "Christian teaching of a supreme God cannot be held by loyal Japanese, since it is a direct contravention of . . . the Imperial Way." Not long before, Christian students in the mission schools had been ordered to kneel at the Shinto shrines.

With her experience as a teacher, Miss Argall combined a considerable experience as a foreign correspondent in Japan. Her newspaper work inevitably gave her access to much information denied to the tourists and casual business men—information which, now that she is free of censorship, she has been able at long last to publish. Her tale of arrest and imprisonment following Pearl Harbor is something to make the skin crawl.

* * * *

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



Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matthew 16:16).

Timothy Saw Our Time

"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, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless and conceited, 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 dictionaries, if some big words hinder the meaning being clear. Here are a few helps: "scurrilous" means "vulgar or coarse"; "dissolute" means "impure morally." The King James Version has "without natural affection," or love, in the list.

It is a sad picture, isn't it? Paul's advice to Timothy is the best one could offer: "Avoid all such." We surely could not think and do as the ones described and even be pretenders to be followers of Christ. Let us pray we will have none of these evils in our lives. Avoid all classmates having these, or some of these, characteristics.

Jesus Has Mercy

Yes, Jesus has mercy even for people who may be among those having bad characteristics. To accept that mercy, though, one has to change or repent. True, you may have been ungrateful, selfish, irreverent, and not very obedient to your parents, but pray for God's mercy. Become loving and obedient. Learn to live for others and forget self.

Jesus told the Pharisees, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:12, 13).

Today, our homes, Christian family homes, need this healing from Jesus. He offers mercy—God's everlasting mercy—to those who fear God enough to obey and love Him.

Sacrifices of gold, sacrifices of doves or sheep are of no

help. Sacrifices of words without love are no good. The sacrifice or offering of songs of praise are as a loud empty noise, without love for one another. We mean not the love which causes us to follow another blindly, right or wrong, but God's love which stands for good only. Love, true love, is not proud nor does it do things that are not open and right for all to see. Love is kind, unselfish. It is greater than faith or hope. Love will live in Christian lives forever.

The publicans and common sinners listened to Jesus. In other words, they "took His medicine," "His cure." The Pharisees fasted and paid their lawfully just dues. They followed the Word, but showed no pity or loving kindness. They were morally above reproach, but they lacked the love needed to be used of God. They had no help for their fellow men.

Accept God's Mercy

Here is some advice about living for Jesus: "Be kind to each other, be tender-hearted, be generous to each other as God has been generous to you in Christ. Copy God, then, as his beloved children, and lead lives of love" (from Eph. 4:32; 5:1, 2, Moffatt). That is the way Christ lived. He gave His life for us. Let us live for Him.

We are not to give an offering here, and another there, and go on our indifferent ways. We are to *live for Christ*. Then that life will bear fruit: a praise here, a work there, a prayer here, a song there, a word here, a lift to some friend there. "Present your bodies a living sacrifice . . . unto God, which is your reasonable service" (Rom. 12:1).

Watch the things listed from 2 Timothy 3:1-5, and if any of those evil traits are beginning to creep into your life, dig them up with prayer and cast them out. Draw closer to God's mercy. Jesus is coming soon.

Happy Birthday Wishes

Leland Wendroth, Sept. 28, age 12, Eden Valley, Minn.
Darlene Denchfield, Sept. 28, age 10, Robinsdale, Minn.
Lucille Richardson, Sept. 29, age 5, Hammond, La.
Thomas M. Savage, Jr., Sept. 29, age 8, Waite Park, Minn.



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
Oregon, Illinois

Forward Through the Ages

* * *

By Arlen Marsh

About 1929, the National Berean Society was turned over, by the voluntary retirement of Mrs. Lydia Railsback as president, to the leadership of a younger group than had usually guided its destinies since its organization in August, 1914.

This, in theory at least, was an excellent move, since the constitutional purpose of the Society from the date of its establishment has been to work with "young people of the Church of God and their associates." Yet, in actual practice, the system has not worked too well.

True though it is that youth deserves and should be given its place in the religious sun, it must be remembered that young people need constant encouragement from those older. The young—particularly those still in their teens—are strongly inclined to temporary enthusiasms, to starting numerous projects and to leaving them mainly uncompleted. Patience, one of the principal Christian virtues outlined by Paul and Peter, is an outstanding lack among the young, who too frequently feel that everything must be done in a minute and who often lose interest in unspectacular, but time-consuming, tasks.

Locally, this problem has been solved successfully by creating Berean supervisors, chosen at church elections from among older members and holding places on the church board. Such a system makes it literally, as well as figuratively, possible to train young people "for more intensive Christian activity in adult life." Young Bereans are not deprived of an opportunity to learn to lead by leading, although their organization is subject to guidance and inspiration from overseers who will keep youthful noses on the grindstone of reality, but not unpleasantly, overseers who will correlate Berean activity with church life as a whole.

Somewhat the same scheme, on a wider scale, is being proposed now in some quarters for the National Berean Society. A committee of two—vice presidents of the Society—is to study the possibilities, in collaboration with the General Conference executive board, of more closely tying in the work of the Society with the work of the Conference. The committee will report its conclusions at the 1945 annual meeting of the Society.

Whatever may be recommended by the committee, it is

certain that one thing *must* be done: if the young people are to be in essential charge of the Berean movement, local, state, and national, they must assume responsibility and carry it out to its conclusion. Talk and wishful thinking alone are not enough; lessons must be prepared, work started must be finished, and officers and teachers must be more than figureheads. On no other basis can Bereans attain the nobility of their ancient predecessors in Asia Minor; on no other basis can they keep others from despising their youth.

"Study . . . to do your own business, and to work with your own hands." There, in 1 Thessalonians 4:11, is a vital exhortation for us all. We must assume our own responsibilities, do our own tasks. So shall we be able to aid God's church in moving forward through the ages. So only shall we justify the faith placed in us by those older leaders who gave all things into our hands.

September Activities

According to recent reports from some local societies, many Berean groups are busily preparing for a season full of activity and spiritual growth. Several societies are sponsoring membership drives. Most societies try to interest young people not attending church regularly.

In a recent report from the Fonthill (Ontario) Bereans, we learned that they are resuming their regular activities after a summer vacation. They have several projects in mind and we wish them much success. The Niagara Falls (New York) Society is being led by Sister Shirley Moore.

The Oregon (Illinois) Bereans selected for their September project the providing of baskets of food for two needy families. At the present they are preparing a program to be presented in October, when the Dixon Church of God presents its Rally Day program. Sunday, September 17, they conducted their regular monthly evening service, with Leonard Brown, junior at Oregon Bible College, presenting the evening message.

Since all the local societies are so earnestly working to be more successful, you are perhaps wondering what the National Society is doing to prove its worth. At the present, a committee is working to prepare lessons to appear each week on the Berean page. Also, another tract is soon to be published. By the way, have you read, "Red Is for Danger"? Send for a copy, soon.

AMONG THE CHURCHES

GLEANINGS FROM THE FIELD

Bro. N. H. Geiselman, 212 W. Hillsboro, Tampa, Fla., thanks brethren who sent words of cheer and sympathy to him while he was suffering with a broken wrist. Especially does he thank the Virginia Conference and Bible School for their greetings and best wishes. The wrist, not yet mended, is healing.

"Born to Mr. and Mrs. Paul Lapp of Los Angeles, Calif., on August 30, 1944, a baby girl, weighing nine pounds, four ounces. The little lady has been named Marilyn Sue."—Ida Lapp, Sunnyside, Wash.

Sunday afternoon, September 17, a full house gathered at the Oregon (Ill.) Church of God to pay last respects to the memory of Bro. Harold Hardesty, who died somewhere in France, August 6, 1944.

OHIO CONFERENCE NOTES August 27 - September 3, 1944

Another year has passed and another Ohio Conference has become history, but we believe everyone present went away with a greater zeal to carry forward the Lord's work. We were especially enthused by the sermons each evening by Bro. Sydney E. Magaw. Although no baptisms were reported, everyone certainly had many new thoughts and a greater desire to diligently serve his Master. The Bible classes continued to increase in attendance and interest until on Friday a total of ninety-eight students was reported. A short demonstration was presented by each class Friday evening before regular services. We feel sure everyone present was pleasantly surprised when he found how much each pupil had learned.

Besides being spiritually filled, we were temporarily filled in the dining room three times each day by those grand lady cooks of the Brush Creek Church. We certainly were sorry to hear that Bro. James Patrick's health would not permit him to attend conference. We ask everyone's prayers for Bro. Patrick. Judging from the reports of several Ohio people who attended the General Conference, we who failed to go to Oregon this year certainly missed a meeting of progress and planning, as well as an enjoyable time among our brethren.

We also feel that the Ohio Conference took a forward step by electing some new officers for the coming year. Those elected were as follows: W. J. Halls, president, Cleveland; Roscoe Dunbar, vice president, Delta; Vivian Magaw, secretary, Tipp City; Ruth Tomlinson, treasurer, Chagrin Falls; A. J. Hoke, Dayton; C. L. Nettis, Springfield; Paul Overholser, Springfield—these last three elected as board members. Please note these changes on your address list, and give these officers your loyal support.

The conference also voted to donate \$200.00 to the National Bible Institution to further the work as laid out by the Planning Committee of General Conference.

Next year's conference will be held at Golden Rule Church of God, Cleveland. Plan to attend. Watch for announcement of date in *The Restitution Herald*.

C. E. Ballentine, Secy.

OMAHA, NEBRASKA

On Saturday afternoon, September 2, six young people were baptized in Carter Lake, Omaha, Nebr., by the writer. They are: Irene Osland, age 12, 96th and Dodge; Joan Prawl, age 12, 3197 Grand Ave.; Marilyn Meth, age 10, 4348 N. 37th St.; Dorothy Rix, age 12, 2026 N. 71st St.; Carol Rix, age 10, 2026 N. 71st St. (all of Omaha), and Kieffer Paustian, age 16, Millard, Nebr.

On the following afternoon, September 3, we again went to the lake to baptize Wayne Poliez, age 16, 1243 S. 16th St., and Warren Sorenson, age 17, 1108 N. 29th St. (both of Omaha).

May God guide and bless these young folks as they follow the Master.

R. O. Hardesty.

RESOLUTION PASSED ON CHURCH-PASTOR RELATIONSHIP

By unanimous vote of the members present, the National Ministerial Association of the Church of God, during its business meeting of August 4, 1944, requested the editor of *The Restitution Herald* to print in full the following resolution, adopted by the Association on August 10, 1943, as a standard policy for the ministry:

"Whereas, The Scriptures specifically set the elder or bishop (minister) as overseer of church business and spiritual counsellor of the congregation; and,

"Whereas, The National Ministerial Association feels that some fairly uniform, Scripturally founded system of church government should be used by local congregations of the Church of God; therefore,

"Resolved, That the National Ministerial Association urges all Churches of God to consider their chosen pastors as their principal leaders in both spiritual matters and matters of church business; and,

"Resolved, That it is the sense of the National Ministerial Association that no minister should undertake work as pastor of any congregation which will not agree, literally as well as theoretically, to grant its pastor his rightful, Biblically defined position as its leader and overseer in all church affairs."

Arlen Marsh, Secretary pro tem.

DOLL - PAFFENBACK

In the Grace Evangelical Lutheran Church in Chicago, Ill., Saturday, August 19, Doris, only daughter of Mr. and Mrs. C. F. Doll, West Milton, Ohio, became the bride of Harry Paffenback, only son of Mr. and Mrs. John Paffenback, Chicago. The groom's pastor, Elder Walter Wietzke, performed the impressive single ring service. Paul Alder, an uncle of the bridegroom, served as best man. Only immediate members of both families witnessed the ceremony.

Mrs. Paffenback is a graduate of Saint Elizabeth School of Nursing, Dayton, Ohio, attended Loyola University, and is employed as a staff nurse at Hines Hospital, near Chicago. Mr. Paffenback attended Tilden Technical School, Chicago, and is employed by the Bauer and Black Co. He served some time in the army and recently received an honorable discharge.

They will reside at 9222 S. Elizabeth St., Chicago. (Mrs.) Elsie F. Doll.

QUARTERLIES IN THE MAIL

All standing orders, and present-quarter orders, for the Senior and the Intermediate Truth Seekers' Quarterlies have been mailed, i.e., for the last quarter of 1944.

If your order has not been placed, please advise promptly. Otherwise, your quarterlies will not be in your hands when actually needed.

Both the Senior and the Intermediate Quarterlies sell at the following prices: 17 cents each per quarter; three or more copies to one address, 15 cents each per quarter; 65 cents per year; three or more copies to one address, 60 cents each per year.

Send all orders to National Bible Institution, Oregon, Ill.

FRANK L. MARSH

At his home at 609 Jefferson St., Oregon, Ill., Friday afternoon, September 8, 1944, Frank L. Marsh peacefully slept away unto death. He had been in failing health for several months.

So came to its close the life of one who from earliest youth had been a stalwart disciple of Christ, and a life that had been true to his family and to the Church of God.

The deceased was born to Levi and Emma Marsh of Irwin, Iowa, on June 7, 1861. It was from this parentage that the pattern of earnest Christian devotion and service was received.

Mr. Marsh was united in marriage with Ida A. Prime, December 14, 1886. To them were born Orland P., of Mount Morris, Ill.; Leland P., of Traer, Iowa; Emma Leona Conrad, Interlachen, Fla.; and John L., of Des Moines, Iowa; all of whom survive, together with seven grandchildren, four great-grandchildren, and one brother, to aid and comfort Sr. Marsh in her loneliness.

Bro. and Sr. Marsh moved to Oregon some six years past from Iowa, locating here that they might be near the church services of their own life-long conviction. With this church they were faithful workers for the Master.

Funeral services were conducted in the Oregon church, Sunday afternoon, the discourse being given by Bro. Sydney E. Magaw. The body was then shipped to Nevada, Iowa, for interment in the family lot. To this point the family went by auto, where burial was made Monday afternoon.

All mourn the death of an ever-faithful father and a Christian brother, but not "as those who have no hope." All look for the soon coming of One who is "the resurrection and the life." May His coming be soon. May Bro. Marsh be one to hear His call.

F. L. Austin.

EVANGELISM

Mrs. Lela Drake	\$ 2.00
Allan Ramsey	5.00
Pomona Church	25.00
Ida Lapp	15.00
Mr. & Mrs. J. W. McLain	10.00

HERALD RECEIPTS

Iola Magaw; C. E. Randall (another); J. Homer Overholser; Margaret Budrow; Iver W. Larsen; Dale Dunbar (another); Allan Ramsey.

COLLEGE STUDENTS

Students enrolled in Oregon Bible College at this writing are: (Seniors) Harold Doan, Grand Rapids, Mich.; Edward Goit, Niagara Falls, N. Y.; Edwin Graham, St. Louis, Mo.; James Mattison, Oregon, Ill.; and Linford Moore, Niagara Falls, N. Y.; (Juniors) Leonard Brown, Baraga, Mich.; Marjorie Burnett, Ripley, Ill.; Gary France, Wenatchee, Wash.; Alva Huffer, Michigantown, Ind.; Timothy Pearson, West Milton, Ohio; and Edwin Smith, Tipp City, Ohio; (Freshmen) Kirby Davis, Wenatchee, Wash.; Daniel Judy, Banning, Calif.; Mary Helen Laundry, Hammond, La.; and Gordon Shrode, Norwood, Minn.

Pray for the successful development of these young lives, and pray that many other young men and young women will yet avail themselves the opportunity of preparing for an enlarged Christian service by studying at Oregon Bible College.

Sydney E. Magaw, Dean.

WILLIAM COVELL

William Covell was born March 9, 1862, in Newaygo County, Mich., to Cogswell and Frances Covell, and died August 29, 1944. He had been very active all his life and was quite strong and well until the last few weeks.

On December 25, 1885, he was united in marriage to Olive Northrup at Garfield, Mich. To this union were born two children: Leon, and Mrs. Harry Ames, both preceding their parents in death.

Mr. Covell was baptized by Elder B. W. Woodward about 1896, near Blanchard.

The Covells moved to Grand Rapids about 1919, where they lived together until Mrs. Covell's death last February.

He leaves a sister, Mrs. Nora Bush of Muskegon; a brother, Fred of Newaygo; three half brothers: Frank, Zora, and Bert; a son-in-law, Harry Ames; a daughter-in-law, Rose Covell; eight grandchildren, fifteen great-grandchildren, and many faithful friends and neighbors.

Services were conducted by the writer at the Sullivan Funeral Home, September 1, and burial was made in Oakhill Cemetery, Grand Rapids. Harvey Krogh, Jr.

MARY DUNTON GOODYEAR

Mary Dunton Goodyear was born on a farm near Camden, N. Y., February 25, 1855, being the fourth child and eldest daughter of Lorenzo M. and Mary Ransom Goodyear. She lived in Camden until the family moved west, in 1883, to a farm near Dixon, Ill. In 1902, Miss Goodyear moved into Dixon, making her home at 816 N. Brinton Ave., where she resided until death on August 30, 1944. She was an invalid during the last seven years of life.

In 1913, Miss Goodyear was baptized by Bro. S. J. Lindsay, and became a member of the Church of God.

Sr. Goodyear was preceded in death by five brothers and one sister. She is survived by her sister, Mrs. M. W. Missman of Dixon; three nephews: C. E. Goodyear, Redwood Falls, Minn.; Edward L. Goodyear, Garner, Iowa; Ira L. Ball, Cadillac, Mich.; and two nieces: Leva and Lorraine Missman.

The writer, her pastor at time of death, conducted the funeral services at the Goodyear home on the afternoon of September 1. Burial was made in Oakwood Cemetery.

C. Alan McLain.

RETIRED MINISTERS' FUND

Oregon Sunday School \$2.00

PRINTING EQUIPMENT FUND

Maurertown Church \$200.00

THE LESSON BEHIND THE STORY

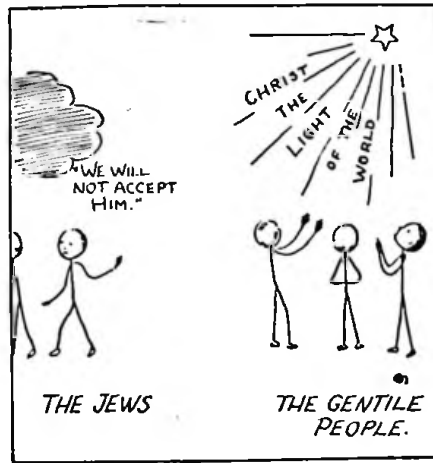
(From Intermediate Truth Seekers' Quarterly, lesson 2, October 8, 1944.)

Crumbs That Were Good Eating. The Jews in all their strata of life considered the people of other nations as being without God in the world and as aliens. Their estimation of them, so far as salvation was concerned, was as dogs. Jesus always went to His own people with the bread of life and the good things of the Kingdom. He said it was not right to take the children's bread and cast it to the dogs. Nevertheless, crumbs would fall toward the Gentile people occasionally, and what a response they made. The hunger of the Gentiles showed in sharp relief, whereas the people of Jesus were often indifferent and sometimes antagonistic to the good Word of God.

Mark was a Jew who helped to feed the Gentiles with the Word of God, not with crumbs but with a full platter. He started his work with the Apostle Paul and traveled with him on some of his journeys into Gentile territory. The Apostle Paul regarded him very highly in his ministry, for he requested Timothy to bring Mark along when he came. (2 Tim. 4:11.) Mark wrote the second book of the New Testament and presented Jesus to us in the role of the servant who served His people and that service eventually extended itself to the Gentiles.

We are Gentiles, and the platter of the Lord is before us of the heaped-up, running-over-goodness and bounties of His love. All we have to do is to come and learn of Him, for He is lowly and we shall find rest unto our souls.

Open the Bible and read—it is good eating.—P. M. H.



FAY LOGAN

Fay Logan, daughter of Leonard and Annie Logan, was born October 21, 1882, in Marshall County, near Plymouth, Ind. She died August 25, 1944, in Stockton, Calif. She is survived by two brothers, Roland A. of Leamington, Ont., and Chester E. of Williams County, N. D.; also one sister, Lois, with whom she resided since the death of the parents.

Fay suffered much for a number of years, as the result of an infection contracted early in life. She was a devout student of the Scriptures and early learned to rest securely in the promises contained therein. Being an isolated member of the Church of God, she had contacted a local radio man, pastor of the Presbyterian Church with whom she conversed and to whom she frequently wrote concerning his radio messages.

The writer, arriving in Stockton soon after the death of Sr. Fay, stayed over to assist in the memorial services with the Presbyterian pastor, F. Carl Truex, Sr. Charlotte McCallum sang, "One Sweetly Solemn Thought," and with beautiful floral offerings the deceased was laid to rest beside her parents in Park View Cemetery.

Emma C. Railsback.

SUMMER SCHOOL

Isolated Sister \$6.00

NATIONAL BIBLE INSTITUTION

Maybelle Hanson \$10.00

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$2.50.

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. 60:1-3); 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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What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	BEREAN BOOKS			
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National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 33

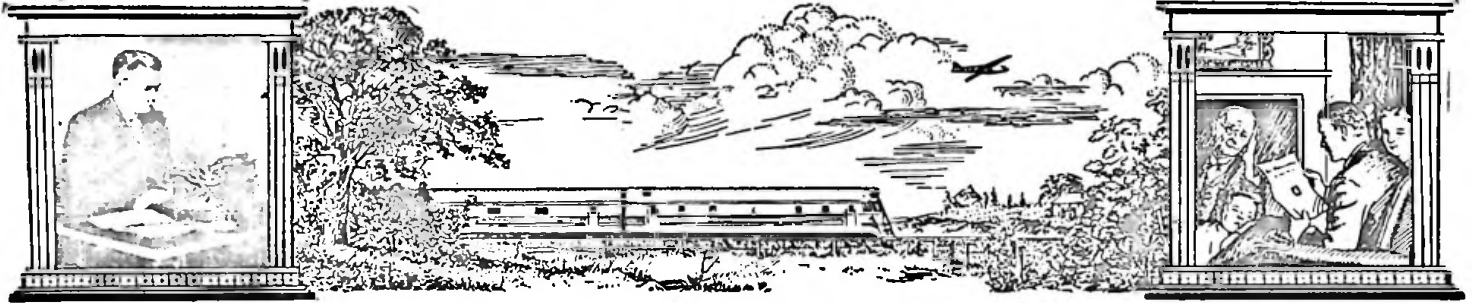
OREGON, ILLINOIS, SEPTEMBER 26, 1944

NUMBER 50



By Ewing Galloway, N. Y.

BEAUTIFUL CONNECTICUT RIVER NEAR THETFORD, VERMONT



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

\$2.50 per year

Paul C. Johnson, Associate Editor

“Hangeth the Earth Upon Nothing”

The Creator is to be worshiped—not the creature—yet the creature so manifestly declares Him, and He is otherwise so invisible, that lowest savage turned in reverence to the sun. Indeed, “The heavens declare the glory of God” (Psalm 19:1). “Who instructed him, and taught him in the path of judgment?” (Isa. 40:14.) He “hangeth the earth upon nothing” (Job 26:7), and He made “a way for the lightning of the thunder” (Job 28:26).

God Is Everywhere

Men err, they miss the sweeter joy, when seeing God only in spectacular glory of the sun, or in the inexplicable mysteries of a revolving earth whose axle has no bearings. What if snaky, forked streaks hiss worse than venom? What if rolling hammers threaten from the skies? If not parts of the curse, these are freaks of nature. Men of deeper thought and mien see God in waving, golden fields of grain, in grassy meadows with their birds of mellow song, in streams, in trees, in humble fellow men.

Beautiful Connecticut River

Beautiful Connecticut River! We have sung of the “Beautiful Ohio,” but scarcely knew you lived. The “Father of Waters,” grand Niagara, muddy Missouri, the Colorado, Columbia, and rivers famous in other lands have been so often named, that we forgot you, too, were made of God—less noisy than your fellows, but beautiful in your peace and calm. Living when man first saw you, and ceasing not in journey, you speak in quaint but pleasant tones of God’s eternity. Whisper not a note of hate. Let thoughtful men absorb your wealth and majesty—to learn of God.

Voice of a Tree to Man

Humble, bowing tree! How can you bear such abundant and delicious fruit? Do you have promise of eternal reward? Will you not come to poverty by letting others strip your branches? How can you live? . . . You, too, proclaim Design.

You come to life from winter’s grave to give another store. Scampering and twittering lives, protected by lacy curtains, innocently play and nest in your branches—enjoying your rent-free home. Your branches bend to asking hand, asking nothing in return. How dare you do it?

Cut down at last by slashing axe or sharp-toothed saw of man, your threescore circles and ten tell, reproachfully, of seventy sinless years. Ah! “Woodman, spare that tree,” and let us worship in its shade.

“In the Image of God”

There are more than two billions of us—created “in the image of God.” The “Father of us all” has not left Himself without witness. “But,” one says, “man is now under the curse, and therefore fails to reveal the Pattern.” There is curse, too, upon the rose: it dies and returns to the dust from whence it came, but first its unfolding bloom, its gorgeous color, and ascending fragrance speak of God.

Consider man: race matters not, nor creed, nor fame. By the grace of God, and “in the image of God,” both he and I are the “offspring of God” (Acts 17:29). Only the Express Image, Christ, fully reveals the Father’s Person, but in every man there is “image” of God. More, the Express Image died and lives for every lesser image. . . . Let the “rich and poor meet together: for the Lord is the maker of them all” (Prov. 22:2).

There he stands!—perchance a prisoner of war, a dark-skinned native of darkest Africa, a loathsome leper, a convict doomed to the electric chair or gallows, or, perchance a fallen fellow Christian. God gave him life and thus far lets him live. If I am better privileged than my fellow “in the image of God,” I owe him the more and he owes me the less. “All have sinned”—we are equal there! His blood is warm, his feelings as sensitive as mine.

Does he stand in the cold, while I am warm? Is he hungry, while thrice I eat? Do his worn clothes make me richer than I thought? Perchance he has stumbled at my feet, and nobody else is near. What shall I do to “the image of God”? What did Jesus do?

Behold Christ as “Good Samaritan” *ministering* to man robbed, naked, half dead! “Go, and do thou likewise.”

Death Is an Enemy

By T. M. Ferrell

"He (Christ) must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Corinthians 15:25, 26).

IN CONVERSATION with persons of other beliefs, and with some of our own, we have often heard that death is not an enemy, but a friend. Death is called the "door to life" by some ministers in their efforts to console the bereaved in time of loss. "Why, brother," they'll say, "your wife knows more now than she ever knew when she was with us in this world!" Word pictures are painted of the wonderful bliss and glorious reunion of the deceased with those who have "gone on before." According to some theorists, the deceased has received the "all clear" to go on up to glory. Others declare that death is a friend because it stops misery and halts the suffering of those who are incurably ill.

In consideration of the foregoing ideas, to this day the writer has not been able to understand why persons who hold these beliefs are seen weeping at funerals. It cannot be because they are happy!

In contrast, the Scripture says Christ "must reign, till he hath put all *enemies* under his feet. The last *enemy* that shall be destroyed is death" (1 Cor. 15:25, 26). The Word of God explicitly states that death is an enemy, and to call it a friend is to say that black is white. In another place, the Prophet Jeremiah described the scene of "Rahel weeping for her children" and refusing to be comforted because her children "were not." In the very next verse, the Lord promised that "they shall come again from the land of the enemy" (Jer. 31:15, 16). "The land of the enemy" is evidently death. The inspired writer, Matthew, stated that the prophecy in Jeremiah was fulfilled when Herod "sent forth, and *slew* all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. 2:16-18). The slain children were dead, they were in "the land of the enemy," but they will return in the resurrection of the dead ones.

Death is an enemy. It robs us of those we love. Even as God, death is "no respecter of persons." The rich person has no pre-eminence over the poor in respect to death. The king and his valet are on the same plane in death's court. "It is appointed unto men once to die," and no age group is exempt. The statement is often repeated, "Why did he have to die? He was so young and good!"

Death is an enemy to men of all ages and of all positions in life.

Death is an obstruction in the path of knowledge, for when a man dies, all his mental faculties cease. Had you ever thought of the possible advancement of science, for instance, if such could be possible that death would not interrupt the scientist's research? While it is strictly conjectural, what other important discoveries might Louis Pasteur or the Curies have made if death had not intervened! Death is the enemy of every business, excepting maybe the "undertaking business." The Scripture in speaking of this says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Again, it is said of man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). Well can we say, The person who testifies that "the dead know more than they ever did" is in error.



T. M. Ferrell

The Enemy does his work in making us forget loved ones. The Scripture says, "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*" (Eccl. 9:5). Some persons have pledged that they will *never forget* a loved one who has died—but they themselves are forgotten with the passing of time. As an example of the Enemy's work, recall if you are able, any one incident associated with the life of any of your great-grandparents. Glorified war heroes are soon forgotten.

Halting and misery and suffering of the incurably ill does not make death a friend. The fact is that sickness and disease are a part of the curse of death. With the removing of death, mortality, there could be no more sickness. God warned Adam and Eve that if they disobeyed His voice, they would "surely die." The marginal rendering of Genesis 2:17 b is, "*Dying* thou shalt die." Thus, we can understand that death is a gradual process which is completed when the bodily functions cease.

Death, with its co-workers, sickness and disease, is an enemy common to all. We thank God, however, that through our Lord Jesus Christ *death and all other enemies* will be destroyed through the reign of Christ.

Spiritual Values—Peace

By M. W. Lyon

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

THESE words of John 14:27 are the words of Jesus in His last intimate talk with His disciples in the Upper Room. He knew that after He had left them, they would be assaulted by fear and trouble and bewilderment and enemies. So He left them an anchor of the soul for the troublous days ahead. This precious gift was Peace.

This gift of Christ's peace is the heritage of all Christians, but few others have it. Its worth we can best realize by contrast with the opposite condition. In every area of life there is strife.

Instead of peace on earth, look at the frightful destruction of life and property there now is, the savagery of man to man, the terrific cost in money, the universal sorrow and bereavement and anguish of spirit this war has thrust upon mankind. Only now are we beginning to learn the hard way that war does not pay, no matter from what angle you look at it. If only we had valued peace as we ought, how much needless blood and tears and horror could have been spared the world!

But wars are fought with other weapons than armies and navies. We have them within the nations themselves in the form of class strife, industrial warfare, racial animosities, sectional antagonisms. War between nations is certainly no more senseless than strikes in industry. Strikes and lockouts are nothing less than industrial anarchy. Why cannot disputes between management and labor be settled in the courts exactly as are disputes between individual citizens? A gunfight in the public street between two private citizens would certainly not be tolerated for a moment. The two opponents would be required to settle their grievances in court and perhaps post a bond for keeping the peace in the future. Yet we condone the breaking of the peace and the loss and injury to thousands of citizens at one time by industrial conflicts resulting in work stoppage. All these forms of social upheaval are with us because we have hate in our hearts instead of peace.

Coming closer to home, we find warfare even in our homes. In how many of our homes do we find misunderstanding, bickering, quarreling, nagging, jealousy, rivalry, recriminations, hatred, and sometimes actual

This article is the fifth and final one of a series adapted from radio morning devotional talks presented over Station WSBT, South Bend, Indiana.

fighting! Husband pulls against wife, wife against husband, parent against child and child against parent. Too often we can't even get along with those who are closest to us.

In our relations with other individuals, we so often find hatred, enmity, spiteful conduct, unscrupulous business dealings, dishonesty, lying, and actual fighting, even in such dignified places as the halls of congress.

And still, warfare comes even closer to us. We find it right in our own hearts. We entertain in our minds hatred, worry, fear, doubts. Often torn by indecision, we halt between this opinion and that, and are not at peace even with ourselves.

The dove of peace is a rare bird indeed. With strife everywhere, with nations in mortal combat, clashes of race and industry and cliques and pressure groups of all kinds within the nation, with homes shattered by marital dissension, with individual antagonisms, and with conflicts within ourselves, where shall we look for peace? Even when the nations lay down their arms, we shall have achieved only a very partial peace. How can we ever hope that nations will learn to live together in peace until we as individuals learn to do so? Certainly a nation can be no better than the people who make it up.

Against this background of world trouble (is it the "time of trouble such as never was since there was a nation" of which the Scripture speaks?) more than ever today we can appreciate the inner peace which Christ has given us. Moreover, we have need of that peace more than ever in these times. Peace is Christ's gift to His people.

In John 16:33, Jesus says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." This shows clearly that it is possible for the Christian, in the midst of outward trouble, to have inward peace. In Acts 10:36, Peter speaks of "the word which God sent unto the children of Israel, preaching peace by Jesus Christ." The salutation of Romans 1:7 is, "Grace to you and peace from God our Father, and the Lord Jesus Christ." Romans 2:10 attributes "glory, honour and peace, to every man that worketh good."

Speaking of the wicked, in Romans 3, the author, in describing their evil deeds, says in verses 16, 17, "Destruction and misery are in their ways: and the way of peace have they not known." Romans 5:1 describes the *basis* of our peace, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Romans

8:6 sets the two alternatives before us clearly, "To be carnally minded is death; but to be spiritually minded is life and peace." Peace is one of the fruits of the Spirit listed in Galatians 5:22. If the Christian is faithful to the teachings of his Lord, he will be able to claim the promise of Philippians 4:7, "The peace of (Please turn to page 10)

Organization and Evangelism

The Profitable Field—Concluding Article

By J. W. McLain

NOT every field is a profitable one in which to start a new work. As in Jesus' day, there are some places where the word will not prosper. Perhaps you have had the experience of putting tremendous effort into what seemed to be a good field in which to start a Bible class or Sunday school, only to come to the sudden, shocking realization, after a time, that the efforts there had been in vain. If the worker himself is not at fault, such an experience should not discourage him. We constantly anticipate such fields in the work of evangelism. For that reason, we do not put all our eggs in one basket. That is to say, we do not devote ourselves entirely to one field. We can understand the reason for this method in the illustration of the two salesmen:

"A salesman having great confidence in himself went out to sell. So sure was he that he could sell to Mr. X, that he made but the one appointment. The rest of his time he spent in idle pleasure, anticipating the success of his sale to Mr. X. But, lo, when he finally fulfilled his appointment with Mr. X, it was only to learn that Mr. X had purchased from another and was no longer a prospect. Great was the disappointment to the salesman with *one* prospect. Another salesman, knowing his own limitations, understanding that not all prospects became sales, busied himself in calling on his clients. His confidence was in the law of averages and hard work. He was not disappointed, when, from twenty calls, he made *two* sales."

Which of these two men, think you, failed the more, he who failed the once, or he who failed eighteen times? he who had no sales or he who had the two successful sales to show?

The evangelist must work many fields, expecting that only a proportionate part of them will develop fully. The pastor should not be discouraged in the failure of one attempt to start a new work nearby, but should continue to try various fields until the profitable one is found. All

workers should remember this same principle in calling on various homes. Many calls will disappoint you, but it is that one *profitable* call that thrills you through and through and makes you know your hard work has not been in vain. *This kind of effort* builds Sunday schools and churches.

Obviously, the best approach to starting a new Bible class or Sunday school is through one or two families who are already interested. If these are of the right sort, trying to live the gospel way, the situation is good. It is even better if there is some leadership talent that may be developed. Many large churches have members living at a distance from the church. The evangelistic-minded pastor, superintendent, or teacher will see in these, prospects for starting new study groups. There is a false impression that by using these to start new groups, the central church will be weakened by loss of workers. Quite the contrary is true. The churches that have followed the plan of reaching out to nearby communities to start new groups under the control of the central church are the ones that have grown. People are attracted to a church and a faith that is missionary in spirit and in practice.

In a new field where there is not one interested, the only approach is by evangelism, personal or public.

Personal evangelism may be practiced by anyone, anywhere. One of our newest churches was started through the contacts an oil salesman made with his customers in a newly built suburb.

Public evangelism is usually done by the qualified, trained speaker, either the evangelist who gives full time to such work, or the pastor who makes spare-time engagements mid-week and other convenient times in neighboring public buildings, or rooms rented for the occasion.

A missionary church will back its pastor in such efforts, providing funds and material for carrying on such work. Its members will not neglect their opportunities for soul-winning in personal evangelism.

Eternity Is Now by Faith

By John Eagleston

THE article by Brother G. E. Marsh in THE RESTITUTION HERALD of August 29, 1944, was, to my mind, an ideal message, and one of very high standard to place before the church fellowship at this time. This standard of recognizing proper *present* relationships with God was, I believe, uppermost in the mind of the Son of God at all times, and under all circumstances. His own words were: "My meat is to do the will of him that sent me" (John 4:34). Paul desired the Colossians to "stand perfect and complete in all the will of God" (Col. 4:12).

The article mentioned emphasized the *present* and *now*. In emphasis of present blessings from God, some people profess to be so holy that they do not sin, saying, "We make *mistakes*, but do not sin." I believe Brother Marsh had no thought like that in his mind, but it seemed to me some of the young men acting as pastors might get a wrong idea, for instance, that eternal life (or immortality) may be a present possession. That, of course, is ours only by way of promise—until Christ returns. Surely, though, the time *is present* when all who claim relationship to Jesus the Christ, and who have the foresight and knowledge of His second advent very clearly settled in their minds, should be outstanding examples in personality, speech, and action. In our companionships, and perhaps above all, in habits of living, we should show to all we may contact that we have been with Jesus, and learned of Him. Also, all of us should profit by the Apostle Paul's remarks in 1 Thessalonians 4:1-18—a real exhortation to walk before God the very best way we can to please Him. If we are well acquainted with the written word in the Bible, we shall ever be on our guard. Verse 11 reads, "*Study to be quiet, and to do your own business.*" Do we need exhorting along this line? In our meeting house, we have on the blackboard in plain sight and in large letters: "This is the Lord's house; enter it quietly. Jesus the Christ is here, leading our worship, hearing each prayer. Honor His Holy Name; Walk in His ways."

None of our meeting places that I have visited, from Los Angeles to New York, show a truly quiet, reverent respect for the meeting house dedicated to divine worship.

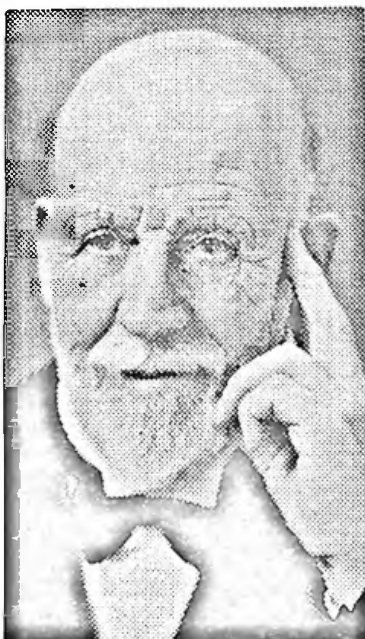
I saw in one place of worship these words: "Enter quietly. Do not visit before service, but stay and get acquainted when service is over.

Let us further consider: "And to do (or *mind*) your own business." What should be the chief talk of all who read THE RESTITUTION HERALD? Many, or all of us, are preachers, teachers, writers, readers, printers of holy sayings, singers, or leaders in divine worship. Some occupy all these positions, and make them their *business*. Yet, when entering the Lord's house, how few of us discuss 1 Thessalonians 4:1-18! How many are guilty of bringing into discussion the very details of their everyday work, or the latest news of important events in worldly affairs!

One wonders how much we really do want the Day of the Lord to come. Several of the older brethren I used to visit (now sleeping in death) would start the conversation by saying, "Well, what are the latest signs you have seen on your last trip?" One dear old brother near Portland, Oregon (his name was Hills), nearly one hundred years old, was often quite low when I would call. His wife, of nearly ninety years, would open the door and say, "Brother Hills is quite low today, but I'll tell him you have come."

Every time I went to see him, that dear old brother would brighten up when I talked to him of the glorious changes that will occur when our Mighty King takes control and, with all His retinue of rulers, reigns supreme. Then sin, sickness, death, and every other misery caused by man's disobedience will be put under His feet. Then every knee will bow to Him, and every tongue will confess His great and mighty authority and power. Every man will have, own, and enjoy his home. His family will be restored to him. All fear of losing one another again, even by death, will be completely abolished.

Why are not every brother and sister just "bubbling over" with this wonderful news of the Kingdom? There is no information on any proposition on earth that man can bring forth that has any degree of happiness and blessing to compare with it. Consider the story told of Kingdom conditions as recorded in Isaiah 35. Then look at man's way of ruling by killing others who do not



J. J. Eagleston

agree with him, and using all the God-given knowledge to subdue the earth, to making weapons of destruction beyond the imagination of ordinary mortals—killing, and destroying everything that has taken so long to build.

How different is the story in Isaiah 2:1-4: "Neither shall they (governments) learn war any more"! Nations may actually salvage all the great ships and engines of destruction they destroyed to get material for the machinery to subdue the earth in that day.

Now, since I have mentioned 1 Thessalonians 4:1-18, I cannot refrain from writing a few remarks prompted by that glorious sixteenth verse. This verse alone, telling of the coming of the Lord, should keep us thinking, writing, planning, and talking about that great revelation which was the very soul and spirit of the Apostle Paul's existence. I am thoroughly convinced that if we neglect to use our zeal and knowledge of this most wonderful appearance of the Son of God (Please turn to page 11)

Whither Bound?

By J. H. Fletcher, Jr.

I READ with interest and great satisfaction the reports of the 1944 General Conference at Oregon, Illinois, and the forward planning of policies and work by the different departments. I sincerely hope same may be advanced to a successful conclusion, and I am sure they will be if the young men it has been the writer's pleasure to hear at our Fonthill (Ontario) church are samples of the product of Oregon Bible College.

When I finished reading these reports, I wondered how these programs and plans would affect the home front, or the many individual churches throughout the country: if it would awaken a new interest in their work, or if they would be content to still just "carry on."

To my way of thinking, any kind of business, to be successful, has to be run on business principles. This, I believe, likewise applies to church activities. As senior elder of our church here at Fonthill, I sometimes wonder if this is one of the reasons we fail to accomplish the results we ought to accomplish, namely, because we do not conduct the church on business principles.

To better illustrate what I am trying to picture, I would refer to our Sunday school ventures of the last two years of conducting Bible Summer Schools—"which were made possible by the tithing system." We employed the most successful conductor of such schools, Sister Verna Thayer. Response to same both years was above our expectation, especially this year. Last year, however, we gained not one addition to our Sunday school as a direct result of our Summer Bible School, and this year I believe will again prove to be the same. The question arises, Why? The answer, I believe, lies in there having been no "follow up," or plans to take advantage of the groundwork laid. I would appreciate it if other churches would write, letting us know how they proceed after they close their Summer Bible Schools.

Sister Thayer, in her splendid closing talk to the

church, went to the root or cause of the situation that seems to be gradually creeping into the churches. When summer arrives, nearly all people seem to "feel the heat," so they spend much time planning where to go at church time to escape the heat. This, combined with their two- or three-weeks' vacation plans, takes so much of their time that the decision is, "Let us close up the church until it gets cooler and we cannot go any place else." In a few years, the result is, "Why go to church? Let's stay home and listen to the radio." If this is the example set by the adults, the effect upon the younger members will become contagious, to my way of thinking and being a father of four children.

The future of our church work depends upon the younger ones "taking over" where we "leave off," and the best way to accomplish this is by setting them the example of being "on the job" fifty-two Sundays in the year. Since my term of office is finished, I want to thank both the Sunday school and church members for their cooperation in maintaining Sunday school and church services fifty-two Sundays of the year, and I hope whoever succeeds me in this office will endeavor to continue to do so. To other churches which close their doors for a period during the summer, we suggest you try keeping them open every Sunday, and I believe you will find, as we have found—a good response by the congregation.

Yes, habits are hard to break—we found it so here. There were more excuses for closing than reasons for keeping the doors open. Remember, though, that the Devil never takes a holiday and he certainly appreciates it when church people do!

In conclusion, I believe the plans and programs sponsored at General Conference can be made successful only by someone having a vision and doing a lot of work. I am convinced that what applies to General Conference work equally applies to all church work—everywhere.

Declaration of Understanding of General Conference of the Church of God and Constitution of National Bible Institution

A DECLARATION OF UNDERSTANDING OF WHAT SCRIPTURALLY CON- STITUTES A CONFERENCE

1. We understand that a conference is a conferring together of any or all members of the church who may choose to be present.

2. That by voluntary assembly members of the church meet at designated time and place to confer on any or all matters pertaining to Christian welfare, working toward better understanding of truth and more unity where differences of faith exist, evangelization, pastoral work, church organization according to Bible teaching, printing and dissemination of literature and books, charitable and benevolent work, and all other Christian activity.

3. That the overseers of the church consist of evangelists, pastors, teachers, elders, and deacons.

4. That in such conference each individual member should conduct himself in a Christian spirit.

5. In harmony with the foregoing understanding, we, the people of the Church of God in the United States and Canada, hereby resolve to associate ourselves in General Conference, and adopt the following

WORKING RULES

I. (6) Every member of the Church of God at large who approves of the aforesaid spirit, aim, and purpose, upon request and registration, shall become a member of this Conference. Those who prefer may be registered collectively through their respective churches or state and district conferences.

II. (7) This Conference shall meet once each year at such time and place as may be determined upon by the Council Board or by action of the Conference, but in no case shall the date fixed be earlier than July 1 or later than August 31; and at such other time or times as may be deemed necessary. Announcement of the time and place of meeting shall be made at least one month in advance of the date set for the Conference by publication in *The Restitution Herald*.

III. (8) General Headquarters shall be located at Oregon, Illinois, reserving the right to meet at other places as may be determined.

IV. (9) The officers of this General Conference shall consist of President, 1st Vice President, 2nd Vice President, Secretary, and Treasurer, which officers collectively shall constitute a Council Board.

V. (10) The qualifications of the members of the above-mentioned Council Board are such as are given in 1 Timothy 3, Titus 1, and such other scriptures as teach what qualifications leaders should have.

VI. (11) For purposes of conducting the business of this General Conference, this Council Board shall be incorporated under the name "National Bible Institution."

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 for 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 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.

VIII. (13) A. Each church, of fifteen or more members and which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty active members or fraction thereof. Only active members of their respective organizations shall be represented or serve as delegates. It is recommended that elders (other than pastors) be given first preference in selecting delegates. Alternates may also be selected, to serve if needed.

B. An active member shall be considered as one who, during the year, has attended at least four church services, or who has made either a financial or a service contribution to the church.

C. Delegates at large shall be:

The officers of the General Conference; and one delegate (preferably a board member) from each of the following named organizations—the National Berean Society, the Sunday School Association, and each state and district conference associated with the General Conference.

Ministers associated with the General Conference who are giving their entire time to the preaching or teaching of the Word, or who have no other principal occupation.

D. A Credentials Committee shall be appointed by the President before the opening of each Conference, whose duty it shall be to examine and pass on the credentials of all delegates, and with authority to disqualify any delegate not presenting the proper credentials.

E. Each church shall certify to the Secretary, by the proper officer, the names of its

delegate or delegates and alternates, if any, together with a list of the names and, if known, the addresses of its membership to be represented by such delegates. No church's delegate shall be recognized without such credentials. If more delegates are named than the number to which a church is entitled, they shall be given preference in the order in which they are named.

F. Credentials for ministerial delegates shall be issued by the Ministerial License and Ordination Committee. All other delegates shall present whatever credentials are necessary to satisfy the Credentials Committee of their right to be recognized.

G. All matters of Conference business shall be open to the discussion of all members present, but only delegates may vote or introduce motions. No delegate shall cast more than one vote on any one ballot. All delegates, for the convenience of the Chair, shall be seated in a section of the auditorium nearest the Chair which shall be reserved for the exclusive use of delegates. No vote shall be permitted any delegate not so seated.

H. No delegate shall be seated whose credentials have not been recognized by the Credentials Committee prior to the session at which he desires to vote. If any delegate is necessarily absent from any session, his alternate may serve in his place, or if there is no designated alternate, he may appoint one with the approval of the Credentials Committee.

IX. (14) The election of officers shall take place on Tuesday of the second week of the annual Conference. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee in the first electing ballot, balloting shall continue, after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is declared, provided that no officer shall assume duties of office if there is Scripturally sustained objection. This rule shall not be waived.

X. (15) The duties of the several officers shall be such as usually devolve upon officers of corresponding designation.

XI. (16) The several officers of this Conference shall, ex-officio, exercise the duties of officers of corresponding designation in the National Bible Institution according to the terms of the Constitution governing said National Bible Institution.

XII. (17) A quorum for the transaction of business in General Conference convened shall consist of not less than twenty-five duly qualified delegates, but a less number may adjourn the meeting from time to time.

A quorum for the transaction of business of the Council Board shall consist of not less than three of its members. Less than a quorum may adjourn from time to time until such time as a quorum is present.

XIII. (18) This instrument as adopted shall be referred back to the membership for ratification; and when one thousand members, including three conferences, shall have ratified it, it shall become operative.

XIV. (19) The purposes for which the National Bible Institution shall be incorporated are:

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.

D. That a board of benevolences be organized to minister to individual needs as they may arise.

E. The board which shall be chosen to supervise the labor of executing these purposes is hereby exhorted to walk in a manner worthy of the calling wherewith they were called, "with all lowliness and meekness, with long-suffering, forbearing one another (throughout the church) in love; endeavoring to keep the unity of the Spirit in the bond of peace." That in such oneness of Spirit they shall unite in an effort to edify the body of Christ in utilizing the contributed strength of the church to affirm by print and voice the following Biblical truths and kindred truths, viz:

(a) That there is "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

(b) That "God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

(c) That "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

(d) That "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

(e) That God "only hath immortality" (1 Tim. 6:16).

(f) That God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:6, 7).

(g) That "Christ was once offered to bear the sins of many"; as our High Priest, He now sits "at the right hand of God"; "and unto them that look for him shall he appear the second time without sin unto salvation."

(h) That "when the Son of man shall come

in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another" (Matt. 25:31, 32). And He shall "judge the world in righteousness" (Psalm 9:8). "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

(i) That we "are all the children of God by faith in Christ Jesus. For as many of (us) as have been baptized into Christ have put on Christ . . . And if (we) be Christ's, then are (we) Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29).

(j) That "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).

(k) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

(1) That Jesus Christ is to return to the earth "in like manner" as He went away, following which event "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 there shall be "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" (Luke 1:32, 33; Dan. 7:14).

(m) That "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).

(n) That "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(o) That "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

CONSTITUTION FOR NATIONAL BIBLE INSTITUTION

Authorized by the

General Conference of the Church of God

ARTICLE I

Section 1. The Council Board of the General Conference of the Church of God shall be incorporated under the name "National Bible Institution."

Section 2. General Headquarters shall be located at Oregon, Illinois, reserving the right to transact business at other places as may be determined by the General Conference when in session or by the Executive Board when the General Conference is not in session.

Section 3. The object for which this Institution is formed is to carry on religious, educational, and charitable work as may be determined from time to time by the General

Conference of the Church of God, none of which shall be for pecuniary profit.

ARTICLE II

Section 1. The officers of this Institution shall be President, 1st Vice President, 2nd Vice President, Secretary, and Treasurer. These officers shall constitute its Executive Board.

Section 2. The officers of the General Conference of the Church of God shall be, ex-officio, corresponding officers of this corporation.

Section 3. The work undertaken by this Institution shall be divided into departments as follows: Evangelistic, Publishing, Educational, Benevolent, and other necessary departments as may be essential from time to time, each department to be provided with its own department head, all under the administration of the National Bible Institution.

ARTICLE III

Section 1. It shall be the duty of the President to call and preside at all General Conference and Board meetings, and to perform all other duties properly belonging to the presiding officer, not otherwise provided.

Section 2. It shall be the duties of the Vice Presidents to assist the President when called upon by him in the discharge of his executive duties, and to act in his stead in their order of precedence in case of the absence or disability of the President.

Section 3. It shall be the duty of the Secretary to keep the minutes of all Board meetings; and a record of the activities and accomplishments of said Institution; to report such minutes and records to the General Conference when requested to do so, and at any other time when called for by the President or Executive Board; to receive all money, making record of the same, and to transfer such funds to the Treasurer, taking receipt therefor; to issue all orders for disbursement of money for whatever purpose, except that the General Manager shall have authority to order the payment of bills in limited amounts; to keep records of such disbursements; and to countersign all checks.

Section 4. It shall be the duty of the Treasurer to receive all money from the Secretary, giving receipt therefor, to disburse same, and to keep an accurate account thereof; to safely keep the funds of said Institution, pay out same only upon orders issued by the Secretary or General Manager; to make full annual report of such receipts and expenditures to the General Conference at its annual meeting, and to the Executive Board upon request; to submit such reports for publication; and to keep the accounts of said Institution so as to show its financial standing at all times. The Treasurer's annual report, before presentation to the General Conference, shall be audited by a competent auditor, or auditing committee, whose written report shall faithfully state any discrepancy or failure of the Treasurer. The Treasurer shall furnish surety to the satisfaction of the Executive Board.

Section 5. It shall be the duty of the Ex-

Executive Board to transact and administer the business of said Institution in accordance with the Constitution and By-Laws as herein provided. Meetings of the Executive Board shall be held at the call of the President, or of two or more members of said Board, notice having been given of the date and place of meeting a reasonable time in advance. Notice by mail, telephone, telegram, publication in The Restitution Herald, or in person, shall be deemed sufficient. The Executive Board shall have power to devise ways and means to accomplish the objects of said Institution as set forth in Article I, Section 3. The Executive Board is also empowered

- (a) To acquire and hold real and personal property;
- (b) To sell or otherwise dispose of property;
- (c) To raise money by subscription;
- (d) To receive gifts, donations, and bequests;
- (e) To receive and hold money in trust as foundations or endowments, the profits of which shall be used in maintaining the work of said Institution;
- (f) To employ a competent General Manager;
- (g) To employ competent executive heads over each of the various departments, with the right of combining the work of two or more departments under one head;

(h) To fill temporarily by appointment any office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent to the expiration of his elective term, except that of the President.

(i) To do any other necessary act for the establishment, prosecution, and accomplishment of the business of the National Bible Institution.

ARTICLE IV

Section 1. The financial policy of the National Bible Institution shall be based wholly upon the principle of voluntary contribution. The Executive Board shall be governed in the work undertaken by the voluntary support of those interested.

ARTICLE V

Section 1. A quorum of the Executive Board for the transacting of business shall consist of not less than three members. Less than a quorum may adjourn from time to time until such time as a quorum is present.

ARTICLE VI

Section 1. This Constitution may be amended, altered, or revised by a two-thirds majority vote of those present, notice having been given of the proposed amendment or revision in at least three consecutive numbers of The Restitution Herald, the first appearance thereof to be at least thirty days prior to the convening of the General Conference by

which it is to be considered. Said notice shall state plainly the nature and purpose of the amendment or revision. Publication in The Restitution Herald as above stated shall be deemed sufficient notice.

Section 2. Necessary By-Laws may be adopted for the accomplishment of the purposes of said Institution as set forth in the Constitution by action of the General Conference. Amendments or revision of the By-Laws may be made under the rules governing such amendments or revisions of the Constitution as provided in Article VI, Section 1, of this Constitution.

BY-LAWS
of the

NATIONAL BIBLE INSTITUTION

Section 1. The President of the Executive Board of the National Bible Institution shall appoint a competent auditor, or auditing committee, whose duty it shall be to examine the books and other financial records of the Treasurer of said Institution and make a full report of their condition in writing to the General Conference at its annual meeting, or at such other time or times as may be required. Said auditor, or auditing committeemen, shall in no case be a member of the Executive Board, or personally interested in the disposition of the funds of such Institution.

SPIRITUAL VALUES — Peace
(Continued from page 5)

God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Many factors contribute to the peace of mind possessed by the Christian. It comes from knowing that our sins are forgiven, from knowing that God is no longer our enemy but our Friend, from the knowledge of our exemption from future judgment, from the satisfying ethical standards of the Bible, from the unity between all God's works, the harmony of His Word and His works of nature, from the orderly and appealing purpose of God revealed in the Bible, and from the knowledge that God is our Father and that we are under His eternal watch-care.

The Christian is at peace with himself, with his fellow man, and with his God. For, as we are told in 1 Corinthians 14:33, "God is not the author of confusion, but of peace."

In this series of articles we have dwelt on several of the important spiritual values we Christians have. To think seriously on them, as we have done, should have increased our appreciation of what we owe to our Saviour, who has endowed us with this richness of blessings. Summing up, therefore, let us "count our blessings," our spiritual blessings:

In our spiritual bank, we have the light of God's Word revealing to us the goal set before us, and giving to us an understanding of God's purpose. It gives us a hope for the future which Hebrews 6:19 calls "an anchor of the soul, both sure and steadfast."

We have also the assurance that our sins are forgiven, because we are under the saving blood of Christ, and as Romans 8:1 says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Another precious value we have is the happy fellowship with God that prayer gives us. Our God is a living constant Companion. He is a loving Father who delights to do things for His children.

"And He walks with me, and He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there
None other has ever known."

Our spiritual bank also holds for us happiness beyond what the world can give, enabling us to "joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11). Of all people, we have the best reasons for being happy.

Added to all these, there is, as we have just noted in conclusion, the "peace that passeth all understanding." "Peace I leave with you," Jesus has said (John 14:27),

"My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

These all give us a wonderful treasury of spiritual values, far outweighing any trials or sacrifices we may be called upon to make for Christ. These may not be the only such values. There are others and you yourself may be able to add some that you value highly. However, these are some of the very important values and will be suggestive to you, I hope, of the kind of blessings which God is continually showering upon our pathway of life.

Count your blessings? Who could ever do it?

These spiritual values, you will observe, all have to do with the feelings. They are of such nature that they stir deeply our emotions. Our emotions, in turn, control our decisions, and our decisions control our actions. So spiritual values are therefore the governing factors in life, and hence the real values. Let us prize these above all other values, and be happy in our Christian heritage!

Prayer

O Thou who inhabitest the praises of Israel, the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, Thou art the Author of all that is good and right and beautiful and lovely in our lives. We thank Thee that our labor in Thee is not in vain. As we labor with Thee day by day, may we grow like unto Thy great Self, so that we may become mirrors of Thy goodness in a world of darkness and strife.

"Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire:
Speak through the earthquake, wind, and fire,
O still small voice of calm!

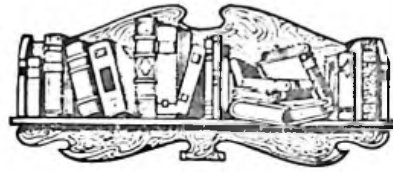
"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace." Amen.

ETERNITY IS NOW BY FAITH

(Continued from page 7)

Himself, we shall be the losers when we appear before Him.

Is it not written in Matthew 10:32: "Whosoever . . . shall confess me before men, him (or her) will I confess also before my Father which is in heaven"? Do we cherish this expression? Notice, too, this promise in Revelation 3:5: "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."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Dr. James C. Hollenbeck, who styles himself an "archeologist, Bibliologist, world traveler," has produced at his own expense two books on current events in the light of Biblical predictions: *The Super Deceiver on the World Horizon*, and *The Coming World Climax*. Each book may be had for \$1.00.

Both works are interesting, but both need to be taken with a whole shakerful of salt. *The Super Deceiver*, etc., for example, teaches positively that Prince Abdul Baraba Baha, an Arab so far unknown in the general scheme of world affairs, is to be the Antichrist. To be sure, Dr. Hollenbeck advances a great many results of his own and others' observation of the Prince in action to justify his conclusions; and it must be conceded that, if these observations are correct, the Prince indeed has powers which are denied to the common man. But the history of religion records far too many instances of those who have determined the one who is to be "the man of sin" for us to swallow whole and unchallenged the bait which Dr. Hollenbeck would have us swallow.

The Coming World Climax is devoted in large part to a study of date-setting. The author is certain he knows the precise year and the exact month in which the "age of man" came to a conclusion: January, 1940. He arrives at this conclusion by way of adding 2,520 years (which he figures as being the "time of the Gentiles") to 580 B.C., which was—according to Dr. Hollenbeck—the year in which Nebuchadnezzar set up a golden image to be worshiped by all men in his empire. The author also has determined the exact nations represented by the ten toes of Daniel's image; thus, in common with many another student of prophecy, he ignores the existence of a whole multitude of kingdoms that were included within ancient Rome.

On the whole, the two books are worth reading—well worth reading. But they must certainly be read by one who is willing and able to "try the spirits, whether they be of God." Dr. Hollenbeck's interpretation of economics, history, and modern political science is, not infrequently, most faulty; yet it is on this interpretation that he hangs his interpretation of the Bible.

* * * *

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

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
WAITE PARK, MINNESOTA



"Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13).

Food for Thought

"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. And 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. So then they which be of faith are blessed with faithful Abraham. . . . But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith . . . Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (From Galatians 3).

Brought to the Light

In the Holy Scriptures we read that "the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3). Thus we see that the Gentiles will come to the light of Christ. Christ is our Light. The nations, as well as individuals who are not Israelites, will come to know Christ. The fullness of this prophecy is yet future.

We find, however, its fulfillment began with the apostles who went to the Gentiles. Peter had a vision about calling people and things unclean when God accepted them as clean.

In our lesson today we find Peter being freed from prison by an angel of the Lord God. His chains fell off. He was taken outside the gates of the city. When Peter finally realized all this was not a dream, he said, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews" (Acts 12:11).

He went to Mary's home. Mary was John Mark's

mother. There was a "prayer meeting" there at that time. They were praying for Peter's freedom. They did not yet know God had answered their prayers.

Peter preached and taught the Gentiles. Mark, also, and Paul brought the Light, Christ, to the heathen or Gentile people.

Jesus taught among Gentile people although He mainly taught the Jewish people. At one time He said: "Verily I say unto you, I have not found so great faith, no, not in Israel." That was when a centurion's servant was sick at home. The centurion told Jesus he knew He was very busy and to only say the word that his servant be made whole.

Another time a woman's daughter was in need of healing. The woman asked Christ to heal her child. Jesus said, "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs" (Mark 7:27). The woman's daughter was made well, for the woman said, "Yes, Lord: yet the dogs under the table eat of the children's crumbs" (v. 28).

Today we know much more of God's Word, if we study, than the people at that time. For the New Testament which we have had not been written. We know of the many experiences of the apostles and Jesus. The people had no radios or newspapers for spreading news to other parts of the country. How much greater faith should we have today! "The just (man) shall live by his faith" (Hab. 2:4).

May the light of Christ that the Jews taught the Gentiles reach into our hearts today. May we have the Light.

Happy Birthday Wishes

Samuel J. Gainey, Oct. 3, age 6, Hammond, La.
Doris Ray Robinson, Oct. 3, age 13, Clyde, N. C.
Alice Faith LeCrone, Oct. 6, age 9, Ripley, Ill.
Betty Lou Cunningham, Oct. 8, age 8, North Las Vegas, Nev.

"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).



BEREAN DEPARTMENT

Ellen Van Fleet, Editor
Oregon, Illinois

Light

* * *

By Dean Moore, Mineral, Calif.

What is light? Although man has formulated many theories, he does not really know the true nature of light. It is evident that all light has its origin in the sun and that it is necessary for continuation of life. If there were continual darkness, all living matter would cease to exist.

It is God who created the sun; it is God who is light. His light is greater than the sun. We cannot look at the sun continually without becoming temporarily blind. Man is not capable of looking at God; however, Moses was permitted to see the back parts of God. As a result, Moses' face shone so brightly that it was necessary for him to wear a veil when talking with the Israelites.

All that is good is light. All that is evil is darkness. The idolater, the ungodly, and the unbeliever dwell in darkness. They love darkness and hate light, because their deeds are evil. The wicked walk in darkness and know not where they go. The good walk in light with Jesus as their Guide. "Walk while ye have light, lest darkness come upon you . . . While ye have the light, believe in the light, that ye may be the children of light" (John 12: 35, 36).

People were so engrossed in darkness that they failed to recognize Christ, when He appeared to save men. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world" (John 9:4, 5). Jesus realized that He would not remain in the world very long, so He trained His disciples to be His witnesses throughout the world. He told them, "Ye are the light of the world." They were commissioned to bring to a world lost in sin and darkness a light, a hope, a desire to serve the living God.

Malachi prophesied of Jesus when he said, "The Sun of righteousness shall arise with healing in his wings." Truly, Jesus was as a Sun to the world. To the blind, He gave sight; to the deaf, hearing; to the dead, life. When Jesus ascended into heaven, it seemed the Sun had set; but the rays of light brightened the distant horizon long after He had disappeared. Likewise, did Christ's influence, the Holy Spirit, linger to help the new light-bearers to write words of inspiration, and to perform miracles. The purity and brightness of the church became darker

and darker, until finally the church was ruled by men with greedy ambitions—they had forgotten Christ. Truly, the night had come. The only remaining contact the world had with the Sun was the Bible and the Christians that carried the true light. Christians can be compared to the moon which shines in the darkness. The moon does not possess its own energy, but reflects the light of the sun. We have neither righteousness nor perfection of our own, but we reflect the goodness and greatness of our Master from whom we daily receive strength.

In the solar system, there is a situation in which the earth is between the sun and the moon. Consequently, the moon reflects no light, because it has no contact with the sun. As we know, this is called an eclipse. In a similar manner, if we permit the darkness of the world to come between us and our Light, we will become spiritually lifeless. If we are not careful, we can hold our worldly possessions and ambitions so close to us that we will no longer receive the rays of Christ's love and mercy.

If I accept Jesus as my Saviour, need I shine as a light? Should I preach the gospel? Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We should not let our lights grow dim. If we do not let them shine, they will soon go out. We should make our lights bright so they will shine as far as possible. Everyone is human; everyone has some good in him. There are millions of human lamps that no man has bothered to light. It is our duty to light these wicks that they may be lights in this world of darkness.

Zealous Bereans at Hector

* * *

By Vivian Johnson, Hector, Minn.

The Hector Bereans have started a new year of Berean activity. Officers recently elected were: Vivian Johnson, president; Phyllis Johnson, vice president; and Betty Hammer, secretary-treasurer.

The Hector society is composed of members of all age groups. At present they are planning a campaign for new members. They would be glad to hear from any society who has conducted such a successful campaign.

During the past year the Bereans purchased a communion service for the church. In the next few months they hope to purchase screens to separate the Sunday school classes. Mrs. Harry Goekler is the new superintendent of the Hector Junior Berean Society.

AMONG THE CHURCHES

MORNING STAR CHURCH OF GOD South Bend, Indiana

We are pleased to announce an addition to the household of faith through the waters of baptism. It was our privilege this past week to baptize Mr. and Mrs. M. Huffine and Ronald Logan. These three have been faithful attendants since the church was opened less than a year ago.

It is our hope that we can persuade others, also, of the value of a true baptism. The Scripture very definitely teaches that we must have a true covenant, also a true seal for that covenant before it is valid. The one without the other is incomplete, but a combination of the two gives us a valid baptism. We pray that God's Word will lead others to follow the example of these three.

May God bless them in their new faith and strengthen them for the temptations before them.
C. R. Randall, Pastor.

ELDORADO, ILLINOIS

The church at Eldorado is now on full schedule again. All our former activities are going strong, and a new adult Bible class is being conducted each Thursday evening in the basement of the church—where it is more convenient to use charts and the blackboard.

We are eagerly looking forward to our series of meetings with Bro. James McLain, beginning on October 23 and lasting through November 5.

At the present, our Sunday school is planning for Rally Day, with a program and perhaps an outside speaker.

On Friday evening, September 15, our second quarterly Fellowship Supper was held in the church basement. The long table was beautifully decorated in yellow and white with yellow tapers. New yellow designs and plenty of fall flowers added to the enjoyment of the evening.

We were very happy to have with us on this occasion Mr. and Mrs. Loren Margrave and Sr. Margrave's mother, Sr. Ida Jeffrey of Herrin, Ill. Mrs. Jeffrey's sister, Mrs. Margaret Donaly, also of Herrin, is very ill in a hospital in that city.

Also on our sick list is Mrs. George Hobson, who would enjoy very much hearing from her Kansas friends. Address her at Harrisburg, Ill., Rt. 4; care W. B. Glascock.

Before so very much longer we will have the city water piped into our basement, the work being halted now because of the hardness of the ground. The Doreas society will appreciate this probably more than anyone else, as the ladies meet each Thursday for a day of quilting, and they prepare their noonday meal in the church kitchen.

A little belated, but none-the-less happy news is the arrival of two baby boys in our midst. Clyde Vernon is the name given the son born to Mr. and Mrs. Burdette Mosby on July 9, and John Edward arrived to Mr. and Mrs. Edward White on July 11. Sr. White will be remembered as the former Madalin Davenport.

Virginia Davenport, Reporter.

OREGON BIBLE COLLEGE

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Macomb Sunday School \$10.00

EASTERN NEBRASKA CONFERENCE

The Fifty-Seventh Annual Conference of the Eastern Nebraska Churches of God convened in Omaha during the week of August 27-September 3.

The speakers were Bros. C. E. Lapp of Tempe, Ariz., and Evangelist J. W. McLain of Oregon, Ill. Bro. Robert Hardesty presided during the song services.

Bible classes for all ages were conducted every morning and afternoon. The theme of the adult class, with Bro. McLain as teacher, was, "Teaching the Word to Others." The study for the young people's class was based on the carnal and spiritual natures. Shirley Karnett was teacher for the small children. Although the attendance for the classes was small because of rationing and other wartime difficulties, the lessons were greatly enjoyed by all who could attend.

We are happy to report the baptisms of the following eight young people: Irene Osland, Dorothy and Carol Rix, Kieffer Paustian, Marilyn Meth, Joan Prawl, Wayne Poliez, and Warren Sorenson. These babes in Christ were baptized in Carter Lake by Bro. Hardesty.

On Friday, September 2, after the evening services, the annual business meeting of the Conference was held. The new officers for the coming year are: president, Bro. Hardesty; vice president, Bro. Karnett; treasurer, Lucille Appleby; and secretary, Elvira Edwards.
Lessie Appleby, Secy.

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Mrs. Marjorie Mogle \$20.00
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PRINTING EQUIPMENT FUND

Marion L. Long \$5.00

ILLINOIS EVANGELIST OUT

The first issue of the monthly bulletin ordered by the 1944 Illinois State Conference was mailed approximately two weeks ago. The four-page paper is intended to carry news of Illinois church doings and of Illinois church members, brief articles, and kindred items which will tend to keep all Church of God people affiliated with the Illinois Conference in touch with each other and with the work of their various organizations.

If you should have had a copy, and did not receive one; or if you have any comments in regard to the first issue, communicate with the editor at 132 N. Gardiner Ave., Rockford, Ill. Local churches are asked to see that secretaries, pastors, or other officials have news items and formal reports in the editor's hands by the first of each month.

The name of the paper is the Illinois Evangelist. It will be published about the 15th of October and of every succeeding month.

Arlen Marsh, Editor.

EVANGELISM

Blanchard Church	\$ 4.13
Marion L. Long	5.00
Alice R. Young	5.00
Amy L. Young	5.00
Mr. and Mrs. Russell Johns	5.00
A Friend	2.00
A Friend	10.00
Maurertown Sunday School	7.09
Gospel Gleaners Class	9.00
Macomb Sunday School	12.00
Omaha Church of God	12.40

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 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?

17 Even so faith, if it hath not works, is dead, being alone.

Gleanings From the Field

"The field is the world."—Jesus.

"Our entire church group (Southlawn Park) enjoyed so much having Bro. James Mattison with us recently."—Fred A. Hale, 115 Wexford St., S.E., Grand Rapids, Mich.

Bro. and Sr. A. J. Hoke, 21 Ashwood Ave., Dayton, Ohio, recently enjoyed a thousand-mile trip by boat and rail in Canada. See Churchill?

Within a week, Sr. Leota B. Hanson will return to Oregon, Ill., from Chicago, having accepted the work of office manager of National Bible Institution. Sr. Ellen Van Fleet, who has been helping the writer during the summer months, plans soon to return to her home in Grand Rapids, Mich., and Sr. Shirley Logsdon, Ripley, Ill., will soon come to Oregon to assist us.

Dixon, Illinois. Beginning Monday night, October 2, and continuing over the following Sunday, Evangelist J. W. McLain will conduct services each night at 7:30 and on Sunday at 11:00 o'clock at the Dixon Church of God of which Bro. C. Alan McLain is pastor. Invitations are also out for Dixon's Rally Day with basket dinner on October 1.

The Constitution as appearing on pages 8 and 9 gives all the recent revisions.

President Leland T. Hanson accompanied National Evangelist J. W. McLain on a week-end trip to Hector, Minn., September 22-24.

Bro. J. R. LeCrone, pastor at Ripley, Ill., reports good work by Bro. Vernis Wolfe who recently assisted there in a series of meetings.

SARAH BENGÉ

Mrs. Sarah Bengé was born near Michigantown, Ind., May 22, 1868, being the daughter of Manor and Barbara Long. She died September 11, 1944.

Her first marriage was to Val Burns, to which union was born a daughter, Verna. Next, she married William Bengé, with whom she lived until his death separated them. William Bengé and wife gave a home to Cash Marony, and cared for him as their own child. Her next marriage was to John J. Bengé, a brother of William Bengé. Her daughter preceded her in death.

The deceased lived her entire life in and near Michigantown. She was a member of the Hillisburg Church of God for more than twenty years.

Besides her husband, John J. Bengé, she is survived by three nieces, three nephews, and a host of friends and neighbors.

Funeral services were conducted by the writer at the Church of God north of Hillisburg. She was laid to rest in Whiteman Cemetery, near Michigantown, to await the Lord's coming. William M. Huffer.

ALDEN OVERHOLSER

Alden Earl Overholser, son of Peter and Sarah Harold Overholser, was born May 30, 1873, at Lawrenceville, Clark County, Ohio, and died very suddenly of a heart attack, September 11, 1944. He was united in marriage with Nora Hartman in 1894, and to this union were born three sons, Paul and Howard, both residing near Lawrenceville, and J. Homer of Los Angeles, Calif. His wife preceded him in death in 1929. In 1936, he was married to Esther Good.

For many years he was a faithful member of the Maple Grove Church of God at Lawrenceville, and he will be sadly missed from his regular place at our services. Surviving, besides his widow and three sons, are a half brother, Lamoile Finch, and six grandchildren. Words of comfort were spoken by the writer, assisted by Elder G. E. Marsh of the Brush Creek Church near Tipp City, and he was laid to rest in Rose Hill Cemetery near Springfield. Firm in faith, he sleeps, awaiting the call of his Master in the resurrection morning. A. M. Jones.

SLUMBERING SAINTS

In memory of the late F. L. Marsh
By Mary Mae Nedrow

Saints who in dusty beds now slumber,
Some glad day will hear Christ's call,
He will come to call His loved ones,
Who in life gave Him their all.

Perhaps it will be in the nighttime,
It may be at noontide or morn,
Or when shadows of evening are falling
On a world heartsick and war-torn.

The ragged, the timid, the weary,
The sick, the lame, and the blind—
All the saved of the earth will gather,
And abundant mercy shall find.

God alone knows the day and the hour
When the dead in Christ shall awake
To inherit the Kingdom of glory,
And of its rich blessings partake.

Matthew 4:18 And 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.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

HAROLD HARDESTY

It was August 23 that Sr. Beth Hardesty received a wire from the government that, on August 1, her husband, Harold, had been severely injured in action in France. On September 4, she received another wire announcing his death as of August 6, 1944. A letter of confirmation was received September 8.

As news of Harold's death became known, all classes of citizens seemed everywhere to be expressing to one another their sad regrets. Harold's genial good neighborliness, his appreciated oft rendition of musical numbers—both vocal and by trumpet—his loyal devotion to his Saviour's word and work, and his upright life: these endeared him wherever known.

Harold was born to William and Ida Hardesty of Oregon, Ill., December 28, 1915. (And here began a series of 28's and 8's that continued till death.) His father's death occurred February 10, 1928, from which time Harold and his brother Robert, who was three years his junior, became sustaining helpers of their mother. He was baptized into Christ in the 8th month of 1934. On October 1, 1937, he entered the United States postal service in Oregon.

Harold Hardesty and Mary Elizabeth Hoganson were united in marriage June 28, 1942, in the home of her parents, Mr. and Mrs. Carl Hoganson of Spanaway, Wash.

The deceased was inducted into the United States Army on September 28, 1942, as a private in Company M, 110th Amphibious Infantry, serving as bugler in Division 28. He was wounded on the first day of the eighth month of 1944, from which injury he died five days later, August 6, at the age of twenty-eight years, eight months, and eight days.

Besides his much-bereaved wife, there survive of his near kin his distressed mother and his brother Robert who live at 1804 N. 33 St., Omaha, Neb.; three aunts: Mrs. Maude Young of Rockford, Ill.; Mrs. H. C. Ely of Emmett, Ida., and Miss Elizabeth Ordnung of Oregon, Ill.; one great aunt, Mrs. Ida Orem of Oregon; and of his father's kinfolk: Lewis Hardesty of Saint Louis, Mo.; and Mrs. George Blocker, Mrs. Charles Jacobson, Mr. and Mrs. Reuben Godtry, of Oregon, and their respective families. Nor would we forget the parents and other relatives of his sorrowing wife.

Memorial services were conducted in the Oregon Church of God on Sunday, September 17, a capacity house of sympathizing friends attending. At this time sadness became more sad, for, though dead, Harold was not present. He had been interred in France. Only his large life-like photo stood before us; but that was braced by a gorgeous bank of beautiful flowers.

For fifteen minutes the organ, under the

deft touch of Miss Lois Carpenter, had whispered tones of consoling hymns which Harold had often sung; Bro. James McLain sang a requested hymn—"No Night There"; Bro. Arlen Marsh, an intimate friend and Christian brother of school days and after, conducted impressive devotional service, followed by reminiscences and words of hope; after which the pastor spoke briefly from God's Word.

How sad it is that, under the world-wide misrule of humanity, it has become necessary for God to allow this melee of human ferocity as a judgment upon nations! At what price! The lives of hundreds of thousands of mothers' children, of husbands and wives, the destruction of home, and the blasting of hopes. But, glorious truth—

"Though we sleep, 'tis not forever,
There will be a glorious dawn!
We shall meet to part, no, never,
On the resurrection morn!
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again!"

F. L. Austin.

HERALD RECEIPTS

Mrs. Ralph Kennard (another); Fred Pensyl; Mrs. Iva Moore; G. L. Cooper; Walter Fisk; M. W. Lyon (another); Roscoe Story; Gospel Gleaners (another); Ed Graham; Mrs. Olaf Hammer; Mrs. Sophia Crison; W. A. Reid; Ella C. Boyer (self & another); Milton A. Becker.

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

The Restitution Herald is official organ of the General Conference of the Church of God
Subscription rate: 50 issues per year, \$2.50.

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. 60:1-3); 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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